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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 3, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"Evil is wrought by want of thought,
As well as wickedness of heart."

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A writer propounds to preachers this inquiry: "Unless you get men from the earthly to the heavenly type of life, what boots your sermons, with all their ratiocination and rhetoric?" This question is well worth pondering. Sermons that please may not be sermons that save.

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The poet says: "In vain fancy tries to paint the moment after death." This is probably quite true. Naught of experience can tell what lies beyond this mortal life, and the day may be near at hand when the veil of flesh will fall away for some of us. Are we trusting in the Lord, and ready?

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One does not need to have a prominent place in the Church to be useful. The disciple whose character shines with the light of purity and who keeps quietly busy in the Master's service exerts an influence that can not be measured this side of eternity, and great will be his reward. Here is a field wide enough for all.

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We noticed in the papers during the holidays reports of scores and hundreds of baskets filled with things to eat being distributed to needy families by the Salvation Army and certain benevolent orders, but we did not see anywhere an account of this being done by Methodists. Are we as a Church ceasing to be interested in the poor?

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The expression of "the beloved disciple, "God is love," is not a definition of God, but what the logicians call "a judgment," concerning him. Love is a thing of the affections, and the Divine personality is by no means limited to them. It is not necessary in order to set forth impressively the loving nature of the Heavenly father to make that glorious characteristic the sum total of his being, to the obliteration of his intellect and his will. The wise expositor of the Word guards against any such exaggeration.

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Every Christian may be a winner of souls, and this is earth's loftiest occupation. What other effort has the promise of so rich and enduring a reward? "They that turn many to righteousness shall shine as the stars forever and ever." But this is the Church's most difficult work. It is far easier to help run a bazaar, to aid in looking after the parsonage, or to assist in getting up the collections than it is to lead the lost into the way of life, or the worldly-minded to a complete surrender of themselves to the Master. To be an effective spiritual worker one must abide in Christ and be led of the Holy Spirit. To follow Jesus half-heartedly is to disqualify one's self for this high service, which is nearest our Lord's heart and which interests the angels around his throne. The Church that does not truly minister spiritually to the people within its reach, is but miserably dawdling, no matter what else it may do.

THE NEW YEAR.

In the providence of God, another year has been added to the past and a new one has begun. It has dawned amid circumstances that are abnormal and most perplexing. If under what might be termed ordinary conditions we cannot tell "what a day may bring forth," to a far greater extent is that true now. We face the future realizing that the foundations of human society are being shaken as they have not been in centuries, and no finite mind can tell what may come out of the present cataclysmal chaos. To be sure, many voices are heard prophesying what is to be immediately after the great war is ended, but such prognostications are mere speculations. The history of the mighty conflict up to the present moment furnishes ample proof of this statement. Who, for instance, would have predicted two years ago that the situation in Russia would be what it is to-day, or that the United States would now be preparing to send millions of soldiers to France? The truth is this is a time when men of profound thought are disposed to silence, awaiting the light of further developments, rather than to a reckless hazarding of opinions as to what may be looked for in the near-by coming years. Now as ever, the superficial are the most garrulous.

As professed Christians, we are a part of the world and we have our duties and responsibilities in the stupendous struggle that is now taking place, and these we should faithfully endeavor to discharge. Both the Nation and the Heavenly Father have claims upon us, and this is an hour in which we need to consider earnestly the memorable words of the great Teacher: "Render, therefore, unto Caesar the things which are Caesar's, and unto God the thing's that are God's."

To our country, we owe loyalty, obedience to its laws, and an earnest, faithful support, as the Government may seek to execute its purposes in the present grave crisis. We may not in all cases see the wisdom of its policies, but when the constituted authorities speak, we should acquiesce in them, whether they commend themselves to our judgment or not, unless it should be felt that they conflict with some higher obligation that we owe to Deity, of which there is little likelihood. (Our Government is now showing a commendable respect for the religious convictions of men, in that it is even going to the extent of declining to force into the military service persons belonging to denominations which teach that war is never justifiable.) In this free democracy every qualified citizen may at the proper time and in the legally prescribed way have a part in the formulation of its policies; but when they are adopted, opposition, for the time being at least, should cease and the majority should rule. Especially is this needful now when our Nation is at war, and in consideration of the fact that our population is so largely cosmopolitan. The call rings loud to every true American to measure up in this period of storm and stress to a full measure of patriotic devotion to his country. It may be that the year 1918 will involve us in such sacrifices and sorrows as we do not now dream of—if so, may we not be found wanting in the elements that shall enable us to bear ourselves in a manner worthy of descendants of those who built this noble Republic, and of which those who may come after us will not need to be ashamed!

But in "teaching our fingers to fight and our hands to war," let us not forget our obligations to Him who brought us into being and in whose keeping is our future destiny. We owe to him the recognition of his divine sovereignty, the homage and adoration of our hearts, the praises of our lips, and the faithful observance in our lives of all his commandments. And let us, amid the confusion that now confronts us, cling unwaveringly to our faith in Christ. We are far from being a fatalist or universalist; we do not hold that our Lord will save all men in spite of themselves, or that he must swing the world steadily toward the light of the Milennium, without any retrogressive perturbations—past history, as we see it, furnishes no warrant for such a conclusion. But we do believe that the ascended Savior keeps watch over his faithful disciples and that, whatever seeming disaster may overtake one of them on earth, his future is "as bright as the promises of God;" and, furthermore, it is our conviction that, however long it may take, and though many generations may wreck themselves by indulgence in sin, the reign of righteousness will finally be established upon this planet, making it truly a "Paradise restored." Are we not told in the inspired Word," that one day with the Lord is as a thousand years, and a thousand years as one day?"

Two concluding suggestions we offer for the new year upon which we are entering. 1. Let each of us strive to make it count for the utmost possible in the attainment of personal holiness. The mind that was in Christ Jesus is the best acquisition that a man can make on earth. It fits him for the noblest living and largest service, both in his present sphere and the one which is to come. One cannot do what God wants him to do without being what God wants him to be. The holiest are in spiritual power the mightiest. Nor does purity of heart ever come unsought. The key to its acquirement is contained in those meaningful words of the Master, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

2. Let us earnestly endeavor to increase the spirituality of the Church. This is undoubtedly its greatest need. No congregation is spiritually stronger than the converted element in it. Unsaved people in a church (other than those which are earnest seekers after salvation) generally weaken it more than they strengthen it. They are usually disposed to take charge of its machinery, to fasten their ideals upon it, and to scatter among its members the paralyzing contagion of a worldly spirit. Herein to-day lies Zion's greatest peril. The proclaimed mission of Methodism is to spread Scriptural holiness over these lands." How can we spread that which we do not possess? Only such as we have, can we give to others. In no other way can we serve God and human society so effectively as by living a truly Christlike life, and thus becoming agents through

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its government absolutely under the control of the organizers, and the laymen had neither part nor parcel in the control or government of the Church. Inasmuch as the preachers were to dedicate their lives to Church work, and give all their time and talents to the Church—

(a) They could not follow secular occupations for a livelihood;

(b) They, and they only, could wisely administer the government of their creation; at least, they would know infinitely more about that government than would those who did not make it a daily study. That is a predicate grounded in reason, and is a logical conclusion.

(c) The laity gave six days to secular pursuits, and rested the seventh from labor, and attended divine service.

(d) For membership in the Church, and the spiritual benefits received, the laity were under moral obligations to support the Church financially.

Such were the principles embodied in the polities of the Methodist Societies and the Methodist Episcopal Church from their beginning, down to 1866-70, without any material variations. The Church was controlled absolutely by the ministry. Had the laymen any just cause for complaint for not being admitted as a co-governing class? Certainly not—not only because of the reasons already named, but for other reasons:

(a) The Bishops and the preachers had the legal and moral right to organize the Church they did form. No one was bound to enter it, but membership therein was purely voluntary; and when taken could be withdrawn at will. Any one who entered into the organization did so under the existing conditions, and not under conditions that did not exist and was morally bound by the existing conditions, and estopped himself from claiming rightfully, more than what was offered and accepted on entry.

If the foregoing historical facts be correctly stated, and my reasoning thereon be sound, then, I make the assertion, that for one hundred and thirty-three years, from 1784 to the present, no right or privilege ever vested in the laymen has been cut off or abridged. In 1866-70, their rights and privileges were multiplied by the ministry, not as an inherent right to be demanded by the laity, but as a voluntary gift to them. Of course the gift, whether wise or unwise, was supposed to be for the benefit of the Church. The privileges and powers of the laymen have been advanced until they make the bodies of our Church and Quarterly Conference, and a majority in our District Conferences. They have representation in the Annual Conference, and, as a rule, equal representation on all standing and special committees; and there can elect from their own number as many delegates to the ensuing General Conference as there are ministerial delegates elected by the preachers of the Conference; so that, in the great lawmaking body of the Church, and in the election of Bishops, the laymen have as much power as the ministry has.

On the organization of the Methodist Episcopal Church in 1784, the episcopal form of government was adopted. In its constitution it was provided that there should be no change of any rule "so as to do away episcopacy, or destroy the plan of our itinerant general superintendency." This emphatic declaration is terse and strong, and is not susceptible of having its only meaning explained away. The episcopacy, and a virile one, too, is the very bed-rock of our Church polity. Destroy this fundamental in substance, even if the empty name be retained, and we "do away with episcopacy" and depart from episcopal Methodism; and in fact, build another Church. So far as the episcopacy is emasculated, just so far is there a departure from a time-honored principle that has proved to be the most effective of any known to Protestant Churches.

The first effort to enfeeble the episcopacy was made by O'Kelly in 1792. He was a strong character—in fact, a leader second only to Asbury. He was bold, was no sneak, but, admitting himself to be the father of the resolution he introduced in the General Conference to take from the episcopacy **the ultimate right of the appointment of** preachers, he fought openly; and, when vanquished, withdrew and formed the "Republican" Methodist Church. He was a stickler for that "democracy" for which some are now so clamorous, and organized a church wherein the principle could have a full and fair trial. For a time, he had a measure of success. He drew thousands from the M. E. Church, which for the preceding six years had doubled its membership every three years, until it dropped from 76,000 to 56,500, and did not reach the maximum again until 1801, when it again entered upon a successful career. But the Republican Methodist Church dwindled into a negligible concern, and is now known only in history, and as a miserable failure in church engineering.

Next, those opposed to the episcopacy as a principle, sloughed off and formed the Methodist Protestant Church. Its religious tenets squared with those of the mother Church, but the episcopacy was eliminated. The secession was in 1828. Today its membership is below 200,000, and declining, while Episcopal Methodism, North and South, numbers over five and one-half millions of members, including some 340,000 Negro members, and 1,140,000 in three colored Methodist Episcopal Churches—in all, over 7,000,000 members, exclusive of those in foreign countries.

If we want a lesson from a limited episcopacy, go read the history of the United Brethren Church, which is almost of the same age as Episcopal Methodism, and has the same creed in doctrine, virtually, and learn that its Church roll shows a membership of only 325,000. That Church elects its Bishops for a term of four years—that for which some are now clamoring in our Church. Does history teach anything? If so, can we safely ignore the lessons taught? Why, in the name of reason, should we abandon a principle in church polity which has been the most successful ever known in Protestant history for experiment with one that has proved far less effective?

The phenomenal success of Episcopal Methodism has demonstrated the superior wisdom of the fathers of 1784 in the construction of Methodism on a strictly episcopal basis. Shall we turn from light to darkness?

In further proof of the efficiency of the episcopacy as exemplified by our own Church, it is noted that in 1860 it had a white membership of 542,000. During the War between the States it was devastated and impoverished, and in 1866 its white membership has declined over 110,000. Now it numbers over two million members, and has attained this phenomenal success, although since 1866 the Methodist Episcopal Church has operated in the Southern and border States, where our Church has almost exclusively operated. And all this success under a polity that some are seeking to knock into smithereens! **Verily, the ways of some "loyal" Southern Methodists are past finding out.**

Despite the separation in 1844 of the Methodist Episcopal Church, resulting in two Episcopal Methodist Churches, the two grew more rapidly in membership than did the one, and have led Protestantism in the United States in securing members.

The General Conference of 1844 is memorable on account of the greatest ecclesiastical debate known to Church history. The question discussed, and over which the separation resulted, was the mutual relation between the Episcopacy and the General Conference. The Northern delegates, who were in the majority, contended that, inasmuch as the General Conference elected the Bishops, they were the creatures of the Conference, and subject to removal, or to be silenced by the Conference at will; or when deemed expedient for the Church's good. The Southern delegates insisted that the Episcopacy was older than, and not created by, the General Conference, and that a Bishop could not be silenced or removed, except by resignation, by death, or by due trial for immorality, or misconduct in office, conviction and expulsion. As there could be no compromise, a plan of separation was agreed upon, and the Conference ended, and the M. E. Church, South, was organized, and embodied in its basic principle was the one maintained by the Southern delegates in 1844. No Church leader in our Southern Methodism, so far as this writer is advised, has ever questioned the soundness of that principle. Mr. Eleazer, an active promoter in the effort to destroy the polity of our Church, in the Christian Advocate (Nashville), in its number of November 2, 1917, in a reply to Rev. C. A. Battle, used this language: "Our Methodist Episcopal brethren hold that, since the Bishops are elected by the General Conference, that body also has a perfect right to relieve them of office whenever it sees fit. A very sensible view, too, it would seem, and one that, I am told, works well."

The virtual assumption that our fathers of 1844 were in error, and that the fundamental principle of our Church polity was likewise an error, and the surrender of all the Southern delegates contended for in the General Conference of 1844, is in fact the mud-sill principle underlying the structure sought to be erected by the ministerial plotters against the polity of our Church.

Our Church is not a democracy in polity, nor in fact can be, unless we exchange the episcopate for a congregational form of government, in which every member, adult and child, has a voice in all church matters, and every congregation is a law unto itself, and supreme. That democratic twaddle should cease.

But it is insisted by some that our polity should become more democratic than it is, and thus get nearer the people. It is a sufficient answer to say that that Church is nearest to the masses that gathers the most of the people into its fold; and by that test Episcopal Methodism is nearest the masses, for it gets hold of more of them than does any other polity known to Protestantism. That is history.

Some, ignorantly or otherwise, urge that our episcopacy is an autocracy, and that our Bishops are autocrats in their office.

Lexicographers tell us that an autocracy "is a government exercised by a single person: self-derived power." (That is far from our Church government.) And that an autocrat is "an absolute sovereign, or ruler." If absolute in power, then he is supreme, and his will is the supreme law. But every intelligent Methodist knows that our Bishops, in the discharge of their duties, are completely hedged in by law, a wilful violation of which subjects them to trial, conviction and removal. Any one who asserts that our bishops, in the discharge of the duties imposed upon them by the laws of our Church, are autocrats, either speaks ignorantly or insincerely. It is to be hoped that our Church papers will no more be burdened with such nonsense. Let us deal in facts and reason.

Johnson City, Tenn.

A WOMAN'S PRAYER.

By Alice Gorton Wynn.

Two boys, dear God, of my flesh and blood
Are in trench-scarred France somewhere.
Two more will cross the ocean's flood
And join the forces there.

From submarine and German shell,
Protect by Thy strong arm;
Of deadly gas like fumes of hell,
O God, shield them from harm.

Lord, bring back safe these boys of ours,
They are so dear to us;
Back to this land of sun and flowers,
The brave and chivalrous.

But if their lives must be the price
Of universal peace,
And we this awful sacrifice,
Must make for man's release;

If they must fall in France somewhere,
Or sleep on ocean sand,
God grant they reach a home more fair
Than even Dixie Land.

—Times-Picayune

The Belgian Army is said to be much stronger and much better equipped now than it was in 1914, its ranks having been recruited by men who slipped through the German lines. It at present musters ten full divisions and is holding about **twenty miles of the battle front in France.**

THE NEW YEAR.

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whom the regenerating and cleansing power of the Holy Spirit can efficiently work. Such disciples are the "light of the world"—"the salt of the earth," that must save mankind. Never were they more needed than now; nor will they be less needed when the cannons shall have ceased to roar and the stricken nations are struggling amid the wreckage and ruin left in the wake of this colossal war. For, whatever other new things may emerge from the raging conflict, out of it will come no new true religion. "The faith once delivered unto the saints" will still be the only faith that can lead men to God, to holy living and high service in this world, and to an everlasting home in the sky. Such is the clear teaching of the Word of the Lord, which shall abide forever.

EDITORIAL JOTTINGS.

It could not be denied that the Eleazer-Fritts "Movement for Revision" (this is the name with which its friends have now christened it) came from the Vanderbilt atmosphere; but some of our editors have insisted that it had none of "the old Vanderbilt spirit." But how they found it possible to separate the Vanderbilt atmosphere and spirit none of its palliators have yet told us. Anyhow, all the bristles of the thing were up against the Bishops and the Church.

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A correspondent of the Nashville Christian Advocate thinks it would be a most religious thing for the two great Episcopal Methodisms of the United States to unite. There are quite a few Southern Methodists who cannot see the religiousness of joining in the repudiation of the Scriptural teachings of John Wesley and having our young preachers taught the rationalistic new "Course of Study" that the Northern Methodists have adopted, and against which a number of their Annual Conferences are now helplessly protesting.

* * *

We clip the following from The Central Methodist (Lexington, Ky.): "New Orleans, La.—A newspaper received here to-day tells of an alligator near Bell Isle, British Honduras, swallowing twin babies, as the mother washed clothes on the bank of the river The babies were said to be in a basket, when a huge alligator came out of the river and swallowed them. The mother called the father from a near-by farm and he killed the alligator. The babies were taken from the alligator almost unmarked." If this report is true, there ought to be no further quibbling about the whale swallowing Jonah.

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War-time poetry continues to flow forth. A prominent citizen of New Orleans is said to have indited a few days ago the following lines, which were carried to the office of the Hon. John M. Parker, Food Administrator for Louisiana, and from there forwarded to Mr. Hoover at Washington:

"My Tuesdays are meatless
My Wednesdays are wheatless
I am getting more eatless each day.
My home it is headless,
My bed it is sheetless,
They're all sent to the Y. M. C. A.
The barrooms are treatless,
My coffee is sweetless,
Each day I get poorer and wiser;
My stockings are feetless,
My trousers are seatless—
My God, how I do hate the Kaiser!"

READ THIS—GET BUSY.

To the Friends of Civic Righteousness in Louisiana.

Dear Co-workers: During past years the W. C. T. U., the Anti-Saloon League of America, and other organizations have been praying, working and sacrificing, with the hope of getting the Congress of the U. S. A. to submit to the States an amendment to the Federal Constitution, prohibiting the manufacture, importation and exportation of all alcoholic liquors for beverage purposes. On December 17 last this long-looked-for event was realized amidst the shouts and tears of earnest workers, some of whom have grown gray in the service. "WE WENT OVER THE TOP."

This transfers the fight back to the States. If you are a friend to national prohibition, now is the time to prove your faith by your works.

Are your representatives in the State Legislature ready to vote to ratify the national prohibition amendment? Next, you may say you don't know. If you are interested, you will find out at once. If they are, stand by them; if they are not, see that the men who go from your Parish to Baton Rouge to represent you in the State Senate and House of Representatives in 1920 are pledged to vote to ratify the National Prohibition Amendment.

You may hear a great deal about State's rights. Tell them that we believe the inalienable right of every State is to be permitted to participate in amending the Federal Constitution.

We are in this fight to win. We need your help. The time for action has come. WHAT ARE YOU GOING TO DO?

The brewers, most of whom are very close to the German-American Alliance, have suddenly become ultra-moral, and are howling for beer to be exempt. Every man who is capable of casting an intelligent ballot on this subject knows that the dirtiest saloons in America have been owned secretly or otherwise by the brewers. Now that the day of execution is approaching, they, the brewers, are making faces at the whiskey people. They remind me of the country boy who was delighted to find a brand-new puppy had arrived on the place, but was disappointed to find that the pup was blind, or rather his eyes were closed. After several daily visits to the pup, he became so disgusted he seized him by the hind legs and struck the back of his head against a stone. In the death struggle, the pup opened his eyes, whereupon the boy remarked this is a devil of a time to open your eyes. Please write and let us know what you are doing.

Other papers please copy.

A. W. TURNER.
State Supt. La. Anti-Saloon League.
P. O. Box 32, Shreveport, La.

Secular News

American soldiers were said to be thick in Paris, France, during the Christmas holidays.

President Wilson presented last week 125 Christmas turkeys to employees at the White House.

The Suez Canal, which has played such a notable part in the affairs of the world, recently passed the 48th year of its existence. It was opened for service on Nov. 16, 1869.

The recent American Red Cross "drive" to secure ten million new members went triumphantly "over the top." The indications were on December 24 that at least thirteen million names had been added to the membership of this worthy order.

It has been announced that work will soon be begun on a chain of high power stations, looking to the establishment of a wireless communication service between the United States, Mexico, and Central and South America. The name of the organization behind this movement is the Pan-American Wireless Telegraph and Telephone Company.

Some of its citizens are reported to be advocating a division of Texas into three States. It is stated that under the provisions by which Texas was admitted into the Union the people of that commonwealth were given the right to divide its territory into as many as five States, if they should so elect, without any action on the part of Congress.

The administration of Premier Borden won a victory over the opposition, led by Sir Wilfred Laurier, in the recent Canadian elections. The issue was the question of conscription, the Premier standing for its maintenance. The press dispatches stated that the English Provinces voted overwhelmingly for the draft system, and the French Provinces against it.

Forty-one Red Cross nurses left New Orleans for France on Monday, December 17. They were all graduate nurses, who, with a few exceptions, got their training in New Orleans. This makes 67 who have gone to the front from the Base Hospital Unit organized in this city. There was quite a gathering of people to witness the departure of these young women, and a brass band played patriotic and martial selections.

Senator Francis T Newlands, of Nevada, died of heart failure at his home in Washington City on December 24. He was born near Natchez, Miss., August 28, 1848, attended Yale University, and was later graduated from the Columbian Law School of Washington City. After serving five terms as a member of the National House of Representatives, he was elected to the United States Senate in 1903, and was subsequently re-elected. His congressional career was a very creditable one.

Dr. Louis R. Welzmiller, Physical Director of the West Side Y. M. C. A., New York City, fears that there will be an epidemic of "knitting nervousness" among the women of America unless they learn to exercise more prudence. He has publicly offered them the following advice: "Don't hunch over while knitting; sit upright, and when your mind tells you that you have knitted enough, quit. There are 365 days in a year, and no matter how much you may love a soldier or a sailor, you can not finish a sweater in 24 hours."

At a recent meeting of the heads of the several State Colleges in Mississippi, it was discovered that the amounts of money felt to be urgently needed by them for improvements at present footed up to $914,000, and a resolution was adopted to request the next Legislature for a bond issue to cover that sum. It is reported that Governor Bilbo is standing for this program. As a rule, we favor liberal appropriations for educational purposes, but it would seem that, with the world-war raging and the uncertainty as to what may be ahead, this is not a good time for a State to pile up a heavy public debt. Such a policy is scarcely in keeping with the preachment of the National Government as to the necessity for rigid economy.

Twelve thousand poor white children of this city received gifts at the distribution of toys and dolls, made on December 24, under the direction of representatives of The Times-Picayune, which had been instrumental in raising the funds by means of which they were purchased. This way of remembering the little ones of needy families has been a regular feature of Christmas in New Orleans for 22 years. A similar distribution of presents was made to 7000 poor Negro children on Christmas morning. This practice was started 4 years ago, this being the fifth time that such a distribution has been made to colored children. This is, indeed, a beautiful custom, and The Times-Picayune is much to be commended for making it possible.

MORE ABOUT THE MORMON COMMUNITY.

Dear Brethren: Brother Holder and Brother Connor have asked me to keep in touch with the church building enterprise we have begun in that Mormon community. I am in a very receptive attitude for money. My appeal in the Advocate a month ago brought a check for $100 from one man a hundred miles away as well as a number of smaller checks. Are there not many others who will help us oust these Mormons from our State? I have been informed that they are talking of establishing a school in that community and of bringing a teacher from Utah. If the pastors will only furnish me the names of ten of their best paying members, together with the name of the President of their Missionary Society, they will greatly aid this worthy cause. Hoping to have an early reply, I remain, Cordially,

H. G. ROBERTS.

Lambert, Miss., Dec. 28, 1917.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Our Advocate Campaign.

SOME SUGGESTIONS.

January 20 to 28 will be "Advocate Week" in the Louisiana and the North Mississippi Conferences, when it is expected that an active campaign will be made in every charge to secure new subscriptions and the renewal of all old ones. This campaign is being put on by order of the Annual Conferences. Every pastor, to be ready for this occasion, will desire to know two things: 1. Who is taking the Advocate in his charge, with the time of expiration of each subscription. 2. What number of new subscribers he is expected to secure. Information concerning the first question may be had by writing the Advocate office, giving the names of all post-offices in the charge. Information concerning question 2 may be had by any pastor if he will communicate with his presiding elder, though it is expected that every preacher will be notified as to this.

Having obtained this information, let every pastor think out and adopt the plan that he feels will work best with his people. But he should be certain to have in mind some definite plan of procedure before "Advocate Week" arrives.

The following occurs to us as probably a pretty good way to proceed: After having ascertained what families get the Advocate, take your church register, and make out a list of those who do not receive it. On Sunday, January 20, preach a sermon or make a talk on the importance of having Christian literature in the home, calling special attention to the Advocate and telling how many take it, and how many do not (not giving names). Then state how you would like to see the paper in all the families of your charge, and how it needs the support of our Methodist people, after which subscriptions might be solicited publicly, or by having slips of paper passed through the congregation.

But let this be but a beginning of the effort to secure subscriptions; following this, there should be a personal canvass, by the pastor or some other tactful person, of every family not receiving the paper. To be sure, there will be some trouble in this, but think what it would mean to the Methodism of Louisiana and Mississippi and all the general interests of the Church to get a Church paper in every Methodist home in these two States, or even approximately so! Put vim and vigor into the campaign, and your efforts will not be unavailing. According to your faith and activity, will be the measure of your success.

Another thing. There are some poor people in nearly every charge who do not feel able to take a Church paper. Why not secure from your congregation the small sum that it would take to send it to them?

Would it not be fine if in this campaign we could bring some of the charges in our territory up to the standard of having the Advocate to reach every Methodist family in them? Why not? Is there not some pastor who can start such a roll of honor? If there is, we should like to show his face to the public on one of the Advocate's best pages.

(The Advocate campaign in the Mississippi Conference will cover the first two weeks in February. All that we have said in the foregoing utterance will apply also to the pastors of that Conference, except that we would recommend that the sermon on "Christian Literature" be preached on Sunday, February 2, instead of January 20, the personal canvass being made the week following.)

Notes.

Rev. L. M. Lipscomb, presiding elder of the Winona District, says: "I will do my best to make 'Advocate Week' a success in this district." This was to be expected of this capable worker, who carries all the interests of the Church on his heart.

Writing to the Publisher, Rev. J. R. Jones, of the Seashore District, gives the following encouraging assurance: "I shall take pleasure in representing the Advocate at my District Stewards' Meeting and throughout the district." Such a statement from Brother Jones means much.

THE JUDICIAL FUNCTIONS OF THE BISHOPS.

Bishop E. E. Hoss.

For several months the papers of the Church have been loaded down with clamorous protests against the exercise of judicial powers by the Bishops. As far as I have been able to see, however, not one of the protestants has ventured to offer specific allegations as to the evils that either have resulted, or are likely to result, from our existing and immemorial usage in this respect. Let us get down to facts.

To begin with, let me say that the only legal questions on which our Bishops are allowed and required to give opinions are such as arise naturally in the ongoing of Conference business, and must be decided by somebody on the spot. As in State, so in Church, it is a matter of grave importance that all decisions on law points should be made promptly. Delayed justice is often denied. This at least may be said of our system, that it reaches its conclusions on the spot. The individual Bishop, who is sure, in spite of all his shortcomings, to be a man experienced in all affairs that pertain to the Church, and is likely to be a fair and impartial man, must render an opinion when he is called upon to do so. This opinion, moreover, must be reviewed by the College of Bishops, which is pretty certain, in its capacity as an appeal court, to detect and correct whatever blunders may be made by its individual members.

Whether practical justice is secured by this arrangement is a question that is to be determined by an actual investigation of the facts of history. "The proof of the pudding is in the chewing of the bag." Our Book of Discipline, paragraphs 527 to 678, contains all the unrepealed Episcopal decisions that have been rendered during the past sixty years. Now, no man is entirely competent to have an opinion on this whole subject until he has first carefully read and pondered this section of the Discipline from beginning to end. I claim to have done that with conscientious thoroughness, and might, therefore, insist upon the possession of some ability to speak, the ability, at least, that comes from a fair knowledge of what I am talking about.

Not wishing, however, to set up my own judgment as conclusive in the matter, I addressed a letter to that distinguished lawyer, Hon. H. H. White, of Louisiana, asking him to do me the favor to examine that part of the Discipline to which I have reference, and to tell me whether he could find it in a single paragraph or sentence that trespasses upon the rights of any preacher or layman. Here is his answer—it could not be more explicit than it is: "In accordance with your request, I have read the Episcopal rulings in the Discipline, and can truthfully say that I fail to find a single line in any decison which even remotely trespasses upon the rights of any layman or minister. To my mind the rulings are all sound, legal, and broad-minded. They perfectly safeguard the rights of the laymen, the ministers, and the Church."

If there is anybody who on actual examination can show anything to contradict this able and conscientious lawyer, he is invited to do so. Until somebody accepts this challenge, and brings a valid allegation against that portion of our Discipline, I respectfully submit that he has no right to play the critic of it.

May I be allowed to say still further that if the Church should conclude that any of these Episcopal rulings are wrong and oppressive at any point, there is a most potent remedy. The law as interpreted by the College of Bishops can easily be repealed by a majority vote of the General Conference. It will hardly be claimed that less than a majority vote should be authorized to do this.—Texas Christian Advocate.

Mississippi's monument to the women of the Confederacy was unveiled at Jackson on December 10, the day on which the one-hundredth anniversary of the admission of the State into the Union was celebrated. This monument was erected by the Daughters of the Confederacy, and the unveiling exercises were under their direction.

A NOTABLE OCCASION!

St. Mark's Methodist Church Dedicated.

By Rev. W. W. Holmes.

December 23 was set as the date for the formal opening of the St. Mark's Methodist Episcopal Church, South, New Orleans. The splendid congregation was made up largely of the Italian and other European peoples. Rev. A. Palmisano, a local preacher and a business man of large influence among the Italians, led in the opening prayer. Rev. W. E. Thomas, superintendent of City Missions, acted as master of ceremonies. The Italian preacher, Rev. G. V. Romano, delivered an address in Italian. Brother Romano is a preacher of extraordinary ability and power. He is heard gladly by his own people. The Italian people appreciate him as a scholar, an eloquent preacher, and a man of God. Mr. C. F. Niebergal, State President of the Woman's Missionary Society, gave a word of greeting from the women of the State and of the city. This church has in a large way been made possible through the work done by our good women at St. Mark's Hall. The Sunday school has been brought to its high standard of efficiency through the Superintendency of Mr. J. D. Saint. Hon. S. A. Montgomery delivered a most excellent address, and in other ways contributed largely to the success of the program. The music was furnished by the choir of Second Church and the Italian Sunday school and congregation. After a few remarks by the writer, Brother Thomas gave a brief financial statement showing that there was an indebtedness of $1122 on the building and furnishings. A collection was taken and the whole amount was secured. We "went over the top," with $17 to the good. This was a splendid achievement for our new mission church. All honor to Brother Thomas and his fine corps of workers! The building of this commodious church in the heart of New Orleans, and its beginning under such favorable auspices, bespeak for it a large sphere of usefulness. When the collection, which was more than enough to meet the outstanding obligations, was taken, the congregation joined in singing "Praise God From Whom All Blessings Flow." In great rejoicing and thanksgiving, the building was dedicated to the worship of God.

PATRIOTISM OF THE PARSONAGE.

Dear Dr. Meek: I find that the Methodist parsonages are well represented in the army. If the brethren of the North Mississippi Conference will kindly furnish me with the names of the sons and brothers of our preachers, giving the department in which they are serving, I shall prepare the same for publication in the Advocate and furnish it as regularly as the information comes to my hands.

Brethren on charges from which sons of our deceased preachers have been called will please see to it that such names are promptly sent to me. This applies to brothers as well as sons of the deceased preachers. This record will be of great interest to all preachers and thousands of the laymen.

Yours for service,
W. W. JONES,
Box 112, Lula, Miss.

P. S.—In sending the names, please give the name of the father as well as the son, that we may know whose boy it is.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

NOTES.

War-time prohibition is a good thing and is worth battling for; but all-time prohibition is vastly better—and this we must have, writing the provision for it in the Federal Constitution.

Premier Borden has proclaimed a new liquor law for Canada, which forbids all importations of liquors. The manufacture of whiskey and beer is also to be prohibited, but just when this feature of the new policy will take effect has not yet been announced.

District Judge George W. Clark handed down a judicial opinion on December 24 that it is a violation of the prohibition law of Oklahoma for common carriers to transport into that State even wine for sacramental purposes. It was stated that the question would be carried to the Supreme Court.

President Wilson has issued a proclamation reducing the alcoholic content of beer brewed after January 1, 1918, to 2.75 per cent by weight, and prohibiting the use in the manufacture of more than 70 per cent of the average amount of foods, fruits, and food materials used in such manufacture during the preceding one year period ending on that date. With the alcoholic content measured by weight it is said that there will be about 3 per cent of alcohol in beer figured by volume.

Colonel Roosevelt has written Dr. Clarence True Wilson, of the National Temperance Board, a letter in which he declared himself in favor of "war-time prohibition, not only for fighting men, but for citizens working on railroads and in mines, factories and shipyards." Col. Roosevelt, furthermore, stated that his sons at the front in France had written him concerning the harm done to men in the army by permitting the sale of liquor to them, and stating that they believe in absolute prohibition in war-time—one of them even going so far as to add that his experience had made a permanent prohibitionist of him.

According to The Times-Picayune, only ten State Legislatures will be in session during the year 1918. Those of Louisiana, Mississippi and Virginia are included in this number. Dr. James Cannon, Jr., of Richmond, calls attention to the fact that the assembly of the last-named State will be in session within thirty days, and expresses the hope that Virginia may be the first State to ratify the national prohibition amendment, and that it may be done unanimously. The two United States Senators and all the Congressmen from Virginia voted to submit this amendment, as was also the case in Mississippi, while the Louisiana delegation broke even on the issue. In our opinion, there is little doubt about what the Mississippi Legislature will do. But what about the Legislature of Louisiana? **Is it not time for the prohibitionists of this State to have a Conference concerning this matter, and to be up and doing?**

"MANY SALOONS CLOSING."

The Times-Picayune of December 25 carried an editorial under the above caption, from which we take the following:

"Besides these prohibitory laws, closing down saloons, the high price of liquors, due to increased taxation, has had the same effect. Saloon licenses in Louisiana expire on the last of this month, and it is now evident that there will be a marked decrease in the number of applicants for new licenses for next year. This is due to the high price of whiskey because of new taxes and because of the short supply in the parishes. The parish saloon licenses are generally very high, and the saloon men declare that they cannot, under present conditions, carry on their former business with any profit. It is estimated that at least 500 saloons will be closed in Louisiana for these reasons. As thirty-three of the sixty-three country parishes are already dry through local option law and elections, the closure of saloons for other reasons will probably cut down the total number to half what they were before the present movement began.

"In New Orleans a number of saloons have already closed. It is estimated that some 180, or 10 per cent, more will close altogether within the year, retiring from the sale of whiskey or beer altogether, and going into some other line of business, and that about 40 per cent will abandon the sale of whiskey and confine themselves to the wines and beer. It is by long odds the greatest movement ever recorded in that direction, and it is not confined to Louisiana, but is general throughout the country, and indeed throughout North America."

THE ALEXANDRIA CANTONMENT.

Dear Dr. Meek: It is important to call to the immediate attention of the presiding elders and preachers of the Louisiana Conference the resolution unanimously passed at the last session of the Conference to devote $3000 to the work of reaching the Methodist soldiers in the several cantonments in the State of Louisiana. A committee was appointed of one person from each district to give direction to these activities, and it is imperative that the committee meet at the earliest opportunity at Alexandria, La., to give the matter most careful consideration. The committee consists of Dr. S. H. Werlein, chairman; Dr. George S. Sexton, and Messrs. O. A. Wright, H. H. White, W. S. Holmes, D. B. Carre, and R. D. Webb.

The undersigned requests the committee to meet at the First Methodist Church, Alexandria, La., on Tuesday at 2:30 p. m., January 8, 1918.

Mr. Jacobson, representing the War Department Commission on Training Camp activities, has already furnished a list of approximately 1000 names of Methodist soldiers, with 2000 more to follow. These young men come from Methodist homes all over the United States. Some means must be brought into immediate use that will make it possible to reach these young men. This will require clerical assistance, postage and suitable stationery. I am on the ground and desire to put into activity the most effectual plans for coming in touch with these young men.

The resolution passed at the Conference provided that the Conference Board of Missions distribute the entire amount of money to be raised on the basis of the missionary appropriation. In order that every district may ascertain its quota, it is important that the Board do its work at once and notify the presiding elders and preachers.

In order that no more time may be lost, let every preacher without delay bring the matter before his congregation and take a collection. It will be a popular appeal, and every member will doubtless cheerfully and liberally respond. This money should be sent to Mr. S. H. Meyer, 116 St. Charles Street, New Orleans, La., who will act as treasurer for this special fund.

Letters are constantly being received addressed to the "Pastor of the Methodist Church at Alexandria, La.," asking that as far as possible some special, friendly attention be given sons from Methodist homes. The importance of prompt action on the part of all our preachers must be clearly evident, since in order to do this work money must be available to meet the expenses.

Again, the attention of the committee is called to the time and place of the meeting, Tuesday at 2:30 p. m., January 8, 1918, Alexandria, La.

Alexandria, La. S. H. WERLEIN

WELL SAID.

Cardinal Gibbons in an address to Roman Catholic women beautifully comments upon the adage, "The pen is mightier than the sword:" "May I affirm, with equal truth, that the needle is mightier than the sword? The sword is a weapon of destruction, while the needle is an instrument of construction. The sword is made to wound and slay the human body, the needle to preserve, cherish, and comfort the body by protecting it from the inclemency of the weather. And now, my dear ladies, while you are seated over your work and busy hands are plying the needle, let your hearts expand in sympathy for the loved ones who are so far away and let your lips read a prayer that they may return safe and sound to their loved ones at home."

Church News

Dr. Wilfred T. Grenfell, of the Labrador Mission, is again in the United States on a visit.

Dr. J. W. Lee's book, "The Religion of Science," has been translated into the Japanese language.

The Midland Methodist of Dec. 19, says: "Bishop Waterhouse continues to improve in health." This is most gratifying news.

The largest Annual Conference in Southern Methodism is the Virginia Conference, which has a membership of 129,806. This Conference had last year a net gain of 3220 members.

In a recent public address, Hon. Lloyd George, the British Prime Minister, declared that the city of Jerusalem will never again be permitted to come under the control of the Mohammedans.

Rabbi David Goldberg, of Cosicana, Texas, has the distinction of being the first Jewish chaplain appointed to the United States Navy. He was born in Russia and came to this country about nine years ago.

The Freedmen's Bureau of the Methodist Episcopal Church, recently in session at Cincinnati, Ohio, appropriated $16,000 more for educational work among their colored membership than was appropriated last year. The total amount to be thus applied is $700,000.

The Court Street Church of Lynchburg, Va., has agreed to raise $1000 toward the "War Fund" of the Virginia Conference, which has for its object the support and equipment of three ministers commissioned to work among the soldiers in training in the Old Dominion.

Rev. W. C. Kirkland, the editor of the Southern Christian Advocate, the organ of South Carolina Methodism, has raised nearly $2500 in the campaign which he is conducting to secure funds for purchasing a permanent home for that periodical. The Southern Christian Advocate was established in 1837.

One hundred and three acres of land, one mile west of Jackson, Tenn., have been purchased as a new site for the Memphis Conference Female Institute. A campaign is under way to raise $500,000 for this institution, which is being directed by Rev. Cleanth Brooks, Rev. A. E. Clement, and Hon G. T. Fitzhugh of Memphis.

Dr. John O. Willson, President of Lander College, Greenwood, S. C., has extended the Christmas and New Year vacation of the teachers and students of that institution until January 14, this step being taken at the request of the State Fuel Administrator. This time will be made up by extending the session further into the summer.

The Bishops of the A. M. E., the A. M. E. Zion, and the C. M. E. Churches will have a joint meeting in Washington, D. C., some time this month. These three Negro Churches have a combined strength of nearly a million and a half communicants. It is understood that they are meeting to consider the general interests of the Negro race in the United States in the present war period.

From the Florida Christian Advocate of December 20, we take the following concerning Bishop Denny's service at the late session of the Florida Annual Conference: "Bishop Collins Denny won all hearts by his brotherly spirit, his fair and impartial presidency, and his evident mastery of the duties of his office. Even more than at Ocala, he gave satisfaction to the Conference, both in the chair and out of it."

Bishop E. H. Hughes, of the Northern Methodist Church, writing in Zoin's Herald of Dec. 12 of his Church's method of operating among the Negroes, says: "We have raised up already the finest and cleanest body of Negro preachers on this planet." This sweeping assertion is worth little unless it can be shown that Bishop Hughes has had an equal opportunity to know the ministers of the other colored Churches, which we dare say he has not.

The Home Circle

ANIMALS' FUN.

A thick fleeced lamb came trotting by.
"Pray, whither now, my lamb?" quoth I.
"To have," said he, with ne'er a stop,
"My wool clipped off at the Ba-Ba Shop."

I asked the dog, "Why all this din?"
Said he, "I'm fashioned outside in,
And all my nights and days I've tried
My best to get the bark outside."

A hen was cackling loud and long,
Said I to her, "How strange your song!"
Said she, "'Tis scarce a song, in fact,
It's just a lay, to be eggs-act."

I asked the cat, "Pray, tell me why
You love to sing?" She blinked her eye.
"My pur-puss, sir, as you can see,
Is to a-mews myself," said she.

—Christian Endeavor World.

A SURPRISING NEIGHBOR.

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at folks that pass his house," the brother answered carelessly, as he stopped for a moment at the half open door of the bedroom where his little sister was confined on account of a very bad eold.

"Oh, I'm so sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw! That's a silly book. I don't like girls' stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Diek's out there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call; but there was no response, and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Diek?" he asked of the servant who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No, Dick is not in his room; he's in the nursery, at the end of the hall," the servant directed.

"I wonder what he's doing in here," Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister May.

"Hello, Jack. Come join us in our game," Dick called, unabashed. "Sis' May is sick of a cold today and couldn't get out; and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large, flaxen-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum, who was doing all he could to entertain his little sister during her illness.

"No, thanks. I reckon I can't stop to-day. I'll come again," he said, as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out the window of a small bedroom as he neared the house. "I guess I'd better run in and read to Cynthy awhile," he resolved as he entered the hall.—The Child's Gem.

A YOUNG HERO.

One afternoon, almost a century and a half ago, three young lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"O, yes," chimed in the second, tossing up his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered.

"No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and we ought to keep our word."

"Oh, come on, don't be a ninny, Arthur," cried the first lad. "As if you, an earl's son, would hoe a poor man's garden."

"But we promised," replied Arthur, "and besides, he is an old soldier, and I mean to be a soldier, too, and a soldier must always do his duty."

"Oh, pshaw; as if it was your duty to hoe for an old man's garden. I am going to the river." This from the second boy.

"And I am going to keep my word," answered Arthur, sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others, as they kept on their course to the swimming hole, where the boys of Dublin School were accustomed to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say, "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier, like our Marlborough and like King Frederick of Prussia."

"Well, if you are a soldier you will be great, too. Determination, hard work and faithfulness to duty will help anyone to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore and he was dusty from head to toe. But he worked on with a brave spirit till the task was done.

It was that very afternoon, an eventful day as it happened in the career of the young student, as he was returning from his belated swim in the river, that he showed himself a hero of another kind. A carriage, driven by a coachman in livery, was dashing along one of the streets of Dublin. Suddenly, and without apparent cause, the leading horses took fright. In the driver's attempt to hold in the frantic steeds, one of the reins snapped in twain, and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face, pale with terror, and that of a middle aged gentleman, evidently her father, and the frightened, tearing horses, and the heavy coach lurching dangerously from side to side, was enough to set young Arthur's feet aflying. Darting swiftly across an intervening street, running at right angles to the other, the lad rushed out in front of the galloping horses. A leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking their mad pace. In a few minutes more they came to a halt, and as the coachman and outriders sprang to the ground, the coach door opened and the gray-haired gentleman and the girl alighted. The gentleman said in surprise:

"Why, if this is not my friend, Lord Mornington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham. Young man, I predict great things for you. England will not hold your fame," and as he marked the lad's flashing eyes he placed his hands upon the boy's head as if pronouncing a benediction, "and dying, you will sleep with England's great ones."

These words all came true, for our young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honors beyond those given to any other of England's heroes. Great victories were to be his, great honors and moments of supreme exaltation, but never in a life that was destined to reach the summit of earthly glory did he show [illegible] keeping his word with [illegible] he ever performed a [illegible] saved the life of his future wife [illegible] United Presbyterian.

REV. JOHN H. EVANS DEAD.

Dear Brother Moore: On [illegible] day, we buried [illegible] Collins, Miss., of [illegible] member of [illegible] Evans was [illegible] April. His [illegible] He [illegible] of his life [illegible] loves a w[illegible] by and a[illegible] of grandch[illegible] services wer[illegible] by Rev. G. [illegible] Meridian Di[illegible] ing elder of [illegible] Watkins will [illegible] Evans.

W. F. WILLIAMS

Collins, Miss., Dec. [illegible] 1917.

TO LOUISIANA PASTORS.

A resolution was [illegible] providing for [illegible] a list of the [illegible] forms of mil[illegible] Y. M. C. A. w[illegible] wards of prade[illegible] Kindly mail me all [illegible] have in hand, and do it [illegible] me statements of your [illegible]

JNO. F. FOSTER,
Editor of Annual

Shreveport, La., P. O. Box 6.

According to The Baptist Record the Baptists claim to have 170,000 white [illegible] Mississippi.

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TO CONTRIBUTORS.

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THE PEACE OVERTURES OF THE CENTRAL POWERS.

During the Christmas season, through Count Czernin, the Austrian Foreign Minister, the four Central Powers submitted to the Bolshevik government of Russia certain peace terms, conditioned upon their acceptance also by all of Russia's former allies. The substance of these proposals were as follows:

1. The Central Powers to evacuate all occupied foreign territory.

2. To restore the political independence of all the nations that have lost it during the war. This would include Belgium, Servia, Montenegro, and Roumania.

3. The status of minority races not politically independent to be determined, not internationally, but by the government having jurisdiction over them, in consultation with such peoples. This is understood, however, to indicate a willingness on the part of Germany and Austria to make some guarantees to the foreign peoples beneath their sway, in which Russia and the United States have shown a special interest.

4. The assumption of no special indemnities upon the part of the Central Powers. All the powers involved on both side to renounce indemnification for war costs and damages; each, however, to pay the other governments for the maintenance of its prisoners. Mention is also made of Russia's suggestion that all the warring powers unite in raising a common fund to restore the countries most injured by the war.

5. The return of the German colonies. The general statement is construed as indicating a refusal upon the part of Germany to cede Alsace-Lorraine to France, and upon the part of Austria-Hungary to make any cessions of territory to Italy.

Officials of practically all the Allied Powers have declared these terms to be unacceptable, and that the war will not be affected by them. Though these proposals were conditioned upon their acceptance by all of the Allied Nations, it is generally expected that an effort will be made by Germany and her associates to effect a separate peace with Russia. However, the Bolshevik government seems to be in a very precarious condition, and such a peace, if made, may amount to very little.

There has been a good deal of speculation as to whether the Central Powers are sincere in their offer of peace, or whether in making it they are only seeking to gain some advantage. We are inclined to think that they see defeat ahead and that their proposition is in the nature of a feeler designed to secure, if possible, some idea of the terms which may be had at the hands of the Allies.

We do not see, however, how the Allies can afford to think of ending the war upon any such terms as those laid down, which moreover, are somewhat discredited by having come in an indirect manner. As we see it, acceptable conditions for terminating the conflict must include not only the abandonment, but the rehabilitation of, Belgium, Servia, Montenegro, Roumania, and Poland, and the indemnification of France, and possibly also, to some extent, of England; and, furthermore, some arrangement that would forever make impossible the outbreak of another such war, such perhaps as dismantling the forts of Germany and a restriction upon the size of her army and navy.

We think that this peace parley is a confession of weakness by Germany and her allies; but we ought not for one moment to cherish the notion that their collapse is near at hand or to cease to prepare less vigorously to fight a victorious war.

In this connection, we will say that we have seen nothing bearing upon the important question of peace that impressed us as being more sensible and Christian than the following utterance made by Cardinal Gibbons, of Baltimore, on Christmas day:

"I belive that the best way to end the war early in the coming year is for the Central Powers to make a definite proposition and one that will embrace all their aims and demands.

"On the part of the United States, I believe that the best governmental action would be for the officials to put themselves in a receptive mood for the generous consideration of any peace offer that might come from the Central Powers.

"I think that all Americans should put themselves in a position to sympathetically receive and consider any offer embodying fundamental concessions that would commend themselves to the Teutonic Allies and to weigh their propositions in a dispassionate and broad-minded way."

NO DISTINCT REGIONAL CONFERENCES TO BE PROVIDED.

From the Central Christian Advocate (Kansas City) of December 27, of which Dr. Claudius B. Spencer, a member of the Northern Methodist Commission on Unification, is the able editor, we take the following:

"The Joint Commission seems to be agreed that the membership of the General Conference shall also be and constitute the members of the Quadrennial Conferences, which, it will be remembered, do all the legislating for the churches and membership represented in that body. They will also elect all the Bishops, Secretaries, Boards, Editors, and Connectional officers of every kind." (Of course, Dr. Spencer means such legislating as is not done by the General Conference, which the enumerated powers of that body show would be very little, and in the case of the Bishops nominated or elected they would have to be confirmed by the General Conference, and under certain minor restrictions, easily met, they could be used in any other section of the Church.—Ed. N. O. Advocate.)

Thus it seems that the program tentatively agreed upon is to have no Regional Conferences at all, in the proper sense of that term as it was originally understood in the union negotiations, each of the so-called Quadrennial Conferences being made up of the delegates to the General Conference from a certain prescribed area, and being a sort of adjunct to that great assembly. An arrangement very much like this already exists in the Northern Church, the delegates to the General Conference from each of the several administrational areas meeting separately, at the time that the General Conference sits, to elect certain officials, to perform certain delegated administrative functions, etc.

Down to these subsidiary, brief meetings, composed of members temporarily withdrawn from the great General Conference, the three or four original Regional Conferences that were expected to be made up of delegates independently chosen and to be largely autonomous, have dwindled. And these subsidiary bodies may be rearranged, made over, or multiplied by the powerful General Conference, which under the pending program would never be without a large Northern majority.

There is not the slightest doubt that the Methodist Episcopal Church, South, is face to face with the question as to whether she is willing to come completely under the domination of the Church, North. It is no answer to this statement to say that no arrangement is being made for the Southern Church that is not being made for the Northern Church. That could be said if the two bodies were being directly merged, without any side arrangements at all; yet every one knows that if an organization with 2,000,000 members should unite with one having 4,000,000 members, without any protection being guaranteed to the smaller body, it would be nothing less than overwhelmed and absorbed.

It has been universally admitted heretofore that "an adequate protection of minorities" was absolutely necessary to make possible the unification of American Methodism—even the Northern Commissioners expressly so reported to their General Conference at Minneapolis in 1912—yet a Southern Commissioner has lately in effect taken the position that no complaint should be made because of the absence of such protection; that precisely the same handling of the two Churches in bringing them together is all that any one has a right to expect; that the smaller body needs no more safeguarding than the larger. How can Southern Methodists be otherwise than apprehensive when a Commissioner who is charged with the sacred duty of caring for the priceless interests of their beloved Church shows no clearer comprehension than this of the vast and far-reaching issues involved?

AN IMPERATIVE CALL.

The statement by Dr. S. H. Werlein, which appears on Page Six of this issue of the Advocate, deals with a matter of much importance. Our Church has at this time no more imperative duty than that of doing her full part toward looking after the soldiers in the various cantonments within the bounds of her territory. The Louisiana Conference acted wisely in taking steps to raise a fund for this purpose, and the Committee that has been designated to lead in this undertaking is an excellent one. We trust that there will be a full attendance at the meeting that Dr. Werlein has called, and that this commendable movement will be pushed with vigor and dispatch.

Let our pastors throughout the State and all others who are expected to co-operate give this cause the prompt and active support which it deserves. We believe that our people in Louisiana will respond generously to this appeal if it is faithfully presented to them. And it would, we think, be a proper thing if some of the other Conferences which have no cantonment work to look after, but from which troops have been sent to Louisiana, would take a hand in the raising of this fund. Why not? Surely such an obligation as this should not be restricted to Conference boundaries.

NOT THE PLACE TO DO IT.

Bishop Candler is reported to have said in a sermon at the late session of the South Georgia Conference: "I am not opposed to killing a few Germans, but do not do it in the pulpit." This strikingly-put exhortation is timely. Our churches should be thoroughly loyal to our country and co-operate heartily in all the benevolent activities that the great world-war has made necessary, but we do not think that their pulpits should abandon the Gospel of Christ for inflammatory utterances concerning the great conflict now raging. There are plenty of other forums for all discussions of that kind that may be needed. Let the preacher in the house of God on the holy Sabbath deal with the eternal interests of deathless souls, which may soon stand before the judgment throne of Deity. Commendable as it is, patriotism alone cannot save men.

Touching upon this question, a writer in a recent issue of the Wesleyan Christian Advocate said:

"It is going to take a courageous pulpit to be true to the Gospel in the present conditions; a weak and demagogic pulpit can gain popularity by becoming an echo of Congress or of the President, and even by vindictive denunciation of our enemies. I do not believe that our great President, true to the great principles of the Church in which his father was a distinguished minister, desires that kind of support from the American pulpit."

PERSONAL AND OTHER NOTES.

The year of 1917 brought us war. Shall we not pray that 1918 may bring us peace?

Rev. W. E. Dickens, of Pachuta, Miss., says: "We are now in our new home, and are pleased with the prospect. We are hoping to have a great year."

Rev. R. H. Barr, writes as follows: "I have just reached my new charge and am much pleased with it. Please state in the Advocate that my address henceforth will be Foxworth, Miss."

Rev. W. H. Coleman, pastor of the First M. E. Church, South, of New Orleans, was reported to be ill the first part of this week. We trust that his sickness will be of brief duration.

In a note to our office Rev. H. P. Lewis, Sr., of Jackson, Miss., states that he has been connected with the Mississippi Conference since November, 1857—sixty years. His has, indeed, been a long and worthy record.

Rev. and Mrs. C. A. Battle, of Baton Rouge, La., entertained Brother R. H. Harper, Brother H. W. May, and Brother Seegers at dinner one day last week. We dare say that good fellowship abounded and that there was "table talk" worth hearing on that occasion.

Rev. J. F. Foster, of Shreveport, La., pastor of the Bayou La Chute charge, spent several days in New Orleans last week, and while here was several times in the Advocate office. We are always glad to see Brother Foster, who carries sunshine wherever he goes.

Rev. W. F. Baggett writes as follows: "We arrived at Carriere, Miss., our new field, on December 20, and were given a pleasant reception by the good people. They had prepared dinner for us at the parsonage, and soon after we came in they left—we did the rest."

Rev. J. B. Randolph reports that he has been cordially received at Okolona, Miss., and that he is expecting a good year. Another correspondent informs us that Okolona has advanced the assessment made for the pastor's salary $200, and is planning to pay it monthly.

Rev. H. W. May, presiding elder of the Baton Rouge District, preached at First Church, Baton Rouge, on December 23. Complimentary echoes of his sermon on that occasion have reached our office. Brother May reports that the work in his territory is starting off well.

Rev. Geo. P. Fikes, until recently a member of the Mississippi Conference, thus writes: "I was transferred by Bishop Murrah to the N. Arkansas Conference and have been appointed by Bishop Mouzon to West Searcy, Ark.—a fine place, with a fine people, in a fine country."

Rev. M. M. Black, of Jackson, Miss., Commissioner for Millsaps College, spent Sunday, December 23, with relatives in Natchez, and preached for Rev. W. H. Saunders, the pastor of Jefferson Street Church, at the evening hour. His discourse was an able and impressive one.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, informs us that Rev. John Wesley Joues has been appointed to the Houston (Miss.) Circuit. Brother Lipscomb states that this charge developed remarkably last year under the pastoral care of Rev. W. M. Commander.

From Fernwood, Miss., Rev. A. M. Broadfoot writes: "I have been given a cordial reception, and I feel that I am among the best people in the Mississippi Conference. I have started upon the work of the new year amid many encouraging signs and expressions of loving co-operation."

Rev. J. R. Jones, presiding elder of the Seashore (Miss.) District, says: "Escatawpa, left to be supplied at the last session of our Conference, has been filled by the apointment to it of Rev. J. C. Ellis, Jr., a son of our pastor at Topisaw, Miss. He is a sprightly young man and bids fair to do well."

"Watch Night" services were scheduled to be held at our First Church, at the Algiers Church, at Felicity Church, and at the Carrollton Avenue Church, all of this city. Rev. C. A. Battle, of Baton Rouge, was one of the speakers at "Old Felicity," which he served as pastor a few years ago with great acceptability.

Rev. A. H. Williams, of Cochrane, Ala., writes: "We have had a good beginning at Cochrane, Dancy, and Pinola, on the A. T. and N. Railroad (Columbus, Miss., District), and things look encouraging." We venture to say that the people of the Cochrane charge will be delighted with Brother Williams' preaching.

Mrs. Laura M. White, who is connected with our French Mission work near Houma, La., and Miss M. D. Thomson, of New Orleans, in company with Rev. A. J. Gearheard, were pleasant callers at the Advocate office last Saturday afternoon. Mrs. White spoke encouragingly of the outlook in the great field in which she is laboring.

Brother and Sister J. D. Watkins have rented their farm near Byhalia, Miss., and have gone to Indianola, Miss., where they will reside with their daughter, Mrs. Will Ray. We regret to learn that Brother Watkins' health is not good, but we hope that it will soon improve. May the way of these friends of the Advocate grow brighter with the passing days!

Rev. C. R. A. Brantley, of Vardaman, Miss., sends us three subscriptions from his charge, for which he has our thanks. He says: "I am here at my post, and things seem to be moving off well, considering the weather, etc. I feel, however, that they will move still better if I can get my people to read the Advocate. I hope to send you other subscriptions very soon."

Mrs. Gohn C. Jones, and her daughter, Miss Lula Jones, of Belen, Miss., brightened the Advocate office with their presence Monday of last week; but, much to his regret, the Editor, being out, missed seeing them. He was often a guest in the home of Brother and Sister Jones when he was the presiding elder of the Greenville District and has never forgotten their kindness to him.

Rev. J. C. Mims, who until recently was a member of the Central Texas Conference, was a welcome visitor to our office last week. Brother Mims expects to spend the winter in New Orleans. Later he will go to the University of Chicago to take up some lines of study. He recently spent a Sunday in Clarksdale, Miss., preaching while there for our pastor in that city, Rev. R. O. Brown.

The statement by Rev. A. W. Turner, which we are publishing this week, should be to the prohibitionists of Louisiana a call to battle. The clock of opportunity has struck for the temperance forces of this State, and they should without delay bestir themselves to accomplish the utmost possible. Set the banner forward, Brother Turner, that all the opponents of the liquor traffic may rally around it.

Rev. D. R. McDougal is in place at Calhoun City, Miss., and has made his first round on his new charge. He finds that there is plenty to do, but says, "I am resolved to give the people here the best that I have in stock." He has called for a list of the Advocate's subscribers, that he may have the Conference organ as a co-worker. We hazard the prediction that good things will be heard from Calhoun City this year.

Rev. C. C. Miller, of Morgan City, La., called at our office on Monday, December 31, having stopped in New Orleans on his way to Nashville, Tenn., whither he was going to attend the annual meeting of the Missionary Secretaries of the Annual Conferences. Brother Miller stated that he had been kindly received in his new charge, and that he feels that the lines this year have indeed fallen to him in pleasant places.

The new Napoleon Avenue Presbyterian Church of this city was dedicated last Sunday afternoon, the dedicatory sermon being preached by Dr. James I Vance, of Nashville, Tenn., to an audience estimated at 800 people. This splendid structure, together with the lot, cost $100,000. It fronts on St. Charles Street. The Rev. Dr. U. D. Mooney is the pastor. The plan is to erect a manse on a lot adjoining the church in the near future.

In a personal letter to the Editor, Hon. W. W. Magruder, of Starkville, Miss., thus refers to the death of Rev. W. S. Harrison: "Brother Harrison's death is a great loss to our Sunday school, to our church, and to our community. He was one of our great, good men." Brother Magruder is the superintendent of our Sunday school in Starkville and an official in our church there; hence he is in a position to speak authoritatively concerning Brother Harrison's worth and work.

From Minter, Miss., Rev. L. W. Cain writes: "I feel that God will help us to do a telling work for the Master here. After eighteen months of service, I left the Sunflower Circuit an established $1200 charge." Brother Cain's first-born child, L. W., Jr., gave up the study of medicine to serve his country and is a sergeant in Company I, 151th Infantry, which is now at Camp Beauregard. He is much missed by the dear ones at home, who are proud, however, of his patriotic devotion to his country.

From a letter from Rev. S. L. Pope, pastor of our First Church at Columbus, Miss., we extract the following: "We have taken up the work here and have found the people cordial and alive to the great interests of the Kingdom. Brother Duren wrought well here for the past four years and was deservedly popular. He has entered with great zeal upon his work as the leader of our forces in the Columbus District, and I predict that he will make one of the great presiding elders of our Conference."

We take the following from a recent issue of the Nashville Christian Advocate: "Rev. I. D. Borders, until recently pastor of Melrose Church, Kansas City, left this week for service 'somewhere in France.' He goes as a captain, having secured his commission after several months of training at Fort Sheridan. Captain Borders gladly accepted the opportunity for service at the front and goes to give his best to his country and the cause of human freedom. To his friends throughout the Church, he sends a message of affectionate farewell. The good wishes and prayers of many go with him."

It is with sincere sorrow that we reproduce the following dispatch, taken from the Daily States: "Fort Worth, Texas, Dec. 29.—Dr. A. L. Andrews, pastor of the First Methodist Church of this city, his wife and his son, William, were instantly killed late Friday, when an automobile in which they were coming to Fort Worth crashed into the Sunshine Special on the Missouri Pacific Railroad at a crossing near Dalworth. The car was demolished." Dr. Andrews, whom we know personally, was one of the most efficient pastors in Southern Methodism, and in his death the Church has sustained a great loss.

From the Kosciusko (Miss.) Herald of December 20, we take the following: "Rev. E. H. Cunningham, the new pastor of the Methodist Church here, preached his first sermon last Sunday morning. The audience that greeted him was a fairly good one, considering the severely cold weather and the icy condition of the sidewalks. Mr. Cunningham delivered a very able sermon, in the course of which he touched upon the war in which we, as a nation, are involved and paid a very high tribute to our beloved President, Woodrow Wilson. His discourse struck a responsive chord in the hearts of his hearers."

ANOTHER YEAR.

By Wm. C. Allen.

The experiences of every year may be compared to those associated with ascending the wonderful canyons of the mighty West. Those deep valleys —the Spanish word "canyon" means "tube in the mountain"— penetrate the rugged wilderness of rocks and woodland and often afford the only route whereby the summit of some splendid peak may finally be reached. The brave traveler sets out for his destination, just as we at the beginning of each twelve-month with renewed courage consider the coming year.

These canyons, like the succeeding weeks in the lives of many of us, afford an ever-shifting scene. Sometimes they are arid; no gushing waters are near to refresh the weary inland voyager. Again they may be the only outlets for the limpid springs of water that merge into living streams at his tired feet. Obstacles unexpectedly frustrate his intent. Huge boulders may intervene. Sometimes a lovely spot of green mosses and dainty wild flowers allure to an hour's repose. Many a halt is necessary wherein to accumulate fresh strength for the upward march. The climb is renewed. Gigantic precipices tower on every side. How helpless is the traveler in the circumstances surrounding him! Sometimes all view of the outer world is cut off. Only a blue ribbon of God's beautiful sky is above. There seems no way of escape. To retreat would be cowardly. Faith is once more invoked and he presses onward. Just when the adamantine rocks crowd most relentlessly before him, he discovers an unexpected turn to right or left. How glad he is that he went right forward. Trust and courage have met with a sure reward. At last the summit is attained. The things that obstructed his progress seem in retrospect very small. Heaven is above him and the world lies at his feet. In the quiet of the rare upper atmosphere he is very close to God.

So to the Christian are the passing years. The incidents of life may crowd never so hard, the water springs may temporarily cease to flow, the flowerlets of joy may not be seen because we think of our feet bruised and torn. The cruel, hard walls of circumstances may at times seem to hopelessly enclose us. Shall we give up? No! We continue the material and spiritual struggle. We consider the end of our eventful and wonderful life-journey—of the sun-bathed splendor of the upper world.

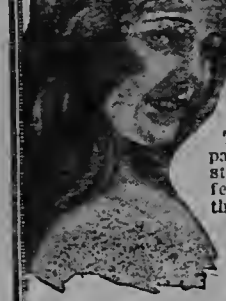
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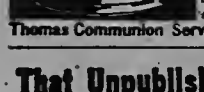
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In the death of Mr. WILLIAM H. REYNOLDS, which occurred on Oct. 21, 1917, the church at Starkville and the entire community have cause to shed bitter tears of sorrow, and also cause for great joy in the rich legacy of character left for their encouragement. He was a quiet, unobtrusive man, but all who knew him felt the force of a character which stood for all that is best in human life. His piety was of the gentle, pervasive variety, with never a tinge of mere pretense. He was liberal in support of his church and in his quiet way upheld the truest ideals of church life. His honesty was unimpeachable. As a magistrate, for thirty-five years his administration of justice was in the highest degree commendable. Time and again he breasted the strong currents of public opinion in favor of justice, humanity and right. As a lover of peace and concord, he often effected peaceful settlements when legal procedure would have been to his financial advantage. As a loyal son of his section, he fought bravely through the great Civil War from beginning to end, and carried the marks of his wounds to the grave. After the war, he married one of the noblest women of this community, and in poverty, by the hardest labor, on the lowest rung of toil, they together laid the foundation of a competence. At about the age of seventy-five, loved, honored, and widely respected, he, in the presence of his family and loved ones, passed peacefully to his reward.

W. S. HARRISON
Starkville, Miss.

IN MEMORIAM.

(A tribute to Rev. W. S. Harrison from the "W. S. Harrison Bible Class" of the Sunday school of the M. E. Church, South, at Starkville, Miss.)

We are here to-day to pay this tribute of our affection and esteem to our beloved and now deceased teacher, Rev. W. S. Harrison, and to record in this memorial our estimate of his worth. This we do affectionately, but very imperfectly, because the salient features characterizing Brother Harrison are hard to relate in so brief a space.

Three characteristics stand out in bold relief to us:

First: He was a man of intellect. No student sat under his instruction, during even one lesson, without knowing this well. His deep study lent him a knowledge of the things he professed, and his practice in expression gave him a fluency and clearness seldom equaled. He had drunk deep from the springs of information and his deliverances were, therefore, illuminating.

Second: He was a man of faith. Passing through the ordeals and the baneful aftermath of the Civil War, and seeing the greatest by far of all cataclysms of human greed manifest by human slaughter, still he was calm, self-poised, resting in the eternal verities of the final triumph being in righteousness. Never a word of reproach further than condemnation of wrong—withal no hint of vengeance to spend nor of greed to satisfy. When called upon for testimony in the open meeting, he would give his experience as the basis, and thus challenge all listeners to a faith thus embodied.

Third: He was a spiritual man. By this we mean that he set up no material excellence or achievement as of first place. His ambitions did not lead him into a scramble for temporal place or power; the excellencies of the Kingdom of God were his excellencies. Recognizing a birth in the image of his Maker and looking up to Him in reverent faith, he caught the spiritual vision. The Fatherhood of God was to him an eternal verity and his knowledge of the brotherhood of man was a daily experience.

Thus he grasped with the right hand the power of God and with the left the brotherhood of man. These swept him rejoicing into the Kingdom; for naught less than a spiritual vision could have made that day of transition from earth to heaven a "glad day" to him!

But now the harpstring is broken—no more we hear the sweet cadence of his speech or look upon his presence. Nor shall we see his like again. Old things have passed away; the new that shall come to us instead will be but a supply, not a replacement.

And may we conclude this brief tribute with his own parting exhortation—that we carry the work on, striving to emulate his ideals? Thereby, we will prepare ourselves a like "glad day" for entrance through the gates into the City of the Living God.

Cordially submitted,
Signed: Mrs. W. W. Magruder, G. G. Snow, J. J. Gill, Committee.
Starkville, Miss., Dec. 16, 1917.

UNION'S NEW PRESIDENT.

"It is announced that Dr. Arthur C. McGiffert has become President of Union Theological Seminary. It is fitting that he should be. He represents the destructive, rationalizing, German type of scholarship which has broken down that institution from being an evangelical seminary. Dr. McGiffert is not a member of the Presbyterian Church, withdrawing from the Presbyterian to the Congregational ministry years ago, in the face of a prosecution for unsatisfactory teachings. It now becomes plainer than ever before that young men who wish to have evangelical relationships should not attend Union Seminary." —Herald and Presbyter.

The Presbyterian speaks of the matter as follows:

"In regard to modern destructive criticism Dr. McGiffert is an extremist What Lenine is to Russian Socialism, what Von Tirpitz is to autocratic militarism, such is Dr. McGiffert to anti-evangelical destructivism. In his election, Union Seminary nails to its top mast the banner of Germanized theology. In this it is frankly honest. Some men connected with the Seminary are more moderate, but the whole trend of the seminary since it broke away from the Presbyterian Church has been toward the religion of the German genius. Henceforth, Union Seminary publishes most openly its real plan and purpose, and the candidate for an evangelical church who turneth in thither is not wise."

Among the books in the new Course of Study for our young preachers that our Bishops have illegally forced upon the Methodist Episcopal Church, is one by this same Dr. McGiffert, and another by George A. Coe, a professor in this same hotbed of infidelity. John Wesley's sermons, which from the first have always been in this course, were thrown out to make room for the works of these un-Methodistic and faith-wrecking teachers. It is a high-handed outrage, and we as a Church have thereby been disgraced before evangelical Christendom.—Dr. L. W. Munhall, in The Eastern Methodist.

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QUARTERLY CONFERENCES.

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Winona, Dec. 22, 23.
Ruleville, Dec. 29, 30.
Carrollton, at C., Jan. 5, 6.
Itta Bena, Jan. 6, 7.
Winona Circuit, at B. S., Jan. 12, 13.
Duck Hill, at D. H., Jan. 19, 20.
Sunflower, at Sunflower, Jan. 26, 27.
Indianola, Jan. 27, 28.
Isola, at Inverness, Feb. 2, 3.
Belzoni, Feb. 3, 4.
Moorhead, Feb. 9, 10.
Swiftown, at Baird, Feb. 10, 11.
Minter City, Feb. 17.
Webb, at Webb, Feb. 17, 18.
Dublin, at Dublin, Feb. 23, 24.
Tutwiler, at Tutwiler, Feb. 24, 25.
Lambert, at Lambert, Feb. 25, 26.
Greenwood, Mar. 2, 3.
Drew, at Drew, Mar. 3, 4.
Schlater, Mar. 9, 10.

Distrct Stewards will please meet at Greenwood, January 17 at 10 a. m.

L. M. LIPSCOMB, P. E.

Holly Springs Dist.—First Round.

Ashland, at Liberty, Jan. 1.
Waterproof, at Waterproof, Jan. 2.
Abbeville, at Abbeville, Jan. 3.
Holcomb, at Spring Hill, Jan. 4.
Randolph, at Sarepta, Jan. 5, 6.
Paris, at Paris, Jan. 6, 7.
North Main and Taylor, at North Main, p. m., Jan. 7.
Byhalia, at Byhalia, Jan. 9.
Pott's Camp, at Pott's Camp, Jan. 9, 10.
Red Banks, at Victoria, Jan. 12.
Toccopola, at Laf. Springs, Jan. 13.
Oxford, at Oxford, p. m., Jan. 13.
Oxford Ct., at Oxford, 10 a. m., Jan. 14.
Mt. Pleasant, at Mt. Pleasant, Jan. 18.
Coffeeville and Bethlehem, at Coffeeville, Jan. 19, 20.
Holly Springs, at H. S., p. m., Jan. 20.
Lamar, at Early Grove, Jan. 26, 27.

District stewards will meet at First Church, Water Valley, Tuesday, January 8, 2:30 p. m.

JAMES H. FELTS, P. E.

Sardis Dist.—First Round.

Como, Dec. 30, 31.
Eureka Ct., at Mt. Olivet, Jan. 4.
Courtland, Jan. 5, 6.
Preachers' Conference, Sardis, Jan. 8, 9.
District Stewards, at Sardis, Jan. 9.
Hernando, Jan. 10.
Tyro, at Fredonia, Jan. 11.
Sardis, Jan. 11.
Sardis Ct., at Wesley's Chapel, Jan. 12.
Crenshaw, Jan. 13, 14.
Longtown, at Cypress, Jan. 16.
Senatobia, Jan. 20, 21.
Coldwater, Jan. 22.
Cockrum Ct., at Palestine, Jan. 23.
Wall Hill Ct., at Grub Hill, Jan. 24
Arkabutla, Jan. 26, 27.
Batesville, Jan. 30.
Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb. 17, 18.

J. H. HOLDER, P. E.

Aberdeen Dist.—First Round.

Sbannon, at S., preaching, Dec. 23, a. m.; Q. C., Jan. 22.
Prairie, at P., preaching, Dec. 23, p.m.; Q. C., Jan. 14.
Amory and N., at Nettleton, preaching, Dec. 30; Q. C., Jan. 29.
Okolona, Jan. 6, a. m., Q. C., Jan. 8, p. m.
Verona, at V., Jan. 6, p. m., 7, a. m.
Okolona Ct., at Grady's Chapel, Jan. 12, 13.
Aberdeen, Jan. 12, p. m., Jan. 17, p. m.
Vardaman, at V., Jan. 19, 20.
Houston, Jan. 20, 21.
Fulton, at Fulton, Jan. 23.
Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpelier, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17
Nettleton Ct., Feb. 17, 18.
Greenwood Springs, at Greenwood Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

The district stewards will meet in the Methodist Church at Aberdeen, on Thursday, Jan. 10, at 2 p. m.

Greenville Dist.—First Round.

Tunica, at Tunica, Dec. 23, a.m.
Evansville and Dubbs, at Evansville, Dec. 23, p.m.
Duncan, at Duncan, Dec. 30, a.m. and p.m.
Greenville, Jan. 6, a.m.
Leland, Jan. 6, p.m.
Gunnison, at Gunnison, Jan. 13, a.m.
Glen Allan, at Glen Allan, Jan. 13, p.m.
Jonestown, Jan. 20, a.m.
Lula, at Lula, Jan. 20, p.m.
Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

Preaching at the hours indicated above. The business sessions of the quarterly conferences will be arranged so as to suit the convenience of the official members.

The district stewards are called to meet at the Methodist Church in Greenville on Tuesday, Jan. 15, at 11 a.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Pickens, preaching Dec. 23.
Coila ct., at Coila, preaching and conference Dec. 29.
Sidon and Cruger, at Sidon, preaching and conference Dec. 30.
Tchula, preaching and conference, Dec. 30 and 31.
Lexington, conference, Jan. 4.
Ebenezer ct., at Hebron, Jan. 5 and 6.
Durant, Monday night, Jan. 7.
Kosciusko, Tuesday night, Jan. 8.
Vaiden and West, at Vaiden, Jan. 13 and 14.
Hesterville ct., at Shiloh, Tuesday, Jan. 15.
Pickens ct., at Pickens, Thursday, Jan. 17.
Black Hawk ct., at Black Hawk, Jan. 19 and 20.
Acona, afternoon and night, Jan. 20.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Etbel, Jan. 27 and 28.
Poplar Creek ct., at Center, Jan. 29.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb 20.

The district stewards will please meet me at Durant on Thursday, Dec 20, at 2:15 p.m. Let each pastor kindly notify tbe steward of his charge of the date of the meeting, and urge bis attendance.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

The district stewards of the Corinth District will meet at the First Methodist Church in Corinth on Jan. 18, 1918, at 10:30 a.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Columbus, Central, preaching, Dec. 23.
Cedar Bluff, preaching and Q. C., Dec. 29, 30.
Caledonia, at Mt. Pleasant, preaching and Q. C., Jan. 5, 6.
Columbus, First Church, Q. C., Jan. 8.
Columbus, Central, Q. C., Jan. 9.
Artesia, Q. C., a.m., Jan. 10.
West Point, Q. C., p.m., Jan. 10.
Cochrane, preaching and Q. C., Jan. 13, 14.
Starkville, Q. C., Jan. 15.
Sturgis, Q. C., Jan. 16.
Longview, Q. C., Jan. 17.
Macon Ct., at Salem, preaching and Q. C., Jan. 19, 20.
Macon, preaching and Q. C., Jan. 20, 21.
Brooksville, Q. C., Jan. 21.
Mashulaville, Q. C., Jan. 22.
Shuquaiak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

The district stewards are called to meet in the Methodist Church at Artesia, on Thursday, Jan. 3, at 2 o'clock p. m.

W. L. DUREN, P. E.



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All communications for this department should be sent to the Editor at the address given above.

"Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with thee."

The Old Year with all its joys and sorrows lies behiud us and we enter upon the New Year feeling that unless it is another year with Him it shall be lived in vain. The oft repeated phrase "Happy New Year!" seems almost a mockery now when so many hearts are sad and heavy over the sacrifice to service of their dearest and best. But, if we look deeper into the meaning of the words we can find a new and richer significance; for if "the joy of the Lord" is ours sorrow may encompass us, but back of it all will be that deep and abiding peace which leads to happiness in Him.

As we stand upon the threshold of this new year, we know not what awaits us and we entreat our women all over the Southland to draw closer to the Master and live in more perfect accord with His will than ever before. May we realize that because some have failed to hold aloft the cross of Christ the horrors of this dreadful war have come upon us. We have been too busy with material things and too little time has been spent at the Master's feet.

We are living in a time when great demands are being made upon us, and whether it be for our wealth, our time, or the choicest lives in our homes all are gladly surrendered to aid our country. Are we as eager, as anxious to give these same precious gifts, and in as great abundance, to our King Immanuel? No longer must we deal in dimes and dollars but we must pour out our wealth at His feet to be used for the advancement of His kingdom.

Already intense suffering is the fate of many of our representatives in foreign lands, due to the fall in the rate of exchange, a fact that has been dwelt upon in every denominational as well as missionary paper. Still we are letting these urgent appeals go unheeded, thinking perhaps some other community will take them up—so prone are we to shift our responsibilities. Let us throw off this cloak of indifference and gladly embrace every opportunity to help in the world-wide war against sin. Let us give and work as though the whole transaction depended upon us, and seemingly impossible tasks will be accomplished, for "with Him all things are possible."

Let each and every one of us determine at the beginning of the year to know and do and love the will of God, and then we shall realize, as Henry Drummond says, "there is no happiness in having or in getting, but only in giving."

THE PROBLEM OF THE ALIENS IN AMERICA.

Closing the gate to the alien is really no solution of our immigration problem. The alien is already here. Besides, is it a Christian solution? "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

America cannot, if it would, be a hermit nation. The day is past for any people to bar themselves off from the rest of mankind. In these days of wireless telegraphy and aerial navigation and universal language, the pulse-beat of the race kin cannot be ignored. There are no longer any desert solitudes. The races have become the people.

The problem can be solved only by the Gospel of Christ. We are not afraid of any shipload of foreigners who come to us loyal to the Cross of Christ. They cannot come too soon or too often. We welcome them. But what if they are not Christians? What if they are only nominal Christians? Is it not evident that our salvation as a nation depends upon our making them Christians? There is a stronger bond than love of country. It is love of Christ. And when men find Christ, they are one, though they come from the ends of the earth.

Therefore, this question is a great missionary problem. It rises up before us. It is imperative. In what is no doubt a providence, God has brought the ends of the earth to us. We were slow in taking the Gospel to them. The Savior seems now to be saying: "I have waited long, but my people are slow to go. After nineteen hundred years, two-thirds of the world are without the Gospel. I will bring the nations to my people." They are here at our doors. It is a glorious missionary opportunity.

The success or failure of foreign missions is going to be settled here at home. If we cannot Christianize the heathen in a Christian country, we will never do it in a heathen country. God has driven us into a corner, and is saying to the Church: "Now do your duty or die!" There never was a greater opportunity than that which now confronts Protestant Christianity in America to evangelize the alien. And the alien is convertible. He can be Christianized. Christ is not only "the power of God unto salvation" to Sons of the American Revolution, to Colonial Dames, to Daughters of the Confederacy, to members of the Grand Army of the Republic, but to the Italian in the ditch, to the Hungarian in the coal mines, to the Pole in the packing-houses, to the Jew from the steppes of Russia, to the Hindu from the filth of India. The tide of immigration rolls in, carrying on its crest a matchless opportunity to the Christian Church.

Are we meeting it? What does the immigrant think of our Christianity? That we believe it? Do we give him Christian treatment? Not always. A Ruthenian priest says: "My people do not live in America. They live underneath America. America goes on over their heads. My people do not love America. Why should they, from what they see of it?' The wretchedness of many of these aliens in a strange land is enough to move to pity the sternest of that guild whose shibboleth is: "America for the Americans!"

Only Christianity can solve the problem, but it will take a new brand of Christianity, not this formal, faint-hearted, self-indulgent, dress-parade Christianity, but one that can stand had smells and foul sights, and go down to the gates of hell to save a lost soul, that has enough of Christ in it to love iniquity into goodness, and hostility into brotherhood! — Rev. James I. Vance.

DAY OF PRAYER FOR FOREIGN MISSIONS, FRIDAY, JAN. 11.

The Executive Committee of the Federation of Women's Boards at its meeting in New York City, October 5, 1917, appointed Friday, January 11, 1918, as a Day of Prayer for Foreign Missions. All women's missionary organizations, denominational and interdenominational, are requested to observe it in truth as a day of prayer. Never was intercessory prayer more needed than to-day, when the world is full of suffering and sorrow.

The hours to be observed are from 10 a. m. to 4 p. m., the noon hour being optional. An outline of the program will be found in the December Missionary Voice.

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1629-A, Station E, New York City, will mail his book free on request. The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling; no more need of pipe, cigar, cigarette, snuff or chewing tobacco to pacify morbid desire.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

"If we are not hungering and thirsting after righteousness, we shall be sure to be hungering and thirsting after worldliness."

A man's wealth does not follow him, but his works do. In our birth we are contented with a little cradle, at death with a little grave.—W. Baxendale.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.



Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

BUILDING DEBT IS PAID.

St. Mark's M. E. Church, South, in Rampart Street, Dedicated.

With $1115 subscribed by the congregation in half an hour, or $17 more than needed to finish paying for the building, what was originally intended to be a simple opening of St. Mark's M. E. Church, South, 1140 North Rampart street, was turned into a formal dedication Sunday afternoon, Dec. 23. No Methodist Church can be dedicated until it is paid for or the money assured. This is the mission that has sprung from the settlement work, started a decade ago below Canal Street. For several years the church has been using St. Mark's Hall, in Esplanade Avenue, as a place of worship. Some months ago, however, the Rev. W. E. Thomas, superintendent of missions, began to work for a separate building, and Sunday's dedication was the result. The church will be renamed shortly. Though the architectural construction is of the plainest, the lines of the church are pleasing, and the interior, is built in timbered effect, with neat panels, is inviting. The painting is in harmonious colors. Besides the main auditorium there is a Sunday school room and vestry.—Times-Picayune.

HOMER, LA.

My Dear Doctor Meek: We held a white Christmas service here on last Sunday evening, Dec. 23. The church was filled to its capacity and the service was effective. A number of people expressed their purpose of reconsecration to God, and a handsome offering was taken for the Army and Navy work of the American Bible Society.

We are looking forward to a good year at this point. There are three churches here that belong to denominations that call their pastors. All of these are at present without preachers. Two of them have been without pastors for some time. None of them know where to get a man. We are often told that the constant moving of Methodist preachers is a feature that some do not like. However, our people do not have trouble in getting men when they are needed. Yours faithfully,

W. L. DOSS, Jr.

Unimpeachable—If you were to see the unqualled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.—Adv.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Mangham, Dec. 29, 30.
Girard, a. m., Jan 6.
Rayville, p. m., Jan. 6.
Winnsboro, Jan. 7.
Gilbert, Jan. 8.
Mer Rouge, Jan. 9.
Bastrop, Jan. 10.
West Monroe, Jan. 11.
Waterproof, Jan 12, 13.
Farmerville, at Marion, Jan. 19, 20.
Lake Providence, Jan. 26, 27.
Calhoun, Jan. 20.
Tallulah, Feb. 3.
Harrisonburg, Feb. 9 10.
Sicily Island, Feb. 10, 11.
Deer River, a m., Feb. 17.
Columbia, p. m., Feb. 17.
Chatham, at Frantom, Feb. 23.
Cross, Feb. 24.
Oak Grove, Mar 2, 3.
Midway p m., Mar 3.

The district stewards will meet in the First Church, Monroe on Friday, Jan 11, at 2 p. m.

ALBERT S. LITZ, P. E.

Baton Rouge Dist.—First Round.

Olive Branch, Jan. 5.
Clinton, Jan. 6.
Gonzales, at Gonzales, Jan. 8, 9.
Greensburg, Jan 13.
Kentwood, Jan. 14.
Hammond, Jan 19, 20.
Amite, Jan 20, 21.
Denham Springs, Jan. 25, 26.
Turner Memorial, Jan 27.
Franklinton Ct., 4 p. m., Feb. 2.
Franklinton Station, 11 a m., Feb. 3.
Baker, at Baker, Feb 9, 10.
Zachary, at Zachary, Feb. 10, 11.
Jackson, at Jackson, Feb. 16, 17.
Springfield, at Springfield, Feb. 23, 24.
Ponchatoula, 7:30 p. m., Feb. 24.
Natalbany, at Natalbany, 7:30 p. m., Feb. 25.
Chauma, 7:30 p. m., Feb. 28.
St. Francisville, at St. Francisville, Mar. 2, 3.
Baton Rouge, First Church, 7:30 p. m., Mar. 1.

The district stewards will meet in First Church, Baton Rouge, at 1:30 p. m., Thursday, January 24. A full attendance is very much desired. The pastors are cordially invited to attend

HARRY W. MAY, P. E.

Lafayette Dist.—First Round.

Rayne, Dec 23.
Lafayette, Dec. 27.
New Iberia, Jan 6.
Opelousas, Jan 12, 13.
Eunice, 7:30 p m., Jan. 13.
Indian Bayou, Jan. 19.
Crowley, Jan. 20.
Patterson, at Patterson, Jan. 26, 27.
Morgan City, Feb. 3
Franklin, 7:30 p m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feb 11.
Sulphur, Feb. 16, 17
Grayson, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Melville, Mar. 5.
Abbeville, at A, Mar 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

The District Stewards will meet in Lafayette on Tuesday, Jan. 15, at the Methodist Church. Let every district steward be present. Every pastor is likewise requested to be present, so that we can have a conference for planning for the year's work.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Queensborough, p. m., Dec. 19.
Cedar Grove, p m., Dec. 20.
Vivian, a. m., Dec 23.
Mooringsport, p. m, Dec. 23.
Noel Memorial, a m, Dec. 30; p. m Jan 2.
Texas Ave., p. m, Dec. 3.; p. m., Jan 9.
Logansport and Longstreet, at Logansport, p. m, Jan 6.
Greenwood, Jan. 8, at 10 a. m., First Church, Shreveport.
Bossier City and Wesley, at Carroll Creek, a m., Jan. 12.
Coushatta, at Powhattan, a. m., Jan. 13.
Mansfield, a m., Jan. 20.
S. M and Naborton, at N., p. m., Jan 20
Leesville, a. m., Jan. 27.
Many, p. m., Jan 27.
Pelican, Feb 3
Pleasant Hill, at P H., Feb. 9, 10.
Anacoco, Feb 17
da, a m, Feb. 24
Belcher, p m., Feb. 24; 10 a. m, Feb 25
Grand Cane and G. C., Feb 27.
Bayou Lacbute, a m., Mar 2.
Shreveport First Church, p m, Mar. 3
Noble, at Bayou Scie a m., Mar. 10
Zwolle, p. m, Mar 10

The district stewards are called to meet Jan. 10, 1918, at First Church Shreveport, at 10 a m The pastors of the district are invited to be present at this meeting

C. D ATKINSON, P. E

THREE NOTABLE GARDENS.

Three gardens stand out prominently In the Bible and play a most important part in our lives. The sin of the Garden of Eden would close the gate of the garden of Paradise to mankind. The surrender in the Garden of Gethsemane opened the gates of Paradise to all those that accepted the salvation thus provided.—Alan Pressley Wilson.

MARRIED.

At the district parsonage, in Brookhaven, Miss., on Dec. 21, 1917, by Rev J T. Leggett, Mr. T. O. DAVIS and Miss CLARA CUNNINGHAM, of Georgetown, Miss.

At the Methodist parsonage, in Pontotoc, Miss., on Nov. 4, 1917, by the pastor, Rev. W. M. Young, Mr. JOHN N. McCAMMON and Miss VIVIAN AGNES JONES, both parties of Pontotoc, Miss.

In the home of Dr. C. D. Mitchell, of Pontotoc, Miss., on Dec. 12, 1917, by Rev. W. M. Young, Mr. W. S HONNOLL, of Tupelo, Miss., and Miss ANNIE B. HERRON, of Pontotoc, Miss. The groom is the son of the late Rev. M. H. Honnoll, of the North Mississippi Conference. The happy couple will make their home at Tupelo, Miss.

That a man does not profess to be a Christian can no more relieve Him Irom the guilt of rejecting Christ than the fact that a thief lays no claim to honesty can exonerate him.—W. M Taylor.

Our Lord was a stranger in many places during His earthly career, but we have read of no place in which He was a stranger to the synagogue.—**G. W. F. Birch.**

If Back Hurts Use Salts f r Kidneys

Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless inexpensive, makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble **while it is only trouble.**

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Avoid Dangerous Drugs

Don't dose yourself with poisonous drugs that destroy the delicate lining of the stomach and the intestinal tract, when you can stimulate your sluggish liver by using Granger Liver Regulator. This standard medicine contains no poisonous calomel. It contains no injurious alcohol. It does not cause unpleasant after effects. A dose or so will soon relieve sick headache, indigestion, constipation, depression, languor and all other ailments caused by a torpid liver. Granger Liver Regulator is composed entirely of selected roots, barks and herbs of special medicinal value. It may be freely taken by any member of the family. Just try a few doses, and see for yourself what a splendid medicine this is and how thoroly it cleanses the system of impurities. Price, 25c a box. Sold by all druggists. Demand Granger Liver Regulator and accept no substitute.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.—Adv.



HE HAS IRON IN HIS BLOOD

That is why he is such a great winner, accomplishes so much, why he overcomes obstacles and knows no such thing as failure

Iron in the successful formula for Peptiron, which also includes pepsin, nux, celery and other tonics, sedatives and digestives, helps to give strength, color and body to the blood; reddens pale cheeks, steadies the nerves, nourishes and gives stamina to the whole body.

Peptiron is in pill form, chocolate coated, pleasant to take, easily assimilated—the most successful combination of iron that its makers, C. I. Hood Co., Lowell, Mass., know of.

It is the medicine for you.

It will put iron into your blood.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Mount Olive, at Mize, Jan. 5, 6.
Magee, at Magee, Jan. 9.
Hattiesburg Circuit, at Petal, Jan. 12, 13.
Collins, at Collins, Jan. 16.
Williamsburg, at Williamsburg, Jan. 19, 20.
Purvis and Mission, at Purvis, Jan. 23.
Hattiesburg, Main Street, Jan. 26.
Hattiesburg, Broad Street, Jan. 26.
New Augusta, at New Augusta, Feb. 3, 4.
Hattiesburg, Court Street, Feb. 6.
Eucutta, at Eucutta, Feb. 9, 10.
Heidelberg, at Vossburg, Feb. 10, 11.
Silver Creek, at Silver Creek, Feb. 13.
Blodgett, at Blodgett, Feb. 16, 17.
Lucedale, Feb. 18.
Prentiss, at Prentiss, Feb. 23, 24.
Sumrall, Feb. 25
Oloh, at Oloh, Feb. 26.
Seminary, at Seminary, Feb. 27.
Taylorsville, at Taylorsville, Mar. 2, 3.
Ellisville, at Ellisville, Mar. 6.
Richton, Mar. 8.
Leakesville, at Leakesville, Mar. 9, 10.

The district stewards are called to meet at the Main Street Church, Hattiesburg, Thursday, Jan. 3, at 1 o'clock p. m. Let all the pastors who can conveniently do so come for a pastors' Conference. W. B. JONES, P. E.

Brookhaven Dist.—First Round.

South and East McComb, at East McComb, Dec. 30.
McComb, Centenary, Dec. 30, 31.
Tylertown, at Tylertown, Jan. 5, 6.
Magnolia, Jan. 13, 14.
Fernwood, atFernwood, Jan. 13, 14.
Meadville, at Bude, Jan. 20.
Gallman, at Bethesda, Jan. 26, 27.
Crystal Springs, Jan. 27, 28.
Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb. 17.
Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

The district stewards are called to meet in the Methodist Church at Brookhaven, January 9, 1918, at 1:30 p. m. The pastors of the district are cordially invited to this meeting.
J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Meridian, Seventh Ave., Dec. 16.
Meridian, Poplar Springs, Dec. 23.
Meridian, Hawkin's Memorial, Dec. 23.
Meridian, Fifth Street, Dec. 30.
Meridian, Central, Dec. 30.
Meridian, East End, Jan. 6.
Quitman and Hiwannee, at Q., Jan. 6, 7.
Daleville, at Daleville, Jan. 12, 13.
Lauderdale, at Lauderdale, Jan. 13, 14.
DeKalb, at Pleasant Ridge, Jan. 15.
Moscow, at Hopewell, Jan. 16.
Meridian Ct., at Oak Grove, Jan. 19, 20.
Pachuta, at Pachuta, Jan. 20, 21.
Vimville, at Coker's Chapel, Jan. 22.
DeSoto, at DeSoto, Jan. 26, 27.
Bukatunna, at State Line, Jan. 27, 28.
Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb. 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro, Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.
GEO. H. THOMPSON, P. E

Seashore Dist.—First Round.

Logtown, Dec. 30.
Bay St. Louis, 7:30 p.m., Dec. 30.
Long Beach, 7:30 p.m., Dec. 31.
Hub, Jan. 6, 7.
Columbia, 7:30 p.m., Jan. 7.
Coalville and Mission, at C., Jan. 11.
McHenry and Howison, at H., Jan. 13.
Brooklyn and Bond, at B., 7:00 p.m., Jan. 13.
Saucier and Lyman, at S., 2:30 p.m., Jan. 18.
Gulfport, First Church, Jan. 20, 21.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p.m., Jan. 20.
Wiggins, 7:30 p.m., Jan. 23.
Mentorum, at Alexander Memorial, Jan. 24.
Carriere and Picayune, at P., Jan. 27.
Pascagoula, Feb. 3.
Ocean Springs and Mission, at O. S., 4:30 p.m., Feb. 3.
Vancleave, at Vancleave, Feb. 6.
Biloxi, Main St., 7:30 p.m., Feb. 10, 11.
Americus, at Pleasant Hill, Feb. 15.
Moss Point, Feb. 16, 17.
Escatawpa, 2:30 p.m., Feb. 17.
Lumberton, Feb. 23, 24.
Poplarville, 7:30 p.m., Feb. 24.

The District Stewards are called to meet in our First Church at Gulfport on Jan. 3, 1918, at 2 o'clock p. m. The pastors of this district are cordially invited to meet with us.
J. R. JONES, P. E.

Jackson Dist.—First Round.

Jackson, Rankin St., 11 a.m., Dec. 23.
Jackson, Capital St., 7:30 p.m., Dec. 23.
Jackson, Galloway Memorial, 11 a.m., Dec. 31.
Jackson, Millsaps Memorial, 7:30 p.m.
Edwards, at Clinton, Thursday, 9 a.m., Jan. 3.
Brandon, at Greenfield, Friday, 11 a.m., Jan. 4.
Florence, at Florence, Jan. 5, 6.
Hainesville, at Braxton, Jan. 6, 7.
Bolton, at Bolton, Jan. 12, 13.
Madison, at Madison, Jan. 13, 14
Flora, at Flora, Friday, Jan. 18.
Satartia, at Mt. Olivet, Sat., Jan. 19.
Yazoo City, Jan. 20, 21.
Lintonia, 7:30 p.m., Jan. 20, 21.
Eden, Tuesday, Jan. 22.
Benton, Wednesday, Jan. 23.
Vaughn, at Ellison, Thursday, Jan. 24.
Sharon, at Sharon, Jan. 26, 27.
Canton Q. C., Friday night, Jan. 25; Preaching, 7:30 p.m., Jan. 27.
Terry, at Terry, Feb. 3, 4.
Camden, at Camden, Feb. 9, 10.
Fannin, at Hollybush, Feb. 16, 17.

The District Stewards are called to meet at Capital St. Church on Jan. 8 at 10:30. The preachers are called to meet with them for conference for work in the district.
J. M. MORSE, P. E.

Newton Dist.—First Round.

Lake and Hickory, at Lawrence, Jan. 6, 7.
Montrose, at Montrose, Jan. 13, 14.
Philadelphia, at Philadelphia, Jan. 18, 20.
Neshoba, at Cook's Chapel, Jan. 19, 20.
Raleigh, at Cedar Grove, Jan. 25.
Trenton, at Trenton, Jan. 26, 27.
Homewood, at Homewood, Jan. 27, 28.
Newton, Feb. 3, 4.
Laurel, First Church, Feb. 8.
Laurel, West End, Feb. 9, 10.
Laurel, Kingston, Feb. 11.
Rose Hill, at Homewood, Feb. 12.
Shiloh, at Shiloh, Feb. 15.
Clarksburg, at Forkville, Feb. 16, 17.
Forest and Morton, at Forest, Feb 17, 18.
Decatur, at Decatur, Feb. 19.
Bay Springs, at Bay Springs, Feb. 20.
Union, at Union, Feb. 23, 24.
Walnut Grove, at Walnut Grove, Feb. 27.
Carthage, at Bethel, Feb. 28.
Harperville and Lena, at Cantrell, Mar. 1.
Chunky and Meehan, at Chunky, Mar. 3, 4.
W. L. LINFIELD, P. E.

Port Gibson Dist.—First Round.

Mayersville, at Mayersville, Dec. 30, 31
Rolling Fork, at Rolling Fork, Dec. 31.
Anguilla, at Anguilla, Jan. 1.
Vicksburg, Crawford Street, Jan. 6, 7
Port Gibson, Jan. 9.
Natchez, Jan. 13, 14.
Washington, at Washington, Jan. 13, 14.
Oak Ridge, at Oak Ridge, Jan. 19, 20.
Vicksburg, Gibson Memorial, Jan. 20, 21.
Silver City, at Louise, Jan. 23.
Fayette, at Fayette, Jan. 27, 28.
Harriston, at Harriston, Jan. 27, 28.
Nebo, at Greendale, Jan. 29.
Roxie, at Knoxville, Feb. 3, 4.
Gloster, at Gloster, Feb. 4, 5.
Utica, at Utica, Feb. 10, 11.
Woodville Circuit, at Woodville, Feb 17, 18.
Woodville Station, Feb. 17, 18.
Centerville, at Centerville, Feb. 19.
Hermanville, at Hermanville, Feb. 23, 24.
Rocky Springs, at Rocky Springs, Feb. 25.

The district stewards, the pastors and lay leaders are requested to meet at Port Gibson on Tuesday, January 8 for the ordinary work of the district stewards, followed by a pastors' and laymen's conference. The district stewards' meeting will be at 11 o'clock a. m., and the pastors' and laymen's conference will be held in the early afternoon, so that all may return home by the afternoon trains.
M. B. SHARBROUGH, P. E.

"The way to answer indefinitely is not with the lips, but with the life."

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever 25c, 50c and $1.00 Sold Everywhere

NUXATED IRON



You Can Tell the Women with Plenty of Iron in their Blood—Beautiful Healthy Rosy Cheeked Women Full of Life Vim and Vitality.

Dr. Ferdinand King, New York Physician and Medical Author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health strength vitality and beauty of the modern American Woman.—Sounds warning against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron, taken three times per day after meals. It will increase the strength and endurance of weak, nervous, run-down folks 100% in two weeks time in many instances. *Dispensed by all good druggists.*

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

LUZIANNE coffee

Luzianne and Corn Pone —Yum-Yum!



"When It Pours, It Reigns"

WHEN you see your mammy, Honey, bringin' in the coffee and the pone, you can tell before you taste it that the coffee's Luzianne—sure-nuf—by the whifs a-streaming, steaming in the air.

It's the coffee—Luzianne—you remember and you hanker after it until you get another cup.

Luzianne Coffee (your grocer has it) comes put up in tins. Try it tomorrow morning for breakfast. If it isn't all you expect, you can get your money back.

Luzianne for aroma, fragrance and snap. Try it.



From the Field

Aberdeen, Miss.

Dear Dr. Meek: These good people were enthusiastic in the reception of their new preacher. Brother J. M. Bradley was kind enough to do his part toward seeing that I should receive a hearty welcome, which I appreciate very much indeed. We are much pleased with our new home and parish. Everything looks like we are going to have a happy and prosperous year together. Brother Lipscomb and his interesting family have been as thoughtful of our interests as they could be, all of which we deeply appreciate. We are looking forward with pleasure to our association with Brother Lipscomb and his family.

J. TILLERY LEWIS.

Dec. 20, 1917.

Tucker, La.

Dear Brother Meek: This is to say that, in response to the very urgent appeal of our great, wise, and good President, contained in your issue of Dec. 13, for the help of the starving Syrians and Armenians, the Epworth League of the Deerford M. E. Church, South, Deerford, La., got busy, and, as a result of their efforts, I am pleased to be able to report to you that the amount of $10 was raised, and that the writer, their Secretary, was instructed to send the said amount at once to Rev. E. B. Chappell, D. D., Nashville, Tenn., as you suggested in the Advocate. I am trusting that the money which we have raised and sent this day will, along with many other thousands of contributions, reach Dr. Chappell promptly, and that "our bit" may be received in time to do its part in the alleviation of these suffering Christians.

I am glad to report that we had a nice service at our church yesterday, despite the fact that the weather was inclement outside. After preaching a Red Cross auxiliary was organized and I think that the ladies mean to be very active in the work for the benefit of the soldiers and sailors. May God grant us a speedy victory in the war!

Yours sincerely,
JOE W. TUCKER, Jr.,
Secretary.

Dec. 26, 1917.

MORAL CLEAN-UP.

The crusade against the restricted districts is gathering strength throughout the nation. To such extent has the sentiment reached that the prediction is made that the cleaning-up process will continue after the restoration of peace, and that the future will be marked by a wonderful improvement of the moral and sanitary condition of the American people.—Madison (La.) Journal.

A TREND THAT SHOULD BE CHECKED.

For years there has been a trend of young men from the country districts to the towns and cities. Boys have imagined, and, perhaps, still to some extent imagine, that country life is too dull and that work on the farm is inclined to get their hands and clothes dirty. As a result, thousands of young men who would have made excellent farmers have moved to the towns and cities and developed into nothing worth while.—Lake Charles American Press.

THE STAR OF BETHLEHEM.

This old sobbing world of ours is one year older than it was when the last Christmas carol was chanted. It has had another twelvemonth of experiments and of experience, of advancement on many lines of human research and acquisition. But it has not outgrown Jesus Christ. For Him it has discovered no substitute. The star of Bethlehem is the only star that never sets. Jesus Christ alone can satisfy all human necessities and the loftiest of human inspirations. Christianity is the only universal religion, the only one adapted to all ages of life, to all human conditions, to all races and all nationalities. Other lights have arisen, waned and vanished forever. The Greek mythology is as utterly shaken to ruin as its own splendid Parthenon. The chief religions of Asia—Brahmanical, Buddhist, and Moslem—all are limited and local; they are all moribund. While they make no inroads on Christianity, the religion of Bethlehem and Calvary makes constant inroads upon them. The systems of error which Paul and Peter fought have vanished out of sight, and the whole east is catching glimpses of the star that first dawned over Judea's sky. In spiritual dynamics blood tells, and God has trusted His gospel of salvation to the most powerful races on the globe.—Rev. Theodore L. Cuyler, D.D.

GOD'S WAY.

We talk about God's remembering us as if it were a special effort. But if we could only know how truly we belong to God it would be different. God's remembrance of us is the natural claiming of our life by him as a true part of his own.—Phillips Brooks.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

DEAR FRIENDS:—Let me tell you about my sad misfortune. I am a poor crippled boy, fell and hurt my side and back when I was a little boy out hunting; went to bed and never got up. I have been down in bed 19 years, and it seems so bad to be so I can't walk to go anywhere. I want an automobile so I can be put out in it and taken out; think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automobile. They are very fine and beautiful stones and put the sharpest cutting edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my bed for 19 long, weary years, suffering all the time and deprived of ever walking about any more in this world. It breaks my heart, but I will try to trust in God and I hope when you hear about me you will help me get the car, and all I ask is that you send me one dollar for one of these stones, so I can get the car, and it will almost mean new legs for me. Please don't forget me, and may God bless you.

Yours in misfortune,
JOE MORPHEW,
Trade, Tennessee.

P. S.—If you doubt my story, which is all true, I refer you to Rev. J. H. Levo, minister at Trade, Tenn.—Adv.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog. **TENN. NURSERY CO., Box 72, Cleveland, Tenn.**

DR. TICHENOR'S ANTISEPTIC FOR THE FACE AFTER SHAVING

L&N THE DIRECT LINE TO THE **NORTH AND EAST**

The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.

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Two or Three Weeks at

MINERAL WELLS

would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.

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SOUTHERN PACIFIC LINES

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FAST TRAINS, ALL-STEEL STANDARD AND TOURIST SLEEPERS, OBSERVATION CARS, SMOOTH ROADBED, BLOCK SIGNALS, NO SMOKE, NO DUST, NO CINDERS, COURTEOUS, COMPETENT EMPLOYES, UNEXCELLED DINING CAR SERVICE.

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The Apache Trail and the Myriad Scenic Wonders of the Great West. Ask for Apache Trail Book

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W. H. STAKELUM, Div. Pass. Agent, Lake Charles, La.

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THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

REFINED PATRIOTISM.

The International Sunday School Lesson Committee held its semi-annual meeting in Philadelphia, Pa., December 4 and 5. E. B. Chappell and C. D Bulla, the representatives of our Church, were in attendance.

The committee approved and released the Improved Uniform Lesson for 1920; a three months' course on "The Aims, Motives, and Methods o Modern Missions;" and a year's course of study for Adult Bible Classes entitled, "The Christian in Daily Life."

At the concluding session Dr. F. C Eiselen, of Northwestern University offered the following resolution: "The International Sunday School Lesso Committee in regular session assembled in Philadelphia this fifth day o December, 1917, desires to convey to President Wilson its keen appreciation of the high Christian ideals set forth in his historic message to Congress and to pledge our loyalty and co-operation in all the efforts of the government to realize these ideals in our international relations."

Dr. J. M. Duncan, of Toronto, Ontario, said: "As a Canadian I second the motion to adopt the resolution." Dr. Eiselen rose and in the solemn calm said with deep emotion: "Mr Chairman, I made the motion to adopt and I was born in Germany." The members of the Lesson Committee were thrilled with admiration for a patriotism that cost so much. "He knoweth the way that I take; when he hath tried me, I sall come fortb as gold."—Charles D. Bulla.

ALLENBY'S VICTORY RECALLS PROPHECY.

London, Dec. 20.—The capture of Jerusalem has led to a discussion of the remarkable prophecy uttered when the Kaiser made his theatric entry into the city on a white charger, dressed to look as much like a crusader as possible. It was said then, according to an ancient prophecy, that the liberator of Jerusalem would enter it, not on horseback, but afoot, and would represent Allah and God.

Now that Gen. Allenby has entered Jerusalem afoot, his name with very little straining combines those of Allah and "Nehby," which means God in the Islamic tongue.

The discovery has been given the necessary touch of fatalism to his victory to make it more impressive than ever to eastern minds.—The Commercial Appeal.

Comb Sage Tea in Faded or Gray Hair

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyetb's Sage and Sulphur Compound" you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—It's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, 'La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A LETTER FROM THE SKY.

Mrs. Clay McGaughy of Tupelo, Miss., has received a letter from her son, Clay, Jr., written while he was in an airplane more than 7000 feet in the air. Young McGaughy enlisted in the Mississippi Guard, but has been transferred to the aviation section, signal corps, and is training at Fort Sill, Okla. This is his letter:

"Dear Mamma: I am above the clouds for my first time, at 6700 feet. We are just nosing out of a thick strata of smoke, through which you could see no distance. The smoke stratas are in thick banks.

"The horizon is beautiful, with clouds lying below—am now 7000 feet in the air while writing this. Wish you could see, though it is pretty cold, one purple sea in which the clouds look something like huge cotton mountains.

"Now at 7300 feet. One cloud directly below obscures the earth. Am over Lawton. Can see other planes going home.

"Going down. CLAY."

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert, of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.—Adv.

"Blessed are those who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight."

The concealment of the future is merciful. The certainty of trouble would unnerve us, and the certainty of happiness intoxicate us.—Hom. Magazine.

CHRIST'S SAVING POWER.

Great is Christ's saving power. Has it, then, no limits? It has more than most imagine. It is limited by the freedom of the human will, so that there are more sins committed than sins forsaken. Is he able to check the natural consequences of sin? The repentant sinner may be forgiven, but that does not rebuild the burned barn, restore the stolen money, bring back to life the murdered victim, cure the disease caused by the sin or heal the sorrow. Christ can save a man from the divine punishment and from bondage to sin. Is there anything else accomplished by his salvation?—E. H. Byington.

FOREIGN MISSIONS.

1917 U. S. and Canadian Subscriptions Amounted to $20,405,861.

New York, Dec. 26.—Foreign missions in the United States and Canada received total subscriptions of $20,405,861 in 1917; of which $19,166,864 was from the United States and $1,240,997 from Canada, according to a report by the foreign missions conference of North America, made public here to-day. Nineteen organizations in Canada and 178 in the United States were represented in the figures.

While the combined total is almost exactly that of a year ago, the figures show that Canada, regardless of the burdens of war, subscribed approximately $100,000 more than a year ago, while the United States contributed the same amount less.

"There are at work in the mission lands of Asia, Africa and Oceania," the report continues, "8576 missionaries from the United States and 782 from Canada. The native staff working with these North American missionaries number 40,502. In addition there are 1559 American and 104 Canadian missionaries at work in Latin-American, and 250 in certain of the European countries. There are 498 physicians, including 167 women, at work in 363 hospitals and 537 dispensaries in areas where medical need is the greatest

"More than 1,100,000 communicants are related to the growing churches in the various lands which these missionaries from North America are helping to orrganize and develop."—Times-Picayune.

SLIGHTLY SOILED.

Two theological students were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly Soiled. Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock."—Congregationalist.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—David Brainerd.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.—Words of David Livingstone shortly before his death.

"The test of greatness with God is not how high we have got up, but how low we are willing to go down."

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. it's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3229.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 10, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

FISHERS OF MEN.

A pastor should he "a fisher of men." He should know who the unsaved in his charge are, have them on his mind and heart, pray for them, tactfully keep in personal touch with them as much as possible, and try to preach in a way to lead them to the Master. This is a glorious work; but alas, how difficult it is! One needs all the skill that one can muster and the constant guidance of the Holy Spirit to be efficient in the mighty task of winning precious souls.

MAKE THEM AS LIBERAL AS POSSIBLE.

We have noticed that there are in some of the Annual Conferences movements of a general nature to create a sentiment in favor of increasing the salaries of the preachers. In view of the fact that the cost of living is so high in this war time, such efforts are, we think, most timely. As is well known, it is the men who work for salaries and who have nothing to sell who are being most pinched by the prevailing high prices. Pastors are included in this class. And, besides, they have necessary expenses that the average salaried man does not. Public sentiment demands that a minister and his family shall be neatly dressed, and if a preacher is to he efficient, he must have money to buy such books and periodicals as will enable him to keep informed and abreast of the times. Furthermore, it is a matter of much importance for a pastor to be free from financial worry. He cannot render the best spiritual service to his parishioners unless he is.

The presiding elders in the Advocate's territory are now on their first rounds of quarterly conferences, and within the next few weeks the assessments for ministerial support will he made in all our charges in Louisiana and Mississippi. We would, therefore, urgo the officials in every pastorate to be as liberal as they reasonably can in making these estimates. They need not fear that they will in any instance pay too much. A pastor has many calls upon him from the poor, the sick, and other sources of which his people know little or nothing. When in the pastorate we sometimes found it necessary to help for weeks needy families, and occasionally it devolved largely upon us to bear the expenses of a funeral. The most liberal givers to worthy causes that we know are Methodist preachers. And there are few of them, considering their ability and the amount of work that they do, who do not deserve a better support than they receive. Do your best for them, dear brother stewards.

A LOGICAL RESULT.

We have noticed for some time in some of our papers a disposition to dwell upon the fact that the figures are likely to show a very small net gain for our Church during the year 1917. This would be well enough if the clear purpose of it were to emphasize the need of falling on our knees and getting closer to God, and of then bestirring ourselves to bring more people to Christ and into the Church. But the manner in which the larger gains of the Northern Methodist Church are being set over against ours rather indicates that a predicate is being laid for something else than an appeal to our people for greater consecration and earnestness in reaching the unsaved and bringing them into the fold. We shall be surprised if pretty soon we are not hearing that, because of our meager increase in membership, we need to revise our polity in this or that respect, after the fashion of the Northern Methodists, with whom some are bent upon uniting our Church, apparently at any cost.

As a matter of fact, it is not surprising that our Church has not had large ingatherings for the past few years. Since the Asheville General Conference, in 1910, there has been a constant disturbance throughout the Connection over the Vanderbilt issue, and to it this year has been added the excitement of the union agitation and the Eleazer-Fritts assault upon our economy. With our papers carrying the most terrific arraignments of our Church government conceivable; with our Bishops denounced as autocrats, of whom our preachers are afraid; with all the talk that we have had about oppression, secret episcopal sessions, the iniquities of the unit rule, and with the flamboyant pronouncements of the extreme unionists that our Church may be expected to cease to exist within the next three or four years, at the fartherest—how could members be expected to flock into it? Why, one of our leading Advocates actually carried not long since an article from Dr. John C. Granberry in which he affirmed that the man who rallied around the banner of liberty that Mr. Eleazer had unfurled, to battle against the autocracy of our Episcopacy, would as truly help to make "the world safe for democracy," as if he should go to France to fight in the trenches, or words to that effect! Who would want to unite with a Church governed in part by such an Episcopacy as that?

There is little the matter with our Church government. Prior to 1911, the year that the last Ecumenical Methodist Conference met in Toronto—only six years ago—we had been for some time far outstripping the Northern Methodists, and if we will stop the hurtful wrangling that is going on among us, seek the annointing of the Holy Spirit, and preach the true Gospel of Christ as in the days agone, we douht not that we shall do so again.

But if we keep up the union agitation and other hurtful propagandas, we may expect to see our membership increase yet more slowly, or perhaps actually decline. Persons who desire to do something worth while for the Master want a better foundation to build upon than shifting sands, which may soon he swept away. It is no uncommon thing now to hear Southern Methodists saying that they are tired of the present uproar and that if it continues they will have to seek another ecclesiastical home.

We are undoubtedly face to face with the question as to whether we shall set up the banner of loyalty and save our noble Church; or whether we shall continue to tolerate, if not encourage, a policy of disaffection and disintegration, and let it go to ruin. Which shall it be?

SOME UNIONISTIC SOPHISTRY.

The Arkansas Methodist of December 20, under the caption "Some Northern Views," carried an editorial, mostly quoted, from which we take the following:

Beleving in the sincerity and high purpose of our brethren of Northern Methodism, we have not appreciated the cloud of suspicion which certain of our own editors and writers have raised. However, it is accomplishing good in causing some Northern editors to define their positions more clearly. In order that their editorials may not he misunderstood, they should be reproduced in full. Lack of space forbids; hence at the risk of misrepresenting them, a few excerpts will be made.

Dr. C. B. Spencer, editor of the Central Christian Advocate, writes: "Our commissioners and the Church behind them have no hidden hand, no secret designs or ambitions; they do wish to honorably, mutually unite Methodism in this land. They have but one question: What is best? They have but one rule: The rule adopted by the General Conference at Saratoga when it laid these instructions to the commissioners down as mandatory: 'So earnestly do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Commissioners of the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.'"

On the race question Dr. Spencer writes, in part: "As to 'separate churches,' we have them and the Church, South, does not. Circumstances of travel and observation have given us a fairly wide acquaintance with the congregations of the Methodist Episcopal Church. And pausing to check up our impressions, we conclude that we do not know, personally, from ocean to ocean, of five white churches which have colored members. We have provided churches for them—350,000 of them." * * * "The racial cleavage is as complete here as it is in the South; race consciousness and race responsibility are facts not of zone or of section, but of human nature, whether in Palestine, India, the Balkans, the Pacific Coast, or the far South."

Writing of the possible absorption of our own Church, Dr. Spencer says: "A leading Advocate of the Church, South, publishes a map of the proposed division of the United States into the Regional Conferences, and as a result paints the pure camouflage that the Church, South, is about to he absorbed and destroyed. May we not inquire how it is to be done?. By whom, or who wants it? All that absorption, if not destruction, is on the other foot By that plan the Methodist Episcopal Church contributes to the Southern Regional Conferences 325,000 white members, in 3,250 churches, with

(Continued on page 4)

sorry to vex them, but I'm here. I have been here fifty years. I have ridden up with the drivers; I have had a seat with the passengers; I have straddled the coupling pole; when there was no room there, I have trotted along by the side of the wagon; and I expect to stay with the team to the end. But if they unite, they throw me over. No General Conference has a right to force me to be a member of another church. I will never leave the Methodist Episcopal Church, South. But if the old ship goes down like the Titanic, I'll have to swim away from the wreck. I deplore the possibility of blotting this brilliant star from the constellation of American Christianity. You may call it sentiment, and you may denounce it as narrow, but I scorn the condition on which we will have to unite with the Methodist Episcopal Church: that we break with our past, and henceforth accept the yoke of the North. Why, Meek, the leading exponents of New England Methodism, like Townsend, and Mudge, and Perrin, and Parkhurst, have recently published sentiments that make it impossible for any self-respecting Southerner to unite with them. They still speak of the war as a "Rebellion;" Davis, and Lee, and Jackson, and Gordon, and all the rest, were traitors; all of us were benighted barbarians; and a race of cruel slave-drivers Then these very same men have the audacity to tell us to let "by-gones be by-gones." I know what I am talking about, for I read the stuff they send out. I am living in to-day. My face is to the future. My son is with the flag. I am ready for whatever service I can render my country. But if anybody thinks that I am going to adopt the creed of the North about the past they have it down wrong. It will take several tankards of Saratoga millennial ale to befoozle me into even seeming to do that. I don't want any union with people who talk about my people and their past as the Northern Methodists do Do you understand that, Dr. R. A. Meek? All right. Then if you can't do any better, come up and help me enjoy Nabors' gobbler.

Mansfield, La.

PUT THE LAYMEN TO WORK.

An Appeal to the Pastors and Lay Leaders of the North Mississippi Conference.

Dear Brethren: The Christmas season is over, and the work of the new Conference year must begin in earnest. It is trite, but very true and worth repeating to remind you that much—perhaps the success of the entire year—will depend on how the pastor and people begin, how they plan, and how they adjust themselves to their respective tasks. Laxity, sluggishness, mistakes, and lack of faith and courage now, will tell surely, irreparably maybe, on the success of your charge from now to the next Conference. This is true every year, but its gravity and scope cannot be too seriously considered as we enter a year that promises to be fateful for the entire world.

In the trying, darker days ahead, the churches will need all the human wisdom and all even of divine wisdom and power they may, by grace, command, in order adequately to minister to a stricken and straitened people at home and abroad. This is inevitable, unless in infinite wisdom and mercy God shall soon speak peace to the nations of the earth. The gratifying reports at the last Conference should not lead us to conclude that we may at all certainly count on such reports at the next Conference. Crops may not be so good the coming year, and prices will probably go higher and higher. War taxes and patriotic calls more numerous and heavy, we may as well expect and prepare to meet. Not many months ahead, news from the front will doubtless begin to bring shadows over every church and broken hearts in many homes. All this means, as I see it, that church financing will be more difficult, and that the time, the faith, and the strength of the pastors will be taxed as perhaps never before.

Sympathetic, systematic co-operation of the pastor and members will be the only solution of the increasingly complex problems of every church. As Conference lay leader, I therefore appeal to the pastors to organize in every charge, as soon as possible, the Committee on Lay Activities provided for in the Discipline. Brethren, for your own sakes, for their sakes, put the laymen to work. Get the pamphlet on "Lay Activities in the Local Church" free from the Publishing House, and you will see how simple and sensible is the plan. Within the next month or two, before the time gets harder, put through with your laymen an "every member canvass" of your charge; and thus, at the outset of the year, secure in cash or good subscriptions all your Conference collections. Don't say it will not work until you have given the plan a fair trial. Others have worked it, and more this year will try it, I believe, than ever before. For it is evident that conditions now demand of the churches what cannot be accomplished except jointly by the pastor and laymen—and in no other way so thoroughly and helpfully to both.

To the charge lay leaders, I also earnestly appeal. I would urge you to unite heartily and perseveringly with the pastor in putting more laymen of his church to work. A few in each church have gone nobly; but they should not and cannot do all that is required of any active, efficient church, especially under the changed conditions of modern life in town and country. I would also ask the lay leaders to send for and to study the pamphlet on "Lay Activities in the Local Church," and thus qualify themselves as fully as possible for the responsible positions they hold—particularly in the way of helping the pastor to enlarge the activities of the laymen, according to the plan outlined in the Discipline. In the smaller churches it may be necessary, and in others it may be advisable, not to divide the Committee on Lay Activities into sub-committees, but attempt at first only the larger features of the general plan through the committee as a whole. From the adult Bible classes of the Sunday school, an efficient committee might be largely chosen, and other loyal and capable men and women of the church could be added to it.

Finally, brethren, we well know that our success is to be in more organization or in up-to-date, modern church efficiency methods. But we are equally certain that buried talents and unused resources bring the opposite of blessing alike to the individual and the church. To avoid the latter, let us labor together this Conference year, under divine guidance, to bring all the tithes spiritual and material into the storehouse, so that from the windows of heaven God's bounty in overflowing measure, according to his promise, may be poured upon our beloved Church. Then, indeed, may it be said, "God is in the midst of her; she shall not be moved; God shall help her, and that right early." For this, and for no less, let us devoutly work and pray. Fraternally,

DABNEY LIPSCOMB,
Conference Lay Leader.

Columbus, Miss., Dec. 30, 1917.

PROGRESS AT PAINE COLLEGE.

This is proving to be a year of remarkable prosperity at Paine College, our institution at Augusta, Ga., for the colored race. To date 280 students have enrolled, and scores of others have been turned away for lack of room. Among these in attendance there are over fifty young ministers of the Colored Methodist Episcopal Church preparing for larger and more efficient service.

Paine Annex is filled, too. In fact, we could fill another dormitory the size of Bennett Hall. The ladies of your Missionary Society can tell you what Paine Annex is. Ask them. May God richly bless them for their deep and practical interest in the welfare of their sisters in black!

Our chief hindrance has been a debt of $15,000. This has hampered the institution for several years. But at this writing the sum of $7,316.66 has been raised in cash on the debt, and nearly $3000 more in subscriptions is in hand. Nothing succeeds like success, and it now begins to look as if this debt will soon be a thing of the past.

One layman has sent us his check for $1000. Two other laymen have sent in checks for $500 each. The North Georgia Conference raised in cash and subscriptions $1,[illegible]. The North Carolina Conference contributed with $540, while the Upper South Carolina Conference generously raised $735 for us. Several other Conferences have made liberal contributions to our work, and several of our leading preachers and laymen have rendered signal service in the raising of these funds. We are deeply grateful for this encouraging aid.

But now we must get the remaining $5000. Thousands of consecrated and intelligent Southern Methodists are much interested in the highest welfare of the Negro race. Let every such person send us at their earliest convenience a contribution however large or small. Make all checks payable to Paine College, and address all letters to Paine College, Augusta, Ga. The names of all contributors will be placed on the mailing list of the College publication, and all contributions will be gratefully acknowledged

ALBERT D. BETTS,
President.

Augusta, Ga.

Secular News

Senator William Marconi, the inventor of wireless telegraphy, has been appointed War Commissioner from Italy to the United States.

It is stated that the United States is now holding as prisoners 1250 Germans and Austrians. They are made to work, being housed, fed, and guarded by agents of our Government.

A resolution to permit Miss Ruth Law, the aviatrix, to become a member of the United States Aviation Corps has been introduced in Congress by Representative Hubert, of New York.

The British war casualties for the month of December foot up 75,29[illegible] The month preceding the number was 120,089, being unusually large as a result of the heavy fighting on the Cambrai front.

On December 30 Glenn Falls, New York, reported the thermometer to be 69 degrees below zero, and at Dawson, Yukon, it was reported to be standing at 83 below. Such figures make us feel all the more glad that we are a Southerner.

Crime, according to the German press, is rapidly increasing in Germany and Austria Robbery and theft are said to have been prevailing to such an extent that there is a general feeling of uneasiness, and that some communities are so terrorized that little effort is made to bring the thieves to justice.

It is suggested that the chief reason why Germany would not be willing to surrender Lorraine as a means of bringing peace is because of its rich deposits of iron. In 1913 Germany mined 28,750,000 tons of iron, and of this amount 21,250,000 came from German Lorraine French Lorraine also is exceedingly rich in iron ore, furnishing France in 1913 with 20,000,000 of the 21,750,000 tons that she mined.

The rate of mortality in New York City for 1917 was the lowest in thirty years, being 13.78 per thousand. In 1915 it was 13.89, and in 1910 it was 16 This lowering of the death rate is said to have been chiefly accomplished by the reduction of mortality among children. The present population of New York is estimated at 5,737,192, and it is stated that about 75,000 men have gone from that city into the military service.

The impression seems to be gaining ground that there is serious friction between Germany and Turkey. The latter, having lost Palestine, Arabia, and Mesopotamia, with a prospect of their remaining permanently in other hands, is said to feel that she has been allowed to become the chief sufferer in the war. Some are even intimating that there is a possibility, by shrewd diplomacy, of influencing the Turks to abandon their alliance with the Teutonic powers.

The Congregationalist pertinently remarks: "The new German chancellor is seventy year old." We know a church which turned down the other day a capable man chiefly because he had passed his forty-fifth birthday.

contemplated General Conference would have as much power over all the territory of the new Church, including the South, as our General Conference now has over its territory; that the General Conference, under the pending arrangement, would in every intsance have of necessity a large Northern majority; that the Regional Conferences would have no legislative powers of consequence, and that the General Conference would have power to rearrange, to increase, to modify them, etc.

Now, with these facts in mind, note carefully Dr. Spencer's utterance: "Who wants it (the territory and property of the Church, South)? All the absorption or destruction is on the other foot. By that plan the Methodist Epscopal Church contributes to the Southern Regional Conferences, 325,000 white members, in 3250 churches, with property worth not far from eighteen million dollars. We hope that our brothers constituting the Methodist Episcopal Church, South, will treat them as brothers; for human nature is human nature, and they may get a little homesick for the old home folks now and again."

This flourish is really laughable. Let us examine it. In what body would the title to the 3250 churches mentioned inhere, and to what body would the 325,000 Northern Methodists referred to belong? **The united Methodist Episcopal Church.** Through what agent would that Church hold and control this property and govern these members? **Through the General Conference.** Who would dominate that General Conference? **The Northern Methodists invariably?** Therefore the Northern Methodists would still really have these 3250 churches and these 325,000 members, and besides they would have a controlling grip on all the property now held by the M. E. Church, South, and all the members now belonging to it who entered the new organization. The fact that they might let the former Southern Methodists continue to use this property, under their direction, does not at all negative the fact that their controlling hand would be upon it and that they would have the power to do as they might please with it. AS WE SHOWED IN DR. SPENCER'S OWN WORDS LAST WEEK, THERE ARE TO BE NO DISTINCT REGIONAL CONFERENCES, these so-called Conferences being mere adjuncts to the powerful, well-nigh supreme, General Conference that is being arranged for, meeting at the same time and place. We trust that our brother now sees how it would be done. The truth is, the argument which Dr. Spencer has here used is a warmed-over one, which he employed in his book on unification a couple of years ago, when the Regional Conferences were expected to he largely independent and autonomous and he was trying to hammer them down. It then had some force, but it does not apply under the pending arrangement which would practically surrender the Southern Church and all its interests into the hands of the Northern Methodists.

Dr. Millar's Slur.

To the aspersion by Dr. Millar of ourself and other Southern editors and writers who have shown some concern for the welfare of the Methodist Episcopal Church, South (this is only one of a number of such thrusts that he has made—the others we have ignored), we shall make no extended reply. The fact that he has picked up and circulated, with his endorsement, these weak and misleading statements of Dr. Spencer is quite enough to give the measure of the man. In the course of the unification discussion he has been one of those who have echoed the utterances of the most extreme unionists and who have been intolerant of any discussion of the obstacles in the way of merging the two Churches, winning thereby compliments from the Northern Methodist press; but if he has ever sounded a single clear and strong note in defense of anything distinctive in Southern Methodism or in the South, it has escaped our attention. Even when our Episcopacy was disparaged by a Northern Methodist Bishop at a public gathering in his own State and his depreciatory words were scattered abroad by the secular papers, not a word did this supposed watchman on the wall have to say in its defense. For our part, after reading his paper ever since the unification issue was raised, we do not doubt that he would be willing, if necessary, to unify the two Churches even on the Saratoga basis. Such has been his course, and, so far as we are concerned, he is more than welcome to all the glory and distinction that it may bring him, even if it should include the printing of his picture and a write-up in Zion's Herald.

However, we cannot but wonder what the noble spirits of Dr. Andrew Hunter, Dr. A. R. Winfield, and others of like majestic mold, as they look down from their home in the skies, think of the spectacle which he has presented and of what has lately been passing for Southern Methodist leadership in the commonwealth that they so splendidly adorned with their lives and labors. But we do not believe that Dr. Millar (who is a Pennsylvania-Missouri product) and his coterie rightly represent the rank and file of our Church in the goodly State of Arkansas—on the contrary, in our opinion, they would repudiate such leadership, if the situation, instead of being kept confused, were cleared up and the great principles involved were made plain to them. A record such as theirs has been in the past forbids the conclusion that they now care nothing for the noble ideals and glorious history of the Church of their fathers.

Our Advocate Campaign.

ARE YOU GETTING READY FOR IT?

"Advocate Week" for the Louisiana and North Mississippi Conferences—January 20-27. For the Mississippi Conference—the first two weeks in February. This is by order of the Annual Conferences. Are you getting ready to make an Every-Home Canvass for the Conference organ? **Much depends upon the outcome of this campaign.** Help us, dear friends.

TO THE METHODISTS WITHIN THE BOUNDS OF THE MISSISSIPPI CONFERENCE.

At the last meeting of the Publishing Committee of the "New Orleans Christian Advocate," it was decided to make an earnest effort to secure at least 4000 subscribers to the "New Orleans Christian Advocate," and 1500 new subscribers were apportioned to your Conference.

The high cost of paper and other materials used in printing and the increase in postage make it necessary for the continued success of the paper that 1500 new subscribers be secured within the bounds of the Conference.

As in all other movements of the Church, the pastor is the key to the situation. He should not only represent the "Advocate" himself, but he should appoint a committee for each local church. We respectfully insist that you give the pastor and the local committee every assistance. It is very important that the work of securing the 1500 subscribers begin at once. I. W. COOPER.

Brookhaven, Miss.

THE ADVOCATE COMMENDED.

I want to commend the Advocate campaign for new subscribers. Can any one tell why more of our people do not take our splendid Church organ? We hear fault found with it, of course; but does any fair-minded, thoughtful person expect a perfect paper? It is essential that it have its different departments. Because personally I may not be interested in the Children's page, should I say eliminate that? No; it is for the children; let them read it. It takes all these to make it an all-rouud paper for the Church and the home.

The Advocate is a good Church and religious paper. It is above the average; in fact, I don't know of a better one. The price is equitable and moderate; the departments are well arranged; it is as destitute of objectionable advertisements as possible. It gives the Church news we need; the **editorials are good; most communications from** the brethren are of interest (we need more of these in the way of news items of interest). It is OURS and is exactly what we, by our money, brains, and hearts, are making it.

I submit the issue of December 20 as one that cannot be excelled. The Editor's Christmas Homily is timely and worth preserving. The Bishops' Address is most excellent. Brother Ramsey has given us something new in the way of Conference reports—we can take notice and improve on these from "good years" to something definite—and other good things too numerous to mention are in this issue.

Our Conference—the Mississippi—was a memorable one. Shall we not make the ensuing year the same? While it is hard for me to say amen to Bro. F. R. Power's view, that "the chief reason why our Methodism is failing to do her duty in advancing the Kingdom of our Lord, is that neither the laity nor ministry of our Church are as pious as they should be"—I question the piety of few ministers, and I am sure we have a great many truly pious laymen—yet we need to "stand ye in the ways, and see, and ask for the old paths—and walk therein" (Jer. 6:16); preach a campaign of "nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4); call the Church from a backslidden condition to consecration and prayer and sinners to repentance.

God speed the Advocate Campaign. It will help this one.

"ELITE."

FROM THE ORPHANS' HOME, JACKSON, MISS.

Dear Doctor Meek: We have just passed through a siege of measles and pneumonia at the Mississippi Orphans' Home. The disease was discovered on December 2, the day after I took possession of the office. It spread with great rapidity, and we soon had as many as seventy-five or eighty cases in bed at one time. Pneumonia developed, and to give these fatherless and motherless children every chance, at the suggestion of the attending physician, Dr. Jno. T. Berry, we placed two trained nurses in the Home. The Baptist Hospital very kindly opened its doors to our most serious cases, and, free of charge, cared for six or eight of these children. Two of these little ones died, Hilda Martin of pneumonia, and Y. Z. Porter of Bright's disease, aggravated by pneumonia. Four of the children are still under the care of a trained nurse, one having developed whooping cough. Fortunately, as we were able to discover it in time, the disease was detached and the case isolated before a general infection could occur, and we hope to stamp it out. But all this has entailed enormous expense, and we shall need the financial support of our friends.

B. F. LEWIS, Supt

Jackson, Miss., Dec. 31, 1917.

Over two million people contributed to the support of the Young Men's Christian Association during the recent drive that netted the organization over $51,000,000.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

NOTES.

The Mississippi Legislature is in session at Jackson. Why not have Mississippi to lead in the ratification of the prohibition amendment that has been submitted to the States? This would be a distinction well worth winning.

A London dispatch of Dec. 30 says: "Hotels have been asked to urge their customers to buy light wines instead of beer, so that there may be a greater supply of the latter beverage for the working classes." This news item reflects no credit upon Great Britain. At such a time as this both wine and beer ought to be cut out entirely. Or, as a matter of fact, they ought to be dispensed with at all times. They have never helped to make any nation wiser, stronger, or better.

The New York World is trying to alarm the Southern Democrats by threatening that if they join in forcing National constitutional prohibition upon States that do not desire it, the Northern Democrats will no longer aid in protecting them from federal interference with race conditions in the South. Such talk as this is unworthy of a great journal. One who can think cannot deny that the race question in the South is still far from being permanently settled and that it is a matter of much importance that the Southern people should be let alone in the handling of it; but the high-minded men of this section will not think of trying to purchase security by entering into any sort of a league with the liquor interests of the Nation. They will do what they conceive to be their duty in the promotion of temperance reform, trusting an overruling Providence to assist them in caring for their other sacred interests in the coming years. The doctrine of "doing evil that good may come of it," is a most pernicious one, and never does it pay in the final working out of things.

ALASKA IS "BONE DRY."

Juneau, Alaska, Dec. 31.—Alaska will go on the list of "bone dry" States and Territories at midnight to-night. Some of the saloons which will close their doors have been operating since the days of the gold rush in 1898.

Alaska will bid an elaborate farewell to the "hooch," as liquor is known in parts of the northland.

AGGRESSIVE WORK AHEAD IN LOUISIANA.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, issued on January 3 the following statement:

"We are going to attempt a complete organization of all our forces in preparation for a full-strength march on Baton Rouge in May, 1918. We intend making it clear that there is nothing more important before the 1918 Legislature than an immediate 'bone-dry' shipping law, and ratification of the prohibition amendment. We hope the Legislature will see fit to ratify this amendment in 1918. If it does not, there is nothing left for us to do but to carry the issue to the people in 1920.

"By obtaining action in 1918 it will be possible to eliminate prohibition as a factor in the 1920 elections, but, failing to obtain ratification, we will take the issue to the people, where we have nearly always received a fair deal when the people understand.

"I feel sure that the majority of voters in Louisiana will welcome an opportunity to wipe the liquor traffic off the map of the United States—where the distilled liquor people are already out of business save for the stocks on hand. With the distillers already out of the way by virtue of the prohibition on grain for the manufacture of intoxicants, the prohibition forces feel that half of the battle is won, and that much of the opposition they have had to contend with in the past will be missing in future campaigns.

"The brewers have always exerted a much more harmful influence in politics than the whiskey people, and there is no reason why they should not be moved on after the distillers. In fact, to my mind, the greatest of all reasons for the present sentiment for prohibition is found in the fact that the liquor people have claimed the inalienable right to make and administer the laws of the country. The American people resent this, and are going to register their verdict against the whole business, brewers and all.

"It is amusing to see the brewers making faces at the distillers and to hear them talking about beer as a temperance drink. It would be a mortal sin to separate these companions in crime, they have lived and fought together so long, and by the mighty voice and verdict of the American people they are going to die together.

"The passage of the resolution for national submission by two-thirds of the United States Congress shows the trend of public sentiment, and has put new life in our people everywhere. Thousands of persons who might have opposed State-wide prohibition will rally to our call for National prohibition, knowing the amendment is not effective in any one State until it is effective in all States.

"On with the battle! We must go over the top! Billy Kaiser and Old Anheuser have lived too long already!"

A DAY'S EXPERIENCE IN LOUISIANA.

(By Miss Laura M. White, one of the workers connected with our French Mission, near Houma, La.)

A hustle and a hurry to make a train at seven o'clock on a winter's morning, so as to reach the junction in time for the fast train from New Orleans and reach Houma in time for an engagement at noon—if possible. One always adds here "if possible" in depending upon railroad schedules during the "grinding" season, since the trains on all the branch lines are combination passenger and freight, and everything is made to wait upon the movement of the sugar cane.

A short run brought us to the junction, where we were met with the announcement that the New Orleans train was four hours late, owing to a wreck—and I may as well state here that the four hours lengthened into six hours at this point, with two more hours at the next transfer station, making simply a missed engagement and a total change of the day's program.

I prepared myself to wait as patiently as possible and to fill in the hours with reading and writing letters, having learned from experience to expect just this kind of waiting and to meet it philosophically. And, indeed, God has made of these "waits" many opportunities to say a word for Him or has brought me into touch with some one whom I might never have met in any other way.

After a short time, my attention was caught by the anxious expression on the face of the young girl who seemed to be in charge of the station. I made inquiry of her as to the details of the wreck and whether any one had been hurt or if there had been any casualties. She replied that they could get very little definite information until some one should reach the station from the wrecked train, but that the reports had been that no one was killed and there had been only one minor accident—still she felt anxious as she knew the authorities were never given to giving out information of a disturbing nature, and her father had been on the wrecked train and she could get no word from him. He had been down the line the night before to relieve a station where the operator was sick, and she was taking charge in his absence from his own station; and while she knew they would have notified her had anything happened to him, she could not help feeling uneasy and she felt the responsibility of the continued care of his station.

I asked her if she helped her father regularly with his work, and she said that she did not, except on an occasion like this, when he was called away by the road for a few hours. In the course of a long conversation with her, she told me that she had no chance to go to school, and had only reached the sixth grade. She had begun to study telegraphy and felt sorely the need of a better education. She said they had no neighbors except two rough Catholic families and that both she and her mother felt very much alone and cut off, as they were Protestants and had practically no opportunity to attend church. When she had to work at the station she was brought into contact with [illegible] men, who were frequently profane, and the family all felt keenly the impossibility of giving her better advantages.

She invited me to go over and meet her mother. I found her a woman who could speak English only in a very limited fashion. She had come from a Catholic family and her father and mother had been ostracized because they had left that Church and joined the Protestants. She told me of many instances in her own family of the graft and greed of the priests and how they had tried in every way to persecute her family, along with all others who might leave their ranks, because of their religion. She deeply deplored the necessity of having to remain where they were, cut off from church privileges, because of the fact that her husband could earn a living in no other way and knew no other work than railroading.

In my talk with the daughter, I found that she was eager for an education; and when I told her that some day we hoped to have a school in our mission where such girls as she could have the chance to study and to acquire a practical industrial education to fit themselves for real life, she asked question after question. She said that she knew her father would be glad to send her and to pay her expenses, if we should open the school before she was too old to attend.

On every side we are met with cases of this kind, and many, many who have had far more meager advantages (some day I'll write you about some cases of "Cajan" girls "down the bayous" who cannot read or write). These girls are all eager to come to school. Verily, the time is ripe and the way is open, so far as the people are concerned, to establish a Christian industrial school where girls can be trained into Christian home-makers and mothers. And there lies the hope of this section, the coming generation of children, who will miss their chance unless we can take their mothers as girls and train them. Each day I am more and more convinced that the only practical way of evangelizing this section is through the homes; and that the surest and quickest entry into the homes is through the daughters. The boys who have turned toward Protestantism are already going out to seek education in schools in other States, and their calling, in all probability, will be to other sections. Nor can they so influence the home life as can the girls. Upon these girls will depend the home ideals of the coming generation. If we could take them into such a school as I have mentioned and give them spiritual training, Bible teaching, and the practical training in home work and real home ways, it would revolutionize their homes and bring light into the dark places in this section within less than half the time it would take to accomplish such a work from the outside. No influence can so quickly bring the results that we are seeking, nor so thoroughly glorify God and hasten the coming of His kingdom.

I am happy to tell you that when the train pulled up at the junction, this girl's father stepped off unhurt, but I had no time to talk with him.

"I know what's the matter with these people," said J. Barleycorn gloomily after waking himself up, bruised and shaken, from the pavement where he had landed for the nineteenth or twentieth time, "they don't want me in their country."—R. E. K., in Syracuse Herald.

Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it to-day.—Adv.

The Home Circle

A SILENT WITNESS.

"Mother, why are you hanging a looking-glass there?" asked James, looking at it curiously. "Such a pretty one, too," he continued. "It seems to me, I would want it where it would be seen oftener."

"I want it right here in the dining-room, where it can see," answered his mother, laughingly. "I am putting it here for a witness. This was a little more expensive than we could afford, but we thought that if it accomplished its purpose we should feel well repaid."

"A witness!" scoffed James. "It will be a poor one, I imagine, for it can't tell anything."

"We shall see about that. However, I tell you it will be the very best kind of witness, for it will tell your faults to you as well as to others."

"I'd like to know how you figure that out."

"Just wait and see. You will find out in time."

At supper James found that he and his brother, Ned, who usually had to be kept on opposite sides of the table on account of their frequent disagreements, were to sit side by side, facing the glass.

"What's that for?" demanded both at once.

"Your father and I think best to have it so," explained their mother.

The boys sat down with scowls on their faces and an air of great injury. Ned happened to raise his eyes, when the ludicrousness of those frowning reflections struck him so forcibly that it provoked a shout of laughter.

"I'd like to know what is the matter with you?" growled James, looking up to make an ugly face, when his attention also was arrested by what the truthful mirror was telling him. His startled stare added so much to Ned's glee that he began to thrust out his tongue at James. The silent reminder brought him to a sudden stop.

"I see you got caught also," remarked his father, quietly. "I have heard the old saying that truth is to be found at the bottom of a well, but we sometimes find it in the looking-glass, don't we?"

The boys were silent during the remainder of the meal. For the day following their experiences were repeated, each time with such good results that their mother was beginning to congratulate herself on the success of her plan. Talk and punishments had seemed of no avail. In her absence from home of several weeks, while attending her mother in a serious illness, the boys had acquired the habit of bickering at the table and of making faces at each other, greatly to the humiliation of their parents.

Their silent witness had been with them two days when their cousin, a bright, manly little fellow, came to visit them.

At dinner Mrs. Lane said "William, you may sit between James and Ned, where you can all enjoy yourselves."

But, oh, how two boys reddened as the mirror showed them how beautifully William's hair was combed and how their own tousled locks looked in comparison. It had been a constant effort of their mother to get them to return to their old habit of brushing their hair before coming to meals, and often they had carried a sulky face to the table on account of it. To-day she had remained discreetly silent and allowed them to see the result for themselves.

Ned spoke first.

"Mother, will you excuse me a minute?"

"Certainly," agreed his mother.

"And me, too?" questioned James.

They returned with shining faces and well-brushed hair, and smiled at each other over the changed reflection. If William noticed he was too much of a gentleman to say anything about it. But three pairs of eyes returned often to the pleasing picture.

"It is nice, isn't it?" said Mr. Lane.

"What?" asked all three at once.

"Three such good-looking boys in a row."

"Oh!" answered William; "I believe auntie had a reason for putting it there."

After William's visit was over and he had returned home, James came to his mother.

"Mother," he said "your witness is all right. I couldn't stand before, but I can now, and I vote that we keep it there."

"Vote carried by a big majority," shouted Ned. "It's like that friend Solomon talks about," he continued. "It hurts but helps, or something like that."

"Very well," promised mother; "it shall stay with you as long as you want it. A silent witness, but a good friend."—Baptist Boys and Girls.

JUST FOR FUN.

Donald and Richard wanted skates. "All right," said father, "but you will have to earn the money yourselves. Two such great boys as you are will have no trouble doing that!"

"There's no way of earning money with all this snow on the ground," said Richard.

"What!" exclaimed father, raising his eyebrows in surprise. "What's that, boys? Why, I earned my first pair of skates on a snowy morning just like this. No, no I'm not going to tell you now—think it out for yourselves."

Donald and Richard were not long in thinking it out. They took shovels and started down the street.

"Yes, certainly you may sweep my walks! I've been waiting for some boys to come along," said Mrs. Gibson, who lived in the big house, putting the fifteen cents into Donald's hand. Some of the folks had already cleaned their walks, and some laughed and said, "No, we have boys of our own," but quite a number were glad to see Donald and Richard with their snow shovels.

"Oh, here we are at Old Aunt Fussy's house! No use to ask her—she has no use for boys." Donald made a face at the house.

Richard laughed. "Oh, but she's cross! The boys just love to tease her."

"They're always trying to make her angry—they like to hear her talk and scold," grinned Donald.

"Wonder what her real name is? It was a great hit when Bob nicknamed her 'Old Aunt Fussy.' Gee, but it makes her angry."

By 11 o'clock they had earned their skates and were on the way home.

"Well, father, we've earned our skates," announced Donald at the dinner table.

"Good!" exclaimed father. "I knew you could. The street was pretty well cleaned off. I noticed it as I came along. But the little yellow cottage down next to the corner—I see the snow there hadn't been touched."

"Oh!" laughed Donald. "That's Old Aunt Fussy's house. She lives alone down there. She hasn't any money to pay for having her walks cleaned, and, besides, she's always scolding the boys. We don't like her."

"Why, that's queer," said father. "She seems very pleasant when I meet her. I don't understand. It may be possible there's something wrong with the boys."

Donald and Richard had not thought of this side of the affair. "Well, she's just fussy," said Donald. "She can't take a joke. The boys play tricks, like tick-tack on the window, you know, and they take a peach and apple now and then. They knocked at her door the other night, and—things like that. It's just for fun—they like to tease her."

Father leaned back from the table, cleared his throat, and looked at Donald and Richard. "Well, boys, maybe there's fun in that kind of doing, but I can't see it. No, I can't, and I have a poor opinion of a boy who finds his fun in teasing a lonely old woman. There are two boys whom I know pretty well, and I certainly hope they are bright enough to find their fun in some other way. I should think two boys would have cleaned her walks just because she is old and poor and lonely, and never thought of being paid for it."

Donald and Richard looked sheepishly at each other. Father was never preachy, and this was a long and rather loud speech from him. While they were thinking of this their father got up from the table. "Where is the shovel?" he asked.

"Why," began Donald, "Richard and I are going right away and sweep Aunt Fussy's walks."

"That sounds better," replied father, "a great deal better."

The boys hurried down the street and soon Aunt Fussy saw them cleaning her walks. "Oh, boys," she called, "I—I can't pay you. I—I—"

"We don't want any pay," replied Donald, smiling.

Afterward Donald carried a bucket of water for her and Richard filled the coal scuttle. Aunt Fussy was dazed. "Well, boys, I'm clean surprised. Some way I don't get on with the boys very well. I guess maybe I'm cross, but they make me so nervous throwing stones at the house and knocking at the door."

"I don't think they'll bother you any more," said Richard. "We'll see to that."

"Father's all right," said Donald, as they went home. "Wasn't that a lecture at the dinner table? Not so very many words, but the way he—"

Richard broke in. "Father doesn't lecture us very often, but when he does, it means something. We needed it this time. There's nothing wrong with Aunt Fussy as I can see, when she's treated half decent."

After that Aunt Fussy had a more peaceable time. Donald and Richard "fixed the boys."—Anne Porter Johnson, in Unknown Exchange.

HE IS LOOKING FOR YOU.

"Hello, little stranger! What is the matter?" The rough-looking wagoner softened his voice in speaking, for the child in the road was crying.

"I am lost! I can't find my father," sobbed the child.

"Is he a big man with a long, white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right along; and if you don't find him, he'll find you."

The child dried his tears and sprang into the road again; for if his father was looking for him, of course he could not fail to be in his arms again after a while.

Dear boy, dear girl, if you are trying to come to Christ, take courage. He is looking for you, too; and if you only persevere, you are sure to meet Him in the way, and to hear His gracious voice saying, "Come unto me."—Central Christian Advocate.

The world will not be made safe for democracy unless democracy proves itself a savior for the world.—Rev. J. A. Macdonald, D.D.

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A GOOD MEMORIAL.

The Louisiana Conference, lately in session at Minden, adopted a memorial to the General Conference to make the Annual Conference Committee on Publishing Interests a quadrennial board. We think that this suggestion is a wise one, and we hope that the General Conference will act favorably upon it. A committee appointed yearly after the Annual Conference meets, and which expires with its adjournment, cannot possibly take care of matters so important as those relating to our Church publications and literature. By all means let this committee be given an existence covering a period of four years, that it may be able to formulate and execute policies looking to the improvement of our publications and a wider circulation of them.

A HIGH COMPLIMENT.

Referring to the doctrinal situation in the Northern Baptist and Presbyterian Churches, the Church News Association (New York), among other things, says: "So far as can be learned, the new theology party is strongest among the Baptists, and the orthodox party among the Presbyterians. That is, the Baptists appear more likely to go over to the new way than the Presbyterians. * * * Presbyterians of the Union Theological Seminary brand are on the defensive, with the orthodox party in control."

This is in harmony with what has been our observation in reading the Church press of the country. We have often remarked to others that the Presbyterians, North and South, are outstripping all the other Protestant Evangelical Churches in standing up for sound teaching, against the so-called "new thought"—the higher criticism and rationalism. And yet there is no more scholarly ministry in the United States than that of the Presbyterian Churches. This gives a knock-out blow to the notion that one cannot be a scholar without subscribing in a large measure to the theological folderol which some of our largest American institutions have imported from Germany.

It is a high compliment which the Church News Association has paid the Presbyterians. How we should like to see Southern Methodists in the coming years stand side by side with them in "contending earnestly for the faith once for all delivered unto the saints!"

A DISINGENUOUS STATEMENT.

Dr. Spencer, of the Central Christian Advocate (Northern Methodist), has been ringing the changes on the statement that Bishop Hoss and the other Southern Commissioners assented to the first report of the Joint Commission which recommended the placing of the Negro Methodists in one of the Regional divisions of the proposed reorganized Church. So they did. But those recommended Regional Conferences were something very different from the mere appendages to the General Conference which now hold the stage. Here is what Dr. Spencer himself said about them as they were then expected to be:

"In all matters of legislation, the section now known as the Church, South, will be as independent of the section known as the Methodist Episcopal Church as it is to-day. Nothing voted in that Sub-General Conference (the legislative body of the Regional Conference), meeting every four years, will be subject to review by any other body, no matter what the nature of that legislation. * * * There will be a Methodist Episcopal Church, South, a Methodist Episcopal Church, North, with another M. E. Church in the Far West, each electing its own Bishops and having sole jurisdiction over all matters pertaining to their respective areas; with 'uber alles,' over all, a General Conference of two houses to confer on what is left. (See Dr. Spencer's book, "That They May Be One," pages 50-52.)

Thus it will be seen that, according to Dr. Spencer's own words, the Regional jurisdiction into which Bishop Hoss and his associates proposed to let the colored Methodists go was tantamount to practically an independent Church, co-operating with several like bodies in some of its larger connectional interests to prevent friction and waste, for the Negro Regional Conference was, of course, expected to be the same as the others.

Dr. Spencer should be fair, and not mislead the public by such a misrepresentation of the Southern Commissioners as he has been scattering abroad.

A SENSIBLE VIEW.

We are carrying on another page in this issue of the Advocate the Report of the Board on Lay Activities that was adopted at the late session of the Mississippi Conference. In this paper, framed entirely by laymen, there appears the following utterance:

"We wish to express our disapproval of the methods followed by the leaders of the propaganda that has given circulation to the so-called 'Laymen's Address.' We think that there is a proper course for any proposed legislation, and that is through the channel of memorials to the General Conference."

This action is in accord with that taken by the laymen of the North Mississippi Conference. We are proud of our Mississippi laymen. The laity of the State of Paine, Galloway, Murrah, Winans, Marshall, Ahbey, Harvey Johnson, Andrews, Wheat, Sullivan, Black, Boswell, Lamar, Millsaps, Mayes, and Shands have not grown weary of the ways of Southern Methodism and become ready to rally around anarchistic or revolutionary banners. The Mississippi Conference brethren are right: if we wish to make changes in the government of our Church, there are legal and orderly processes by which it may be done, and there is no need to resort to the methods of secular politicians.

NO GROUND FOR SUCH TALK.

There has been some talk current that because of the large number of troops quartered near Atlanta and the heavy demand upon the hotels there, it might be necessary to hold our approaching General Conference somewhere else. In response to an inquiry, however, a prominent citizen of Atlanta has informed us that there is no justification whatever for any such imaginings; that the hotels give assurance that they can provide for the delegates to the General Conference as amply and at prices as reasonable as any city in the country. Why should the Nashville News Bureau catch up and give circulation all over the Church to the oracular statement of an editor in another State, that the Georgia metropolis cannot properly care for the General Conference? Is not the Committee on General Conference Entertainment competent to handle the matter?

ERRATA.

The recent issues of our paper, because of the holidays and the extremely cold weather (for which New Orleans is poorly prepared—having so little of it) were brought out under unfavorable conditions and contained a number of typographical errors. But we will not take the trouble to correct any of them, except the caption of one of our editorials last week, which should have been "No DISTINCT Regional Conferences To Be Provided," not "District" Regional Conferences, as it appeared. This mistake, however, did not extend through the entire issue of the Advocate, as it was discovered and corrected while the paper was still on the press

LET THEM GO!

The following from The Outlook of December 26 is suggestive:

"In an editorial on the 'Passing of Old Styles from the Stage,' the Dramatic Mirror says that the old-time habiliments of the banker and the statesman, the silk hat and the frock coat, have largely disappeared from real life and are also passing from the stage. 'A man wearing a top-hat in the business thoroughfares of any city at this time,' it says, 'is a sight so rare that the wearer would be a subject of comment. The frock coat worn by the heads of business has likewise gone into the storeroom * * * and these styles are disappearing from professional circles.'"

We have no antipathy to some kinds of a frock coat, but we should be pleased to know that the "stovepipe beaver hat" had become an entirely extinct species.

PERSONAL AND OTHER NOTES.

The question of bringing Billy Sunday to New Orleans is again being considered by the Protestant ministers here.

Rev. J. R. James is in place at Wheeler, Miss., his new charge, and has been given a cordial reception by the people.

Mrs. Annie Sherwood Hawks, the author of many excellent gospel hymns, including "I Need Thee Every Hour, Most Gracious Lord," died at her home in Bennington, Vt., on January 3.

The Carrollton Avenue Church, this city, has increased the assessment for the pastor's salary from $1500 to $1700. Rev. A. F. Vaughan is the popular pastor of this growing congregation.

In renewing their subscription to the Advocate, Brother and Sister Jeff D. Hammett, of Camptl, La., assure us that they have a high appreciation of our paper. We are grateful for their kindly expressions.

Rev. C. P. Moss, of Shaw, Miss., says: "Things are looking good here. The official board has increased my salary from $1200 to $1350. They have also resolved to pay it monthly and have made a good start at it."

Rev. O. L. Savage, of Webb, Miss., has brought us under obligations to him for three subscriptions to the Advocate. Brother Savage may always be depended upon to take care of the interests of the Conference organ in his charge.

Dr. C. W. Byrd, pastor of our Central Church at Asheville, S. C., died suddenly from a stroke of apoplexy on January 3. He had been elected a delegate to the General Conference by the Western North Carolina Annual Conference.

Rev. C. W. Crisler, the new pastor of the Galloway Memorial Church at Jackson, Miss., has been cordially received, and, together with his great congregation, has entered hopefully upon the work of the Conference year now beginning.

Rev. L. C. Wilson, of Lake Providence, La., thus reports concerning his new charge: "The work has started off well here, and we are laying plans for a forward movement along all lines. I shall try to get the Advocate into more of our homes." Thank you, Brother Wilson.

A Baton Rouge (La.) correspondent, Jan. 7, says: "Yesterday was a great day with our First Church of this city. We had fine congregations and excellent services." Rev. C. A. Battle is the pastor of this flock, which numbers among its members many choice spirits.

Let all Methodist preachers in the North Mississippi Conference who have sons, or wards, in the Army or Navy, or in any other branch of service connected with the war, send the names of such persons to Rev. W. W. Jones, Lula, Miss. Please do this, brethren, without delay.

Mrs. M. E. Baskin, of Conway, Ark., sends a remittance to have the Advocate to continue to

come to her home, seasoning her renewal subscription with a few kindly words. She assures us that it is read with interest and approval by some in the goodly city in which she resides.

Brother M. K. Scruggs, of Shaw, Miss., renews his subscription to the Advocate for two years, and in his business letter expresses the earnest hope that an honorable peace may come to the nations of the world in the near future. That sentiment strikes a responsive chord in many hurdened and anxious hearts.

At the morning hour last Sunday, Dr. J. T. Sawyer filled the pulpit of the St. Mark's M. E. Church, South, and he reports having had a good congregation and an attentive hearing. Dr. Sawyer says that all the signs indicate that Brothers Thomas and Romero are doing a splendid work in their new tabernacle at North Rampart and Governor Nicholls Streets.

Rev. V. C. Curtis, Jan. 7, writes "Brother J. E. Stephens, our pastor at Coahoma, Miss., wired me yesterday from Tishomingo, Miss., that his mother died the night before. No particulars were given; I suppose that she was buried there." Brother Stephens will have the sympathy of many in his great loss. May the Holy Spirit comfort and sustain him and the other bereaved ones!

Dr. S. H. Werlein, of Alexandria, La., was a visitor in New Orleans this week, having come to the city to consult an oculist. He stated that there were no church services in Alexandria last Sunday, the health authorities having advised against holding them as a means of safeguarding the public against spinal menengitis. It is thought, however, that the services will he resumed next Sunday.

Rev. W. H. Coleman delivered an interesting sermon to a good congregation at First Church last Sunday at 11 o'clock a. m., using as a text the words, "For God so loved the world that he gave his only begotten son, that whosoever helieveth in him should not perish, hut have everlasting life." After the discourse the sacrament of the Lord's Supper was administered to a large number of communicants.

Rev. G. S. Harmon, of Poplarville, Miss., was in New Orleans last week and hrightened our sanctum with his presence for a hrief time. Brother Harmon is one of the most effective pastors in the Mississippi Conference. He had heen to Jackson in connection with the work of hringing out the journal of the last session of the Mississippi Conference, which he expects to make its appearance within the next few days.

From the Magnolia (Miss.) Gazette of January 2, we take the following: "Rev. N. B. Harmon, Jr., who is one of the Y. M. C. A. Secretaries stationed at Columhia, S. C., delivered a most interesting and instructive address at the Methodist Church here last Sunday night." This promising young minister is a son of Rev. N. B. Harmon, our pastor at Magnolia, and one of the hest known members of the Mississippi Conference.

We have on our table an attractive pamphlet entitled "The Church the Fullness of Christ and the Hope of the Universe," which contains the sermon delivered hy Bishop W. A. Candler at the first meeting of the Joint Commission on Methodist Unification at Baltimore on Decemher 28, 1916. This great utterance deserves a wide reading, and we are pleased to see that it has heen published in this form for general circulation.

We have in hand an interesting communication from Rev. J. Howard Brooks, of the North Mississippi Conference, who is engaged in Y. M. C. A. war work at Camp Jackson, near Columbia, S. C., which reached us too late for this issue of the Advocate, hut which will appear next week. Brother Brooks is happy in his new sphere of service, and is meeting with much success. His address is Camp Jackson, South Carolina, care of Y. M. C. A.

Read the address to the pastors and lay leaders of the North Mississippi Conference from the pen of Dr. Dabney Lipscomb, of Columhus, in this issue of the Advocate. It is a strong and timely exhortation. Dr. Lipscomh is right in taking the position that a pastor should seek to enlist the laymen of his charge in the active work of the Church. The minister who does this most successfully will, as a rule, achieve the largest measure of success.

Evangelist W. M. McIntosh, of Iuka, Miss., on Jan. 5, writes: "We have increased the pastor's salary here $100, and everything is moving along nicely. Brother T. H. Dorsey held our first quarterly conference last Sunday and preached us two great sermons. We were glad to have him and Brother McKeown returned to us for another year. Brother McKeown is much loved in Iuka and Tishomingo County, and he is doing a fine work for the Church."

The announcement of the death of Rev. John H. Evans, an honored superannuate of the Mississippi Conference, which appeared in the Advocate last week, touched with sadness many hearts. Brother Evans had lived a long and useful life and has left behind an unsullied record; nor do we douht that he found awaiting him a rich reward. We entend sympathy to the hereaved, and pray that the Heavenly Father may have them in his tender keeping in this time of sorrow.

Rev. John L. Williams, State Superintendent of the Louisiana Child Finding and Home Society, the headquarters of which are at Shreveport, has been looking after his work in New Orleans for the past few days. He has informed us that this Society has located a social service worker, a lady, in the Crescent City. Brother Williams requested and was granted a location at the late session of the Louisiana Conference, that he might devote his entire time to promoting the plans of this organization. Correspondents may address him at Shreveport, La.

Rev. C. F. Smith, presiding elder of the Beaumont (Texas) District, spent a couple of days in New Orleans last week, and while here paid the Advocate office an appreciated visit. Brother Smith, who is one of the solid men of Texas Methodism, is an ex-Mississippian, having taught school at Wesson, Miss., a number of years. His wife was Miss Chrisman, of Beauregard, a sister of Miss Clara Chrisman, who was drowned in the Johnstown (Pa.) flood, while en route to the mission field to labor for the Master. We greatly enjoyed our hrief season of fellowship with this wide-awake Texas presiding elder.

From the Nashville Christian Advocate of Jan. 4 we take the following: "Dr. E. B. Chappell, Sunday School Editor, reports that he received last week a check for $1,044.84 from Mr. Z. Z. Linton, superintendent of the Sunday school of the Methodist Episcopal Church, South, at Fernwood, Miss. This represented the offering of the Fernwood Sunday school for the Armenian and Syrian relief. We douht not that, on the basis of members, the Fernwood Sunday school stands first among the schools of our Methodism, if not first among the schools of the United States." Hurrah for Fernwood!

Rev. J. Douglas Swagerty, of Shreveport, La., writes: "I should like to inquire through your columns if there is not somewhere in Louisiana a Methodist preacher who has a daughter whom he wants to have a chance to attend a high school or college, but who feels that he cannot afford the expense of sending her. If so, I should like to correspond with him ahout the matter. I live in Shreveport, and am away from home a great deal, and I should like to secure some ambitious girl to stay with my wife and two little girls while I am away and help Mrs. Swagerty in looking after household affairs. She would he treated as one of the family, no charge heing made for hoard. Shreveport has an excellent high school and Centenary College is within easy reach; so she could attend either."

WAR HONOR ROLL

Sons of Mississippi Conference Preachers in the Army and Navy Service.

Bishop W. B. Murrah: William Fitzhugh Murrah, Captain Infantry.

Rev. W. E. Dickens: Freddie Dickens, Private Infantry.

Dr. I. W. Cooper: Ellis B. Cooper, First Lieutenant; Dr. I. W. Cooper, Jr., Captain Medical Corps.

Rev. W. J. Ferguson: W. K. Ferguson, First Corporal; A. J. Ferguson, Ambulance Corps.

Rev. D. E. Kelly: Dan Warren, Hospital Corps, Navy.

Rev. L. A. Darsey: George Underwood Darsey, Private 155th Infantry.

Rev. J. L. Sells: George Beard Sells, Aviation Corps; Irl Hendrix Sells, Hospital Corps, Navy; James William Sells, Hospital Corps, Navy.

Rev. M. R. Jones: Murdock Russell Jones, Private Infantry.

Rev. J. H. Foreman: William Mars Foreman, Wireless Operator, Navy; Eugene Scale Foreman, Wireless Operator, Navy.

Dr. W. H. Huntley: Willam Warren Huntley, Sergeant Medical Corps; Gordon Lovelace Huntley, Sailor, Navy; Michel Carter Huntley, 140th Field Artillery.

Dr. A. F. Watkins: James Gaulding Watkins, 2nd Lieutenant Regular Army; Alexander Farrar Walkins, Jr., Officers' Training Camp.

Rev. R. Selby: Henry Cook Selhy, 2nd Lieutenant Infantry.

Rev. M. B. Sharbrough: Ralph Bridges Sharbrough, 2d Lieutenant Quartermaster's Department.

Rev. W. M. Sullivan: William Semms Sullivan, Officers' Training Camp.

Rev. J. L. Greenway: Paul Greenway, Sergeant, Assistant Band Master, 155th Infantry; Joseph Langford Greenway, Y. M. C. A.

Rev. M. L. White: Martin Luther White, Sergeant Infantry.

Rev. T. J. O'Neil: James William O'Neil, Marine, Navy.

Rev. N. B. Harmon: Nolan B. Harmon, Jr., Y. M. C. A.

Rev. G. S. Harmon: Francis Stuart Harmon, Secretary Y. M. C. A., in France.

Rev. I. L. Peebles: Richard Howell Peebles, Patroling Crew, Navy.

Rev. W. W. Moore: Waldo Moore, 2nd Lieutenant Battery B., Field Artillery.

Mrs. W. B. Lewis: Dr. W. B. Lewis, 1st Lieutenant, Field Hospital.

Rev. W. J. Dawson: Hendrix Dawson, Apprentice Seaman, U. S. Navy.

ANOTHER NOTABLE OCCASION.

Felicity Church Debt Liquidated.

By Rev. W. W. Holmes.

In the last issue of the Advocate there was given an account of the opening and dedication of the New St. Mark's Methodist Church, New Orleans. While the congregation was made up largely of Italians, the collection taken was more than $1100, which amount was sufficient to cover all outstanding obligations.

On Sunday morning, January 6, the debt on the old Felicity Church, amounting to $3000, was fully provided for in cash and good subscriptions. The congregation there is small and is limited in financial resources. These facts make the achievement all the more remarkable.

The paying of the debt was made possible by the generous offer of Mr. W. W. Sutcliff to duplicate every dollar paid hy the congregation up to $1500. An appeal was made to the congregation lo meet the offer made by Mr. Sutcliff. The response was liheral and to full measure.

Mr. Sutcliff has been a loyal and faithful member of the Felicity Church for many years. In this generous gift he has rendered a great service to the Church. Much credit is also due Mr. Van Carter, Dr. George Brown, Mr. P. A. C. Voss, and others.

This church is one of the landmarks of New Orleans Methodism. It was twice destroyed by fire and once by storm. In the 1915 storm the church was almost wholly wrecked. It was restored at a cost of $7500. The $3000 collection Sunday morning frees the church of debt. The Felicity congregation has made its contrihution to every congregation in the city. More and more it is hecoming a "down town" church. A more loyal and liberal congregation of Methodists can not he found. Brother R. M. Brown, the pastor, is in high favor with the people. He is an efficient leader and is doing a most excellent work.

GLADSTONE A BIBLE STUDENT.

No nohler statesman lived in English life during the nineteenth century than William E. Gladstone. His life was founded on The Impregnahle Rock of Holy Scripture, as the title of his book reads. John Morley says that one constant entry in his diary from twelve to eighteen was, "Read Bible." In his university days at Oxford he constantly read and studied his Greek New Testament. This enriched his vocabularly and filled his mind with illustrations, and did much to shape his very expressions and gave him that classic and powerful English style that was at once the admiration and despair of his colleagues.

More than his style, his character and career were shaped hy its teachings. His chief rival, Lord Salishury, called Gladstone "a great Christian." Mr. Gladstone himself testified as to the worth of his Bihle study to his own life. "On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if horne on angels' wings. Many could I recollect. The Psalms are the great storehouse."—Pilgrim Teacher.

Sage and Sulphur Darkens Gray Hair

Brush this through faded, streaked locks and they become dark, glossy, youthful.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hinson Chemical Works, Patchogue, N. Y.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog. TENN. NURSERY CO., Box 72, Cleveland, Tenn.

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For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*

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THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. ESSIE MAE BEST, only daughter of Mrs. Ida J. Edwards, of Lorman, Miss., was born on June 16, 1894. When six years of age she gave her heart to Christ, was baptized, and received into the Methodist Church by Rev. A. D. Miller. She was a graduate of Port Gibson College, where she maintained a high standard of Christian character. She taught school two years, during which time she became engaged to Mr. Frank F. Best, and on Sept. 2, 1914, became his bride. Three happy years of wedded life were theirs; a precious boy came to brighten the home, and life was very full of promise when sickness came, and, on November 14, 1917, she was called to her eternal reward. Her husband and child, mother and one brother, with a number of relatives, mourn her departure. Kind and gentle in spirit, quiet and reserved in manner, she was loved by all who knew her. Always faithful to her Christian duty, she faced death with a confident faith in her Savior. May God comfort the bereaved family and in His own good time bring them, without the loss of one, into the Eternal City!

W. H. LEWIS.

EDWIN HOFFPAUIR, the oldest son of Mr. and Mrs. D. Hoffpauir, who live near Ridge, La., was born on Sept. 19, 1893, in Lafayette Parish, La., which was his home until his death. On Sept. 19, 1917, he was taken to Camp Pike at Little Rock, Ark., then he was transferred to Camp Beauregard, La., and after a short illness in the last mentioned camp he passed to his reward on Dec. 19, 1917, dying with pneumonia. He was a promising young soldier. He was taken to his home and laid to rest in the home cemetery at Indian Bayou, where so many of his relatives and friends await the trumpet's sound. He was buried in a soldier's uniform and the casket was wrapped in a large United States flag. The Indian Bayou school turned out in full and marched to the cemetery headed by the professor carrying a large American flag. Never before was there such a large gathering at a funeral conducted in this part of the country. The pastor of the deceased, Rev. George Anders, officiated. Brother Anders, as well as many others, had learned to love the boy, for he was bright, lived an excellent life, and was always obedient to his parents. He was known to have no bad habits, and he was never seen in bad company. He was a regular attendant at Church and Sunday school. Too much can not be said in praise of his life and character. His death was one of the saddest things that has ever occurred in the life of his parents, as he was the first one to be taken from their home. He was loved by all who knew him. Yet they have many things to comfort them. Edwin was an honor to himself and to them; he died in the service of his country. There is no doubt of the fact that he was ready to pay the debt of death. From his own lips came the statement that he was prepared for death. He is now where the weary are at rest, and no soldiers are needed to uphold liberty.

T. H. HOFFPAUIR.

AN APPRECIATION.

When a true, good man falls out of the line of life's battle, there is a felt loss to those who were the more closely associated with him.

The above statement fits the subject of this notice. A noble, manly man has gone from us and our hearts are made sad by reason of his going.

JOEL WATKINS DUPUY was born in Prince Edward County, Va., Feb. 2, 1849. In his young manhood, he, with others, moved to Mississippi, which was ever after his home. He was married to Miss Martha Watkins Ryals, on March 31, 1878. Two children were born of this union—Howell Eldridge and Lucy Gordon, who, with the fond and devoted wife and mother, survive to mourn their great loss.

Brother Dupuy's last sickness was a long and painful one. Yet, in spite of the nerve-racking pain he had to undergo day and night, he bore it all with a brave, cheerful spirit. He was made of heroic stuff. Nothing could long dampen the warmth of his ardent nature, nor check the flow of his exuberant spirits. I have seen him in the hour of great suffering rise from his chair, and with a smile on his face, with gracious words, welcome his guests. Politeness was to him a law in the social circle, and extreme physical pain could not make him break that law.

The blood of the brave and intrepid Huguenots flowed through his veins. He was proud of his noble ancestry. When, in 1685, Louis the XIV, King of France, revoked the Edict of Nantes, and the few Protestant Christians had either to abjure their faith or go to their death as heretics, the genealogy of the Dupuy line shows many names who dared to maintain their integrity in spite of the King's decree for death and loss of earth's treasures. "We die, but never abjure" was their Christian motto. "I am proud of that declaration, and, as you see, I am a Protestant by heredity and environment."

Brother Dupuy's home life was as sacred to him as life itself. He and his wife, a choice and elect lady, made the home a place for children and friends to be fond of. Hospitality abounded and his plentiful hoard supplied the guests with all that heart could wish. The religious life of Brother Dupuy was not known to the world outside, but his faith in God and hope in Christ were strong, and his whispered prayers in the last hours told of the faith and hope that he had. To the writer, he at times talked freely of his future. He had no doubts. "In God I trust," he would often say. The home, the Church, the many friends, and the community, will sadly miss him. He was ministered to by loving hands in the days of suffering. But it is all over and he sleeps well in the grave, free from pain and trouble. Good-bye, my friend and brother. We'll meet again.

T. W. DYE.

Clarksdale, Miss.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

"If we would not tremble before Him, Emmanuel must be Jesus."

"The quality of a man's life depends upon emphasis. What fills his thoughts, his mouth, his time? To what cause is he a cheerful giver of money?"

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

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It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write to him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

FROST-PROOF CABBAGE PLANTS.

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50, F. O. B. here. Delivered Parcel Post: 100, 35c.; 1,000, $2.50. Satisfaction guaranteed.

P. F. JAMISON. Summerville, S. C.

OHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw."—Mrs. SINA SHAW, R. No. 1, Portsmouth, Ohio.



Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of [illegible] forty years experience [illegible]

A TIMELY ENTERPRISE.

Dear Dr. Meek: I was very glad to see Dr. Cooper's note in the Advocate in regard to educating young preachers. I consider that the grandest enterprise any man could enter into, except that of taking care of our dear old preachers and their faithful companions. I would love to give the best service that there is in me to that work for the balance of my life, and after about two years, and maybe less time, I propose by the help of God to throw myself, soul and body, into that great and glorious enterprise. It has been weighing on my mind for ten years, and I have been making that subject a special object of prayer for several years and have laid awake at night thinking, planning, and praying for God to open up some way by which these noble, self-sacrificing young men could be helped along in preparing themselves for the highest and noblest work known to mankind. And I thank God and praise his great and holy name that the mist is clearing away and that the way is opening up.

I wrote Brother Hardin a long letter while he was presiding elder of the Jackson District, and also visited him in person in regard to this great question and put my plans before him, and he said it would be a fine thing if I could carry them out. I told him some sweet day he would see them in full blast by the help of the good Lord. I also talked it over with Brother H. P. Lewis, Jr., our pastor at Madison, and he said the same thing that Brother Hardin did. Last October at Ridgeland, during our quarterly conference, Brother W. H. Lewis, of the Capital Street Church of Jackson, was with us, and I was telling him about my plans and he gave me great encouragement and insisted that I should go over to Montrose at once and see Dr. Hunt and formulate a plan and bring it up at the Annual Conference; but I did not get to go; so he saw Dr. Hunt in the meantime and told him what I was planning to do, and Dr. Hunt wrote me insisting on my coming over at once, and I made two engagements with him, but failed to go both times; so I wrote him I would see him at Conference which I did and we talked the matter over and are still working at it.

My idea was to start the young preachers at Montrose and have them finish up at Millsaps. Now, I am sure Dr. Cooper's plans are far superior and much better than mine, and I thank God that we have such a big, pure-hearted man as Dr. Cooper to back up this greatly needed work. I know that its success is assured, but I want to have a little hand in it too, because my heart, soul and body are in the undertaking, because I love the preachers, and they all know it.

This letter is too long for me to give you my plans in detail, but it is a co-operative plan, by which the boys could make their way through Montrose, paying the most of their expenses by being given an opportunity to work at odd times, when they have a little leisure time, and then follow them up with sufficient funds to graduate them at Millsaps. May the Lord's richest blessing attend the preachers and their families, and every interest of theirs for the coming year. I am,

Sincerely yours,

C. L. RAY.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 17-K, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

THE COST OF ACHIEVEMENT.

Whenever any great evil has been averted, or any signal triumph of truth and righteousness achieved, it has ever been at vast personal cost. Read St. Paul's account of his sufferings. And thus it was that Christianity, whose throne was a manger, whose diadem a thorn-wreath, whose victory the crucifixion of its Author, whose triumphal pageant a funeral procession to a borrowed tomb, whose earliest champions a little band of despised and persecuted fisherman, is now filling the earth with its voices of jubilee, and peopling Paradise with the subjects of its redemption.—J. Cross.

MORE FAITH NEEDED.

We often stagger at the Divine precepts because they outrage our limited resources of mental and moral energy. And it is often sheer fear that makes us recreant. Did we but remember that every command of God is a covenanted promise of power; that His biddings are enablings; that all His commandments are faithful; how different would be our outlook on life, and the record of our faith's profession! It will make us more than conquerors to-day if we recognize in going forth to the toil which awaits us, that we do so at the faithful word of a faithful God.—J. S. Holden.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

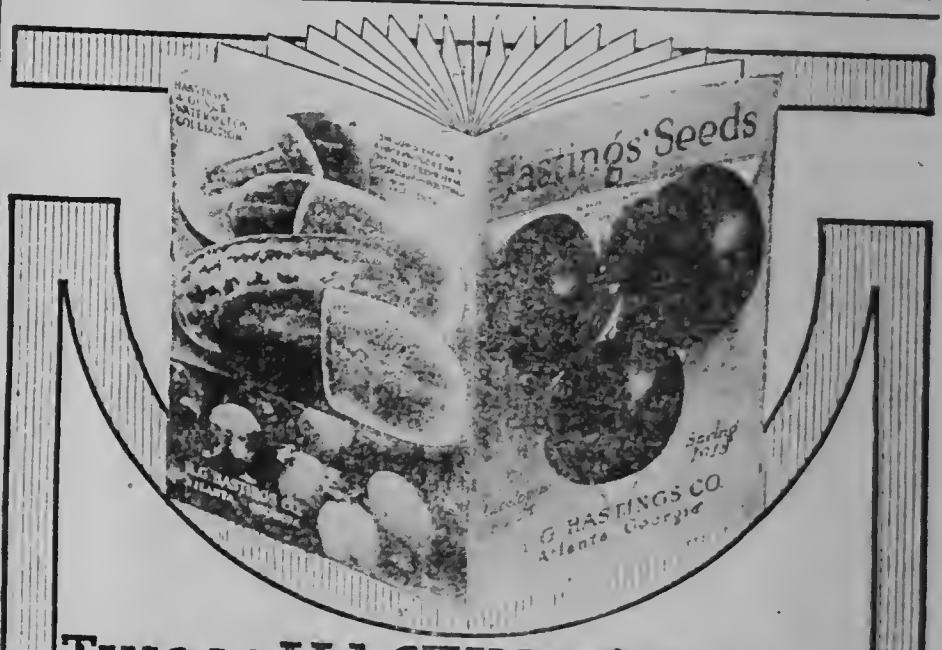
You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans, and disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*



THIS IS HASTINGS' SPRING CATALOG FOR 1918

Now Ready For You. Our fifty-fifth catalog of **Seeds**—fresh, selected Garden, Field and Flower Seeds, full of vitality, sure to make good yields. Specially adapted to Southern soil and Southern climate. This catalog is full of valuable suggestions to every farmer, gardener and flower grower and is the brightest, biggest and most interesting we've ever published during our 59 years experience.

Write at once for YOUR FREE COPY and help the Government win the war by making a full crop next year on your land.

H. G. HASTINGS COMPANY

"The South's Foremost Seedsmen"

ATLANTA GEORGIA

Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm R Kerr

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $1000.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

REV. W. A. WILSON COMMENDED.

Dear Doctor Meek: Please allow me to announce through the Advocate that Rev. T. H. Dorsey, our presiding elder, authorizes me to say that he indorses Rev. W. A. Wilson, of New Albany, Miss., to assist any of the brethren in the Corinth District in their revival meetings where he may be needed.

And allow me to say further that I have known Brother Wilson for about three years and that he has assisted me in quite a number of meetings and is very excellent help. He not only preaches well, hut he is the best personal worker I have ever had to help me. He was converted in my meeting at New Albany nearly three years ago and has been instrumental in leading many souls to Christ since that time. He is a man of wonderful faith and a man of prayer.

Yours fraternally,

Iuka, Miss. W M. McINTOSH.

A CORRECTION.

Dear Dr. Meek: Please allow this correction. In writing up the proceedings of tbe North Mississippi Conference, by my mistake, the name of J. W. Ward appears in the class of the fourth year, when it should have been W. J. Wood who was thus advanced.

The people at Booneville were informed immediately after Conference, that Brother Ward was just recommend for admission on trial. They were very much encouraged, on reading my report, that he was advancing so rapidly. I wish to further encourage them by saying that Brother Ward completed his course of studies some time past, but that he has taken due advantage of every opportunity to improve his talents since that time. So many of us quit studying when we get through with the "Course" that I sometimes think it should be a ten-year course instead of four. I leave it to Brother Ward to continue encouraging the Booneville congregation—but have no doubts about it. Yours,

Lula, Miss. W. W. JONES.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not he difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It bas stood the test of time in a manner that forbids any douht as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortuess of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a hottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cbeerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Second Church, 8 p. m., Jan. 7.
McDonoghville, 8 p. m., Jan. 9.
Algiers, 8 p. m., Jan. 10.
Donaldsonville, Jan. 12, 13.
District Stewards meeting, 8 p. m. Jan. 14.
Louisiana Ave., 8 p. m., Jan. 15.
Rayne Memorial, 8 p. m., Jan. 16.
Parker Memorial, 8 p. m., Jan. 17.
Epworth, 8 p. m., Jan. 18.
Slidell, Jan. 20.
St. Mark's, 8 p. m., Jan. 21.
Carrollton Ave., 8 p. m., Jan. 23.
Mary Werlein Mission, 8 p. m., Jan. 25.
Angie, Jan. 27.
First Church, 8 p. m., Jan. 30.
Daisy, Jan. 31.
Bogalusa, Feb. 3.
Felicity, 8 p. m., Feh. 6.
Covington, Feb. 11.
Plaquemine, Feh. 17.

The district stewards will meet at First Church, at New Orleans, on Monday, at 8 p. m., January 14. The pastors are invited to be present.

W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Bastrop, Jan. 10.
West Monroe, Jan. 11.
Waterproof, Jan. 12, 13.
Farmerville, at Marion, Jan. 19, 20.
Lake Providence, Jan. 26, 27.
Calhoun, Jan. 30.
Tallulah, Feb. 3.
Harrisonburg, Feh. 9. 10.
Sicily Isuand, Feb. 10, 11.
Boeuf River, a. m., Feb. 17.
Columbia, p. m., Feh. 17.
Chatham, at Frantom, Feb. 23.
Eros, Feh. 24.
Oak Grove, Mar. 2, 3.
Midway, p. m., Mar. 3.

The district stewards will meet in the First Church, Monroe on Friday, Jan. 11, at 2 p. m.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—First Round.

Greensburg, Jan. 13.
Kentwood, Jan. 14.
Hammond, Jan. 19, 20.
Amite, Jan. 20, 21.
Denham Springs, Jan. 25, 26.
Keener Memorial, Jan. 27.
Franklinton Ct., 4 p. m., Feb. 2.
Franklinton Station, 11 a. m., Feb. 3.
Baker, at Baker, Feb. 9, 10.
Zacahry, at Zachary, Feb. 10, 11.
Jackson, at Jackson, Feh. 16, 17.
Springfield, at Springfield, Feh. 23, 24.
Ponchatoula, 7:30 p. m., Feb. 24.
Natalhany, at Natalbany, 7:30 p. m., Feh. 25.
Istrouma, 7:30 p. m., Feb. 28.
St. Francisville, at St. Francisville, Mar. 2, 3.
Baton Rouge, First Church, 7:30 p. m., Mar. 4.

The district stewards will meet in First Church, Baton Rouge, at 1:30 p. m., Thursday, January 24. A full attendance is very much desired. The pastors are cordlally invited to attend.

HARRY W. MAY, P. E.

Ruston District.—First Round.

Gibsland, Jan. 3.
Simsboro, at Antioch, Jan. 5.
Ruston, Jan. 7.
Arcadia, Jan. 9.
Winnfield, Jan. 10.
Alberta, at Castor, Jan. 11.
Minden, Jan. 11.
Cotton Valley, at C. V., Jan. 12.
Plain Dealing, at P. D., Jan. 13.
Sibley, at S., Jan. 17.
Dubach, at D., Jan. 19.
Bernice, at B., Jan. 19.
Jonesboro, at J., Jan. 21.
Homer, Jan. 25.
Athens, at A., Jan. 26.
Haynesville, at H., Jan. 28.
Haughton, at H., Feb. 3.
Bienville, at B., Feb. 10.
Ringgold, at R., Feb. 16.
Elmore, at Wesley, Feb. 23.

District stewards' meeting at Ruston, Jan. 8, at 2 p. m.

J. M. HENRY, P. E.

Lafayette Dist.—First Round.

Opelousas, Jan. 12, 13.
Eunice, 7:30 p.m., Jan. 13.
Indian Bayou, Jan. 19.
Crowley, Jan. 20.
Patterson, at Patterson, Jan. 26, 27.
Morgan City, Feb. 3.
Franklin, 7:30 p.m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feh. 11.
Sulphur, Feh. 16, 17.
Gueydan, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Melville, Mar. 5.
Abheville, at A., Mar. 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

The District Stewards will meet in Lafayette on Tuesday, Jan. 15, at the Methodist Church. Let every district steward he present. Every pastor is likewise requested to be present, so that we can have a conference for planning for the year's work.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Greenwood, Jan. 8, at 10 a. m., First Church, Shreveport.
Bossier City and Wesley, at Carroll Creek, a. m., Jan. 12.
Coushatta, at Powhattan, a. m., Jan. 13.
Mansfield, a. m., Jan. 20.
S. M. and Naborton, at N., p. m., Jan. 20.
Leesville, a. m., Jan. 27.
Many, p. m., Jan. 27.
Pelican, Feb. 3.
Pleasant Hill, at P. H., Feh. 9, 10.
Anacoco, Feh. 17.
Ida, a. m., Feb. 24.
Belcher, p. m., Feb. 24; 10 a. m., Feb. 25.
Grand Cane and G. C., Feb. 27.
Bayou Lachute, a. m., Mar. 3.
Shreveport, First Church, p. m., Mar. 3.
Noble, at Bayou Scie, a. m., Mar. 10.
Zwolle, p. m., Mar. 10.

The district stewards are called to meet Jan. 10, 1918, at First Church, Shreveport, at 10 a. m. The pastors of the district are invited to be present at this meeting.

C. D ATKINSON, P. E.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.—Adv.

"What you are to men depends on what God is to you."

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever 25c, 50c and $1.00

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

Women Prepare!

Thousands of women in the South have overcome their sufferings, and have been cured of woman's ills by Dr. Pierce's Favorite Prescription. This temperance medicine, though started nearly half a century ago, sells most widely to-day. It can now be had in tablet form as well as liquid, and every woman who suffers from backache, headache, nervousness, should take this "Prescription" of Dr. Pierce's. It is prepared from nature's roots and herbs and does not contain a particle of alcohol or any narcotic. It's not a secret prescription for its ingredients are printed on wrapper. Send 10c. for trial package to Dr. V. M. Pierce, Buffalo, N. Y.



ATLANTA, GA.—"It is indeed a pleasure to tell what Dr. Pierce's Favorite Prescription did for me during the state of gestation. I was so nervous I would shake almost like anyone with a chill and could not eat anything without being nauseated. My husband got me one bottle of the 'Favorite Prescription,' and I began to take it. The nausea ceased after the first dose. I took only two bottles of the 'Favorite Prescription,' and was surprised and gratified at the marked improvement in my condition. I have also used this medicine for other troubles with good results."—MRS. DORA E. DONEHOO, R. F. D. 5.

SYLACAUGA, ALA.—"We have used Dr. Pierce's Remedies and found them to be of great value.

"My mother has used the 'Favorite Prescription,' and thinks she could not do without it. I highly recommend Dr. Pierce's Medicines."—N. HAMMETT.

BUSY, HARD-WORKED MEN AND WOMEN

Will find that the sarsaparilla, pepsin, nux and iron treatment comprised in Hood's Sarsaparilla and Peptiron will give brain and nerve force, relieve the nervous strain incident to "too much to do in too little time," characteristic of life today.

These blood and nerve medicines seem to lift the nervous and overworked into new life, enabling them to accomplish easily the things that have fretted them and have seemed to bring them to a standstill.

Hood's Sarsaparilla and Peptiron are very effectively supplemented by Hood's Pills, in cases where a laxative is needed. These three preparations are all sold by your druggist. Get them today.

FIXED AMMUNITION.

Ram's Horn Brown.

If some preachers would put more of the Bible in their preaching they would have more people in their pews.

Whenever a lazy man looks toward heaven the angels close the windows.

You can't tell how big the church is by the size of the steeple.

There is a good deal of preaching being done that the devil likes to hear.

The preacher who don't like revivals ought to shake hands with the sailor who doesn't like the sea.

The man who does the least for the church often tries the hardest to run it.

The man who is always on the side of the biggest crowd never weighs much anywhere.—Eastern Methodist.

MARRIED.

At the Methodist Church in Biloxi, Miss., on Dec. 23, 1917, by Rev. J. L. Jordan, Mr. MURRAY COX, of Gulfport, Miss., and Miss CORA BILBO, of Daisy, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Hattiesburg Circuit, at Petal, Jan. 12, 13.
Collins, at Collins, Jan. 16.
Williamsburg, at Williamsburg, Jan. 19, 20.
Purvis and Mission, at Purvis, Jan. 23.
Hattiesburg, Main Street, Jan. 26.
Hattiesburg, Broad Street, Jan. 26
New Augusta, at New Augusta, Feb. 3, 4.
Hattiesburg, Court Street, Feb. 6.
Eucutta, at Eucutta, Feb. 9, 10.
Heidelberg, at Vossburg, Feb. 10, 11.
Silver Creek, at Silver Creek, Feb. 13.
Blodgett, at Blodgett, Feb. 16, 17.
Lucedale, Feb. 18.
Prentiss, at Prentiss, Feb. 23, 24.
Sumrall, Feb. 25
Oloh, at Oloh, Feb. 26.
Seminary, at Seminary, Feb. 27.
Taylorsville, at Taylorsville, Mar. 2, 3.
Ellisville, at Ellisville, Mar. 6.
Richton, Mar. 8.
Leakesville, at Leakesville, Mar. 9, 10.

W. B. JONES, P. E.

Brookhaven Dist.—First Round.

Magnolia, Jan. 13, 14.
Fernwood, at Fernwood, Jan. 13, 14.
Meadville, at Bude, Jan. 20.
Gallman, at Bethesda, Jan. 26, 27.
Crystal Springs, Jan. 27, 28.
Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb 17.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Daleville, at Daleville, Jan. 12, 13.
Lauderdale, at Lauderdale, Jan. 13, 14.
DeKalb, at Pleasant Ridge, Jan. 15.
Moscow, at Hopewell, Jan. 16.
Meridian Ct., at Oak Grove, Jan. 19, 20.
Pachuta, at Pachuta, Jan. 20, 21.
Vimville, at Coker's Chapel, Jan. 22.
DeSoto, at DeSoto, Jan 26, 27.
Bukatunna, at State Line, Jan. 27, 28.
Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.

GEO. H. THOMPSON, P. E

Seashore Dist.—First Round.

Coalville and Mission, at C., Jan. 11
McHenry and Howison, at H., Jan. 13.
Brooklyn and Bond, at B., 7:00 p.m., Jan. 13.
Saucier and Lyman, at S., 2:30 p.m., Jan. 18.
Gulfport, First Church, Jan. 20, 21.
North Gulfport and Miss. City, at N. Gulfport, 3:30 p.m., Jan. 20.
Wiggins, 7:30 p.m., Jan 23.
Mentorum, at Alexander Memorial, Jan. 24.
Carriere and Picayune, at P., Jan. 27.
Pascagoula Feb. 3.
Ocean Springs and Mission, at O. S., 4:30 p.m., Feb. 3.
Vancleave, at Vancleave, Feb. 6.
Biloxi, Main St., 7:30 p.m., Feb. 10, 11
Americus, at Pleasant Hill, Feb. 15.
Moss Point, Feb. 16, 17.
Escatawpa, 2:30 p.m., Feb. 17.
Lumberton, Feb 23, 24.
Poplarville, 7:30 p.m., Feb 24.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Jackson, Rankin St., 11 a.m., Dec. 23.
Jackson, Capital St., 7:30 p.m., Dec. 23.
Jackson, Galloway Memorial, 11 a.m., Dec 31.
Jackson, Millsaps Memorial, 7:30 p.m.
Edwards, at Clinton, Thursday, 9 a.m., Jan. 3.
Brandon, at Greenfield, Friday, 11 a.m., Jan. 4.
Florence, at Florence, Jan. 5, 6.
Hainesville, at Braxton, Jan. 6, 7.
Bolton, at Bolton, Jan. 12, 13.
Madison, at Madison, Jan. 13, 14
Flora, at Flora, Friday, Jan. 18.
Satartia, at Mt. Olivet, Sat., Jan. 19.
Yazoo City, Jan. 20, 21.
Lintonia, 7:30 p.m., Jan. 20, 21.
Eden, Tuesday, Jan 22.
Benton, Wednesday, Jan. 23.
Vaughn, at Ellison, Thursday, Jan. 24.
Sharon, at Sharon, Jan 26, 27.
Canton Q. C., Friday night, Jan. 25; Preaching, 7:30 p.m., Jan. 27.
Terry, at Terry, Feb. 3, 4.
Camden, at Camden, Feb. 9, 10.
Fannin, at Hollybush, Feb. 16, 17.

J. M MORSE, P E.

Newton Dist.—First Round.

Lake and Hickory, at Lawrence, Jan. 6, 7.
Montrose, at Montrose, Jan. 13, 14.
Philadelphia, at Philadelphia, Jan. 18, 20.
Neshoba, at Cook's Chapel, Jan. 19, 20.
Raleigh, at Cedar Grove, Jan. 25.
Trenton, at Trenton, Jan. 26, 27.
Homewood, at Homewood, Jan. 27, 28.
Newton Feb. 3, 4.
Laurel, First Church, Feb. 8.
Laurel, West End, Feb 9, 10.
Laurel, Kingston, Feb. 11.
Rose Hill, at Homewood, Feb. 12.
Shiloh, at Shiloh, Feb. 15.
Clarksburg, at Forkville, Feb. 16, 17.
Forest and Morton, at Forest, Feb 17, 18.
Decatur at Decatur Feb 19.
Bay Springs, at Bay Springs, Feb. 20.
Union, at Union, Feb. 23, 24.
Walnut Grove, at Walnut Grove, Feb. 27.
Carthage, at Bethel, Feb. 28.
Harperville and Lena, at Cantrell, Mar. 1.
Chunky and Meehan, at Chunky, Mar. 3, 4.

W. L. LINFIELD, P. E.

Port Gibson Dist.—First Round.

Natchez, Jan. 13, 14.
Washington, at Washington, Jan. 13, 14.
Oak Ridge, at Oak Ridge, Jan. 19, 20.
Vicksburg, Gibson Memorial, Jan. 20, 21.
Silver City, at Louise, Jan. 23.
Fayette, at Fayette, Jan. 27, 28.
Harriston, at Harriston, Jan. 27, 28.
Nebo, at Greendale, Jan. 29.
Roxie, at Knoxville, Feb. 3, 4.
Gloster, at Gloster, Feb. 4, 5.
Utica, at Utica, Feb. 10, 11.
Woodville Circuit, at Woodville, Feb 17, 18.
Woodville Station, Feb. 17, 18.
Centerville, at Centerville, Feb. 19.
Hermanville, at Hermanville, Feb. 23, 24.
Rocky Springs, at Rocky Springs, Feb. 25.

M. B. SHARBROUGH, P. E.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Winona Circuit, at B. S., Jan. 12, 13.
Duck Hill, at D. H., Jan. 19, 20.
Sunflower, at Sunflower, Jan. 26, 27.
Indianola, Jan 27, 28.
Isola, at Inverness, Feb. 2, 3.
Belzoni, Feb. 3, 4.
Moorhead, Feb. 9, 10.
Swiftown, at Baird, Feb. 10, 11.
Minter City, Feb. 17.
Webb, at Webb, Feb 17, 18.
Dublin, at Dublin, Feb. 23, 24
Tutwiler, at Tutwiler, Feb. 24, 25.
Lambert, at Lambert, Feb. 25, 26.
Greenwood, Mar. 2, 3.
Drew, at Drew, Mar. 3, 4.
Schlater, Mar. 9, 10.

Distrct Stewards will please meet at Greenwood, January 17, at 10 a. m.

L. M. LIPSCOMB, P. E.

Holly Springs Dist.—First Round.

Pott's Camp, at Pott's Camp, Jan. 9, 10.
Red Banks, at Victoria, Jan. 12.
Toccopola, at Laf. Springs, Jan 13.
Oxford, at Oxford, p. m., Jan. 13.
Oxford Ct., at Oxford, 10 a. m., Jan. 14.
Mt. Pleasant, at Mt. Pleasant, Jan. 18.
Coffeeville and Bethlehem, at Coffeeville, Jan. 19, 20.
Holly Springs, at H. S., p. m., Jan. 20.
Lamar, at Early Grove, Jan. 26, 27.

JAMES H FELTS, P. E.

Sardis Dist.—First Round.

Hernando, Jan. 10.
Tyro, at Fredonia, Jan. 11.
Sardis, Jan. 11.
Sardis Ct., at Wesley's Chapel, Jan. 12.
Crenshaw, Jan. 13, 14.
Longtown, at Cypress, Jan. 16.
Senatobia, Jan. 20, 21.
Coldwater, Jan 22.
Cockrum Ct., at Palestine, Jan. 23.
Wall Hill Ct., at Grub Hill, Jan 24
Arkabutla, Jan 26, 27.
Batesville, Jan. 30.
Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb 17, 18.

J. H. HOLDER, P. E.

Aberdeen Dist.—First Round.

Okolona Ct., at Grady's Chapel, Jan. 12, 13.
Aberdeen, Jan. 12, p. m., Jan. 17, p. m.
Vardaman, at V., Jan. 19, 20.
Houston, Jan. 20, 21
Fulton, at Fulton, Jan. 23.
Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5
Montpelier, at Prospect, Feb 9, 10
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17.
Nettleton Ct., Feb 17, 18.
Springs, Feb 23, 24.
Buena Vista, at Buena Vista, Mar 2, 3.

THOS. H LIPSCOMB, P. E.

The district stewards will meet in the Methodist Church at Aberdeen, on Thursday, Jan 10, at 2 p. m.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no loss of time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

E C Z E M A

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Sqnare, Sedalia, Missouri.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Holds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

A Bank Statement that any man or woman can understand.

INTERSTATE TRUST & BANKING COMPANY

STATEMENT

At the Close of Business, Dec. 31, 1917.

This Bank Owns:	
I. Cash on hand and with Banks	$ 3,009,045.54
II. Loans and Discounts, principally secured by Collateral	4,082,912.39
III. Bonds, Stocks and Mortgages on Real Estate	2,678,529.84
IV. Banking House, Furniture, Fixtures and other Real Estate	419,558.81
Total	$10,190,046.58
It Owes to Depositors	8,815,046.58
This Leaves a Surplus of	$ 1,375,000.00

Which belongs to the stockholders.

The dividend rate of this Bank is twelve per cent, which is paid one per cent every month.

An extra dividend of two per cent has been declared, payable during 1918

Camp and Canal Streets — NEW ORLEANS — Algiers Branch 844 Bouny St.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Leibetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Send me anywhere,
Only go with me;
Lay any burden upon me,
Only sustain me;
Sever any tie,
Only that which blnds me
To thy service and to thy heart."

A MESSAGE TO THE WOMEN OF MISSISSIPPI.

"Blest be tbe tie tbat blnds
Our hearts in Christian love."

We could not feel that the new year was started right unless we sent a message of love and appreciation to the women with whom we have labored durlng the past five years. They have been years full of rare, sweet experiences and many choice blessings have fallen to our lot because these same dear women were willing to be empty vessels waiting for the Master's use. He filled them with a love divine and many times they watered our faint and drooping spirit. We thank Him for the years in Mississippi, for they brought us in contact with a splendid Christian womanhood banded together to work for their Lord. The work with them was ever pleasant because of their ready response to every call upon them, and they were so loyal to the cause that they were eager and anxious to "tell it out" among the Conferences. They realized that this was their department and were never failing in thinking of it.

The messages of love and cheer accompanying their letters are treasures hidden deep in the heart and the seed then sown will spring into nowers of rare beauty and fragrance as the years roll by.

We ask that you remember, whether in Louisiana or Mississippl, we are deeply interested in the work, for is it not our Father's and are we not all sisters working to accomplish that where unto he has sent us?

May God's richest blessings rest upon all of the Conference officers and may their hearts be so full of his love that their lives will be lost in Him. Not only do we pray for the Conference officers, but for every woman in the Mississippi Conference Society.

If we are permitted to attend the annual meetings it will give us much pleasure to renew old acquaintances and form new ones; if not, we shall be there in spirit, praying the Father to breathe upon you the "breath of life" "that you may with one mind and one mouth glorify God."

"We then, as workers together with him," must put on "the breastplate of faith and love" and "pray without ceasing" that we may hasten the time "that at the name of Jesus every knee should bow.

FACTORY SLAVERY IN JAPAN.

Galen Fisher, in "The Christian Movement in Japan," draws a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent of the personnel of these establishments. Sixty-four per cent are under twenty years of age, and of these, twenty-three per cent are under fourteen years. Hours range from twelve to sixteen in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1350 girls after a night shift showed an average loss of weight of one and a half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 yen a day (say 14 cents), which is a little more than one-half what is paid to male factory workers.

Such conditions result from the fact that Japan is developing rapidly in all the superficial elements of civilization, but without the corrective influence of Christian principles. It is for the Churches of Christendom to say whether this condition shall persist, leaving Japan to develop a pagan civilization that will shame and threaten the world.—Missionary Review of the World.

THE AFRICAN AND CHANGE.

There have been more changes in the South African tribes during the last fifty years than during the fifty or five hundred preceding centuries, and this process of transformation is bound to continue at a geometrical rate of progression during the fifty ensuing years. Taking into consideration for a moment the real and permanent interest of the native, let us ask to what probable goal this transformation is leading him.

Civilization has certainly brought some blessings to the tribe and I have impartially and carefully noted them. Disappearance of deadly famines, owing to the development of trade; better clothing; better seeds and agricultural implements; possibility of earning money; incentive to work in order to pay taxes; decrease of polygamy; broadening of ideas, consequent on travelers and work in towns. But the curses of civilization far exceed its blessings for the South African native; he has lost more through it than he has gained. Loss of political interest and responsibility, loss of hierarchic respect for the chiefs and for the elder brother; loss of personal dignity; moreover, we notice decrease of religious faith and of respect for taboos.

In addition, the vices of civillzation have found a deplorable welcome on the part of these primitives, and these vices have caused new and very dangerous diseases which are now quickly spreading amongst them.

To fight against these new and frightful foes the black race happily possesses a considerable physical strength and great prolificacy, but these may not necessarily last forever. If these influences are not checked I believe in the possible extinction of the race, in the long run, and I think every thoughtful observer will come to the same conclusion. I am convinced that the only remedy for these deadly dangers in the formation, in the black tribe, of a strong moral character accompanied by sufficient enlightenment of mind to enable the native, himself, to perceive the danger and overcome it.

I am convinced that Christianity is the only true solution of the problem. Christianity, not merely a new set of rites taking the place of the old animistic rites, but the spiritual Christianity—which perfectly combines the religious belief and the moral duty—accepted by the Bantu soul—and leading the weak and carnal Bantu savage to the height of the Christian ideal, thus victoriously replacing the non-moral religion and the non-religious morality of the native.

Christianity is the religion of love, love between individuals, and love between the races, regulating the relations between whites and blacks, who are both indispensable to the cultivation, exploitation, and full utilization of the marvelous riches of South Africa, dispelling race hatred, and promoting the helpful collaboration of Africanders and Africans.

But is the Bantu capable of accepting such a high and spiritual religion? I answer: "Yes!" Their intelligence can understand the Gospel of 'the Father who is in Heaven,' as they already possess the rudiments of this central teaching of Christianity in the beliefs of Ancestrology, and in their conceptions of Heaven. That their heart is able to grasp it by faith—the only condition of entrance into the Kingdom of God—is proved by a thousand instances."—Henri A. Junod, "The Life of a South African Tribe."

"There are men who count on getting to heaven because they sometimes give away an old coat."

"A cup of cold water given for the sake of Christ is a great deed only when it is all that we can give."

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

God has a definite life-plan for every man; one that being accepted and followed will conduct him to the best and noblest end possible.—H. Bushnell.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

You Get Better Cough Syrup by Making it at Home

What's more, you save about $2 by it. Easily made and costs little.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save $2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat and chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (60 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 65 cents or less. It never spoils.

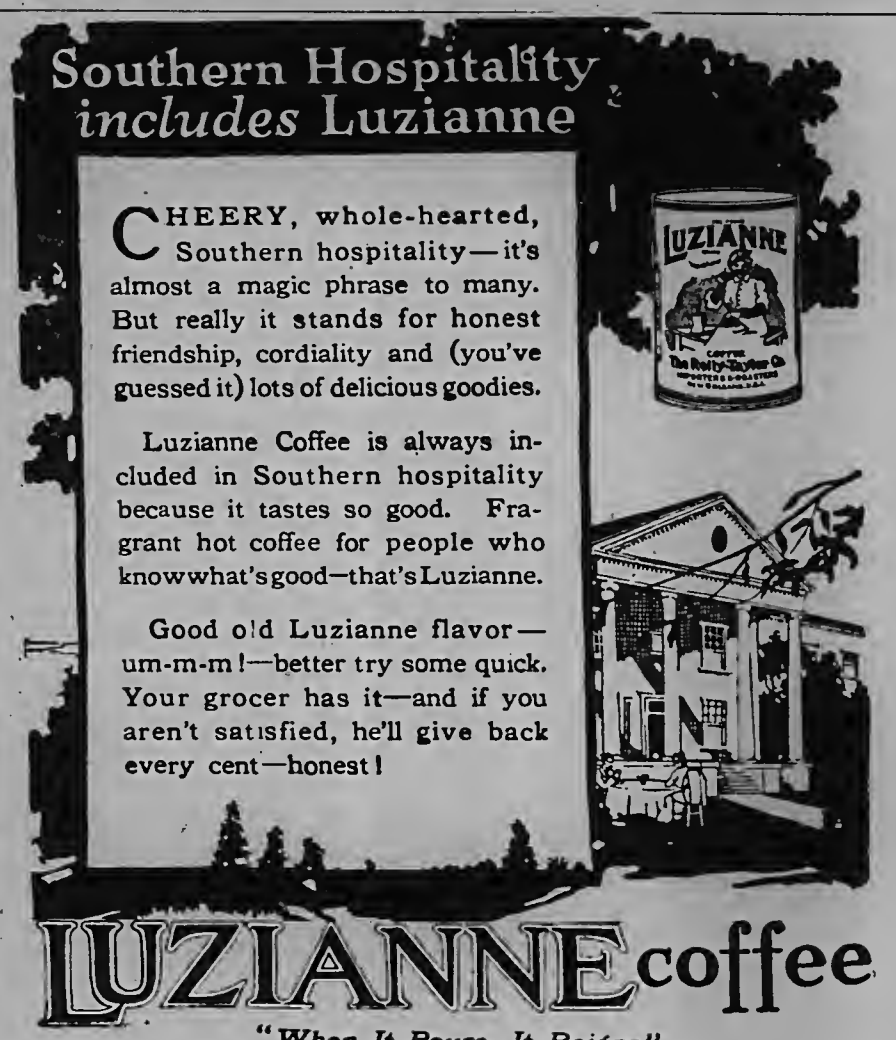
The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

MURINE FOR YOUR EYES Granulated Eyelids, Sore Eyes, Eyes Inflamed by Sun, Dust and Wind Quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's, or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. Free Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago



TERRY, MISS.

Dear Dr. Meek: After four and one-half days' hard driving through the country, my eldest boy and I came to Terry, Miss., on Christmas Eve, where this preacher is to spend the next eleven months laboring for the Master within the bounds of the Terry charge. Mrs. Blackwell and the little boy arrived on Christmas day. We were very cordially received and have been made to feel at home ever since our arrival. We are conforiably housed and the prospects are promising for a good year.—W. L. Blackwell, P. C.

FAMOUS CHURCH AFIRE.

Padua, Italy, Dec. 30.—The ancient monumental Carmini Church of Padua, containing frescoes by Titian and Campagnola, was the center of a vast conflagration last night, which lighted up the skies for miles around. The fire started from incendiary bombs dropped by enemy airplanes in another raid, which scattered widespread destruction and death.

The dome of the massive church burned throughout the night, making a majestic spectacle, but the solidity of the ancient walls, dating from 1250, and the copper-roof saved the main structure and paintings from destruction. The bomb hit the outer edge of the dome which was soon a fiery furnace rising many feet in the center of the city.

One building was pierced from top to bottom and torn to pieces by a bomb, which buried four persons, three of them children. The Church of San Valentine and the ancient palace were partly wrecked. Other private buildings also were struck. While destruction of property was great, reports of the loss of life were not as severe as on Friday night

The Carmini Church was erected to commemorate the end of the brutal tyranny of one of the Hohenstauffen chiefs who raided Northern Italy 700 years ago.—Commercial Appeal.

PATRIOTIC RESOLUTIONS.

Whereas, the Republic of the United Sta es is at war with the Imperial German Government, an issue forced upon an unwilling people by the German general staff's lawless, brutal, and repeated attacks upon the rigbts, the property and the lives of our citizens; therefore be it

Resolved, That we, representing many thousand patriotic Christian people within the State of Mississippi, affirm our conviction of the absolute justice of our Government's cause, and that under any terms of honor and self-respect, war was unavoidable. That the only alternatives were war in Europe now with the assistance of the allies, or war hereafter on our own soil without the help of the allies. That this is not simply a war "to make the world safe for democracy," but a struggle to save even the semblance of a Christian civilization, to save womanhood and childhood and manhood from the ruthless savagery of barbarism. That we believe every man in this country should fight in this just cause unto death rather than that we should, as a nation, be untrue to God and humanity in this crucial hour.

Resolved, That we approve the course of our Government in entering upon this war, and heartily endorse President Wilson in his wise, patriotic and righteous policies during the whole National crisis; that we unreservedly commit ourselves to the great work of the Red Cross in its ministry to the bodies of our soldiers; that we pledge our support to the Young Men's Christian Association and all other agencies which purpose to safeguard the morals and to help the religious life of our boys, both in camp and upon the battlefield; that we are in full accord with the President's purpose to accept no terms of compromise, but to prosecute this war, whatever the cost, to complete victory over Prussian militarism and all other enemies of humanity, so as to secure ultimately to all Nations of the world a righteous and a lasting peace; and that we hereby assure the President of our loyal support and most earnest prayers.

Signed: Chas. W. Crisler, J. L. Neill, I. W. Cooper, J. T. Leggett, W. H. Saunders, H. Walter Featherstun.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY. SAVANNAH, GA.

REPORT OF BOARD ON LAY ACTIVITIES.

To the Bishop and Members of the Mississippi Annual Conference.

Dear Brethren: Your Board on Lay Activities begs to report that during the year some progress has been made, though the work of the Laymen's Movement has not come up to the standard of efficiency that we would ask for it. We stand ready to promote the interests of our great Church in whatever sphere we may be needed. There are certain phases of work that we are ready to engage in and for which a layman is peculiarly fitted, such work as filling engagements in remote places when the pastor may not be there. Pastors and preachers are made from laymen.

We wish to pledge our sincere loyalty to the M. E. Church, South, and are ready at all times to fight her battles.

We wish to express our disapproval of the methods followed by the leaders of the propaganda that has given circulation to the so-called "Laymen's Address." We think that there is a proper course for any proposed legislation to take and that is through the channel of memorials to the General Conference.

We wish to commend all efforts that are being made for the moral protection of our soldiers in the cantonments and the trenches.

We commend the efforts of President Wilson in pushing the war to a successful conclusion, that there may be permanent and universal peace.

We pledge ourselves to assist in whatever way possible the Centennial of Methodist Missions.

We urge upon the pastors and laymen to make the "Every Member Canvass" in their charges, and to use, as far as possible, more aggressive evangelism, and to unite with us in intercessory prayer for the peace and evangelization of the world.

We wish to co-operate in the raising of the War Emergency Mission Fund.

We, as laymen, pledge ourselves anew to that portion of our Church vow in regard to attendance upon the services of the Church and to urge the same upon the membership at large, that in this time of distracting agencies the services in the house of our Lord may not suffer. We recommend the election of G. L. Harrell as Conference Lay Leader. For Committee.

Signed: G. L. Harrell, M. M. Satterfield.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

"Our misfortunes may drag us down from bare heights to fruitful valleys."

Less Meat if Back And Kidneys Hurt

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean thus avoiding serious kidney disease.

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development—whether it is chronic or acute—whether it is occasional or permanent—you should send for this free trial treatment.

No matter where you live—no matter what your age or occupation—if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon—but do this now—TO-DAY.

Free Pile Remedy
E. R. Page,
430-A Main St., Marshall, Mich.
Please send free trial of your method to
.....
.....
.....

Every time we sin deliberately, we are trying to crucify the Lord Jesus afresh.—H. J. W. Buxton.

"To do a little thing to please God is greater than to go around the world to please men."

DR TICHENOR'S ANTISEPTIC FOR SORE AND TIRED FEET

L&N THE DIRECT LINE TO THE NORTH AND EAST

The NEW YORK & NEW ORLEANS LIMITED, for New York, Philadelphia, Baltimore, Washington, Atlanta, etc., leaves daily at 9:05 p. m.

The CINCINNATI LIMITED, for Cincinnati, Louisville, Birmingham, etc., leaves daily at 8:30 a. m.

For Rates, Etc., 'Phone Main 4093.

City Ticket Office, 201 St. Charles St., New Orleans, La.



THE BEST MADE

Angeli's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

How Long Must I Suffer From the Pangs of Rheumatism?

Is there no real relief in sight?

Doubtless like other sufferers, you have often asked yourself this question, which continues to remain unanswered.

Science has proven that your Rheumatism is caused by a germ in your blood, and the only way to reach it is by a remedy which eliminates and removes these little pain demons from your blood. This explains why liniments and lotions can do no permanent good, for they cannot possibly reach these germs which infest your blood by the millions.

S. S. S. has been successfully used for Rheumatism for more than fifty years. Try it to-day, and you will find yourself at last on the right track to get rid of your Rheumatism. You can get valuable advice about the treatment of your individual case by writing to the Chief Medical Adviser, Swift Specific Co., Dept. D Atlanta, Ga.

THE WHITNEY-CENTRAL BANKS

Extend to the Public, their Depositors and Friends, their Best Wishes for the New Year

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

of New Orleans

AT THE CLOSE OF BUSINESS MONDAY, DECEMBER 31, 1917.

RESOURCES		
Loans and Discounts		$25,001,051.60
Customers' Liability Account of Acceptances		1,610,532.50
Customers' Liability Under Letters of Credit		408,302.38
U. S. Bonds to Secure Circulation		1,520,000.00
U. S. Bonds to Secure U. S. Deposits		40,000.00
U. S. Liberty Loan Bonds		1,210,500.00
Other Bonds to Secure Postal Savings		175,500.00
Stock in Federal Reserve Bank		120,000 00
Other Bonds and Securities		714,423.70
Banking House, Furniture and Fixtures		1,800,000.00
Other Real Estate		50,560.83
Five Per Cent Redemption Fund	$ 76,000.00	
Due from Banks	5,267,772.17	
Clearing House Checks	3,104,520.13	
Cash in Vault and Federal Reserve Bank	4,179,207.45	12,627,499.75
Total		$45,278,375.76

LIABILITIES.		
Capital Stock	$2,500,000.00	
Surplus Fund	1,500,000.00	
Undivided Profits	283,955.16	4,283,955.16
Quarterly Dividend of 3½% now declared	87,500.00	
Extra dividend of 2½% now declared	62,500.00	150,000.00
Circulation		1,517,000.00
Deposits		35,645,353.35
Bills Payable		1,500,000.00
Acceptances for Account of Customers		1,610,532.50
Acceptances Under Letters of Credit		408,302.38
Discount Collected but not Earned		103,232.37
Reserved for Taxes		60,000.00
Total		$45,278,375.76

OFFICERS

JOHN E BOUDEN, JR. ..... President

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HARRY T. HOWARD ..... Vice-President	E. H. KEEP ..... Assistant Cashier
J. D. O'KEEFE ..... Vice-President	N. E. BERTEL ..... Assistant Cashier
MAURITZ PYK ..... Vice-President	S. J. McMain ..... Assistant Cashier
CHAS. de B. CLAIBORNE ..... Vice-President	W. B. ALLISON ..... Assistant Cashier
N. M. WHITNEY ..... Vice-President	LEEDS EUSTIS ..... Auditor

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C. H. ELLIS	JONAS H. LEVY	F. B. WILLIAMS

SEMI-ANNUAL STATEMENT

Whitney-Central Trust & Savings Bank

of New Orleans

AT THE CLOSE OF BUSINESS MONDAY, DECEMBER 31, 1917.

RESOURCES		
Loans and Discounts		$6,516,170.07
Acceptances account customers		400,000.00
Stocks, Bonds, Securities, etc		500,961.52
Real Estate		239,512.88
Cash on hand and with banks		1,515,514.90
Total		$9,172,159.37

LIABILITIES		
Capital Stock	$200,000.00	
Surplus (now increased $100,000)	500,000.00	
Undivided Profits	38,893.49	738,893.49
Deposits		8,033,265.88
Acceptances account customers		400,000.00
Total		$9,172,159.37

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The Capital Stock of The Whitney-Central Trust & Savings Bank is Owned by, and Held in Trust for, the Stockholders of The Whitney-Central National Bank

Total Deposits - - - - - - - - - - - - - - - - $43,678,619.23

Total Resources - - - - - - - - - - - - - - - - $54,450,535.13

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 17, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

THE CHRISTIAN'S GREATEST HELPER.

The Christian's greatest helper both in the cultivation of his own spiritual life and in his efforts to extend the Master's Kingdom is the Holy Spirit. Are we not too negligent of this fact, and are not our attainments and our achievements in consequence far more meager than they should be? The Holy Spirit cleanses and strengthens the soul in proportion as we make our faith a channel through which he can operate. The preaching that is truly effective is that which is accompanied by "the Holy Ghost sent down from Heaven," and the most telling personal work is that which is done under his leadership. Read the Book of Acts and see how often and how fully all this is therein illustrated. Nor is the Spirit's presence and direction something of which the disciple is unconscious. His indwelling and his guidance may be recognized so as to give one assurance and inspire one with confidence.

These rich ministries of the Spirit were not confined to the Apostolic Age, as many imagine. They may still be ours if we rightly seek them. Most pertinently does Dr. W. H. Fitchett, the great Australian Methodist minister, in touching upon this point in his noble volume, "Wesley and His Century," say: "Most Christians have an easy, careless belief that the Holy Spirit once dwelt in the Church and shaped its history; but the unspoken addition to that belief is that he dwells in it no more. His gracious offices are nineteen hundred years distant! Now Wesley believed with enthusiastic certainty that the Holy Ghost was in the world on whose soil he trod, and was inspiring the life and shaping the development of the Church about him. That the offices of the Holy Ghost belong not merely to history, but to biology, is a great and faithful belief carrying with it strange consequences; and it is much rarer than we quite realize."

A not unfitting prayer for us as Christian laborers as we face the New Year is that set forth in the lines of the sacred poet:

"Mighty Spirit, dwell with me!
I myself would mighty be;
Mighty so as to prevail,
Where unaided man must fail;
Ever, by a mighty hope,
Pressing on and bearing up."

THE CENTRAL POWERS ANSWERED.

Two notable utterances bearing upon the question of peace terms have lately been made in reply to the recent overtures of the Central Powers, which came through the Russian Government: the first emanating from the Honorable Lloyd George, the British Prime Minister, and the second coming two or three days later from President Woodrow Wilson. A summary of Mr. George's deliverance may be found on another page in this issue of the Advocate; and Mr. Wilson's peace conditions have been succinctly summarized as follows:

1. Open covenants of peace without private international understandings.

2. Absolute freedom of the seas in peace or war except as they may be closed by international action.

3. Removal of all economic barriers and establishment of equality of trade conditions among nations consenting to peace and associating themselves for its maintenance.

4. Guarantees for the reduction of national armaments to the lowest point consistent with domestic safety.

5. Impartial adjustment of all colonial claims based upon the principle that the peoples concerned have equal weight with the interests of the government.

6. Evacuation of all Russian territory and opportunity for Russia's political development.

7. Evacuation and restoration of Belgium without any attempt to limit her sovereignty.

8. All French territory to be freed and restored, and Alsace-Lorraine given back to France.

9. Readjustment of Italy's frontiers on clearly recognizable lines of nationality.

10. Freest opportunity for autonomous development of the peoples of Austria-Hungary.

11. Evacuation of Roumania, Serbia and Montenegro, with access to the sea for Serbia, and international guarantees of economic and political independence and territorial integrity of the Balkan States.

12. Secure sovereignty for Turkey's portion of the Ottoman empire, but with other nationalities under Turkish rule assured security of life and opportunity for autonomous development, with the Dardanelles permanently opened to all nations.

13. Establishment of an independent Polish state, including territories inhabited by indisputably Polish populations, with free access to the sea and political and economic independence and territorial integrity guaranteed by international covenants.

14. General association of nations under specific covenants for mutual guarantees of political independence and territorial integrity to large and small States alike.

"For such arrangements and covenants," said the President in conclusion, "we are willing to fight and continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace."

These two pronouncements, coming from the two men who are most influential in the councils of the Allies, have indicated much more clearly than had been done before the great objectives that the nations that have gone to war against Germany have in view and the lines along which peace must come. The address of the great British orator and statesman is more diplomatic than that of President Wilson and is remarkably dispassionate and fair, considering the extent to which England has suffered in the mighty struggle that has been in progress for three and a half years. The President's utterance, on the other hand, goes further in its suggestions and presents a fuller and more definite program of action. There seems, however, to be no disagreement between the two leaders concerning any matter likely to be regarded as of fundamental importance. Mr. George does not insist upon the overthrow of the present German Government as a condition essential to peace, but tactfully throws out the hint that such a development might smooth the way for a more satisfactory adjustment of things; and apparently he feels less sympathy for Russia than Mr. Wilson.

After these statements by representatives of both the Central Powers and the Allies, what is the outlook for an early peace? We regret to say that we do not consider it very bright, though one cannot tell what may evolve out of a situation as confused as that which now exists. As we see it, Germany has lost all chance of winning the war, but we do not think that she has yet become sufficiently weakened to yield to the demands which must be acceded to in order to end the conflict. She started the war, and it is she that must terminate it. And the sooner she does this, the more favorable will be the terms that she can secure, and the better it will be for her already sorely stricken people.

SOME FALLACIOUS REASONING.

Revolutionists and innovators are now constantly making the assertion that the war will call for the tearing up of practically all old foundations and the making of sweeping readjustments, and that it behooves everybody and every organization to make up their minds to break away from the established order of things and to be industriously anticipatory in the work of reconstruction, so as to be sure to keep up with the procession. This plea is being frantically made to Southern Methodists to try to induce them to consent to the obliteration of all that is distinctive in their Church, and the acceptance of organic union with the Northern Methodists upon terms that would give the latter complete ascendency in the new organization. As a sample of such utterances, we quote the following, taken from one of our contemporaries:

"The foremost minds among the world's leaders are even now discussing, 'What Is Coming.' They boldly say that the inefficiency and duplication in past methods must cease. Great London banks are consolidating. American railways are seeking a single directory, and responsible power is being concentrated in every department of life. Shall the Christian Church alone of human organizations resist the changes which are now at hand? Shall it continue to place two men where one can do better work. Shall it continue to operate two societies where one would be more commanding and efficient?"

This sounds "top-loftical," but let us turn the light of a little common sense on it. What nations are proposing to throw their constitutions into the melting pot and become one? None at all. On the contrary, both Mr. Wilson and Mr. Lloyd George are emphatically insisting that all the existing nations shall be guaranteed their independence, and that even different peoples in the same country, such as are found in Germany, Austria, and Russia, shall be given large measures of self-government. The nations will doubtless co-

(Continued on page 4)

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he proceeded to mention the fundamental issues for which Britain and her Allies were contending.

First among these was the restoration of Belgium and reparation for the injuries inflicted. Next came the restoration of Serbia, Montenegro and the occupied parts of France, Italy and Rumania. France must have Alsace-Lorraine, and to this end, said the Premier, the British nation would stand by the French democracy to the death.

The question of Russia was touched upon, and Mr. Lloyd-George said that Britain, as well as America, France and Italy would have been proud to fight by the side of the new Russian democracy. But now Russia could only be saved by her own people. He declared an independent Poland an urgent necessity for the stability of western Europe.

Rumania is to be protected and the British and other Allies are with Italy in her desire for complete union of the people of the Italian race and tongue. Of Austria-Hungary he felt that while the breaking up of the dual kingdom was no part of the Allies' war aims, it was impossible to hope for the removal of causes of unrest in that part of Europe, unless genuine self-government was granted the Austro-Hungarian nationalities.

The Turkish empire, within the home lands of the Turkish race, with Constantinople as its capital, may be maintained. But the passage between the Mediterranean and Black seas must be internationalized and neutralized, and in the British view, Arabia, Armenia, Mesopotamia, Syria and Palestine are entitled to recognition of their separate national conditions.

The matter of the German colonies, all of which are now in the hands of the Allies, will be placed before a conference, whose decision, however, must consider the wishes and interests of the inhabitants—the future administration must be acceptable to the various tribes.

The Premier made brief reference to the violations of international law committed by Germany, with special emphasis on the sea, and the peace conference, he declared, must not lose sight of the outrages suffered by British and other seamen and the services they had rendered.

The three cardinal points of the British terms, as enunciated by the British Prime Minister, are: Re-establishment of the sanctity of treaties, territorial settlement based on the right of self-determination or the consent of the governed, the creation of an international organization to limit armaments and diminish the probability of war.

Among other things, Mr. Lloyd-George specifically said:

"The British people have never aimed at the breaking up of the German peoples or the disintegration of their State. Our wish is not to destroy Germany's great position in the world, but to turn her aside from schemes of military domination to devote her strength to the beneficent tasks of the world.

"We are not fighting to destroy Austria-Hungary or to deprive Turkey of its capital or the rich lands of Asia Minor and Thrace, which are predominately Turkish.

"We are not fighting to destroy the German constitution, although we consider a military, autocratic constitution a dangerous anachronism. Our view-point is that the adoption of a democratic constitution by Germany would be the most convincing evidence that her old spirit of military domination had indeed died in this war and it would make it much easier for us to conclude a broad, democratic peace with her. But that is a question for the German people to decide."

CAPTIOUS CRITICISM OF OUR BISHOPS.

There seems to be a disposition upon the part of some to indulge constantly in captious criticism of our Bishops.

For example, some complain that the last General Conference, held in Oklahoma City, May, 1914, recommended that the Bishops divide the Church into districts and assign a Bishop to the same district for four years in succession, and that the Bishops have disregarded this recommendation.

The exact language of the resolution adopted by the General Conference is as follows: "That we recommend that the same Bishop be assigned to a given district from year to year for a quadrennium, except where the most efficient administration of the whole work makes an earlier change desirable." It will be observed that this language leaves the Bishops' unqualified discretion to make changes in the assignments "when the most efficient administration of the whole work makes an earlier change desirable." Fairly interpreted, it can not mean more than that the principle of continuous administration should be observed if nothing arises to make a change "desirable."

How have the Bishops dealt with this recommendation? Before answering this question it should be recalled that we had at the adjournment of the last General Conference no more than twelve Bishops on the effective list, and that during the quadrennium Bishops Hoss and Waterhouse have been disabled by sickness, so that they have not been able to do full work.

It should be remembered also that the plan of Episcopal Visitation had been made out and published in 1914 before the General Conference took the action which has been quoted. It is quite possible also that re-arrangement of the annual plans have been made necessary by other reasons than the state of health of Bishops Hoss and Waterhouse.

But notwithstanding all the difficulties of the case, it appears from the records that the Bishops have followed very generally the principle of continuous administration.

The record shows that our Church has fifty-one Annual Conferences and Missions. During the last four years eight of these have been held four years in succession by the same Bishop; fifteen have been held three years by the same Bishop; twenty-eight have been held twice by the same Bishop. Only one has had a change of Bishops each year.

Could the Bishops have done better under all the conditions?

It may be doubted if in any quadrennium, during all the history of our Church, the principle of continuous administration has been more generally observed.

The results as shown by statistics do not demonstrate that the principle of continuous administration promotes the success of the Conferences above the plan of more frequent changes.

The statistics for the years 1914, 1915 and 1916 (the figures for 1917 are not yet available) show that the increase of members in the Baltimore Conference for the three years (which Conference has not been held twice in succession by the same Bishop during the quadrennium) is 4530, while the net increase in the Memphis Conference, which has been held by the same Bishop successively for four years, is no more than 2564, and the Texas Conference shows a net increase in three years, under continuous administration of only thirty-six members, if the General Minutes may be trusted. The Baltimore Conference and the Texas Conference are about equal in size, the former having a membership of 75,302 at the end of the year 1916, and the latter having a membership, at the same time, of 76,601.

Of course, it will be said that these figures prove nothing. Perhaps so, but it must be admitted that they fail to show any notably increased results under continuous episcopal administration.

In conclusion, we venture to say that captious criticism of our chief pastors will retard the growth of the Church, whether the principle of continuous administration be followed, or not.

It is time to quit finding fault with the Bishops about everything in the Church which one does not quite like. The Church is growing tired of it. Let the man who has not failed in the discharge of any of his duties throw a few stones at the Bishops, but for the rest, let them pray more and censure less.—Wesleyan Christian Advocate.

Y. M. C. A. WORK AT CAMP JACKSON.

Dear Doctor Meek: I want to write you a few words about the Y. M. C. A. work in Camp Jackson. Monday was one of the most remarkable days that I ever spent. I had the pleasure of having eighty men decide for the Christian life and sign the personal pledge cards, or War Rolls as we call them. We had a New Year's service Monday night and I was busy for six hours interviewing men who came to talk religion. I have engagements to go with twenty or more men to Columbia and see that they are received into the Church. Yesterday I had interviews with ten men and all of them make a decision for Christ. Of course, a number of men are not approachable, but the great majority are ready to be approached by the Y. M. C. A. Secretary and are thinking of the claims of the Christian religion on them. I have been impressed with the readiness of the men to talk about religious matters. They crowd our building and listen with earnestness to the sermons and join heartily in the singing. Last night I met a Bible class in the 321st Regimental Infirmary. Only ten men in the company were not present. One of the officers led in prayer for the first time, and a number of the company signed the war roll pledge card.

We are trying to organize classes in every company with a member of the company as teacher, so that the class will survive the move to France and meet regularly every week in the camp, on the march, in the trenches, or wherever the men chance to be. This is a great work, and I am more impressed with the opportunities every day.

The Methodist Church is well represented in the Y. M. C. A. work at Camp Jackson. The Camp Religious Secretary, Dr. Weber, is a Methodist, and ten of the other Secretaries are Methodist preachers. We keep in touch with the pastors in Columbia and insist on the men who profess religion in our services connecting themselves with the Church. There are seven Y. M. C. A. buildings now in operation in the camp, and 50,000 are enlisted in organized Bible classes. The attendance at the Sunday services in our buildings will average 6000. We are doing what we can to make the soldier's life happy and comfortable. Give us your prayers and make us a visit when you have time.

Fraternally,

J. HOWARD BROOKS.

Camp Jackson, S. C., Jan. 3, 1918.

COL. ROOSEVELT ON SABBATH OBSERVANCE.

Colonel Roosevelt contributed to the October number of The Ladies' Home Journal an article entitled, "Shall We Do Away With the Church?" Speaking of the value and duty of attending services, Mr. Roosevelt says:

"For all those whose lives are led on a plane above the glimmer and barest struggle for existence, church attendance and church work of some kind mean both the cultivation of the habit of feeling some responsibility for others and the sense of braced moral strength which prevents a relaxation of one's fiber.

He Merely Dawdles.

"The household in which Sunday is treated merely as a day for easy self-indulgence does not on that day offer an attractive spectacle. Nor in such a household is what occurs on that day a healthy stimulus toward right living for the children. In such a household the master of the house generally rises late. That is all right if his staying in bed means rest for him without meaning added work for somebody else. But, having risen, he merely dawdles half-dressed, smokes and reads the Sunday papers, lounges around the place if nothing more attractive offers itself, and finally goes off to the club or other lounging place.

"The mistress of the household meanwhile, if like her spouse, stays in bed, too, with the Sunday paper, or with a cheap magazine or a cheap novel; then also lounges around the house before fully dressing, and finally visits or receives visits from some other women who also regard slipshod absence of effort as the proper characteristic of the day.

"The case is not bettered if the heads of the family possess more energy but use it merely for their own selfish enjoyment, as, for instance, if they habitually spend the entire day in the motor,

or take part in some form of dress parade, or visit brightly-lighted restaurants.

Need Toning Up.

"In ordinary cases, as regards most men and women, the performance of their duties to the Church, to themselves and to others, on Sunday, represents merely such 'toning up of their systems as will enable them to profit more by rest and amusement during the remainder of the day. Sundays differ from other holidays—among other ways—in the fact that there are fifty-two of them every year! The proper conduct for other holidays may be treated in itself as an exception. For Sunday it must be treated as a rule—a rule properly subject to exceptions, and perhaps to numerous exceptions—but a rule, nevertheless.

"Therefore, on Sunday go to church. Yes—I know all the excuses. I know that one can worship the Creator and dedicate oneself to good living in a grove of trees, or by a running brook, or in one's own house, just as well as in church. But I also know that as a matter of cold fact the average man does not thus worship or thus dedicate himself. If he stays away from church he does not spend his time in good works or in lofty meditation. He looks over the colored supplement of the newspaper; he yawns; and he finally seeks relief from the mental vacuity of isolation by going where the combined mental vacuity of many partially relieves the mental vacuity of each particular individual."—The Churchman.

SOME FALLACIOUS REASONING.

(Continued from page 1)

operate in some matters of common interest, but nobody in any influential political position anywhere is talking about welding them all into a single colossal State.

But how about the "London banks" merging and the railroads consolidating? Is there any sane man who believes that to give one bank or a few banks a monopoly would be a good thing? That it would make it easier for the people to obtain money, or that the rates of interest would thereby be lowered? Nor is to us believable that to have all the railroads of the country under one management would promote the welfare of the people. Such a claim is negatived by the fact that upon the statute books of practically every State in the Union are written laws forbidding the acquisition by one railroad company of parallel lines owned by other companies. Nor are our wisest men by any means agreed that the Government ownership of railroads would be a good thing. Some of the ablest of them, on the contrary, hold the view that the adoption of such a policy would be nothing short of a national calamity.

But we are asked, if the "Christian Church alone of human organizations shall resist the changes which are now at hand?" When, may we ask, did the Christian Church become merely a human organization? Certainly, One who was divine said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Is that which Christ founded only human? We know that much of the machinery of the Church is of human contrivance, but we do not like to see the entire Christian Church placed upon such a plane. The truth is, its fundamental elements were God-given and no man has a right to alter them.

And what are the "changes at hand?" We have, in the utterance quoted, a glittering generality, with but a single specification. That specification is that duplication and waste need to be done away with. To this proposition, within reasonable limits, we assent. But the compression of the different Church organizations into one obsese body or into a few huge ecclesiasticisms is by no means the only way to correct this overlapping of effort. There can be co-operation without amalgamation. Indeed, it is only by co-operation that we may hope to remedy completely the evil complained of, for it is utterly impracticable to think of trying to unite organically all the religious denominations. In some sections of the country various Churches are now working together to avoid unnecessary waste, the one that is the weaker in a small community giving way to another which is stronger. If denominations that have little in common, as respects their forms of government and past history, can do this, WHY MAY IT NOT BE DONE BY THE METHODIST BODIES? If they can not measure up to a standard of beneficent co-operation, we respectfully submit that they are in no condition to enter into a complete and indissoluble merger?

Nor can it be proven that a gigantic ecclesiastical organization, with no competition, is best for any nation or the world. All past history is against such a conclusion. Look at the situation to-day in countries where a single Church has been largely or completely in the ascendency, such as Russia, Germany, Italy, and Austria. And it cannot be said that even in England the dominance of the Established Church has contributed to the development of a purer and more aggressive type of Christianity than would otherwise have been produced.

There are two other observations that we wish to offer before leaving this subject: 1. It is never wise to knock useful and tested organizations to pieces in a reckless manner and try to rebuild them when a violent spirit of revolution is abroad and things generally are in a perturbed and unsettled state. The calm, philosophic thought needed for the best constructive work is not to be had at such a time. The first effort of our Revolutionary Fathers to construct a bond of union between the States was a failure. It was not until they had gotten away from the stormy passions engendered by years of excitement and bloody war that they were able to frame our present matchless National Constitution. England to-day is the greatest nation in the Eastern Hemisphere, if not in the entire world, and little of the building of her splendid governmental fabric has been done amid scenes of violence. Britain's greatness has long been recognized to be largely in the wonderful sturdiness and conservatism of her people. In all this there is a lesson that Southern Methodists would do well to lay to heart amid the wild beating of tom-toms that is now going on.

2. Why is it that we hear so little of this kind of talk among the members of the other leading denominations of the South? The Southern Presbyterians and Baptists are pursuing, comparatively undisturbed, the even tenor of their ways. Neither body seems to think that it is incumbent upon it to surrender its identity and pass out of existence in the interest of the new regime which we are told is soon to be. Are they lacking in prescience or in devotion to the expanding Kingdom of our Lord? And why was it that nothing was heard of the autocracy of our Episcopacy and the despotism of our Church government until the union movement was under way and seemed destined to fail unless the Southern Methodists would agree to surrender practically all the differentiating features and ideals of their Church to bring it about? What abuse of power in the administration of our government has there been to call forth all the furore against it that we have had for the past few months? We know of none. Wherefore, then, this so-called insurgency among us? Instead of becoming confused by the clamor that is being stirred up in our ranks, let Southern Methodists keep their heads and think on these things. Never was our Church more worthy of our love and devotion than it is to-day, and never at any previous time was it more capable of achieving large things for the Master.

CLEARED OF DEBT.

Dear Doctor Meek: The New Orleans District reports that the $1100 debt, of ten years' standing, on the Donaldsonville Church and parsonage property has been liquidated and that the entire charge is now free from indebtedness. This splendid achievement was made possible by the good work of Rev. P. O. Lowrey and some help from the Church Extension Board. Rev. W. F. Henderson, the present pastor, has been well received by the people and the outlook for a successful year is very bright. W. W. HOLMES.

New Orleans, La.

Secular News

The British war casualties for the week ending January 7 footed up a total of 18,998.

Hereafter parcels not exceeding seven pounds in weight may be addressed directly to any American soldier in France.

The value of property destroyed by fire in Louisiana in 1917 was $3,559,097. The loss in New Orleans was only $756,445.

Two women have lately been added to Atlanta's detective corps. Shreveport, La., has also recently placed a woman on the police force.

The German Reichstag last week congratulated Finland upon having gained her independence, which Russia and Sweden are said to have also recognized.

Marie Corelli, the noted novelist, was fined a few days ago $250 and $100 costs in London for hoarding illegally a small amount of sugar, which she said was used for making jam.

Chairman Padgett, of the Naval Committee of the National House of Representatives, says that within a year the United States will have a submarine fleet equal to that of Germany or better.

On January 8 Senator and Mrs. B. R. Tillman, of South Carolina, celebrated their fiftieth wedding anniversary. The members of the Naval Affairs Committee, of which Senator Tillman is chairman, presented him with a gold spectacle case.

Governor Henry C. Stuart, the retiring Governor of Virginia, is a nephew of General J. E. B. Stuart, the renowned Confederate Cavalry leader. He is said to be, as is also his successor, the Hon. Westmoreland Davis, one of the wealthiest men in the Old Dominion, owning more than 60,000 acres of land in Russell County alone.

Conscription has been defeated by a large majority in Australia and Premier Hughes has tendered his resignation to the Governor-General. It is stated that Hon. Frank Gwynne Tudor, leader of the Labor party, will be the new Prime Minister. It is not probable that this outcome will have any appreciable effect upon the great war in Europe.

The movement to have natural gas in large quantities piped from Terrebonne Parish to New Orleans has lately taken a more definite shape, the Association of Commerce having named a committee to co-operate with the City Government in promoting the enterprise. It is claimed that such a supply of gas would save an immense quantity of coal and do much toward enlarging the manufacturing interests of the city.

There were 52 deaths from suicide in New Orleans in 1917, exactly the same number that there were in 1916. There were 82 homicides in 1917, against 95 during the preceding year, while 38 persons lost their lives by accidental drowning, against 52 in 1916. The total number of deaths in the city last year was 7519, the number for the preceding year having been 6847. The number of infants dying under one year of age was 875, as compared with 778 in 1916, which increase is attributed to the high cost of milk and some other kinds of food.

Dr. Joseph A. Dana, of New Orleans, one of the best known surgeons in the South, has accepted a commission as a major in the United States Army and will head a 500-bed base hospital unit which the United States Government will send to Italy. This unit will be composed of 200 members, 26 of whom will be physicians, and 65 nurses. These, as far as possible, will be Italian-speaking people. It is reported that a New Orleans woman has given a large sum of money toward the financing of this hospital enterprise, her one condition being that Dr. Dana should be at the head of it. Dr. Dana was born in Italy, and some years ago because of his work among the poor, to whom he ministered at the New Orleans Charity Hospital, the King of Italy made him a Knight of the Order of the Crown.

Our Advocate Campaign.

"Advocate Week" for the Louisiana and North Mississippi Conferences, Jan. 20-27. This is by order of the Annual Conferences.

TO THE METHODIST PASTORS IN LOUISIANA.

At the meeting of the Publishing Committee of the New Orleans Christian Advocate, held in the Advocate office last October, the affairs and financial condition of our paper were carefully reviewed. We then learned that unless something was done, and done immediately, to increase the subscription list of the paper, and thus increase its receipts, there was danger of the situation becoming very serious for the Conference organ. This condition has been brought about by reason of a decreased subscription list (due to the abnormal times and the fact that the paper has been placed substantially on a cash basis), and a consequent decrease in the income from advertising; by an increase of the cost of printer's ink, a marked increase in the price of paper, an advance in postage rates, and a large advance in the price of labor.

Your Puhlishing Committee therefore decided to inaugurate a campaign for new subscriptions, and appointed Rev. T. H. Lipscomb, Dr. I. W. Cooper, and myself to manage the said campaign in the three patronizing Conferences. The goal was set for FOUR THOUSAND NEW SUBSCRIBERS, as follows: 1500 for each of the Mississippi Conferences, and 1000 for the Louisiana Conference. Each presiding elder and pastor has been communicated with by correspondence on this subject, and I trust that all will join in making this canvass a success. Every pastor is urgently requested to appoint a committee to work among the membership of each church in his charge from Jan. 20 to Jan. 28 and faithfully endeavor to see that his full quota of subscriptions (and more if possible) is secured.

Our Advocate has had a long and honorable history, and we must come to its rescue and tide it over the waves, placing it upon a sound financial basis.

Will we do it, or will we permit the endangering of its continuance? If the whole of any charge can not he reached during said week, continue the campaign until the work is fully completed. Make an "every home canvass;" and remember that it is important to secure renewal as well as new subscriptions, though these are not to be counted as a part of the apportionment to each charge.

Cordially yours,

JOHN F. FOSTER.

Centenary College, Shreveport, La., Jan. 9, 1918.

THE CASE WELL STATED.

(Rev. V. C. Curtis, the capable presiding elder of the Greenville, Miss., District, has sent out to the pastors in his district the following letter.)

Dear Brother: These times of war and stress are trying on our Church papers. Labor and all printing material have advanced from one hundred to three hundred per cent. The very existence of many of the papers, including our own Conference organ, is threatened. The Church paper is the assistant pastor. It is the most effective human agency that a pastor can command to aid him in his work, and is indispensable to his success. If he should have no higher purpose than looking after his own personal interest, and is wise, he will see that the Church papers are circulated.

The last Annual Conference recognized the financial embarrassment of the New Orleans Christian Advocate, and took steps to relieve it. It did not do this by increasing the price of subscription, but by starting a movement to increase its circulation. An estimate of the new subscriptions that are necessary to put it on a basis that will enable it to pay expenses was made and apportioned to each District to be distributed among the several charges.

I have made this distribution on the basis of membership and hope that you will do your part to bring your charge up to the required number. The last week in January was named as the week when a special campaign should be made, but I hope that you will not wait till then, as there will be other matters on hand to look after. You can make the personal campaign yourself, which is most desirable; or, if you think best, appoint a committee of two or three to canvass every Methodist family in your charge, and also the friends of our Church. **The cash renewals of subscribers are just as necessary as new subscriptions.** The Publisher will furnish you a list of all subscribers of your charge, if you request it.

Feeling sure that I can count on you for your part in this urgent matter, I am,

Yours faithfully,

V. C. CURTIS, P. E.

NEWS FROM THE JACKSON DISTRICT.

One of the most interesting meetings of the (Jackson) District Stewards ever held was the one that met at Capitol Street Church on Jan. 8. In response to the call of the presiding elder, nine laymen and 21 preachers were present.

The salary of the presiding elder was fixed at $2550, and the apportionments of the Conference collections were properly made. A small assessment for the upkeep of the district parsonage was levied on the charges.

Opportunity was given the new Manager of the Orphans' Home and his assistant to tell of the needs and doings of that institution. Several of the preachers voiced a purpose to give the Home more systematic support.

Much of the time of the meeting was given to the laymen to tell what, in their opinions, were good ways to advance the interests of the Church. T. P. Barr feels that the pastor should be relieved of the responsibility of all the collections, and that revivals help both the spiritual and financial conditions of the church.

C. L. Ray said for a layman, to be effective, in his personal effort to help the cause, he must live a consistent life and keep up the family altar in his home.

W. H. Bradley, after six years' experience as a steward, thinks the budget plan for securing finances the best and will try it in his church. He thinks not enough members have enough to do.

Dr. J. T. Berry has observed a falling off in conversation on the personal spiritual life, which he feels is not a good omen.

W. C. Davis thinks more laymen should get more deeply into the work.

Steps were taken at the meeting for inaugurating a campaign throughout the district for new subscribers to the Advocate, and H. P. Lewis, Jr., M. F. Adams and G. G. Yeager were made a Campaign Committee.

The stewards of Capitol Street Church entertained the laymen and preachers present at a delightful dinner at the Edwards House. These feasts are one of the attractive features of the district stewards' meeting. Dr. Swayze, from the Benton charge, and his pastor, Bro. Campbell, just did get to the meeting in time to take in the dinner. They did full justice to that, however. The stewards of Galloway Memorial asked for the privilege of entertaining the district stewards next year.

A prominent feature of the dinner hour was the interesting and instructive talks given by laymen and preachers about how different branches of church work were made to go during the past year.

Most of the new pastors in the district were present at the meeting. They reported their charges as being inviting fields for service, and the hearty receptions given them by their members. Rev. J. D. Ellis, at Canton, possibly feels that he had had given him the most hearty welcome. His board of stewards met him and family at the train and escorted them to the parsonage, where they found the good ladies of the church had preceded them and had all things in readiness for enjoying the necessities and comforts of a home—the table spread and loaded down with good things to eat, and the pantry well supplied. Besides all this, the stewards advanced Ellis a month's salary before he had time to preach. Brother Stewards of other charges, "Go thou and do likewise." Brother Ellis is taking hold of his new appointment in a masterly way, and we may expect to hear of rapid progress being made under his leadership.

Rev. A. J. Beasley is a transfer from North Mississippi Conference, and serves the Camden charge. He is impressed that his field of labor is long and broad. The Agricultural High School of Madison County is located there, and Beasley has a great opportunity to touch the lives of the boys and girls of that institution for the Master.

Rev. J. H. Foreman, one of the tried and true pastors of our Conference, is having his first experience in the Jackson District at Bolton. He has been well received, and looks forward to a prosperous year with the people of the Bolton charge in the Master's service.

Ask Rev. J. M. Morse what war-time prices of o'possums are. He can tell, because he had it to pay. And thereby "hangs a tale," which, if Morse hesitates to tell, J. B. King will, with a relish.

Our Conference Singing Evangelist, Rev. J. S. Duke, has engagements ahead for the next six weeks in Louisiana. Duke is finding the outlook for his line of service very promising.

Rev. C. W. Crisler is the first native Mississippi pastor to be appointed to Galloway Memorial for a number of years. But those who know Crisler and his work feel confident that he will fill the place to the glory of Christ and the success of the church. The stewards have fixed his salary for 1918 at $2700. A brother, having attended services at Galoway Memorial recently one night, next day met the presiding elder and commended him for having sent Crisler to that church. Morse passed the compliment on to Crisler; but when Crisler recalled the service of the evening he had to confess that the compliment was not due him, but rather to Rev. J. W. Chambers, our live Sunday School Field Secretary.

Rev. H. P. Lewis, Jr., of Madison, has had a raise of $200 in his salary, and the stewards of that charge adopted the budget plan and have taken over all the collections.

ISOM.

LAID TO REST.

Dear Doctor Meek: We buried yesterday near Tishomingo, Miss., Mrs. J. W. Stephens, the mother of Rev. Jno. E. Stephens, our pastor at Coahoma, Miss. She was sixty-six years old. She was a noble woman. She leaves a husband, five sons, and three daughters. All of them are faithful Christians. Her pastor, Rev. W. C. Beasley, conducted the burial services, assisted by the writer.

J. E. CUNNINGHAM.

Corinth, Miss., Jan. 5, 1918.

"Self-mastery is a conquest more marvelous and momentous than any of Charlemagne's, Alexander's or Napoleon's. Be a conqueror greater than the greatest."

WAR CONDITIONS

—REFLECTED IN—

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

NOTES.

The Mississippi Legislature, on January 8, ratified the prohibition amendment to the Federal Constitution, being the first State in the Union to do so. There were, in all, only eight negative votes—five in the Senate, and three in the House. Hurrah for Mississippi!

Virginia has a State Prohibition Commissioner, whose duty is to look after the enforcement of the law and whose salary is paid by the State. This position is at present held by Rev. Sidney J. Peters, who has requested that his salary be increased from $3500 to $4500 a year, and that the amount appropriated for the prosecution of his work be increased from $50,000 to $100,000. The Virginia Legislature assembled on January 9 for what is expected to be a sixty days' session. Among the things that it will probably do is to enact a "bone dry" law and to ratify the pending prohibition amendment to the National Constitution.

OURS THE FIRST DRY NATIONAL CAPITAL.

It is a significant fact—one well worth jubilating over—that the Capital of the American Nation is now free from the nefarious liquor traffic. The following account of its coming beneath the prohibition flag is from The National Advocate:

"At midnight of October 31, 1917, John Barleycorn was legally banished from Washington, D. C.—the first National Capital in the world to expel him. All over this country it was considered an event of notable importance; and in Washington it had varied recognition. One correspondent wired to his paper, 'The Evening Journal,' of New York, the following on November 1:

"'With to-day, King Whiskey is dead in the National Capital, following a riotous celebration. In some sections of the city anti-salon leaders and church people assembled at midnight to celebrate the passing of John Barleycorn, while in others men charged upon the rapidly disappearing stocks of barrooms for a final drink, if not a drunk, before the city went dry. As the clock on the Post Office Building struck twelve the last of the 300 Washington saloons closed, and hundreds of patrons went to their respective homes.'"

THE LAWLESS CHARACTER OF THE TRAFFIC REQUIRES NATIONAL PROHIBITION.

By Wayne B. Wheeler, LL.D.,
Attorney and General Counsel Anti-Saloon League of America.

The liquor traffic is inherently lawless. It refuses to obey any regulatory or prohibitory law and it concentrates its power in wet States to break down the law in other States, where an honest attempt is made to secure its enforcement. It corrupts law enforcement officials and pledges them in advance to violate their oath of office. No State is safe as long as this lawless traffic is harbored in a single commonwealth of the Union. A traffic that will not be regulated or controlled must be destroyed if the government is to fulfill its mission.

SAM SMALL ORIGINIATED IT.

The phrase "Bone Dry" furnishes another bone of contention. A correspondent recently claimed that Deets Pickett was the first to apply it to a liquorless condition produced by legislation, and that he did so in May of this year. Another correspondent brings the writer promptly to book by reference to the published report of the Anti-Saloon League Convention, held at Indianapolis in June, 1916. On page 48, Sam Small is quoted as saying: "Five other States have got their statehood linen in the wash right now—California, Montana, South Dakota, Nebraska and Michigan—and they are dry-cleaning, and by Christmas they will have it out on the clothes line, flapping in the wind, going dry, bone dry!"—New York Christian Advocate.

SPIRITUAL EXPERIENCES RETOLD.

A Jerry McAulay Mission Experience.

Charles Bayard Stewart came to lose everything that life held dear—character, business, friends, wife, home. His is the old, old story. The social glass, the steadily increasing love for liquor, the reckless abandon to its cravings, then ruin—utter and complete. More than fifteen years ago he drifted, like thousands of other derelicts—down to the Bowery. Here he lived the sordid life of an East Side "bum"—picking up an odd job now and again, in order to satisfy the awful craving for whisky, which never let up or left him for a single day. Sleeping usually in some hallway or in a truck along the river front, a "double-decker" cot in a ten-cent lodging house became a luxury to him. As for food, it consisted usually of what he could manage to grab from the free lunch counters. Half clothed, half fed, entirely liquor soaked, this old-time respected business man wandered for years aimlessly about the Bowery. Finally, he joined himself to the battered outcasts of that appalling back room. Here he existed for more than seven years! "Yes, and I fully expected to die there," he has said, "just as I have seen many another do. More than once have I leaned across the table and gone to sleep, to find, when I woke, that the soul of the poor fellow huddled up next to me had gone to meet its God!"

Some time in the early part of September, 1907, Stewart fell, while full of whisky, and fractured his leg. Hobbling about Chatham Square on crutches he one day met an old acquaintance who said to him, "Charlie, it looks to me as if a visit to 316 Water Street would do you a bit o' good." "Why? What's going on down there? Anything being handed out?" asked Stewart. "Most likely. It's a mission—the old Jerry McAulay Mission." "Huh—not for mine," growled the crippled drunkard. "I've no use for missions, churches, or any such truck."

After a good deal of persuasion, however, Charlie Stewart limped down to Water Street in company with his friend. It was the night of the superintendent's anniversary, and the old mission hall was crowded to the doors. Of the marvelous miracle of grace performed that night in the life of Charles Bayard Stewart he himself shall tell. "I managed to squeeze inside," he says, "and stood in the rear of the room. The meeting was of a kind I had never seen or attended before. More than that, I heard some wonderful stories told by men who had lived just the life I was living—men that once were drunkards. Some of them had been drinking companions of my own. I had missed them from the old haunts and concluded they were dead. Yet here they were—respectable, sober, and testifying to the work of grace begun in their hearts. Their testimonies were amazing, as were those of many whom I did not know. Through them God's Spirit spoke to my weary, sin-sick soul.

"At the conclusion of the testimony service Mr. Wyburn came and spoke to me. At his invitation I went forward and knelt down with ten other men at the penitent's bench. I cried for mercy in the words of the publican of old, 'God be merciful to me, a sinner!' The moment I prayed that prayer I felt a great change steal over me. I did not understand that night what it was. All I knew was that I was experiencing a peace I had never known before. I know now what it was. It was the peace of God that passeth all understanding. That night my sins were pardoned—blotted out. Jesus Christ came into my life. I was born again—a new man—a new creature in Christ Jesus—born from above—born of the Spirit. Old things passed away and all things became new.

"From that hour down to this present moment I have never had the remotest desire to take a drink of whisky, or revert to any habit of the old life. 'If any man be in Christ, he is a new creature.' That's the secret of it all—a secret into which I have entered gloriously. There is no earthly shadow of a doubt about it—the facts of my redemption are absolutely incontrovertible. The whole Bowery from Cooper Square to Chatham Square knows me for what I was, and for what I am. When I hobbled into the McAulay Mission, I felt and looked like an old man of eighty. To-day I feel like a young man of thirty. I have gone into business again, and am prospering in every material way. This, however, I regard as least of the blessings that have come to me during these four years and more. The crowning joy is my daily communion with Jesus Christ, my Lord. He saved me, he keeps me, and he strengthens me by his Spirit's might in the inner man. For the future I do not fear. 'The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long.'"—Philip I. Roberts, in "The Dry-Dock of a Thousand Wrecks."

Secular News

The Morristown (Tenn.) District, of which Dr. J. W. Perry is the capable presiding elder, reports increases in the salaries of its pastors amounting to $2000.

Bishop J. S. Key, who is ninety years of age, is said to be still taking an active interest in the affairs of the Church. His chief physical trouble is his failing eye-sight.

With an assessment of $300 for missions, our Church at Fort Galley, Ga., paid for that cause last year $3400. The pastor of that congregation is Rev. W. F. Quillian.

One-fourth of the foreign missionary work of the M. E. Church, South, is dependent on "specials." More than a thousand churches are now carrying "specials," which, together, foot up the sum of $200,000.

In a campaign, lately closed, Jackson, Tenn., subscribed $40,000 to the fund being raised for the benefit of the Memphis Conference Female Institute, located in that city. Jackson will yet do much more for that institution.

Rev. Levi Gilbert, D. D., LL. D., of the Methodist Episcopal Church, who for sixteen years was editor of The Western Christian Advocate (Cincinnati), died on December 24. Dr. Gilbert had been in declining health for some time.

Rev. Clyde F. Armitage has been appointed the Washington City representative of the Federal Council of Churches, succeeding Dr. H. K. Carroll. It is stated that Dr. Armitage will edit the Council Year-Book, but that Dr. Carroll will continue his well known Church census work.

Dr. James A. Burrow, Editor of the Midland Methodist, says: "Having at one time leaned decidedly toward the removal of the time limit, we have come around to believe that the largest good to the largest number calls for an automatic ending of each pastoral term within four years or thereabout."

The Wesleyan Christian Advocate says: "According to the Government statistics, the average salary of ministers in the United States is $663, while the average wages of stablemen is $685, and that of New York hodcarriers $900. Leaving out the 125 largest cities in America, the average salary of ministers is $573."

It is generally conceded that the foremost leader of the M. E. Church, South, in the prohibition movement is Dr. James Cannon, Jr., of Virginia. He is on the Legislative Committee of the National Anti-Saloon League in Washington, where he has made his influence strongly felt. Much credit is due Dr. Cannon for what he did toward getting the prohibition aemndment to the Federal Constitution submitted to the States.

We reproduce as a matter of interest the following press dispatch: "Spartanburg, S. C., January 7.—The first church to be built by the soldiers at any army camp in the country is now under construction at Camp Wadsworth, funds for the material and labor having been provided by Col. Cornelius Vanderbilt's 102d Engineers. The front of the structure is to resemble an engineer's temple, and the plans indicate that it will be a unique and handsome building."

The Home Circle

THE BLACKSMITH'S KISS.

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arm a kettle,
And lifted the shining lid.
"There is no pie or pudding,
But I will give you this."
And upon his toil-worn forehead,
She left a childish kiss.

The blacksmith tore off his apron
And dined in happy mood,
Wondering much at the savor
Hid in the humble food;
While all around him were visions
Full of prophetic bliss,
But he never thought of the magic
In his little daughter's kiss.

While with her kettle swinging
She merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay,
And I thought how many a shadow
Of toil and care we should miss,
If only our frugal dinners
Were seasoned with a kiss.

—Unidentified.

THE OLD-FASHIONED WAY.

Felicia Buttz Clark.

"Somehow, Aunt Jane, it seems to me as if Jim and I were growing a little apart—religiously, I mean. I love him just as much as ever and he declares that I am—well—adorable; that's just his way of putting it, you know. But I'm a bit worried, Aunt Jane."

Miriam sat down on the little cane-seat chair that she used to carry all over the house when she was a wee girl and left behind her when she went to a home of her own. Aunt Jane liked to have the chair in her room now. It was company for her.

"Just what is the matter, dear?" Aunt Jane laid down her knitting and looked at this beloved niece through her tortoise-rimmed spectacles.

"Well, you see, I've always been regular in going to church and before we were married Jim always went with me. Now he says he's tired on Sunday morning, and, poor fellow! I believe he is. It's hard to work steadily six days out of seven. So, he doesn't get up early, and breakfast's late, and I'm tired, too. We just decide that we'll stay home and go to church next Sunday, because in the evening we're usually invited out to supper. The Blossoms expect us there. You know, we were married in the same month. Sometimes we go to them, and often they come to us."

The needles clicked again in the gray wool; one would call it vicious clicking if they were not in gentle Aunt Jane's hands.

"Sunday newspaper?" she asked suddenly.

"I don't think it's that, Aunt Jane, though I must confess that to read two of the volumes that we get every Sunday requires time. Jim says that there's so much of importance going on now in the world that we must keep up with the times. But it does seem kind of—well, different, on Sunday morning, with the colored supplements lying around and Jim so worked up over politics and things."

"Then there are the automobile rides," suggested Aunt Jane.

Miriam looked up at her, her blue eyes as clear as the reflection of the sky in a deep pool.

"We've only been a few times," she pleaded, "on the loveliest days. What's the matter with us, anyway, Aunt Jane, that we don't seem to want to go to church?"

"'The world is too much with us,'" quoted the old woman.

"I guess that's about it. But how are we to keep the world out? It's bothered me so much since I began to keep house. I do so want to make our home a Christian home, where every one who enters feels the influence. Yet it is just like so many others—except this one."

There was a long silence. Aunt Jane was thinking and wondering whether she dared to tell Miriam her thoughts. Nobody likes to be called old-fashioned by the dear girl whom she has brought up from a baby, and it really required courage for Aunt Jane to speak her mind. A pretty little flush came over her pale cheeks.

"Oh, you are the sweetest thing!" hurst out Miriam. "There was a young artist, one of Jim's friends, at our house for dinner on Wednesday, and I told him how beautiful you were—"

"Beautiful!"

"Yes, because you've suffered so. Do you know, Aunt Jane, he said a funny thing for a man who has lived abroad and traveled everywhere? A regular society man, I should have called him."

"What was it?"

"We were talking about old associations and how certain memories stayed with us all our lives, such little things, yet they really molded character. Then he said, with such a reverent tone, that he never, never could forget the prayers which his father had made every morning when the family were all together. At the time, when he was a boy, he had thought them, well, not exactly a bore, but a sort of waste of time, when he wanted to be out fishing or off to school. He and his sister used to nudge each other and look at the clock. But all the time his father's voice and his words were sinking into his mind and he remembers them now."

"I was going to suggest," began Aunt Jane, but Miriam was so interested in her subject that she went right on: "You know, Aunt Jane, I couldn't help thinking that if ever there were children in our home, I'd like to have them remember such things as that. But think of Jim conducting prayers!"

Her laugh was so contagious that Aunt Jane could not help joining in, while realizing that the subject was not a laughable one and that the situation in which these two young people were was one in which thousands of others like them found themselves in these rushing days of the twentieth century, when there is no time to talk with God as our fathers did.

"I think that you are mistaken about Jim. He has a high ideal of what a man ought to be in his home, and it will be your fault if he does not attain it."

"Mine? Why, Aunt Jane, that's hardly fair."

"He is probably as afraid to speak to you of such matters as you are to broach them to him. It's extraordinary," mused Aunt Jane, "how easy it is for folks to talk politics, or the latest play, but let any one speak of religion, the most vital thing in our existence, and they shut up like clams. Now, Miriam, I have a book here with readings arranged for every day and short prayers. A godly man, studying human nature and its weaknesses, recognized that there were just such cases as yours and Jim's, people who lived busy lives and perhaps didn't know how to pray out loud. Take that home, dear, and to-morrow morning have breakfast a little earlier, and then put your arms around Jim's neck and say, 'Dear, let's begin right.' Jim will be glad, Miriam, yes, glad, Miriam, of the chance."

"I'll hurry away, Aunt Jane, or I'll not have time to get dinner before Jim comes. And I thank you a thousand times for the book and the advice. I guess maybe you're right about Jim, and maybe I have been at fault, you dear thing!"

Miriam pressed two soft hands on Aunt Jane's thin cheeks and a light kiss on her lips, before she hurried away.

"How did it work?" Aunt Jane asked her niece a few weeks later when she literally "blew in" on a blistering March day.

"You mean the little book and—everything? Aunt Jane, I was so ashamed. Jim said he'd wanted to have a little prayer in the morning before he went away to business, it kind of helped a man to keep straight, and he'd longed to have me kneel down beside him, something to remember all day, he said. And he hadn't dared to mention it because it seemed so old-fashioned, you know. But he was glad—glad. And we're nearer together than ever, Aunt Jane, and we are going to be all our lives, even if it is old-fashioned."—Western Christian Advocate.

Eighty-five per cent of the ministers in the United States were born on a farm.

A CHILD NURSE WHO BECAME FAMOUS.

Everybody who loves gentleness and noble deeds and a loving heart loves the name and memory of Florence Nightingale. Probably you know that it was this English woman who first thought of the need of trained nurses to care for soldiers, sick or wounded, on the battle-fields and that it is because of her we have trained army nurses now.

Perhaps you have heard how, when the story reached England of the suffering of the troops in the Crimean War, she sailed from England and joined the soldiers. For she had taken a thorough course of training and was fully prepared as a nurse. She gave heroic service in her profession on the field and in the tents. So beloved was this gentlewoman, it is said, that the sick and dying used to kiss her shadow as she passed their cot. They called her "Angel of Mercy" and "Lady with the Lamp" because of her nightly visits to the wards.

All this you may have heard, but do you know how Florence Nightingale came, in the first place, to be interested in the sick? No? Then you will like to know now, because the same interest might come and in just the same way to you.

Her first experience as a nurse was with her dolls, whose broken limbs and bruised heads she bandaged and cared for with all the tenderness and gentleness of her nature. As she grew older she became interested in caring for wounded or sick pets and other animals. Her first patient was a dog named Cap. The dog belonged to one of her father's shepherds, and one day she learned that Cap had been injured by some boys and that the shepherd was preparng to kill his beloved dog in order to save him from his suffering. In spite of the fact that she was still a little girl and very timid, she at once drove to the shepherd's home, and with the aid of the clergyman of the parish, she nursed the wounds of the injured animal, and soon he was well again.

Her love for pets and her skill in curing them soon became well known, and in a short time she had become the nurse of all the wounded animals in the neighborhood.—Apples of Gold.

"The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expected or calculated on."

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HOW ABOUT IT?

A church should be governed by converted men and women—by persons who really know Christ. If it is run by people who are not experimental Christians, it is certain to be improperly conducted. May it not be that herein lies the explanation of the unsatisfactory state of affairs in many of our congregations? Are there not many churches in this day that would do well to meditate searchingly upon the words of our ascended Lord to the Church at Laodicea: "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayst be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eye-salve that thou mayst see?"

THE QUESTION OF MARRIAGE BY TELEPHONE.

A new question as to what it takes to constitute a valid marriage arose at Camp Beauregard, near Alexandria, La., a few days ago. Because some of the soldiers who were engaged to be married were under quarantine, it was proposed to have the ceremonies performed by means of a telephone, the brides being in the city of Alexandria, and the grooms in camp some miles away. Judge Blackman, of the District Court, referred the question to the Attorney General of the State, who issued a somewhat extended statement setting forth the Louisiana law governing marriages and pointing out the difficulties of conforming to the statutory requirements by such a process and the unwisdom of initiating it. He did not affirm it to be necessarily illegal, however, but on that point he said: "In my opinion the question as to whether a marriage contracted in the manner suggested would be valid or not, would depend upon the facts and circumstances of each particular case."

But Cupid was not to be completely outwitted by a quarantine and a conservative construction of the law, as the following press dispatch shows:

"Alexandria, La., Jan. 9.—Judge W. F. Blackman, of the District Court, performed a unique marriage ceremony at 10 o'clock, Wednesday morning, when Private John B. Caldwell, of Battery F, 142nd Field Artillery, Camp Beauregard, whose home is in Little Rock, was married by telephone to Miss Lorine Smith, of Kansas City, Mo. Miss Smith came here last Thursday with her mother, Mrs. Mary W. Smith, of Kansas City, and a friend, Mrs. Walter Summers, of Wicks, Ark.

"A menengitis quarantine prevented the soldier from coming to the city, so they resorted to the 'phone. The bride and her mother and witnesses, with Judge Blackman, were gathered around a 'phone in Sheriff F. E. David's private office in the court-house, and the groom with witnesses were at a 'phone in Camp Beauregard. The license, signed by the bride and witnesses was sent to Camp Beauregard for the signature of the groom."

We desire to say, before leaving this subject, that we think Attorney General Coco deserves commendation for the position that he took. Marriage is a thing of vast importance, and it should have thrown around it all possible legal safeguards. Laxity in any particular would be fraught with grave perils. There should be no such haste in the performance of wedding ceremonies as may call for novel and uncertain methods of procedure.

RESORTING TO HIGH-PRESSURE METHODS.

Zion's Herald is conducting a plebiscite among the members of the last General Conference of the Northern Methodist Church to secure, it claims, information upon two points: 1. As to what to do with the Negroes in the suggested unified Church. 2. Whether, in the event that the Commissioners agree at Savannah, a special session of the Northern General Conference shall be called. This movement is arousing much opposition in the North. Some of the foremost journals of the Methodist Episcopal Church are severely condemning this procedure on what seems to be just ground, namely, that the Herald is sending along with its blank tickets a printed argument in advocacy of its pet scheme, so that the vote in taken without anything being heard on the other side of the question. The following is an extract from the comment of the New York Christian Advocate, generally regarded as the ablest of the Northern Methodist weeklies:

"This last-minute attempt to influence the Methodist Episcopal Commission by a straw vote, secured under the circumstances, will carry no weight. * * * They (the delegates to the last General Conference) are asked to do the unusual thing immediately after reading a special plea for one plan, and without having access to the records or discussions of the Commission. It is like submitting a law case to a jury which has heard only the prosecuting attorney. No court would countenance it. It is as if a speaker should conclude his argument by moving the previous question. No presiding officer would tolerate it. The whole proceeding seems to be a clumsy endeavor to coerce the Commission into the support of a plan indignantly rejected by the very Negroes in whose interest it was put forward."

Bishop J. W. Hamilton, of the Church, North, who is a member of the Unification Commission, in the Southwestern Christian Advocate of January 10, touches upon the proposal to place the Negroes in an Associate General Conference, and among other things, says: "'The Church (North) will never do this, but it is not fair to the Southern brethren to give them the impression that there is the least probability that the Church would do so."

We predict that Southern Methodists will have to consent to have the colored members of the Methodist Episcopal Church placed in a Regional Conference, with representation in the General Conference, or that there will be no unification.

Meantime, while claiming to promote unity and brotherly love, the extreme unionists in the two Churches are stirring up more discord among the Methodists of America than has existed among them since the years immediately following the Civil War.

IT CUTS BOTH WAYS.

The selling of certain products at a high price and the fact that one's bank account is larger than usual do not necessarily mean that one is better off than one ordinarily is. The value of a dollar is measured by its purchasing power, and two or three of them may be worth no more than one is in normal times. The following story strikingly, and somewhat facetiously, illustrates this point:

"A farmer, the other day, took a plowshare to the blacksmith's to be sharpened, and while the blacksmith worked, the farmer chuckled and bragged about a sale of hogs he had just made.

"'Them hogs was only 8 months old,' he said, 'and none too fat, nuther; but I seen that the buyer was at his wits' end, and by skillful jugglin' I boosted up the price on him just 300 per cent. Yes, I got three times more for them hogs than I useter get before the war.'

"The plowshare being done, the farmer handed the smith 50 cents.

"'Hold on,' said the smith, 'I charge $1.50 for that job now.'

"'You scandalous rascal!' yelled the farmer. 'What do you mean by treblin' your price on me? What have you done it for?'

"'I've done it,' said the blacksmith, 'so's I'll be able to eat some of that there high-priced pork of yours this winter.'"

AN ISSUE OF FAR-REACHING SIGNIFICANCE.

The fact that the President and Congress, with full information before them, have adjudged it to be necessary for the Government to take charge of the railroads and operate them during the continuance of the war, ought, we think, to close debate on that subject. This step was not taken by the National authorities until an effort had been made to secure the co-operation needed to meet the existing exigencies by other methods; so it came as a dernier resort.

We have noticed, however, in a number of prominent and influential journals suggestions that the railroads will never again pass back into private hands and that the present operation of them by the Federal authorities marks the beginning of the ownership and control of the transportation facilities of the country. This is not an opportune time for the discussion of that great and intricate question, and we will not now venture to argue it to any considerable extent; but, in view of what some other periodicals are saying, may we not express the hope that our people will not allow themselves to be led into forming hasty conclusions concerning this vast and far-reaching issue? There are two points in particular which, in our opinion, ought not to be lost sight of:

1. The extent to which the power of the Fedcral Government would be increased by the ownership of all the railroads of the Nation, with their vast army of employees.

2. Its effect upon the race problem in the South.

We heard this question of the Government ownership of the railroads discussed in a public address some years ago by the man who is very generally considered to be the South's ablest representative at the National Capital, and it was his conviction that such a scheme was fraught with grave possibilities for evil. The following press dispatch is somewhat suggestive in this connection:

"New York, Dec. 31.—Resolutions pledging the loyalty of the Negro population to the Government were adopted at a mass meeting here Sunday, under the auspices of the National Association for the Advancement of Colorcd People. Ashbie Hawkins, of Baltimore, predicted the elimination of 'Jim Crow' cars from Southern railroads, now that the Government has assumed control of the lines."

Of course, we do not believe that any such thing as this will come to pass under the mere temporary holding of the railroads by the Government which prevails at present; but what might develop under a scheme of complete and permanent ownership is another question.

SPECIAL NOTICE.

Individual subscribers sending us a check for $1.50 for their subscription will get credit for only 11 months, because we have to pay the banks 10 cents exchange for collecting the check. However, we will not mind paying the expense of exchange on $3 or over. In remitting for your subscription send us money order, or registered letter, or exchange on New Orleans or New York, or 1c or 2c stamps. In this way subscribers will get full credit for money remitted. If subscribers insist on paying us by check, let them send us $1.60, which will net us $1.50. The annual subscription of the Advocate is $1.50, net, for preachers and

laymen. Superannuates and widows of preachers get the Advocate 1 year for $1, provided they do not remit by check. If they insist on sending a check for $1, they should send us $1.10; otherwise they will get credit for only 10 months. We do not expect our pastors and agents to bear the expense of remitting money to us for subscriptions. Pastors usually send in two or three subscriptions at a time, and for this reason the expense is small, and should be borne by us.

PERSONAL AND OTHER NOTES.

The Joint Commission on the Unification of American Methodism will meet in Savannah, Ga., on January 23.

Rev. R. A. Sibley has reached Summit, Miss., the beadquarters of his new appointment, and has been given a most cordial reception.

Rev. T. L. Houston, of Chester, Miss., says: "Everything is moving along nicely with us and we are expecting to have a good year."

In making up the forms for the first side of our paper this week, the heading, "Secular News," was accidentally placed above our column of Church news. Such things will happen occasionally.

We had an appreciated call one day last week from Rev. P A. Sowell, of the Tennessee Conference, who is spending the winter in New Orleans with relatives. Brother Sowell's address is 815 Pine Street.

Rev. D. W. Babb, of Crawford, Miss., sends us an interesting communication, which reached us too late for this issue of the Advocate, but which will appear next week. Brother Babb writes optimistically of his work.

Brother J. H. Ramsey, a worthy layman of Houlka, Miss., in a business letter to our office, appends the following note: "Brother O. P. Armour bas begun well, and I feel sure that he will do a great work in his new field."

Writing from Cochrane, Ala., one of the charges in the Columbus (Miss.) District, Rev. A. H. Williams, the pastor, says: "Brother Duren, our presiding elder, is to be out this afternoon. He begins as though to the manner born."

"We have been given a hearty welcome here, and the outlook is very encouraging." So writes Rev. W. A. Hays, our gifted pastor, at Newton, Miss. Brother Hays' letter brought us two subscriptions, for which he has our thanks.

Brother W. L. Bachman, of Winona, Miss., a son of the lamented Rev. G. W. Bachman, in renewing his subscription to our paper, says: "We are glad to welcome the Advocate in our home each week." The Advocate has long had good friends beneath that hospitable roof-tree.

Writing from Carrollton, Miss., Rev. R. W. Evans says: "I am highly pleased with my work, though I think I have too many appointments. Three of the churches really need all of my time." Brother Evans will press the claims of the Conference organ in his field.

Rev. R. E. Rutledge, of Vaughan, Miss., reports that his charge has sent $10 to Dr. E. B. Chappell for the starving Armenians and Syrians. Every Methodist church in Louisiana and Mississippi ought to do something toward helping these sufferers. It is not yet too late to give them assistance.

Rev. W. C. Beasley, of Tishomingo, Miss., writes: "I drop you this card to inform you of the death of Mrs. John Stephens, the mother of the Rev. J. E. Stephens, of the North Mississippi Conference. Rev. J. E. Cunningham and I conducted the obsequies on Friday, January 4. A fuller notice will be sent you later."

The First M. E. Church, South, at Shreveport, La., bas on its Roll of Honor the names of 59 persons who have entered the military service. A gentleman from Shreveport stated to us a few days since that Rev. A. G. Shankle, the new pastor, bad made an excellent impression upon the membership of that large congregation.

Rev. F. M. Freeman, pastor of the Parker Memorial Church of New Orleans, was a pleasant visitor at the Advocate office Monday of this week. Brother Freeman is pleased with his new pastorate, and feels that the outlook for his flock is encouraging. He preached at the Carrollton Avenue Church last Sunday night, and his discourse made a fine impression.

Rev. W. S. Lagrone, our hustling pastor at Drew, Miss., thus remarks: "Drew is still on the map, and the preacher and people are pledging anew their prayers and efforts to make the year 1918 the best in the history of this church." That Brother Lagrone and his excellent flock will accomplish much for the Master during the year now beginning, we do not doubt.

Rev. George H. Thompson, the resourceful presiding elder of the Meridian District, is planning to have a Workers' Institute in Meridian, February 11-15. The program arranged for this occasion is on our table, and a most interesting one it is. We trust that this meeting will do much to promote the work of the Church within the bounds of Brother Thompson's "diocese."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: Brother T. M. Babington, Franklinton, La., 3; Rev. O. L. Savage, Webb, Miss., 11. Brother Savage has sent in since Conference 13 subscriptions, the largest number that we have received this year.

Under date of January 10, Rev. A. C. McCorkle, of Byhalla, Miss., writes: "Everything is moving along nicely here. We had our first quarterly conference yesterday. The pastor's salary was increased $100. We have been 'pounded' some for the last thirty days, and have plenty to eat." We acknowledge ourselves indebted to Brother McCorkle for two subscriptions to the Advocate.

The Lincoln County Times (Brookhaven, Miss.) of January 10 says: "Rev. J. V. Bennett and family arrived Tuesday from Laurel and now occupy the Ewing cottage, just east of the district parsonage. Mr. Bennett, as one of the Conference evangelists, will necessarily be away from home much of the time; but he and his family will be gladly welcomed as residents of Brookhaven."

Rev. Leland Clegg writes as follows from South Mansfield, La.: "We have been very cordially received on the South Mansfield and Naborton charge, and the indications point to a good year. We have organized a reading club in the North Mansfield Sunday school, and at Naborton we are planning to have children's services two Sunday evenings each month, when the pastor is away."

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of this city, has announced to his congregation that he will preach a series of sermons on the Home Life. He discoursed last Sunday on "Coming Home to Live;" and some of his other themes are as follows: "Talking Things Over around the Fireside," January 20; "Family Ties," January 27; "The Family Album," February 4.

Rev. T. W. Adams writes: "Please give notice in your columns that all personal mail should be addressed to me at Brookhaven, Miss., and that all mail concerning my work as chaplain of the Mississippi State Penitentiary should be addressed to me as 'chaplain, in care of the Edwards House, Jackson, Miss., Room 260.'" Let Brother Adams' correspondents take notice and govern themselves accordingly.

From the New Orleans Daily States, we clip the following dispatch, sent out from Ripley, Miss.: "Rev. J. J. Baird, who has been the pastor of the Ripley and Blue Mountain charge since 1916, has resigned and accepted a position as traveling salesman for a hardware concern. He expects to reside at Greenwood, Miss." Brother Baird was one of the most capable and useful young men in the North Mississippi Conference.

Rev. E. M. Allen, of Hub, Miss., in a communication bringing us 5 subscriptions, writes as follows: "When Brother Jackson was relieved of this charge the latter part of last year, I was appointed to serve it; and I have now been returned to it. I am happy to say that I am among excellent people. Our first quarterly conference was held on January 5 and 6, and the pastor's salary was advanced over that paid last year."

The following is from a recent issue of the Lincoln County Times (Brookhaven, Miss.): "Rev. and Mrs. T. W. Adams, and their daughter, Mrs. Toler, are again welcome residents of this city, occupying their home on North Church Street. As Chaplain of the State penitentiary, Mr. Adams will have a circuit requiring about 1500 miles of travel per month, somewhat more extensive than even the famous frontier missionaries of a hundred years ago."

Rev. H. M. Young thus reports, from Eupora, Miss.: "Our reception has been all that we could have asked for, and the outlook is indeed promising. Our congregations at both Eupora and Maben have been good, in spite of the cold weather. There is no better friend and instructor that comes to our people than the Advocate; and, knowing its worth to those who read it, I hope to secure many subscribers to it in the near future." We appreciate these kindly words.

From Decatur, Miss., Rev. E. H. Cooley thus writes: "We are now domiciled in the parsonage here, and are ready to take up the work in our new field. The people have shown us many kindnesses, and the prospect seems to be good for a successful year. On December 17, 1917, we were gladdened by the arrival at the parsonage of a bright baby girl, Mary Louise. She is a hearty, lusty little one, and sleeps very well at night—**sometimes.**" We extend congratulations to Brother and Sister Cooley.

This has been one of the coldest winters in the history of the Crescent City. During the first cold snap, some days ago, the thermometer stood at 19 degrees above zero, and when the second cold wave came it went down to 17 degrees. To make matters worse, coal was distressingly scarce and water pipes were bursted in hundreds, possibly thousands, of residences. The coldest day in New Orleans of which there is any record was in February, 1899, when the mercury stood at 7 degrees above zero.

A correspondent at Osyka, Miss., writes: "Please mention in the Advocate that our beloved pastor, Rev. W. N. Thomas, delivered his last sermon here yesterday before leaving to take up his new work as a chaplain in the United States Navy. Both Secretary Daniels and Chaplain Frazier, who examined him, are Southern Methodists. It is their impression that Mr. Thomas is the first chaplain ever appointed to the Navy from Mississippi. He has a wonderful influence with men. We are very much attached to Brother Thomas and regret to give him up. Ask the Church to pray for him."

Rev. Nolan B. Harmon, pastor of our Church at Magnolia, recently went to McHenry, Miss., to officiate at the marriage of his son, Robert Howe Harmon, Professor of Science and Mathematics in the Agricultural High School at Perkinston, Miss., to Miss Grace Estelle, daughter of Mr. and Mrs T. C. Ruble, of McHenry. The marriage took place in the McHenry Methodist Church on Thursday evening, December 27, 1917, the officiating minister being assisted in the ceremony by his brother, Rev. G. S. Harmon, of Poplarville. The happy young couple will make their home in the High School at Perkinston.

From a personal letter from Rev. B. P. Jaco, our pastor at Lexington, Miss., we extract the following: "We are pleased to be at Lexington for another year. The people gave the new preacher a big congregation on the first Sunday after Conference, and later proceeded to 'pound' the parsonage most generously. A big gobbler was sent for Christmas, and since then sausage, spareribs, and the like have fattened me up (?). At the first quarterly conference the stewards paid the presiding elder and pastor in full for the first quarter. After a very long illness, my wife is now able to be up and has been to church. Our hearts ache, however, over what the war is bringing to us. We buried Irby Sheeby here last week. He was one of our Volunteer Company." We regret to know that Sister Jaco has been ill, but are happy to be informed that she is now convalescent.

Occasionally the suggestion is made to us that the Advocate should carry more matter pertaining distinctively to the spiritual life. We wish that it might; but, with the numerous interests that are seeking a voice through our columns, we are doing about the best we can in this respect. We know of no paper in Southern Methodism that carries more religious copy than the New Orleans Advocate, if indeed there is any that carries as much. We invite comparison in this particular. In some instances this complaint has emanated from persons who are very desirous of having the Editor to cease to speak on the burning issues that are now before the Church. We trust that our spiritually minded readers will not permit themselves to be misled at this point. Nothing is more important to the religious welfare of Southern Methodists at this critical time than to beat back the tides of higher criticism and to keep our Church from being swept into an alliance with bodies that have gone over to the new theology.

Rev. F. B. Hill, of Patterson, La., who has two sons in the division of the British Army that has been fighting the Turks, writes us as follows: "I think that my many friends in the Louisiana Conference will be pleased to know that my somewhat anxious Christmas-time was cheered by a letter from my youngest boy 'somewhere in Palestine.' (Both of my boys are there—the oldest has now been in the British Army on four successive Christmas days.) The letter was dated November 14, and the writer was then quite well. He said that they were 'pushing the Turks back,' but he was not in love with the Holy Land, and stated that they were 'looking in vain for those big bunches of grapes that the spies brought in,' and had about concluded that the Old Testament writers gave a liberal interpretation when they 'described it as a land flowing with milk and honey,' and said nothing about 'sand and dust.' My last letter had reached him at Beersheba. Of course, several battles have been fought since the communication to which I have referred was written. I hope that both boys were at the taking of Jerusalem. I continually pray for their safety." We are glad to know that Brother Hill's Christmas was brightened by this welcome message.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec 1917 indicates that your subscription expired Dec 1, 1917, and that it is past due, and should be renewed Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

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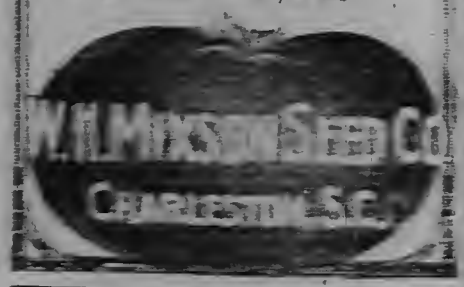
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Just as the shadows of the evening on January 1 gathered about us the life of little JOHN EDGAR THOMAS, Jr., ebbed away, and, closing his eyes to the scenes of earth, he quietly fell to sleep. He was the son of Mr. and Mrs. John E. Thomas of Eupora, Miss. The sweet little fellow was the charm of all who knew him, and, being in the best months of his age, his acts and doings were both attractive and interesting. To give him up was hard, but we all know he is safe forever, and that He who took little children up in his arms and blessed them has him in his keeping. The jewel God loaned these parents for awhile, he has taken to himself, and he will be there waiting for the coming of father and mother, grandfather and grandmother, when the journey of life is ended and heaven is won. The little body was laid to rest in the Eupora Cemetery the next afternoon, in the presence of many friends, to await the resurrection. E. M. YOUNG, Pastor.

JAMES B DOTY was born on Dec. 1, 1838, at Grenada, Miss., and died suddenly at Lexington, Miss., on Dec. 29, 1917. He was the son of Jacob J. and Minerva Humphrey Doty, who came from Onslow County, North Carolina. In the home he was a loyal son, a faithful husband, a loving father, and a hospitable host. As a citizen he tried to bear his part in times of peace, and he had been a brave soldier in the Confederate army. He put himself on the right side by becoming a Christian, and he was at his death a member of the M. E. Church, South, at Richland, Miss., to which place, accompanied by many friends and relatives, his body was tenderly borne and gently laid to rest, after the burial service of the Church, conducted by Rev. Ben P. Jaco, and that of the Masonic Lodge, led by his special friend, Paul E. Murphy. Though an old man, his step was quick, his body was erect, and his mind was clear. He had experienced little of the burden of decrepitude. He was at work when death came, thus ceasing to work and to live at the same time.

BEN P. JACO.

MEMORIAL RESOLUTIONS.

Whereas, our Heavenly Father, in his wisdom, has called from us to his reward one of our faithful members and co-laborers, Brother W. D. HARMON; and

Whereas, he will be greatly missed in our League, Church and entire community; therefore, be it

Resolved (1), That the wisdom and ability which he exercised in all his service for his Master will be held in grateful remembrance.

Resolved (2), That the removal of such a life from our midst leaves a vacancy and a shadow that is deeply realized by all the members of this body, and which will prove a serious loss to the Church and public also.

Resolved (3), That we deep sympathy for the bereaved relatives of the deceased. We express our hope that even as great a loss to us all may be overruled for our good by Him who doeth all things well.

Resolved (4), That as one body, we shall, with the help of our dear Lord Jesus, profit by the life our dear brother lived, the example he left us in following our Master and doing his bidding.

Resolved (5), That a copy of these resolutions be given the family of Brother Harmon and also that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Miss Lillian Roberts, Mrs. Jennie Lacy.

Kosciusko, Miss.

Had Noah been allowed to decide, a good many animals that were true the ark would have been left out.

ALPHEUS W. WILSON—A PRINCE IN ISRAEL

This is the title of a volume by Rev. C. D. Harris, Editor of the Baltimore Southern Methodist, which is being issued by the Board of Church Extension. The book has been promised ready for mailing by not later than February 15.

Under the action of the Executive Committee of the Board, every pastor in the Church who secured his Church Extension collection in full for the Conference year 1916-1917, is entitled to a copy. Many of these have advised the office of their right to the book. Others have overlooked sending us this information. It is important that we receive, at an early date, the names and addresses of these brethren.

Bishop Wilson was the last of the charter members of the Board of Church Extension, and I am authorized by the Executive Committee of the Board to present a copy of the book to the superannuate members of the several Annual Conferences, and will thank these brethren for their correct addresses.

It is anticipated that the edition will not be altogether exhausted in supplying the above. Any one desiring a copy may secure it, so long as the supply lasts, by sending one dollar to this office. The cost of the publication has been provided for, and money received from the sale of the book will be added to the Alpheus Waters Wilson Loan Fund.

This is a companion volume in size and style of "David Morton—A Biography," by Bishop E. E. Hoss.

W. F. McMURRY,
Corresponding Secretary.
1115 Fourth Ave., Louisville, Ky.

"No religion can do us any good that does not make us try to do good to others."

There would be more splinters flying in the pews if there were more sharpshooters in the pulpit.
—Eastern Methodist.

One of the welcome gifts of increasing years is the possibility of sharpened discernment. Our daily discipline in life is as a hone for the powers of the spirit. Every well-accepted experience brings an added power to our lives for appropriating the unsearchable riches of Christ. Our growing experience brings us finer implements, and we return to the old mines to discover new treasures; or we re-tread the old fields and stumble upon wild flowers which we have never seen before.—J. H. Jowett.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growing stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

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Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 8461 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —adv.

BEAUTIFUL HEALTHY SKIN



is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect health and beauty—no matter, no eczema, no ugly blotches, no spots, no scaly patches, no pimples—in short, no cutaneous troubles. Tetterine is a mercurial and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE

TETTERINE

SHUPTRINE CO.—SAVANNAH, GA.

FROST-PROOF CABBAGE PLANTS

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50. F. O. B. here. Delivered Parcel Post: 100, 25c; 200, $1.50. Satisfaction guaranteed.

D. F. JAMISON, Summerville, S. C.

No Alcohol In This

You may wisely hesitate to take medicine containing alcohol. Scientists agree that alcohol is injurious. It is particularly harmful to growing girls and boys. Of the remedies for liver and stomach troubles, Granger Liver Regulator is recognized as a standard preparation, free from poisonous drugs like calomel and it contains no alcohol. This medicine has been on the market for years. It is the "stand-by" in thousands of homes throughout the country. It is freely used by all the family whenever one of them feels headachy or in need of a physic. Granger Liver Medicine is purely vegetable, and it may be taken without fear of griping or any other unpleasant after effects. Price, 25c per large box. Ask your druggist for it and refuse all substitutes.

MAY SUMMON BILLY SUNDAY.

Ministerial Union Discusses Advisability of Holding Revival.

The Rev. W. A. (Billy) Sunday may be summoned to New Orleans to hold a revival meeting. A committee to consider the advisability of such a move and to report at the February meeting was appointed by the New Orleans Ministerial Union in session in the Grunewald Hotel, Monday morning, January 7.

Dr. George Summey was elected president of the Union. Other officers to serve in 1918 are: Dr. C. W. Bishpham, rector of the Free Church of the Annunciation, Vice President; Dr. A. F. Vaughan, pastor of the Carrollton Avenue Methodist Church, Secretary; Dr. Fred McQueen, pastor of St. Paul's Evangelical Church, Treasurer.

Committees were elected as follows: Membership—the Revs. G. H. Cornelson, A. J. Gearheard, C. T. Johnson, F. M. Schroeder, W. H. Allen, A. H. Berkeley, F. C. Fegley; Program—B. P. Robertson, U. G. Foote, A. H. Zeimer, R. M. Brown, W. McF. Alexander; Religious Work—W. W. Holmes, J. W. Caldwell, C. W. Bispham, J. L. Sutton, C. S. Sholl and W. A. Mangham; Social Betterment—U. G. Foote, U. D. Mooney, R. S. Coupland and B. H. Dement; Lepers' Home—J. L. Sutton, Louis Voss, F. C. Fegley; Charity Hospital—W. E. Thomas, J. W. Caldwell, Jr., A. R. Berkeley, and J. L. Wise.

Those recommended for membership in the Union were: W. H. Coleman, F. M. Freeman, J. C. Rousseaux, Bishop W. P. Thirkield, E. F. Schuessler, H. M. Hopkins, A. G. Roos, Menard Doswell, Jr., and S. L. Vail. Their names will be voted on at the next meeting of the union.

The question of prohibition was referred to the Committee on Social Betterment. It will be reported upon at the February meeting.—Times-Picayune.

CONSTIPATION, BILIOUSNESS, AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

OUR SOLDIER BOYS.

Of our brave boys in khaki suits
Some are in trenches to-day,
Others are eager to sail, you bet your boots,
Across the watery way.

Let them go and for their country fight—
For them we'll pray;
They will come back with faces bright,
One glad, happy day.

Should fate decree that some go down,
The nation's pride and joys,
For the cause of right, they shall be crowned
Our own hero boys.

Their red blood and noble patriotism,
Who can ever doubt?
In the mighty struggle with barbarism,
We'll triumphantly win out.

For the slackers sneaking around,
With ideals false and low,
Scoff and ridicule shall abound—
And—aint that so?

To every dear soldier boy, here and there,
All honor you for going!
May Providence bless and for you care,
And hasten your home-coming.

L. W. CAIN.

Minter City, Miss.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

EXCHANGE OF PASTORS.

As has been stated in the Advocate, a plan has been adopted to have all the Southern Methodist pastors of New Orleans exchange pulpits on the second Sunday night of each month. According to a statement in the Daily States by Rev. A. J. Gearheard, the following list of exchanges was scheduled to be made last Sunday evening:

Dr. U. G. Foote of Rayne Memorial Church, to exchange with Dr. W. H. Coleman, of the First Methodist Church.

Rev. F. M. Freeman, of Parker Memorial Church, to exchange with Rev. A. F. Vaughan of Carrollton Avenue Church.

Dr. J. C. Rousseaux, of Epworth Church, to exchange with Rev. J. A. Alford of the Second Methodist Church.

Rev. J. L. Sutton, accredited for exchange purposes to the St. Mark's Church, exchanging with Rev. W. E. Thomas of Mary Werlein Mission; Rev. G. V. Romano assisting with the St. Mark's service.

Rev. R. M. Brown of Felicity, to exchange with Rev. A. J. Gearheard of Louisiana Avenue.

Rev. C. C. Wier of Algiers to exchange with Rev. W. A. Mangham of McDonoghville.

COLUMBUS NOT BEHIND.

Dear Dr. Meek: I notice in the Advocate of to-day on the first page, a short editorial observation as follows: "We notice in the papers during the holidays, reports of scores and hundreds of baskets filled with things to eat being distributed to needy families by the Salvation Army and certain benevolent orders, but we did not see anywhere an account of this being done by Methodists. Are we as a Church ceasing to be interested in the poor?"

It would be a severe arraignment of Methodism if it were true that as a Church we forget the poor and needy during the Christmas holidays. I fully understand you do not so charge the Church. I am persuaded that two things are true of the matter under comment: That a vast amount was spent by Methodist Churches within the bounds of your three patronizing Conferences for the poor and suffering, BUT THAT IT WAS NOT REPORTED, and I am guilty here, for in Columbus at First Church we gave the evening hour of December 23 to our Sunday school, a very beautiful program was rendered and each class of this large church brought its gifts to the altar for the needy and poor. The altar was literally obscured as class after class piled their gifts on and around it. The committee in charge report to me that the value in cash, baskets, and other gifts was about $300. I suppose 1500 people looked on as the Sunday school made their gifts to Him who gave us Christmas. Seven or eight cars were employed all of Monday and a part of Tuesday in distributing baskets, boxes, etc., over the city. Then, the great Red Cross drive was on all over the nation, and thousands of our churches opened their doors and pulpits to assist in this great work. The drive was opened for Lowndes County in my church on December 16, all the churches in the city joining in the service.

I am glad that the Salvation Army could do so much, and DID do so much; and I am glad some benevolent orders remembered the poor. All honor to both; but I have an idea that if the truth were known, God's Church did more than all.

Yet, Doctor, I say unhesitatingly that if we, as Methodists, are behind in this work, stir us up with just such a comment as you made last week For, Methodism cannot afford to forget, or in any way, overlook the poor and needy.

S. L. POPE.

Columbus, Miss.

Under the magnetism of friendship the modest man becomes bold; the shy, confident; the lazy, active; or the impetuous, prudent and peaceful.—Thackeray.

HOW THIS NERVOUS WOMAN GOT WELL

Told by Herself. Her Sincerity Should Convince Others.

Christopher, Ill.—"For four years I suffered from irregularities, weakness, nervousness, and was in a run down condition. Two of our best doctors failed to do me any good. I heard so much about what Lydia E. Pinkham's Vegetable Compound had done for others, I tried it and was cured. I am no longer nervous, am regular, and in excellent health. I believe the Compound will cure any female trouble."—Mrs. ALICE HELLER, Christopher, Ill.



Nervousness is often a symptom of weakness or some functional derangement, which may be overcome by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, as thousands of women have found by experience.

If complications exist, write Lydia E. Pinkham Medicine Co., Lynn, Mass., for suggestions in regard to your ailment. The result of its long experience is at your service.

THOSE HASTINGS' SEEDS ARE CERTAINLY FINE"

RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

SPRING CATALOG NOW READY FOR YOU

Write at once for FREE COPY of our new Spring Catalog for 1918. Just off the press. Full of helpful hints for every farmer, gardener and flower raiser in the South. It points the way to greater production and bigger profits. Write today. A postal will do.

H. G. HASTINGS COMPANY
Atlanta, Georgia

"The South's Foremost Seedsmen"



Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

TO THE WOMEN OF MISSISSIPPI METHODISM.

Nineteen seventeen has come to a close, and the New Year has been rung in. May it mean to the woman's work of our Church a greater, broader field of action than it has ever before been ours to enjoy. Already, I am sure, every active auxiliary is planning its work for the incoming year.

I realize that the question of our Orphans' Home does not lie exactly within the domain of woman's work as mapped out by our Council, but I also realize that the interest of the local church is, to a great extent, due to the interest manifested along this line by its women. May I beg of you that in making up your budget for 1918, you do not forget our Home, but that you arrange for some kind of systematic offering to it? As housekeepers, it is unnecessary for me to remind you of the greatly increased cost of all living products—a very serious problem which is now facing our management—but for this fact I must remind you that we shall be compelled to look to you for more substantial help in the future than in the past. The Church has always been most loyal in its support of our institution. We sincerely appreciate all its efforts and feel that it will not fail us in this present crisis.

If you could know how much help the support of one small child by an auxiliary renders to the matrons, I am sure each of you would include one such, at least, in your plans for the New Year. Donations of food supplies constitute another important item in the support of our large family. They represent a minimum outlay of money and labor to the donor and a maximum of service to the children. Last year was one of our best in offerings of this kind, due to the fact, no doubt, that greater stress was placed upon the conservation of food supplies by our whole country than ever before in its history. Boxes of edibles came in great variety and have been a wonderful help. But there is room for a still greater liberality in such donations.

It is a law of the human mind that it is able to possess but one great interest at a time. In the grip and pressure of this greatest of all wars, we are in the greatest danger of allowing it to consume our entire thought and interest. In the presence of the imperative drives for Liberty Bonds, Red Cross and Y. M. C. A. funds, there is danger that we forget other interests just as important in their humble way. Shall we give cheerfully that the soldier boy may have a clean, wholesome environment and leave the parentless boy to perish in the midst of poverty and crime? Shall we pour out our treasures to feed and clothe Europe's war-stricken millions and leave our own homeless, helpless little ones to suffer without mercy? The one we must do, the other we cannot afford to leave undone. Again I beg you, do not forget us in your budget for 1918.

ALMA G. RILEY,
Field Secretary Orphans' Home.

EXTRACT FROM LETTER RECEIVED FROM MISS OLIVE LIPSCOMB, SOOCHOW, CHINA.

I wish you could have seen the Y. W. C. A. conference. You would have enjoyed seeing one hundred and fifty fine Christian girls getting the same kind of inspiration and training that our own home girls get at summer conferences and thoroughly able to appreciate it all and contribute their part. They had splendid Bible classes and method hours on Association work and fine speakers. I think the girls were most impressed by Mr. Lobestine's address on the "Unoccupied Fields of China." He has some very striking charts showing the very small proportion of Christians even now, and it was a revelation and quite a shock to some of these earnest girls who have spent all their lives in Christian schools and felt that many people in China are Christians because their circle is. We took the girls out onto a bridge over a part of the beautiful West Lake for a vesper service, and it was wonderful to sit in this beautiful spot as the sun set behind the western hills and the full moon rose out of the lake and hear that crowd of splendid young women sing "Day is dying in the west" and "Holy, holy, holy." It was a very new and novel experience to them, and I know the talk on "Being Like Christ" and the prayers of that evening service will be with them always. We had six fine girls from Laura Haygood there, and Miss Robinson was there with four from Davidson Memorial and Miss Attaway with three from the Kindergarten Training School. There were five splendid girls there from Ginling, who stood out head and shoulders above all the other girls as real college women. I was proud of our part in them and hope we'll soon have a more vital part. Miss Tuttle had three McTyeire girls there, and one of Miss Drake's teachers was there. One of the finest of the native Y. W. C. A. Secretaries is an old McTyeire girl. So the Southern Methodists had a big part in the conference.

STORY OF THE YEARS IN SCHINA.

This is the title of a booklet written by Mrs. J. B. Cobb giving a history of the woman's work in China. This booklet will be in connection with the February program. Owing to increased cost of paper and printing, the distribution in the auxiliaries will be limited to two copies for each auxiliary. Additional copies may be had from the Home Base Secretary for five cents each. This is the first history of our work in China that has been issued, and no woman can afford to be without it. We are indeed fotunate in securing Mrs. Cobb to prepare this material, and the booklet is a distinct contribution to our missionary literature.

MISS MAUD BONNELL.

The "Angel of Death" has again invaded our missionary ranks and taken therefrom one of our choicest and most efficient workers. This time it is the work in Japan that suffers and Miss Bonnell's sweet spirit has been wafted back to the Maker who gave it. For sixteen years she labored with unusual success as a missionary in Japan and the work was dearer to her than aught else on earth. She was a woman of deep spirituality and her consecrated life left its impress upon all who came in contact with her.

She was present at the Council meeting last April and those who met her for the first time will never forget the wonderful kindling of eye and face as she spoke of her work in Japan, being principal of the Lambuth Memorial Bible and Training School in Kobe. When seated quietly by herself one often noted the rapt expression on her face, and it was no uncommon sight to see her lips moving in prayer. She dwelt continually in the presence of her Master and on November 30 was "translated into the kingdom of his dear Son."

A TRAINED NURSE CALLED TO SERVICE.

At the Council meeting all the deaconesses and missionaries who were present volunteered for service along religious and social lines of war work if the government should need them. Recently Miss Lula Marsh, trained nurse at Tampa, Fla., was called by the Red Cross and will leave at once for some field of active service. Miss Marsh has been in the employ of the Council a number of years and is a nurse of ability. May she not only be used for the healing of body, but may she carry the spirit of Christ in all her ministries.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round, In Part.

Colfax and Montgomery, at Colfax, Jan. 18.
Campti, at Campti, Jan. 19, 20.
Lecompte and Cheneyville, at Lecompte, Jan. 22.
Bunkie, Jan. 23.
Boyce and Woodworth, at Boyce, Jan. 24.
Merryville, 11 a. m., Jan. 26, 27.
DeRidder, p. m., Jan. 27.
Carson, at Carson, Jan. 29.
Longville, at Longville, Jan. 30.
Oakdale, Jan. 31.

The brethren will please not fail to observe Advocate week or month, whichever it takes to secure the number of subscribers allotted to our District. Let's try to go "over the top," no matter what.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round.

Greensburg, Jan. 13.
Kentwood, Jan. 14.
Hammond, Jan. 19, 20.
Amite, Jan. 20, 21.
Denham Springs, Jan. 25, 26.
Keener Memorial, Jan. 27.
Franklinton Ct., 4 p. m., Feb. 2.
Franklinton Station, 11 a. m., Feb. 3.
Baker, at Baker, Feb. 9, 10.
Zacahry, at Zachary, Feb. 10, 11.
Jackson, at Jackson, Feb. 16, 17.
Springfield, at Springfield, Feb. 23, 24.
Ponchatoula, 7:30 p. m., Feb. 24.
Natalbany, at Natalbany, 7:30 p. m., Feb. 25.
Istrouma, 7:30 p. m., Feb. 28.
St. Francisville, at St. Francisville, Mar. 2, 3.
Baton Rouge, First Church, 7:30 p. m., Mar. 4.

The district stewards will meet in First Church, Baton Rouge, at 1:30 p. m., Thursday, January 24. A full attendance is very much desired. The pastors are cordially invited to attend.

HARRY W. MAY, P. E.

New Orleans Dist.—First Round.

Parker Memorial, 8 p. m., Jan. 17.
Epworth, 8 p. m., Jan. 18.
Slidell, Jan. 20.
St. Mark's, 8 p.m., Jan. 21.
Carrollton Ave., 8 p. m., Jan. 23.
Mary Werlein Mission, 8 p. m., Jan. 25.
White Castle, Jan. 27.
First Church, 8 p. m., Jan. 30.
Daisy, Jan. 31.
Bogalusa, Feb. 3.
Felicity, 8 p. m., Feb. 6.
Covington, Feb. 11.
Plaquemine, Feb. 17.
Angie, Feb. 24.

W. W. HOLMES, P. E.

Ruston District.—First Round.

Sibley, at S., Jan. 17.
Dubach, at D., Jan. 19.
Bernice, at B., Jan. 19.
Jonesboro, at J., Jan. 21.
Homer, Jan. 25.
Athens, at A., Jan. 26.
Haynesville, at H., Jan. 28.
Haughton, at H., Feb. 3.
Bienville, at B., Feb. 10.
Ringgold, at R., Feb. 16.
Elmore, at Wesley, Feb. 23.

J. M. HENRY, P. E.

Lafayette Dist.—First Round.

Indian Bayou, Jan. 19.
Crowley, Jan. 20.
Patterson, at Patterson, Jan. 26, 27.
Morgan City, Feb. 3.
Franklin, 7:30 p.m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feb. 11.
Sulphur, Feb. 16, 17.
Gueydan, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Melville, Mar. 5.
Abbeville, at A., Mar. 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Mansfield, a. m., Jan. 20.
S. M. and Naborton, at N., p. m., Jan. 20.
Leesville, a. m., Jan. 27.
Many, p. m., Jan. 27.
Pelican, Feb. 3.
Pleasant Hill, at P. H., Feb. 9, 10.
Anacoco, Feb. 17.
Ida, a. m., Feb. 24.
Belcher, p. m., Feb. 24; 10 a. m., Feb. 25.
Grand Cane and G. C., Feb. 27.
Bayou Lachute, a. m., Mar. 3.
Shreveport, First Church, p. m., Mar. 3.
Noble, at Bayou Scie, a. m., Mar. 10.
Zwolle, p. m., Mar. 10.

C. D ATKINSON, P. E.

Monroe Dist.—First Round.

Farmerville, at Marion, Jan. 19, 20.
Lake Providence, Jan. 26, 27.
Calhoun, Jan. 30.
Tallulah, Feb. 3.
Harrisonburg, Feb. 9. 10.
Sicily Isuand, Feb. 10, 11.
Boeuf River, a. m., Feb. 17.
Columbia, p. m., Feb. 17.
Chatham, at Frantom, Feb. 23.
Eros, Feb. 24.
Oak Grove, Mar. 2, 3.
Midway, p. m., Mar. 3.

ALBERT S. LUTZ, P. E.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold ...ers

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

DISEASE IS EVER THE SAME

And in view of this fact a medicine like Hood's Sarsaparilla, which has been successful for more than 40 years, is a safe one to rely upon.

Hood's Sarsaparilla is known to the people of America as the standard blood purifier. Its record is one of general satisfaction and remarkable results. There is nothing better as a general tonic and appetite-maker for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with rich red blood essential to perfect health.

Get Hood's Sarsaparilla today and begin to take it at once.

Sunday School

FROM BROTHER CHAMBERS.

The meeting of the Field Secretaries of the Conference Boards of Missions at Nashville was well attended and it was a great meeting. The Secretary of the meeting will have the proper write-up in the church press. I want to mention that the Treasurer's report showed that the Board had collected from all sources $148,660.58 more than they collected last year.

The meeting of the Sunday School Field Secretaries of the Gulf Division, at Vicksburg, was a success from every standpoint. All the Secretaries were present and they go forth to the work with a larger vision for having attended. The Secretary of this meeting was instructed to write it up for the church press.

I visited Galloway Memorial, Jackson, Miss., on Sunday, January 6. I have never received anywhere a more cordial welcome. Their Sunday school is going to keep up its China Special, the same as they had last year, and in addition are going to support a Sunday school in Japan.

Dr. Watkins, President of Millsaps College, assures me that he is going to give all his students at Millsaps two diplomas if they wish them: One from the College, and the other from the Teacher-training Department of the Sunday School Board. He is going to require four units of the Standard Training Course to be taken by each student, and is going to have the other four units elective, so that the student if he chooses may have a compiete Teacher-training Course with his other studies.

I have spent most of the time since Conference in visiting different Sunday schools noted for their work and in conferences with Sunday school and missionary leaders of the Church, that I may be fitted and better prepared to bring to all the schools the best.

I wish to ask all the brethren to pray that I may be used of God and be a real blessing to my brethren.

JOHN C. CHAMBERS,
Missionary-Sunday School Field Secretary of the Miss. Conf.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. Marie Hay has been superintendent of the Davis Chapel school for several years. This school is small, but the work that is done under her splendid leadership is excellent. One class in this school is to study "The Heroes of Faith in Japan" the second quarter. This is a long step forward.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

Rev. E. G. Mohier, pastor at Batesville, has ordered eleven copies of "The Life of Jesus," by Rall, the second book in the new course of study for teachers. Mohier is not only a worker, but he works at the thing that counts for most. The trained teacher is our hope for a great Church.

The Board of Missions has sent to each superintendent in the Conference a beautiful calendar, to be placed in each Sunday school. This calendar has information on it to be given to the entire school. If you do not see your calendar on the wall, ask the reason why.

As we begin the work of the year, let us remember that the Kingdom will come only as we think, work, pray. It takes all three, but prayer is the most potent of all and it is the hardest, and most costly, and least used. May the Spirit put upon us the spirit of prayer and supplication!

One teacher in the Sardis school has agreed to support a Sunday school in Japan for twelve months at a cost of $25. The Sunday schools of our Conference could put one hundred new schools in the "Island Empire" during this year. What teacher, or class, or school will follow this good example?

The following is a report recently given by a girl in the Junior department of the Vaiden school that indicates something of the character of the work being done by Brother Armstrong, the superintendent:

"The report of the Junior Department of the Methodist Sunday school at Vaiden as given each Sunday of the year.

"Attendance, teacher, 1; Attendance, scholars, 5; Visitor, 1; Offering, 17 cents; number contributing, 5; on time, 5; late, 0; Church attendance, 4; new scholars, 1; number of Bibles, 3.

"WILHELMINA ARMSTRONG,
Secretary."

FIELD SECRETARIES' MEETING AT VICKSBURG, MISS.

Upon the call of the Sunday School Field Secretary of the Gulf Division, Mr. A. L. Dietrich, of Meridian, Miss., the Conference Field Secretaries of this division met for a two days' conference in Gibson Memorial parsonage, Jan. 4-5. There was a full attendance and there was not a lost minute during the conference, every phase of the Field Secretary's work being discussed from every angle. If the writer can just step aside for a moment with the understanding that he is not to be considered in what he is about to say, he will venture that the Gulf division has a cotiere of secretaries that will compare with any throughout the connection: Turnispeed, the systematic Alabamian; Gladney, the painstaking Irishman of North Mississippi; Chambers, the new man, a "steady Mississippian; "Baker, the thorough, an "Arkansas traveler;" and the little man from Louisiana whose name is Breithaupt, pronounced "Bright-up," and that's what it means. There was another uncertain quantity there from North Alabama, yet as uncertain as it may be, the party to whom I refer made himself an heir to all the benefits that might be obtained.

Resolutions were adopted touching the Wesley Class Federation, teacher-training, district institutes, and other phases of this church-wide movement. It was the sense of the body that the modern Sunday school movement as it pertains to Methodism should be impressed upon her membership, as a whole, as a real movement in which every member should be vitally interested; to put on schools of methods in central communities as fast as Conference conditions will justify it, and to substitute as far as possible an expedient instructional for inspirational work. It was the concensus of opinion that the work cannot make the forward stride that it should, till the districts in each Conference are thoroughly organized.

Mr. J. M. Way, of Spartanburg, S. C., Field Secretary of the Atlantic Division, met with the Secretaries, on the invitation of Secretary Dietrich. Mr. Way's division measures from Baltimore to the Gulf, and with his experience in the work up and down the coast as the senior Divisional Secretary in service, much profit was derived by his coming to us.

A. L. Dietrich, our Divisional Secretary, is a man with the modern Sunday school idea literally in possession of him. He leaves no detail untouched that is worth considering.

HENRY M. HURST,
Secretary.

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"God does the best thing for us, whether we like it or not, and leaves His acts to explain themselves."

"Peter once toiled all night and caught nothing, but he made up for lost time at Pentecost."

"The man who gives as much as God expects him to never growls about it afterwards."

It is better to wear out than to rust out.—Bishop Cumberland.

10-CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

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or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

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REV. HARRY M. WILSON.

I had Rev. H. M. Wilson lead my choir in a revival service last fall. He gave perfect satisfaction to every one. I am sure any preacher will have first-



class service in a meeting if Mr. Wilson is secured. His solo work is fine.

(Signed) V. D. SKIPPER,
Pastor M. E. Chucrh, South.
Leesville, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Duck Hill, at D. H., Jan. 19, 20.
Sunflower, at Sunflower, Jan. 26, 27.
Indianola, Jan. 27, 28.
Isola, at Inverness, Feb. 2, 3.
Belzoni, Feb. 3, 4.
Moorhead, Feb. 9, 10.
Swiftown, at Baird, Feb. 10, 11.
Minter City, Feb. 17.
Webb, at Webb, Feb. 17, 18.
Dublin, at Dublin, Feb. 23, 24.
Tutwiler, at Tutwiler, Feb. 24, 25.
Lambert, at Lambert, Feb. 25, 26.
Greenwood, Mar. 2, 3.
Drew, at Drew, Mar. 3, 4.
Schlater, Mar. 9, 10.

L. M. LIPSCOMB, P. E.

Holly Springs Dist.—First Round.

Mt. Pleasant, at Mt. Pleasant, Jan. 18.
Coffeeville and Bethlehem, at Coffeeville, Jan. 19, 20.
Holly Springs, at H. S., p. m., Jan. 20.
Lamar, at Early Grove, Jan. 26, 27.

JAMES H. FELTS, P. E.

Sardis Dist.—First Round.

Longtown, at Cypress, Jan. 16.
Senatobia, Jan. 20, 21.
Coldwater, Jan. 22.
Cockrum Ct., at Palestine, Jan. 23.
Wall Hill Ct., at Grub Hill, Jan. 24.
Arkabutla, Jan. 26, 27.
Batesville, Jan. 30.
Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb. 17, 18.

J. H. HOLDER, P. E.

Aberdeen Dist.—First Round.

Vardaman, at V., Jan. 19, 20.
Houston, Jan. 20, 21.
Fulton, at Fulton, Jan. 23.
Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3.
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpelier, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17.
Nettleton Ct., Feb. 17, 18.
Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

Greenville Dist.—First Round.

Jonestown, Jan. 20, a.m.
Lula, at Lula, Jan. 20, p.m.
Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Pickens ct., at Pickens, Thursday, Jan. 17.
Black Hawk ct., at Black Hawk, Jan. 19 and 20.
Acona, afternoon and night, Jan. 20.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Ethel, Jan. 27 and 28.
Poplar Creek ct., at Center, Jan. 29.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12.
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

The district stewards of the Corinth District will meet at the First Methodist Church in Corinth on Jan. 18, 1918, at 10:30 a.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Longview, Q. C., Jan. 17.
Macon Ct., at Salem, preaching and Q. C., Jan. 19, 20.
Macon, preaching and Q. C., Jan. 20, 21.
Brooksville, Q. C., Jan. 21.
Mashulaville, Q. C., Jan. 22.
Shuqualak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

W. L. DUREN, P. E.

Life's but a means unto an end; that end,
Beginning, mean, and end to all things —God. —Philip J. Bailey.

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A POT of steaming, stimulating Luzianne Coffee set before "a gentleman and a judge of fine coffee." A finer hot beverage than good, old Luzianne never existed.

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Buy a can of Luzianne Coffee. If you can't honestly say that it's the best cup of coffee that ever passed your lips, tell your grocer you're not satisfied and he'll give you back your money on the spot.

Please *try* Luzianne. You'll like it, you will. In clean, air-tight tins.

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"When It Pours, It Reigns"

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit $100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

From the Field

Oak Ridge, Miss.

Dear Advocate: On Christmas day we had a regular preaching service at Oak Ridge, and while it was a very inclement day, there were between 60 and 75 people present, and over three-fourths of the congregation came to the altar and gave themselves to Jesus and His service for one year at least—(some who had never made a profession reverently bowed with the balance of us) and there together we tried to worship Him on his birthday, as the wise men did, and his unquestioned presence was graciously felt by nearly all who bowed. Praise His name forever!

We are looking for unusual displays of Divine power during the year 1918. We will have to see it and experience it if we accomplish much during these times of satanic pressure. Happy in the Lord, J. A. WELLS.

Kilmichael, Miss.

My Dear Dr. Meek: I have thought ever since our arrival that I would drop you a line about the cordial welcome we received from these kind folks here in Kilmichael. The parsonage was ready in every particular for our arrival. The good ladies were there to welcome us and they had all the nice edibles both on the table and in the pantry that one could wish for. All of this makes a hungry preacher feel mighty good. Doctor, I have just returned from a Christmas revival meeting. I was invited by Brother A. M. Bennett, of Tyro, to assist him in a meeting during the Christmas holidays. Considering the terrible weather that we had during this week, we had a great meeting. Our service for men alone was a telling one. Some who had never taken a stand for righteousness did so on this Christmas occasion. This is the first Christmas revival that I have ever had the honor and great pleasure of being in. I have wondered why our preachers did not have more revival meetings during Christmas week, for it is the logical time for great rejoicings, and we certainly ought to use it for revival times instead of such frolics as we have had here and there. Doctor, I want you to enter my son's name on your subscription list for the Advocate. He is in the Army service now, and has a most pleasant location, being at Millington, Tenn., aviation quarters. He is one of the bookkeepers in some branch of the work. He is a very fine accountant. Before attaching himself to the United States work, he was the head bookkeeper for the Tupelo Cotton Mills—a very fine position. He was associated with Mr. J. H. Ledyard. We, of course, regretted very much indeed to give him up and see him give up his fine position, but when the call came, we all made the sacrifice. So he volunteered and they appreciated his ability and have placed him in this branch of the office work. His address is: Mr. Thos. Wesley Shearer, Millington, Tenn. Park Aviation Field, Squadron 193, Barracks No. 4. Fraternally yours,

W. V. SHEARER.

Salts if Backachy and Kidneys Hurt

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

A NOTE FROM BROTHER NOLEN.

Dear Doctor Meek: The dear old New Orleans Christian Advocate found its way to us here in the city of Indianapolis, Ind. Notwithstanding the deep snow, it came O. K. I read the list of the Mississippi appointments, but my name was not there for the first time in 19 years in succession. I rejoice to hear of the welcome reception of the preachers to their various fields of labor. Oh, what a great Church we have! My sons here have provided for us, their parents, a nice, well-furnished, comfortable home; but we still think and talk about South Mississippi. Dr. Meek, wasn't our last session of the Mississippi Conference a great one? It was so spiritual. I see that Dr. S. A. Steel has made another leap, but we still claim him as our Steel. Tell Sammie to write often. We enjoy reading his letters. I never let one of Dr. J. W. Boswell's or Dr. Steel's letters pass without reading it. We have placed our Church certificates here with the M. E. Church, and have been kindly received. The Lord bless you in your great work! R. T. NOLEN.

Indianapolis, Ind., 930 E. Tabor St., Jan. 2, 1918.

NICKNAMES OF STATES.

By Lone Scout Rudolph Henderson.

The following are the nicknames of most of the States in the Union. I couldn't find the nicknames of some, so I am sending you what I have. The name of the State comes first, then what the name means, then the nickname of the State, and last of all, the nickname of the inhabitants:

Rhode Island—From the Island of Rhodes; Little Rhody; Gunflints.

Alabama—Here We Rest; Cotton; Lizards.

Mississippi — Father of Waters; Bayou; Tadpoles.

Ohio—Beautiful River; Buckeye; Buckeyes.

Florida—Feast of the Flowers; Peninsular; Fly-up-the-creeks.

Illinois—Tribe of Men; Prairie; Suckers.

Massachusetts—The Country About the Great Hills; Bay, or Old Colony; Beans.

Indiana—Indian; Hoosier; Hoosiers.

West Virginia—For Queen Elizabeth; Switzerland of America. (No nickname for inhabitants.)

Arkansas—A Bow of the Smoky River; Bear; Toothpicks.

Connecticut—Long River; Nutmeg; Wooden Nutmeg.

Maryland — For Queen Henrietta Maria; Old Line; Crawthumpers.

Oregon—River of the West; Webfoot; Hard-cases.

Texas—Friends; Lone Star; Beefheads.

Vermont—Green Mountains; Green Mountain; Green Mountain Boys.

Louisiana—For Louis XIV.; Pelican; Creoles.

North Carolina—For Charles I.; Turpentine; Tuckols.

Wisconsin—A Wild or Rushing Channel; Badger; Badgers.

Virginia—For Queen Elizabeth; Old Dominion; Beadles.

New Jersey—From the Island of Jersey; Garden; Jersey Blues.

Nebraska—Shallow Water; Black Water; Bug Eaters.

California—Hot Furnace; Golden; Gold Hunters.

Delaware — Lord Delaware; Blue Hun; Muskrats.

Tennessee—River of the Big Bend; Volunteer; Butternuts.

South Carolina—For Charles I.; Palmetto; Weasels or Rice-birds.

Pennsylvania—Penn's Woods; Keystone; Leather-heads.

New York—For the Duke of York; Empire; Knickerbockers.

Colorado — Red Soil; Centennial; Rovers.

Georgia—For King George II.; Empire State of the South; Buzzards.

Iowa—The Drowsy Ones; Hawkeye; Hawkeyes.

New Hampshire—From Hampshire, England; Granite; Granite Boys.

Kansas—Smoky River; Garden of the West; Jayhawkers.

Kentucky—At the Head of the River; Bluegrass; Corncrackers.

Maine—For Queen Henrietta; Pine Tree; Foxes.

Michigan—Fish Trap; Lake; Wolverine.

Minnesota — Sky-colored water; North Star; Gophers.

Missouri — Muddy River; Iron; Pukes.—The Lone Scout.

OUR HOLDEN VISION.

Men see not one-half of the realities of life. The true, real world is the unseen. The great transactions are wrought in the inner man. We are often led by a hand we do not see, and drawn on by a sweet influence we cannot define. Only the more spiritual, saintly souls discern God. But we at last come to see what God hath wrought. That will be a wondrous recognition of the all-working Spirit when a vast redeemed race shall, in review of life's checquered course, sing the new song, and exclaim with deep significance, "Not unto us, O Lord, not unto us, but unto Thy name, give the glory."—C. Chapman.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.—Proverbs 4:7.

Our Boys in France and Home Protection

The men on the firing line represent the pick of our American youth. One in four of our boys at home was sick, rejected because of physical deficiency. Many times the kidneys were to blame.

If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Surgical Institute, Buffalo, N.Y., says that you should drink plenty of water daily between meals. Then procure at your nearest drug store, Anuric (double strength). This "An-u-ric" drives the uric acid out and cures backache and rheumatism.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month.

Send Dr. Pierce ten cents for trial package. "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.



SYLACAUGA, ALA.—"I have successfully used Doctor Pierce's Remedies, especially the Anuric Tablets, and they did me much good, as I suffered a great deal with my kidneys."—E. BLACKWOOD.

DAYTONA, FLORIDA.—"I procured two packages of Anuric Tablets, and after taking one package will say I have been almost completely relieved of the chief trouble, the dropsical swelling of my feet and legs, and I also note a marked improvement in my circulation."—E. DILLINGHAM, Box 294.



Does YOUR Church use this cleanly and sanitary method? Send for catalog and special offer. Outfits on trial.
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Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
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All Druggists, Price 25 and 50 cents.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.
617 CAMP STREET. PHONE MAIN 2196

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Meadville, at Bude, Jan. 20.
Gallman, at Bethesda, Jan. 26, 27.
Crystal Springs, Jan. 27, 28.
Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb. 17.
Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Meridian Ct., at Oak Grove, Jan. 19, 20.
Pachuta, at Pachuta, Jan. 20, 21.
Vimville, at Coker's Chapel, Jan. 22.
DeSoto, at DeSoto, Jan. 26, 27.
Bukatunna, at State Line, Jan. 27, 28.
Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb. 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro, Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.

GEO. H. THOMPSON, P. E

Hattiesburg Dist.—First Round.

Williamsburg, at Williamsburg, Jan. 19, 20.
Purvis and Mission, at Purvis, Jan. 23.
Hattiesburg, Main Street, Jan. 26.
Hattiesburg, Broad Street, Jan. 26.
New Augusta, at New Augusta, Feb. 3, 4.
Hattiesburg, Court Street, Feb. 6.
Eucutta, at Eucutia, Feb. 9, 10.
Heidelberg, at Vossburg, Feb. 10, 11.
Silver Creek, at Silver Creek, Feb. 13.
Blodgett, at Blodgett, Feb. 16, 17.
Lucedale, Feb. 18.
Prentiss, at Prentiss, Feb. 23, 24.
Sumrall, Feb. 25.
Oloh, at Oloh, Feb. 26.
Seminary, at Seminary, Feb. 27.
Taylorsville, at Taylorsville, Mar. 2, 3.
Ellisville, at Ellisville, Mar. 6.
Richton, Mar. 8.
Leakesville, at Leakesville, Mar. 9, 10.

W. B. JONES, P. E.

Seashore Dist.—First Round.

Gulfport, First Church, Jan. 20, 21.
North Gulfport and Miss. City, at N Gulfport, 3:30 p.m., Jan 20.
Wiggins, 7:30 p.m., Jan. 23.
Mentorum, at Alexander Memorial Jan. 21.
Carriere and Pleasant, at P., Jan. 27.
Pascagoula, Feb. 3.
Ocean Springs and Mission, at O. S. 4:30 p.m., Feb. 3
Vancleave, at Vancleave, Feb. 6.
Biloxi, Main St., 7:30 p.m., Feb. 10, 11
Amer[illegible] at Pleasant Hill, Feb 15.
Moss Point, Feb. 16, 17
Escatawpa, 2:30 p.m., Feb 17.
Lumberton, Feb. 23, 24.
Poplarville, 7:30 p.m., Feb. 24.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Satartia, at Mt. Olivet, Sat., Jan. 19.
Yazoo City, Jan. 20, 21.
Lintonia, 7:30 p.m., Jan. 20, 21.
Eden, Tuesday, Jan. 22.
Benton, Wednesday, Jan. 23.
Vaughn, at Ellison, Thursday, Jan. 24.
Sharon, at Sharon, Jan. 26, 27.
Canton Q. C., Friday night, Jan. 25; Preaching, 7:30 p.m., Jan. 27.
Terry, at Terry, Feb. 3, 4.
Camden, at Camden, Feb. 9, 10.
Fannin, at Hollybush, Feb. 16, 17.

J. M. MORSE, P. E.

Newton Dist.—First Round.

Neshoba, at Cook's Chapel, Jan. 19, 20.
Raleigh, at Cedar Grove, Jan. 25.
Trenton, at Trenton, Jan. 26, 27.
Homewood, at Homewood, Jan. 27, 28.
Newton, Feb. 3, 4.
Laurel, First Church, Feb. 8.
Laurel, West End, Feb. 9, 10.
Laurel, Kingston, Feb. 11.
Rose Hill, at Homewood, Feb. 12.
Shiloh, at Shiloh, Feb. 15.
Clarksburg, at Forkville, Feb. 16, 17.
Forest and Morton, at Forest, Feb 17, 18.
Decatur, at Decatur, Feb. 19.
Bay Springs, at Bay Springs, Feb. 20.
Union, at Union, Feb. 23, 24.
Walnut Grove, at Walnut Grove, Feb. 27.
Carthage, at Bethel, Feb. 23.
Harpervilie and Lena, at Cantrell, Mar. 1.
Chunky and Meehan, at Chunky, Mar. 3, 4.

W. L. LINFIELD, P. E.

Port Gibson Dist.—First Round.

Vicksburg, Gibson Memorial, Jan. 20, 21.
Silver City, at Louise, Jan. 23.
Fayette, at Fayette, Jan. 27, 28.
Harriston, at Harriston, Jan. 27, 28.
Nebo, at Greendale, Jan. 29.
Roxie, at Knoxville, Feb. 3, 4.
Gloster, at Gloster, Feb. 4, 5.
Utica, at Utica, Feb. 10, 11.
Woodville Circuit, at Woodville, Feb 17, 18.
Woodville Station, Feb. 17, 18.
Centerville, at Centerville, Feb. 19.
Hermanville, at Hermanville, Feb. 23, 24.
Rocky Springs, at Rocky Springs, Feb. 25.

M. B. SHARBROUGH, P. E.

"The man who buries his talent might about as well bury himself."

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin makes sick, sour, gassy stomachs settle, feel fine in five minutes.

If what you just ate is souring in your stomach and you belch gas and eructate undigested food; your head aches; you feel bilious and nauseated; your tongue is coated; your breath foul; stomach sweetness gone; you have indigestion, dyspepsia or some stomach disorder caused by food fermentation due to excessive acid in stomach, Pape's Diapepsin gives relief in five minutes.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the uric acid poisons, or body poisons that cause these diseases.

Delightful to drink; wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully. J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. McCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige. JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS,

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Sign the Coupon.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
17 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 24, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

FIRST THINGS SHOULD BE KEPT FIRST.

There is perhaps no sphere of service into which a Christian minister may enter that is more taxing and difficult than the pastorate, and certainly there is none which opens up to him larger opportunities for making himself truly useful. To be a really efficient pastor, in the full sense of that term, should be the ardent aspiration of every man who professes to be called to such work, and he should leave nothing possible undone that would give him a larger measure of proficiency in it. Nor will true effectiveness come unsought or as a result of any kind of misdirected or half-hearted striving—only intelligent, earnest, and persistent effort will bring it. To be sure, one may be what the world, or even the Church, calls a successful pastor by dealing only with superficial and material things—by making one's self socially popular, getting up the collections, preaching in a pleasing way, and getting members to join the Church as they might join any other desirable club—but the important question for a preacher is, What is the Lord's estimate of my work? Paul put the emphasis in the right place when, in writing to Timothy, he said: "Study to show thyself APPROVED UNTO GOD a workman that needeth not to be ashamed."

One of the greatest obstacles to true ministerial success is the ease with which meretricious success in that sacred calling may be won, and the quick and enticing rewards which it brings, such as public commendation, a general popularity, good appointments, etc. We do not mean that a preacher can never be attractive and in demand if he is faithful and aims in his work at that which is highest and best. The spiritual element in the Church will esteem him for his worth and work, and even the sincere people of the world will respect and honor him in their hearts, if they do not extol him with their lips. But such a man is not apt to be universally popular, for there will be many things that he will have to antagonize, and however tender and tactful he may be, there are pretty sure to be some who will find fault with him. The minister who is in favor with everybody, whatever else may be said of him, is not, in that respect at least, in the Apostolic succession. It was the Master himself who said to his disciples: "Woe unto you when all men shall speak well of you! For, so did their fathers to the false prophets." Well does a distinguished writer, in commenting upon these words, say: "They open a wide question as to the worth of human praise as a test of human conduct, and tend to a conclusion quite the reverse of that implied in the maxim, vox populi, vox Dei."

The great lesson that a pastor needs to learn is "to put first things first" in his thoughts, purposes, and endeavors. There are many secondary tasks that need to be discharged, and which he should not neglect; but for an ambassador of Christ to become bound up in these subsidiary matters and expend his whole, or his chief, strength upon them, to the neglect of the higher spiritual duties that are incumbent upon him, is to make a tremendous, not to say tragic, mistake. And there is always danger at this point. The material and the seen naturally tend to push into the background the invisible spiritual things. The calls for money for this and that are loud and insistent; but the pathetic appeal of the destitute and perishing soul seldom voices itself in human language, either spoken or written. It is heard only by him whose ear is spiritually attuned and intent. Wonderful words were those that were so often upon the lips of the great divine Teacher: "He that hath ears to hear, let him hear." The spiritually deaf and blind far outnumber those who are without physical hearing and sight.

The two great functions of a pastor are preaching and personal spiritual work among his flock. He should certainly learn how to preach. We do not mean by preaching the delivering of learned and eloquent discourses that make the people stare and wonder. Much of that kind of "pulpiteering" is of no more value than the shooting of skyrockets on a holiday night. It is trifling with the great task to which God has commissioned his ambassadors. The true measure of preaching must be found in the extent to which it is spiritually helpful—in what it does toward awakening and recovering the lost, and edifying and strengthening those who are of the household of faith. Has there been a decline in the noble art of preaching within recent years? There are many who think so. Our ministers are better educated than they formerly were; but are they more successful in reaching the hearts and consciences of those who listen to them and in stirring up within them a passion for holy living? Has not even the tradition that to hear a Methodist Bishop was always to be blessed with a thrilling and uplifting message that one could never forget, been pretty well shattered in these latter days? To our young itinerants, we would say, no matter what the cost, see that you become effective pulpit spokesmen for the ascended and reigning Christ. To do this will require the crucifixion of self, consecration, study, thought, prayer, a mixing with the people, a knowledge of human nature, and baptisms of the Holy Ghost. About the worst mistaken man on the globe is the one who thinks that education and books alone can make a preacher who can reach men and women with life-giving messages and set them to seeking and serving the living God. The truth is, few things have caused more ministers to be failures than a prating pedantry. The curse of it is everywhere.

But the effective pastor must also be a personal worker. What an opportunity he has for the sowing of good seed as he comes in contact with the people of his community! How necessary that he should visit strangers, the poor, the sick, and indeed all his members! And how alert he should be to seize every possible opportunity for the accomplishment of spiritual good! The example that Jesus set in this respect should ever be before him. It is not true that a minister cannot be both a good preacher and a good pastor. These two forms of work, if rightly related and done, will not hinder, but help each other. Too much sermonizing in seclusion does not produce the best results. In cannonading, getting the range is as important as loading the gun. The lesson taught in the following homely lines, some pastors would do well to lay to heart:

"The parish priest of Austerlitz
Climbed up into a high church steeple,
To be near God, so that he might hand
God's Word down to the people.

"And in sermons grave he daily wrote
What he thought was sent from heaven,
And showered it down on the people's heads,
Two times, one day in seven.

"In his rage God cried, 'What meanest thou?'
And the priest cried from the steeple,
'Where art thou, Lord?' And the Lord replied,
'Down here among my people.'"

THERE IS A DIFFERENCE.

There are some who speak as if there were no difference respecting the matter of States' rights between the questions of prohibition and woman suffrage. In that view we cannot concur. If a State prefers not to enfranchise its women, no other State is injured thereby, or has any just cause for complaint. On the other hand, if a State licenses the liquor traffic, in spite of all the restrictive legislation that can be enacted, it is a constant menace to other States. Hence, we think that they have a perfect right, as a means of self protection and by concerted action, to make war upon the traffic entrenched in another commonwealth.

No more ardent women suffragists can be found anywhere than Misses Kate and Jean Gordon, of New Orleans, but, because of their strong belief in States' rights, they are opposed to the woman suffrage amendment to the Federal Constitution now pending before Congress. The Era Club of this city recently endorsed their position on this question, and extended congratulations to the Louisiana and Mississippi Congressmen upon having voted unanimously against the proposed amendment when it was before the House. We believe that this action upon the part of these capable Southern women will tend to strengthen their cause in the South.

HOW ABOUT IT?

To possess the "mind that was in Christ Jesus" should be the ardent aspiration of every Christian. But one need not expect to realize this desire except as a result of earnest seeking and at the cost of the crucifixion of self. Are the Methodists ceasing to be a holy people? If they should, whatever else they may become, they will have lost immeasurably more than they have gained.

The Church does not keep men wholesome by the refrigerator method.

"THE SOCIAL HOP."

(A Sermon delivered by Rev. A. A. Walker at the First Baptist Church, Water Valley, Miss.)

Among the different amusements offered society to-day we think there is none that reaches more, or exercises as great an influence as the dance. We believe that it may be rightly called the "queen of amusements." It leads first to impure thought, second to improper conversation, third to immodesty of action, and last to immorality of living. Stop—and read that over again, dear mother, and think before sending your daughter off to the dance.

I am certain that Jesus Christ could not be found on the ball-room floor, embracing any of the women of this audience. The fact that the brainiest leaders of the honorable religious life of the nation have taken the stand against the dance. Roman Catholic Bishops and Archbishops, Episcopalian Bishops, Methodist Bishops, United Brethren Bishops and the dignitaries of Israel in all the evangelical Churches have concurred in an emphatic and unequivocal disapproval of the dance. There is one Church, however, which countenances it; in fact, the dances of that Church are carried on sometimes in their meeting houses; they are opened with prayer and closed with the benediction. Perhaps some of you renegade church members will say: "By all means, that is the Church for me." The institution to which I refer is the Mormon Church of Utah. I can easily understand why a Church which preaches and practices polygamy and fornication, and which practically knows no morality, can endorse the demands of modern society—for there must be fuel added to the fire.

Some years ago, when I was in one of our Southern towns holding a meeting, a company of young ladies came to interview me regarding the amusement question. They represented the best social life of the little city. The young lady who was the spokesman for the company said: "We have come to ask you to tell us the harm in the dance: We want to become Christians, but we cannot see why we should give up the dance." I think there were six or seven magnificent young ladies in the group and the last one of them loved to "trip the fantastic toe." I asked, in the first place, if the young ladies were really positive that they meant to give up the dance in case I showed them the harm in it. I was assured immediately, for all joined in saying: "Yes, indeed." Then I addressed the young lady who had begun the conversation, and said: "Miss —, would it be proper for me to assume the position with you here in the presence of these young ladies which is assumed invariably on the ball-room floor by the partners in the dance?" She said: "No, indeed." Then I asked: "Would it be proper for me to assume that position with you in the little church across the way?" She answered with considerable spirit: "Good gracious, no." I continued: "Would it be proper for me to assume that position in your home with you?" Whereupon the young lady said: "If you look at it in that way, Mr. Walker, I can see the harm in it." I closed the conversation with these words: "There is no other way to look at it. If it is not right, proper, decent, or advisable for me to assume that position with you here, or in the Church, or in your mother's parlor, or on the street, since I am not engaged to marry you and am not a blood relative, it is not right for any other man on earth to assume that position with you at any other place under similar circumstances." Thanks to their good judgment and common, every-day sense, they were convinced and became earnest Christians.

If there is anything in this world that makes me tired—in fact, if there is anything to me utterly disgusting, it is to see these little married ladies running off to the dance. I believe that it is a good thing for people to marry, but for the Lord's sake—marry in moderation. I feel sorry for the poor little old man whose wife has to go down to the social hop for a supplemental hugging. It would be well for some one to invent a hugging machine and let some women wear it. There would be more peace at home. Some men will take their wife to the dance and undergo the humiliation of seeing some other fellow hug her while he, in turn, hugs some other man's wife. The simple, naked truth is this: "If you separate the sexes you kill the dance. A man had as soon hug a barrel of pickles as to hug another man all night." * * * * *

Did you ever see a man spend the entire evening at the dance, dancing with his wife, sister, or mother? Nonsense! You can hug your wife at home—you don't have to go to the dance to hug her—you go there to hug somebody else—don't you, Bud?

I say to you to-night, modesty is one of the strongest defenses of virtue. There is not a girl in this community who can go to a dance and find herself in the embrace of the average bunch of young men with whom she is compelled to dance, who can leave that function with as much modesty as she had when she went there. Now hear me—some lying reprobate will go from this meeting to-night and say: "Mr. Walker said every woman who dances is impure in her life." If you meet that man around the lunch counter or down the street to-morrow, you tell him that before Almighty God and the holy angels and the good intelligent people of this audience, I brand him as the biggest liar unhung. There are any amount of ignorant girls who know nothing about the real causes of the delight of the dance—they are young and inexperienced and do not know what that strange, peculiar thrill that passes like an electric current through their body as they come in close proximity with the opposite sex means—they know very little about the operation of Nature's laws—but the man with whom they dance know a great deal about these things, and he purposely plans oftentimes to bring about the closest proximity possible of the bodies that he may ultimately accomplish his devilish desires. And I want to tell you right here, that it is absolutely impossible for a pure, sweet girl to go upon the ball-room floor in your select social dances, or in the public ball, or in the contemptible free-for-all, but that she will sooner or later run into the embrace of some person who is an adulterous, licentious reprobate—and I challenge you mothers and fathers to disprove this statement.

The young woman who cares the most about herself and her future will reserve her kisses and embraces for her prince when he comes to lead her to the marriage altar. The young man who cares most for himself prefers when he comes to the altar with his bride that she bear no stale, unholy embraces nor frost-bitten kisses—but that she be as sweet and pure as the morning dew. The young woman who has no compunctions of conscience about distributing her embraces broadcast throughout the community, having her lips known to all the "gay set" of boys as "the garden where the kisses grow"—may not be at home when you get back from your day's work some time, neighbor, if she becomes your wife. You need not think that you have to dance to be graceful. Grace in the feet is not worth as much as grace in the head. Where the feet are larger than the head perhaps it is better to educate the heels and let them dance. Talk about being graceful—I didn't go to the ball-room for my little wife—and she makes most of you little dancing set look like a wheelbarrow in an automobile parade—even though she is turning just a bit gray. If some of you dear, sweet, innocent girls keep fooling with these little cigarette-sucking, wasp-wasted, spider-legged, dancing dudes, you will do no better than your mother did when she got married.

If you will sit down and think seriously about the position assumed in the dance—and the close proximity of the two bodies—the symmetrical easy movement of the body to the entrancing strain of the dreamy waltz—and then seriously enquire what other place under the whole blue canopy of heaven is the same position permissible—in God's name, mother, if you do not wake up to a full realization of the danger of your sweet girl—it is simply because your head is like the empty sack—nothing there to appeal to. I know these words are hard and bitter, but there are two antagonistic forces grappling in the terrible conflict between right and wrong in our town, and if the Church does not lift up her hands in holy horror, and if the "watchman on the wall" does not cry aloud—what will become of our people?

No normal man, or woman, either, can embrace each other and spend an evening in the dance without having some evil thoughts arise. The man who says he can, is one of the three things—he is not a normal man—he is more than a man, an angel—or else he is the biggest liar in the county. Modern society, unfortunately, imposes conditions that make sexual excitement without gratification very common. The methods of dancing at present in vogue are responsible for this to a certain degree. The intimate contact of the sexes that dancing permits, associated with the emotional effect of music, cannot fail to produce more or less emotion in certain susceptible individuals.

Pure-mindedness is not always a safeguard, for physiologic law is likely to be more potent than psychic purity. The surest safeguard is to never allow yourself to be found in the way of temptation.

I went down to preach in one of Birmingham's theaters one Sunday afternoon, and a man said to me, "A terrible thing occurred in the city last night." Asked what it was, he told me that a girl had committed suicide in a hotel some time between midnight and morning. He said the girl had come in from the country and had secured a place in one of the big department stores. She formed the habit of attending the Saturday night dances at East Lake. She attended the dance there the night before—and her partner insisted that she take a little wine. The rest of the sad story never will be fully known, but there was enough known to reach the conclusion that some one had gone home with her from the dance, and when she learned the awful truth of what she had really done she secured poison somewhere during the night and took her young life.

After preaching I went down to the undertaking parlors and looked upon the cold body of that young woman. She was about twenty years of age, was probably five feet six and a half inches in height, would weigh one hundred and forty pounds, and was finely proportioned; but there she lay, a human sacrifice slaughtered on the altar of lust and licentiousness in order that the dance might prosper! An offer of reward for the arrest of the guilty wretch who wrought her ruin resulted in failure and she has gone to meet her God, while the low-down scoundrel is still at large and seeking the ruination of other young girls.

It is enough to make the angels weep tears of blood to see a person join the Church—assume the vows—and then deliberately turn traitor and so far lose his respect for his or her God—and so far lose respect for those who love the Church and love God and love purity—to go and take part in a form of amusement that the Church of all ages has stood four square against with all its heart. I just wouldn't do it. I would be ashamed of it if I were you. The very idea of doing such a thing when you know that your very best and dearest friends are pained and cut to the quick! Man—what are you thinking about?

WILL THE COMMISSION AGREE?

By Rev. Wm. W. Woollard.

The Commissions on Unification are to meet in joint session at Savannah, January 23, the day before this issue of the Advocate goes to press. Will they reach an agreement? Millions of anxious hearts in America and throughout the world are waiting with great expectancy the answer to this question. Every devout heart which throbs with the beats of the heart of the Savior is praying that an agreement may be reached which, inspired by the Holy Spirit, shall have the ratification of the Methodist Churches and meet the approval of the Methodist peoples. To that end let us all be very earnest and importunate in our praying.

The one great question, most difficult of solution, appears to be the relation of the Negro to the reorganized Church. Of course, there are other

differences, probably not easy of adjustment; but there are few informed people who doubt a happy unification if the problem of the status of the Negro is satisfactorily solved. Upon this question, in its economic and sociological bearings, the Churches, North and South, appear to be farthest apart. Should an agreement come simply by compromise, it must likely would be worth little. But should the exigencies of the case, forcing a re-examination of all the facts and conditions of the question, bring an agreement by conviction, then this concurrence of the efficient representatives of the North and the South would challenge the whole nation to re-examine the question in the light of their findings. And if, upon this question of widest divergence, they can come to an agreement on the best solution, surely they can agree on all other differences. It is in reference to this problem that I ask space in the New Orleans Christian Advocate.

There are four different processes which are offered for solving the problem. The first is that agreed on by the Joint Commission at Chattanooga and reported to the General Conferences. It is in the following words: "We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church and other such organizations of colored Methodists as may enter into agreement with them may be constituted and recognized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization." In other words, the colored membership was to be organized into a Regional Conference co-ordinate with the other Regional Conferences, to have their Bishops preside in turn over the General Conference, and their delegation to share equally with other Regional delegations in all General Conference legislation. To this agreement our General Conference at Oklahoma City refused to give assent. They did not, nor does the great body of our Church, believe such a solution would be best for the Negro, or best for the white man. It does not adequately preserve race consciousness, or help to develop racial initiative and independence. It would almost surely cause racial antagonisms, especially here in the South. The Methodist Episcopal Church, South, would not and should not agree to such a solution. The General Conference of our sister Church, at Saratoga, did accept this suggestion of the Joint Commission. It was in keeping with the policy she had pursued for years, except that of having Negro Bishops. But latterly our brethren of the North, upon a re-examination of the whole question, appear to be swinging away from this extreme position and to be coming toward our viewpoint of the Negro question. It is my deliberate judgment that unification on this basis is impossible of accomplishment, and that it would be more hurtful than the present unhappy separation.

A second solution of the Negro problem in the unification of Methodism proposes a unification of only white Methodists. It asks that the colored people be set off into an absolutely separate Church; with which, however, the reorganized Church is to have fraternal relations, and over it a sort of benevolent suzerainty. Quite a few think this was the meaning of the action of our General Conference, when, at Oklahoma City, it said: "However, we recommend that the colored members of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church." Whatever may have been in the mind of the writer of this recommendation, it is certain that many of those who voted for it understood it to mean an absolutely separate and independent Church for the Negro. Some, with extreme views, went so far as to say that this recommendation was the General Conference's "ultimatum," requiring a separate and independent Church for the Negro. But our Commissioners properly declined to put so narrow a meaning on it. They declared that they understood the "basic principle" in the recommendation to mean: "That the colored membership of the Methodist Episcopal Church and such other Churches as may elect to take part in the re-organization of American Methodism are to be dealt with in such manner as shall give full recognition to race consciousness, while at the same time offering them the largest possible co-operation." Since the announcement of this interpretation, "by unanimous vote" of the Southern Commissioners, we have heard no more of the "ultimatum."

It is true our Church has been dealing, since 1870, with the colored people in a separate and independent Church, the Colored Methodist Episcopal Church. But how many of our brethren, both of the laity and ministry, know that this was not the plan of our fathers for caring for the colored people of our Church, who were just out of slavery, blind, helpless, ignorant—

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry?"

This plan to set the Negro off into a separate Church was not born in the heart or brain of a Southern white man. No, indeed! In 1866, at our General Conference at New Orleans, our fathers planned to carry "the white man's burden" in an entirely different way. The colored people were to remain in our Church to be taught by our preachers and the fittest who might be found amongst themselves, and other colored teachers and leaders as they developed. Could they have carried out this plan a different history would have been written of our Southland. The action of that General Conference is as follows:

"Question. What shall be done to promote the Religious Interests of the Colored People?

Answer. 1. Let our colored people be organized as separate pastoral charges, wherever they prefer it, and their numbers may justify it.

2. Let each pastoral charge of colored members have its own Quarterly Conference, composed of official members, as provided for in the Discipline.

3. Let colored persons be licensed to preach, and ordained deacons and elders, according to the Discipline, when, in the judgment of the Conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.

4. The Bishops may form a district of colored charges, and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.

5. When it is judged advisable by the College of Bishops, Annual Conferences of colored people may be organized, to be presided over by our Bishops.

6. When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Coference jurisdiction for themselves, if they so desire, and the Bishops deem it expedient, in accordance with the Doctrines and Discipline of our Church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.

7. Let special attention be given to Sunday schools among the colored people." (See Discipline, 1866, p. 106.)

This was immediately after the war, the slaves just freed, and the spirit of Wm. Capers, only eleven years ascended, "the founder of the missions to the slaves" and the best of friends to the Negro, was still over the General Conference. What a pity it could not have been carried out! Had not an estrangement come between those who erstwhile had been friends—an estrangement both political and ecclesiastical, an estrangement that did not miss far being as well an irretrievable as disastrous tragedy, an estrangement which caused the Negro to doubt the friendship of the best friend he ever had, the white Southern Methodist preacher—the Negro to-day would be in our Church, vast numbers of them, according to this plan our fathers devised at New Orleans in 1866. They even invited the African Methodist Church to unite with our Church on this plan. (See Journal Gen. Conf., 1866, p. 73.) But it was not to be. Suspicions came. Alienation came. With them a train of woes. The Negro asked for an independent Church. Our fathers in 1870 were compelled to give it to him, or lose the remaining influence they had with him. But let it never be forgotten that the Methodist preachers of the General Conference of 1866 sincerely tried to keep the Negro in such close relation to them as to give him "the largest possible co-operation," while at the same time giving "full recognition of race consciousness."

These two possible solutions of the Negro question, the first being the co-ordinate Regional Conference for the colored people, on a parity with all other Regional Conferences, the second an absolutely separate and independent Church, are the extreme poles of the whole question. The first is the starting point, in the negotiations of the Church in the North; the second the starting point of the Church in the South. It is believed by many, very many, both North and South, that neither of these plans offer the best solution of the problem. I do not hesitate to affirm my belief that an agreement at Savannah on either of these plans would foredoom unification to inglorious defeat.

There are two other possible solutions. Either of them appears to offer a desirable settlement of the question. One of the two, the third of the list, is to form the Negroes into a Missionary Jurisdiction to be administered by the General Conference and its various Boards. The Bishops of the Missionary Jurisdiction would have no presidency of the General Conference, nor its delegations voting power. This Missionary Jurisdiction would look ultimately toward a separate General Conference of its own, under the one Church Constitution. This is the plan for all Missionary Jurisdictions, thus at the beginning giving all possible co-operation and at the same time giving full expression to racial and national consciousness, yet because of the missionary character of the work the parent Conference would give general direction to the Jurisdiction. It assumes that the Negro is not yet ready for the leadership of his own race. It is a plan which would not likely commend itself to the colored Methodists.

The other plan, the fourth of the list, and the last, is for all colored Methodists to unite in the re-organized Church, with the same Doctrines and Discipline, under the same Church Constitution, and have all their own racial Conferences. Into this racial Jurisdiction the present membership of the Methodist Episcopal Church would go, and with it all others who are willing to unite. The Negro would have his own General Conference and his own Bishops, as the white man would have his own Conferences and Bishops. There would be no inter-mixing in any Conference. This plan would conserve the racial integrity of each people, adequately provided for racial initiative and development, and at the same time call for mutual helpfulness. Once a year, or as often as conditions required it, in the Bishops' meetings, in the Boards' meetings, in the Judicial Council, the administrative and judicial organs of the whole Church, the leaders of both races would come together for conferring on the larger questions of the re-organized Church. Each race through its leaders thus in touch, would get the view-point of the other, and working on matters held in common, would come to understand each other better.

While the General Conference of 1866 did not work out the details of its plan for caring for the colored membership, it appears that in its fundamental outlines this last plan for unification is largely that of our fathers at New Orleans.

It is unnecessary, until the Joint Commission at Savannah has reported, to discuss in all the details the bearings of these two last plans. Either of them appears to offer a practicable and acceptable solution of the great problem. If some form of either of them is agreed upon there will be time enough to discuss it fully, that the Church may clearly understand what the issue is. If an agreement is not reached on either of these plans, to discuss them fully now would be wasted space. In that event most likely no agreement will be reached at Savannah.

But again, Will the Commission agree? I confidently believe it will. That the agreement may be the best possible and that it may inure to the peace and prosperity of our great Zion, and the Kingdom of God, let us all pray.

Oxford, Miss.

A committee of the Federal Council of Churches, co-operating with similar committees of Catholics and Jews, will in the future examine and nominate applicants for chaplaincies in the Army and Navy. Every applicant, so it is stated, will be required to preach a trial sermon at some church in Washington where this committee can hear him.

THE NORTHERN SPIRIT AND WAY.

Two Striking Illustrations of How Northern Methodists Feel Toward the Negroes.

In the course of the long-drawn-out discussion of the Unification issue, the claim has frequently been made by extreme unionists of both the North and the South that there is practically no difference in the attitude of the two Churches toward the Negroes. We have frequently had occasion to combat this academic view and have tried to make it clear that it was entirely out of harmony with the real facts. In support of our position, we desire to submit two articles which have lately come to our notice. The first is taken from the Raleigh (N. C.) Christian Advocate of January 10, and is a complete answer to the affirmation that the practice of the Northern Church in dealing with its colored members is substantially the same as that of the Church, South, toward the Colored Methodists with which it has connection. The truth is, a Negro in the Northern Methodist Church has all the rights and privileges that any member has if he chooses to exercise them, which he does in many instances. The article from the Raleigh Christian Advocate follows:

"A View of Unification.

"A Southern man who has moved to New York to live writes us of his Church experience with reference to the Negro. This man is a native North Carolinian, but has lived in New York for twenty-five years. He is an official member of his Church. He says: 'About three months ago several Negro women commenced attending our Sunday night services. They brought crying babies and small children with them and sat directly behind myself and family, which was very objectionable to us. Finally one Sunday night there was only one present, and she occupied the same seat until a few moments before the services commenced; then she got up and came forward and took a seat beside my wife and myself. We moved our seat. When we got home, I wrote our pastor the facts in the case, and offered my resignation, if the Negroes were going to continue to come and sit by us. He informed me that the Negroes would continue to come. I then told him if the Negroes were to continue to come, I would quit. So he chose the Negroes and thereby excluded my wife and daughter and myself. We are now without a Church home.'

"That this recital of facts illustrates the attitude of the Methodist Episcopal Church (North) towards the Negro can hardly be disputed. They would have regarded any interference with the promiscuous mixing of the races in the congregation an unjustifiable exhibition of race hatred, and our readers well know what the attitude of Southern people generally to that sort of a mixture would be. Some different adjustment of the Negro must he made if unification is to become a fact."

The second article referred to is taken from the New York Christian Advocate of Decemher 27, 1917, and was written by Secretary I. Garland Penn, who is a Negro, a high official in the Northern Methodist Church, and a member of the Unification Commission. It shows conclusively that he thinks the education of the Negroes and their elevation in a material way ought as a matter of sheer justice to bring to them also social equality and social intermingling with white people, and the fact that the leading paper of the Northern Methodists without a word of dissent published this communication, giving it a promlnent place in its columns, clearly indicates that the Methodist Episcopal Church is largely in sympathy with this view. Here is the article:

"A Negro Doctor on the Pullman.

"A Negro physician, trained in a Methodist medical college, boarded a Pullman car in a certain city near the Mason-Dixon line en route to his home in a Southern State.

"On entering the car he was the object of conversation and ridicule by a few Anglo-Saxons from John C. Calhoun's State, who were not accustomed to riding with the Negro. Much was said by the South Carolinians about the Negro for his benefit, but the Negro was of the sort to grin and bear it, trusting that the Lord would take him through, as so often colored men must do under similar circumstances. The limited sped along at a fifty-mile-an-hour gait, when all at once, a hundred miles down the line, one of the South Carolinians was taken seriously ill with acute indigestion and the conversation and ridicule of the Negro ceased and turned to inquiry if a physician was aboard the train. When every white passenger aboard had been questioned the South Carolinian reached the Negro and blurted out, 'Are you a preacher or a doctor?' The Negro answered politely, but assuringly, 'I am a physician and surgeon.' 'Well,' said the South Carolinian, 'help this man.'

"The Negro physician said: 'Gentlemen, your conversation when I first came into the car put me in a very embarrassing position. I have been anxious to serve your friend, but afraid to offer my services. It will please me to do all I can.' The Negro physician proceeded to relieve the sufferer, see that he was taken to his berth and ministered to during the night. 'No charge,' was the reply made when money was offered, the physician remarking that in this case he was the Samaritan. The next morning the patient was in good condition, barring weakness, the party happy and the relieved one thankful.

"The Negro physician, having been up during the night, slept rather late the next morning, but the party, even though speeding through North Carolinia, wanted the Negro physician to breakfast with them in the dining car on the first call. The South Carolinian went to his herth, got the doctor up and took him into the diner and ate with him. The doctor ate a 'square meal forty miles long,' so he says, and never had a better time in all his life. Thus esscntials to progress possessed and demonstrated and waiting one's opportunity win non-essentials. Man's extremity is God's opportunity.

"In the case of this Negro, he would not even have passed for a dressed-up Negro, hut a 'darky,' with those South Carolinians if he had not the essentials and a chance to demonstrate them. The great work Methodism has done and is doing for the Negro is to give him the essentials, so that when the opportunity comes he is equal to it. Our schools give head, heart and hand culture, which are the essentials, and the essentials will win in due course, even in the South. And this writer believes that God in His good time Is going to furnish the opportunity."

Yet in spite of these clear disclosures as to what the spirit and aims of the Northern Methodist Church are the impractical doctrinaires, of whom there are a considerable number on our Commission, are proposing to place the Methodist Episcopal Church, South, and all its sacred interests under its domination and control, as would be incvltable under the present Regional Conference arrangement. Could any experiment be more hazardous and unwise, and fraught with graver possibilities for evil to Southern Methodism and the entire population of the Southern States? Is it not perfectly clear that unless the Northern Methodists will really change their policy and agree to place the Negrocs in a separate and distinct Church, the only sensible and safe thing for our people to do is (while bearing themselves toward them in a Christian and fraternal manner) to refuse to enter into any organic relations with them?

"A HALF CENTURY OF BLESSEDNESS."

Fifty years ago from the Christmas Eve just past (December 24, 1917), John Smith Felder led his bride, Julia Huffman, to the sacred altar of matrimony. For these fifty summers their hearts have beat in unison. Though time has wrought its changes, yet—"blest be the tie that binds"—their joy has grown richer and fuller, as they, side by side, have walked down toward the resurrection sun.

Early in life they united with the Methodist Episcopal Church, South, and with strong faith in Christ and a beautiful consecration they have been "channels of blessings" all along the way.

Of this union the following children were born: Mrs. Emma Gunnell, Attorney L. W. Felder, Mrs. Mary Garner, Mrs. N. N. Alford, Geo. W. Felder, Mrs. Eva Douglas, Mrs. Beulah Lenoir, and Mrs. Ruth Lewls. There are twenty-one grandchlldren and one great-grandchild.

The children all being present, and the invlted friends having arrived, we were assembled in the room where a service long to be remembered was conducted. Rev. A. B. Barry, the pastor led in prayer, and Brother Luther in well chosen words paid an appreciative and tender trihute to the godly lives of father and mother, contending that the influences of the family altar erected around the parental fireside were the most potent in the lives of the children to-day. The children presented the father with a gold-headed umhrella and the mother with a lovely purse; and the daughter, Mrs. G. W. Felder, affectionately read an appropriate poem, which closed this part of the program.

The golden-wedding dinner was announced, and Rev. J. L. Decell returned thanks and invoked blessings upon the happy young couple of a half-century's walk, who, at their own cupboard, were surrounded with children and friends. Every one enjoyed the feast of delicious viands that were placed on the wedding board. Late in the afternoon, when the clouds of the morning had dispersed and it seemed the sun would add charm to the happy day by shedding its rays of golden luster on the horizon, the guests wended their way home, thankful for the Savior's birth and the joy of Christian fellowship.

A. B. BARRY,
J. L. DECELL.

AN INQUIRY.

Dear Doctor Meck: In view of the fact that the ultra-unionist brethren claim to be moving upon such a high spiritual plane, how do you account for their intolerance and uncharitableness? Some of them boldly declare that God is on their side, and that it is a sin to oppose the uniting of the two Methodist Churches. Furthermore, having made up their own minds that such a result is the will of the Lord, they, as have the editors of Zion's Herald and the Nashville Advocate, for instance, insist that it is the duty of all Christians to pray that it may speedily come to pass. Since it can not be definitely known what the purpose of God is in such a case, do you not think that It would be more reverential and proper to pray that the divine will may be done in the matter, whatever it may be? A SOUTHERN METHODIST.

(Bishop Hoss, than whom we know no greater Christian, suggested in the New Orleans Advocate some months ago that it might be better in our prayers to let the Lord have a somewhat freer hand in the working out of his purposes.—Editor of the Advocate.)

No plan for the betterment of mankind which does not make perfection of character the primary aim is likely to be of permanent good. However well devised, it will break down by its inherent defect.—Author unknown.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE.

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

Our Advocate Campaign.

The Advocate campaign in the Mississippi Conference will embrace two weeks—extending from Feb. 3 to Feb. 17, inclusive. Are you getting ready to make a success of the campaign?

This is "Advocate Week" in the Louisiana and North Mississippi Conferences. The weather is unfavorable, but it is to be hoped that the brethren will push the canvass as actively as possible. It need not be limited to a week, but may be continued as long as may be necessary to get the desired results.

Rev. A. S. Lutz, presiding elder of the Monroe (La.) District, says: "I will do all I can to make 'Advocate Week' a success." Thank you, Brother Lutz.

Rev. Briscoe Carter, the presiding elder, thus addresses the pastors in the Alexandria District: "The brethren will please not fail to observe 'Advocate Week,' or month, whichever it takes to secure the number of subscribers allotted to us. Let's try to go 'over the top,' no matter what."

Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, has sent out to his pastors the following message: "This request for 205 new subscribers from a district embracing about 10,000 members at a time when money was never before so plentiful among large numbers of our people and the needs of the Advocate were never greater, you recognize as not unreasonable; so surely can we bring this to pass by every man's doing his bit in hs own field, making a diligent and persistent canvass during the days set apart. I should be glad to hear from you as to the outcome of your labors in behalf of this cause, vital to the spiritual welfare and unity of our churches and people; and I trust that success may crown our efforts and the goal be reached."

MRS. J. F. PATTERSON DEAD.

Dear Dr. Meek: As the pastor of the family of Rev. J. F. Patterson, I send you the following item for the Advocate:

Mrs. J. F. Patterson, wife of Rev. J. F. Patterson, a superannuate of the Louisiana Conference, died at the home of her daughter, Mrs. H. P. Myers, 3816 Westminster Street, El Paso, Texas, on Wednesday afternoon, January 16. Her death was due to paralysis. Brother Patterson sat by her side for two days and nights waiting for the angels to come. They had been married fifty years and a day. They had four married children, all living in El Paso, and nine grandchildren.

The funeral was held January 17. It was conducted by Rev. C. K. Campbell, her pastor, assisted by Rev. Percy Knickerbocker, a life-long friend of the family, and Rev. H. M. Smith, presiding elder of the El Paso District.

C. K. CAMPBELL.

El Paso, Texas, Jan. 17, 1918.

STATUARY CHRISTIANS.

It is said that when Oliver Cromwell visited Yorkminster Cathedral, in England, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them. On being informed, he replied: "Take them down and let them go about doing good." They were taken down and melted and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners go unsaved and believers uncomforted, unhelped, for all the effort they will make to lift a hand to serve them. They need to be melted down and sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service to the cause of Jesus.—Bible Teacher.

REPORT OF THE COMMITTTEE ON FINDINGS.

(Adopted at the recent meeting of the Conference of Missionary Secretaries of the M. E. Church, South, in Nashville, Tenn.)

We are gratified by the encouraging report of the progress made in most of the Conferences. The Virginia Conference still is far in the lead in the work being done. With most Conferences hardly more than a start has been made on what the Church should do for the cause of missions. Our purpose is to push the cause of missions, but not to the detriment of other church claims Where gratifying progress has been made in the cause of missions we are glad to note that a corresponding advance has been made on these other claims. We affirm anew our purpose to do all possible to secure the payment in full of all assessments, but since the assessment for missions represents neither the ability of the Church on the one hand to pay, nor, on the other hand, the work to be done, we again stress the importance of specials. Since one-fourth of the foreign work of the General Board is being carried on through the money received from specials, the Church that stops at the assessment says to the General Board, "We are not only opposed to any advance, but are in favor of the recall of one-fourth of our force in the foreign field."

War Work.

The world war is the one stupendous fact that we are all called upon to face to-day. We are gratified by the position our Church has taken and the support it has given the Government in this fight for justice and righteousness in the earth. We rejoice that our Church is giving in men, money and moral influence its best to make the world safe for democracy. We commend the work done by our Church for the soldiers through the chaplains, Y. M. C. A. secretaries, and camp pastors, furnished by our denominations. The troops in cantonments within our borders places upon us an obligation and furnishes an opportunity of unparalleled magnitude, not only to the soldiers themselves, but to the communities in which the camps are located, and especially the young women of these communties, the Church must minister with fidelity, tact and vigor.

Home Missions.

There is a crying need for additional Home Mission Specials.

The assessment for Home Missions is not large enough to meet the legitimate and urgent demands which are made upon our Home Mission funds. The needs of our Home Mission Department now require not less than $200,000. Just as specials are needed to carry on the Foreign Mission work, so are they just as much needed to meet the urgent need in the home field. We heartily recommend that the following Home Mission Specials be pressed by the Conference Secretaries and Boards and raised by the churches during the year.

1. $7000 balance on the $17,000 for the Mexican Institute building, San Antonio.
2. Twenty-five scholarships of $100 each to support boys in the Mexican Institute.
3. $2500 to erect combination Sunday school building and parsonage for Mexican church, San Antonio.
4. $1000 for Textile industrial institute, Spartanburg, S. C.
5. $1250 balance on the $5000 for San Juan Cuban Church, Texas.
6. $2500 emergency in drought-stricken section of West Texas.
7. $2500 emergency in drought-stricken section of Northwest Texas.
8. $5000 for Mission Church in San Francisco, the Church Extension Board giving a similar amount.

We would emphasize the importance of our Conference Boards assuming in a more definite and comprehending way the responsibility for the Christianization and Americanization of the foreign-speaking peoples within their territories. We recognize the importance of churches specifically for the foreigners wherein their own language will be used, but we believe the time has come for the preaching in English or through interpreters by the American pastors to all the foreign peoples. We believe that the American pastor should be brought to undertake this great work and that at the earliest possible date. In connection with such work classes for the study of the English language should be maintained in all communities of foreign-born peoples.

The Country Church.

Our Church has done in the past, and is doing to-day, a great work in the country, but two serious facts we must face. In the first place, some of our country preachers and supplies are unable to meet the ever-enlarging demands of the country churches. Through institutes and by any other means available, we must exert our utmost to improve this situation. In the second place, many of these pastors, whether competent or incompetent, are compelled to live upon utterly inadequate salaries. The increased cost of living has gone forward by leaps and bounds. The advancement of salaries has not by any means kept pace with this increased cost of living. In most places the country charges are more able than ever before to pay living salaries, and every effort must be made to see that this act of wisdom and justice is accomplished.

The Centennial of Methodist Missions.

April, 1919, is the Centennial of American Methodist missions. In April, 1819, a small group of far-seeing men in the Methodist Church organized a Methodist Missionary and Bible Society. The General Conference of 1890 gave this organization official standing. Through a hundred years this organization has grown in plans, in outlook, in gifts and in service to all of the nations of the earth.

The time of this celebration of the Centennial seems from every point to be providential.

The two great Methodisms of America, working in a Joint Commission, representing both Churches, have plans well on foot to celebrate in a worthy way this greatest event in the history of American Methodism. The General Board of Missions and the College of Bishops of our Church have most heartily commended this plan of Southern Methodism.

The Centennial Commission has been appointed, of which Bishop James Atkins is Chairman, and this Commission is giving itself most earnestly and prayerfully to working out plans that will not only be acceptable to the entire Church, but will lift Southern Methodism to a higher standard of spiritual life, of stewardship, and give her a far more commanding place in the world-wide evangelism. With the Methodist Episcopal Church, we are working jointly, first, in the **Spiritual Resource** Department; second, in **Stewardship and Tithing**, and, third, in **Joint Celebration.**

Each Church will work through its own organization and officials, according to its own plans in carrying out the work committed to them through the Centennial movement. The Centenary Commission proposes to work through the Conference organization of Conference mission boards, the Conference Missionary Secretary, the Conference Board of Lay Activities, the Conference lay leader, district lay leader, and charge lay leader, and to seek the hearty co-operation from the beginning of this Centenary program of every pastor and presiding elder throughout the bounds of our Church.

It is a matter of inspiration to those in charge of this Centennial celebration of our Church that thus far they have had the most sympathetic expression and co-operation of all of the elements of the entire Church.

Concerning this Centennial celebration there is no limit of opportunity. It presents to the Methodism of America the greatest opportunity which has ever come to her in all of her glorious history to do a great and worthy thing for the kingdom of God.

We, therefore, as the Conference Missionary Secretaries of the various Annual Conferences of the Southern Methodist Church assembled in Nashville in the annual meeting of the Missionary Secretaries, do most heartily commend this Missionary Centenary and pledge to the Commis-

(Continued on page 11)

The Great Battle

WANTS INTOXICANTS OUT OF RAPIDES PARISH.

The following press dispatch is taken from the New Orleans Times-Picayune:

Alexandria, La., Jan. 14.—At a meeting of the Rapides Parish Police Jury this afternoon, General I. A. Haynes, commander at Camp Beauregard, appeared before the body and made an address in which he advocated the suppression of liquor in Rapides Parish with reference to the soldiers at Camp Beauregard.

General Haynes told of the bad effects that liquor was having on the troops, and asserted that it was impossible to train them properly as long as they could get liquor. He read a list, giving the number of arrests made from October 15, 1917, to January 1, 1918, of men having liquor and creating disturbances. He said the list included a number of officers as well as enlisted men. He said:

"I want to win the war. The efficiency or inefficiency of one division might be responsible for failure. I don't want the Thirty-ninth Division to be that one. Unless this thing is stopped the responsibility will rest upon you people of Rapides. I know you know that I am honest in what I say and that I am not fanatical. I want to save these boys.

"It shall not be on my conscience when these boys 'go over the top' and some of them are killed on account of inefficiency. There is not a man of you here who has made the sacrifice that these boys in olive drab at Camp Beauregard have made. You are not doing your duty if you let liquor stay here. The question of liquor in Rapides Parish is a national one. I want liquor suppressed so that I can make soldiers of these boys."

A large delegation of leading citizens of Alexandria attended the meeting of the jury.

DAVIS, VERSUS THE TIMES-DISPATCH.

Dr. James Cannon, Jr., in the Baltimore and Richmond Christian Advocate.

It was an entirely laudable purpose of prohibition workers of Virginia that Virginia should be the first to ratify the National Constitutional Prohibition Amendment. But the Legislature of Mississippi met before the General Assembly of Virginia convened, and in fifteen minutes after the Amendment was presented in Governor Bilbo's message to the Legislature both Houses had ratified the Prohibition Amendment.

Inasmuch as Virginia could not be the first State to ratify it, it is exceedingly interesting to note that the first State to ratify is Mississippi, the home of Jefferson Davis, the President of the Confederacy, and one of the ablest expounders of the great doctrine of State sovereignty. Certainly it is quite absurd to suppose that the people of the State of Mississippi are less zealous for a proper interpretation of the doctrine of State's Rights than is the Managing Editor of the Times-Dispatch, who was a soldier in the Northern Army in the War Between the States. Why this great zeal on the part of this gentleman now for the doctrine of State sovereignty fifty years after the War, in which he fought to deny to the South the full exercise of that great right?

Our people should fully understand the real issue involved. It is not whether Virginia shall impose her will upon the people of a so-called "wet" State, but whether the liquor traffic in a "wet" State shall be allowed to nullify the will of a great Prohibition majority of the United States. If the Northern-born editor of the Times-Dispatch thought that the National Constitution should be amended to forbid the people of Mississippi or Virginia to hold slaves, even though the holding of these slaves did not affect the personal peace and security of the people of the Northern States, and even though the abolition of slavery resulted in the loss of millions of dollars' worth of property by the Southern planters, how can he now turn about and say that the maintenance of saloons in New York, or Baltimore, or Philadelphia, or Cincinnati should not be prohibited by Constitutional Amendment, when as every one knows the liquor traffic in said cities is a traveling public nuisance, which does affect the peace and security of people in the "dry" States.

A NOTE FROM DR. HUNT.

Dear Dr. Meek: I have been greatly interested in what Dr. Cooper has recently said about plans to help educate young preachers. I have read with special interest also the article of Brother C. L. Ray. My eye also fails on this sentence from Dr. Steel: "Public school education is a failure when it comes to morals."

Whether all agree fully with Dr. Steel or not, it is certain that the public schools are not turning out men and women for the prayer-meetings and the pulpits. There is need of Church colleges, but there is equally urgent need of Church schools that deal with young people before they go to college. A serious mistake most of our leaders in the Church are making now is to claim that the college is the chief concern of the Church educationally. Too many young people are being wrecked or becoming secularized before the college age is reached. There is a special need of proper environment and training in youth. If we take care of the schools that fit boys and girls for college, more of these boys and girls will go to college, and they will do better after they have gone. We must take care of our preparatory schools, and **especially the training schools.**

I doubt if there is an institution in the State that is fraught with greater possibilities for good than the Mississippi Conference Training School, which is mentioned in Brother Ray's letter. It already has a fruitage by which it may be judged. Yet my heart bleeds when I think of how much more we could be accomplishing here with proper interest and equipment. What we are doing is a child's part, rather than a man's part. We ought to have five hundred boys and girls here all the time in training for Christian activity and getting ready for the higher work in college. We are gaining a little now toward improvements, but it is too slow. If facts do not show that this institution has done more for the Church than any other institution in the State in proportion to what the Church has done for it, then I am silent.

We must have increased dormitory facilities before another session. We can not operate Brother Ray's plan successfully without a dormitory first. With the dormitory provided, we can start on the other arrangement.

Fraternally,

ROLFE HUNT,
President Miss. Conf. Training School.

Montrose, Miss.

LOYALTY AMONG THE LAITY.

By Hon. W. A. Belk.

At the beginning of this new Conference year in North Mississippi, I beg to make a few observations along the above line, which I trust may prove beneficial.

I have observed, or think I have observed, within the past few years a disposition on the part of too many of us laymen to expect the new preacher to stop and take the time and the pains to coddle us and rub us down gently and cater to us somewhat before he begins his work. And even after his work is duly entered upon I fear too many of us expect him rather to nurse us and cajole us and perhaps pet us as the year's work rolls along. I fear that too many of us are rather anxious to know "which shall be first" in the visitations and attentions of the new pastor when he arrives and during the entire work. I fear that some of us are spoiled along that line. We expect the pastor to be partial to us, and if he is not, we are prone to sulk and pout about it. Am I right? Will any pastor who by chance reads this say that I am not right?

In my humble judgment, the prime business of the pastor is not to stop and rub down any member of his church. Our very loyalty should make such steps entirely unnecessary. The general should not have to quell any mutiny in a loyal bunch of soldiers. He had a right, when he assumed command of the men, to suppose that their loyalty had been tested long ago, and that he was only required to lead them in the attack upon the common enemy. So a pastor has a right to expect his church members to be loyal without being petted. His duty and their duty is to "find the lost sheep." Christ says that he came into the world "to save that which was lost." Our Church vows taken long ago should be sufficient proof to the new pastor, or to the old one, that we are ready to help him find the "lost coin." The whole scheme of our work, I fear, is too often crippled and marred because of the fact that the pastor, as our leader, spends too much time and talent in rounding up his members and pacifying them. That is not his prime work. Yonder is a sinner about to go headlong over the precipice. The preacher's duty, assisted by the members, is to go save that sinner before it is too late. There is more joy in heaven over one sinner that repenteth than over ninety and nine that need no repentance, so the Good Book tells us.

The fact that the pastor should not spend too much time coddling his members does not argue that they are at all neglected. The woman did not forget the other nine pieces of silver simply because she went to search for the lost one. The difference was that the ONE was lost and must be found and the other nine were NOT lost. They retained their intrinsic value just the same, and let it be emphasized that so did the lost coin. It was just as valuable while lost as beforehand. It was therefore worth searching for. The lost sinner's soul is just as precious while lost as when found. The lost sheep was just as valuable in itself intrinsically when lost as when found. The church member is not neglected, but rather trusted and given an opportunity to do something when his pastor asks him and expects him to come right square up to his help in "seeking the lost." His pastor and his church have a right to expect his help. He promised it when he took his vows.

Let every pastor spend less time in trying to "pacify" any spoiled members which he may have, and let every member be willing and ready and anxious to throw his strength to his pastor, as the leader, and together go out in the "highways and the byways" and there "seek the lost" until they are found. That is the prime duty of the pastor and of the church.

Holly Springs, Miss.

TO THE PREACHERS AND MEMBERS OF THE MISSISSIPPI CONFERENCE.

My Dear Fellow-workers: It gives me great pleasure to say to you that for the past ten years I have been President of the Joint Board of Finance, and that during that time we have paid every claimant in full. Sometimes we have had to borrow money, but I could not afford to let the amount come up short. We borrowed $1200 for the year 1916. We started into the year 1917 with this deficit. In order to pay the first and second quarters of 1917, your Board borrowed $2500. We paid interest on these loans to the amount of $150. Your Board, however, has been able to pay all its indebtedness. We do not owe a dollar to any one. Now let me urge every pastor and the members of the churches to take without delay the collection for this worthy cause. Help us to pay these worthy ones by March 1. We can do this if we will try. The Jackson District led in this noble cause last year, and we propose to keep it ahead.

J. M. MORSE,
President Joint Board of Finance.

Jackson, Miss.

"Peace does not mean a callous calm. Peace comes from adjustment, health of soul. Peace grows on the stalk of love, in the cluster of the other spiritual graces, 'joy, patience, gentleness, meekness, goodness, fidelity, self-control.' Peace is part of the Mosaic we call Christian character; a beatitude from the Holy Spirit's indwelling."

The Home Circle

HE CARES.

Marianne Farningham, in Christian World.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course, to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

O, wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh, and awakes the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares!

Let all who are sad take heart again—
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not, when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
O, rest in peace, for the Lord will care.

A FISHER OF BOYS.

There was nothing that Chester Bolt liked better to do than fish. He had fished from babyhood. He had fished with a sapling, a string and a bent pin impaling a worm. Now he had a fine, jointed steel rod, a reel, and he used the most approved flies in the most approved manner. Moreover, he caught his fish.

It was Chester's great delight, after school, to hurry off to a lake on the outskirts of his village of Holcombe. He did not take other boys with him on these expeditions. They were clumsy. They rocked the boat. They thrashed the water with their lines. They talked loud, and even shouted and sang. No! the farther away the boys were, the better Chester liked it. He was very sure that fishing was a one-man job.

But Chester joined the Church. He was a very earnest boy, and joining the Church really meant consecrating his life to the service of Jesus Christ, who had done and was doing all things for him. He was not the boy to join the Church on the Sabbath and forget all about it on Monday.

It was the good custom of the minister, Dr. Bradford, to give a Bible motto to each person whom he received into the Church. These mottoes always fitted those to whom they were given, and as he gave Chester his a smile passed over the congregation, for the lad's ruling passion was well known. The motto was: "Come after me, and I will make you a fisher of men."

"A fisher of men!" Chester thought of that considerably as he held his rod out over the clear water of Walcott's Pond. He knew that it was said by Christ when he called his first disciples, and he knew what it meant—that they were to go out and win other disciples for the Master. But what did the minister mean, pray, by giving such a motto to him?

If it was the duty of Christian men to become fishers of men, why, it was the duty of a Christian boy to become a fisher of boys. Chester kept coming around to that conclusion, and was unable to get away from it.

But how? That was the question. And it was characteristic of the boy that as soon as he had decided that the thing ought to be done he set to work planning the right way to do it. It would have been easy to wait for Dr. Bradford to set him to work. It would have been easy to plead ignorance and inexperience.

But Chester was not a weakling or a coward.

"First, get your bait," Chester said to himself. "Fish are always hungry, but they are hungry for different things. If a fish wants a Parmachene Belle, it's no use dropping a Silver Doctor under his nose."

But after a little more thinking Chester corrected himself.

"No, first decide what fish you want to catch," he advised himself. "Can't decide what bait to use until you know what fish you are after."

So Chester ran over in his mind the boys he knew about. Which one should he fish for? There were all kinds of boys in Holcombe, as in all other villages, large or small. Should he seek out the bad boys, or the good boys that were not church members? Should he fish for the careless or the thoughtful? Should he go after the ugly or the agreeable? He found his mind turning continually to the worst boy in town, Rod Huntington. Everybody said that Rod was destined to State's prison. He was lazy, mean, good-for-nothing. He was always planning mischief, and getting other boys into it. It was known that he drank and gambled. Chester disliked him from his ragged hat to his dirty shoes. But he had to admit that no fish in all the Holcombe pond was harder to catch, and, therefore, he stoutly made up his mind to catch him.

"Now where do I want to land him?" Chester asked himself in his methodical way. "Of course, not in the Church right off; that is out of the question. Shall I try to get him into my Sabbath school class?"

Next, he had to decide on the bait. That was hardest of all. He remembered how once he had caught a fish unexpectedly with a perfectly bare hook. Rod might be that kind of fish. He would try him with a bare question.

So the next time Chester saw Rod he walked right up to him and asked, without leading up to it in any way: "Rod, won't you join my Sabbath school class?"

Rod looked as surprised as so lazy a boy was capable of looking. He stood with his mouth open, as if gasping for breath. At last he drawled out: "What d' you take me for? Think I'm a girl? Git out!"

Chester didn't stay to argue the matter, for it looked hopeless. Evidently his fish would not bite at a bare hook.

Well, what next? As our fisher thought the matter over he suddenly remembered the Sabbath school library. This collection of interesting books was his own special delight, and it did not occur to him that it might not be an equal joy to such a boy as Rod. So the next time he saw the young loafer he approached him and said: "We've a library at our Sabbath school, and if you'll join our class you can draw out a new book every week. Won't you?"

"Naw!" sputtered Rod, with all the disgust he could put into the word.

"Well, books aren't evidently the right bait," Chester was obliged to confess; and it was several days before he thought of pictures. A Sabbath school paper was given out in the school, and Chester didn't see how it could be resisted. "Stupid!" he exclaimed. "Why didn't I bait my hook with it at the start?"

Therefore he put a copy into his pocket, one with an especially bright picture right on the front page, and waited for a sight of Rod. "Doesn't that look interesting, Rod? Copy of that paper given you every week if you'll join my class. Better do it, Rod."

Rod looked at the picture carelessly, and then contemptuously tossed the paper back. "Nothin' doin'," he said. "No shootin', no nothin'. Milk an' water!"

As Chester walked off, crestfallen, he reflected that when Rod read at all he doubtless read the trashiest stuff imaginable, and had no taste for anything better. "More bait thrown away," said the fisherman.

Then one day he thought of his boat and his fishing rod. "My rod and reel!" he exclaimed. Chester was no half-way worker; when he went into an undertaking he went into it all over. Therefore, though it meant real sacrifice, he hunted up Rod and asked him: "Won't you go fishing with me to-day, Rod?"

At once the fish nibbled.

"May I use your rod an' reel?" he asked, eagerly.

"Yes," said Chester heartily, "you may take my steel rod and I'll take my old bamboo."

"Sure," said Rod. "Let's go right away."

Of course, that was only the beginning. Chester had his fish on the line!

Chester was more cautious this time, and did not once mention Sabbath school, much less church, all that long afternoon. He talked fish and fishing; and as he knew more about fishing than Rod, and as he owned the outfit which Rod was delightedly using, he roused in Rod a respect for himself that was very close to admiration. Moreover, when Chester saw how skilfully Rod fished, and how much good sense he showed about the management of the bait, he began to have a real liking for the lad. Chester got his fish on the line. Can you doubt that he landed it? Of course he did; such determination and fine purpose always win. Before the summer was over Rod was a member of Chester's Sabbath school class.

What that class and its noble teacher did for Rod would take a book to tell. It was the talk of all Holcombe at first. Rod was made over. He straightened up and he straightened out. He dropped his bad habits and he took on good ones. He came to be one of Chester's devoted friends, and when that happened, just a word from Chester led him into the Church of Jesus Christ.

That is the way Chester Bolt became a fisher of boys. He liked the sport, and baited his hook for many more boys after he had caught Rod. And now he is a man, and a splendid fisher for other men. Only the book of the recording angel can disclose how many souls he had led into the Kingdom. But through all these years of glorious service he has used no other method than those he used when, as a fisher for boys, he caught his first fish.—Christian Observer.

GENERAL WOOD'S WAY.

When General Leonard Wood was a small boy he was called up in the grammar class. The teacher said:

"Leonard, give me a sentence and we'll see if we can change it to the imperative mood."

"The horse draws the cart," said Leonard.

"Very good. Now change the sentence to an imperative."

"Get up!" said young Wood.

One reason why St. Paul acomplished so much was that he never tried to do anything in his own strength."

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A POINT THAT SHOULD BE KEPT IN MIND.

A point that should be kept in mind in discussing the Unification issue as it pertains to the colored Methodists, is that the question to be settled is, not what relation shall they sustain to the Methodist Episcopal Church, South, but what relation shall they sustain to **the united Church, under the domination and control of the Northern Methodists.**

The Editor of the Advocate does not believe that some other plan than that which was adopted by the Southern Methodists in setting up the Colored M. E. Church would have been wiser and better, though he thinks that we have fallen far short of our duty toward that denomination. The fact that possibly our people, amid the perplexities following the Civil War, may at first have had a somewhat different plan in view by no means proves that such a plan would have been superior to the one that was subsequently adopted, after more mature thought and under the leadings of Providence. We have used the word "possibly," carefully weighing its significance, because the resolutions adopted by the General Conference of 1866 are not sufficiently clear and definite to indicate with certainty exactly what it had in mind. Dr. Ivey in bringing forward these resolutions and in referring to the later action taken in 1870, in a recent issue of the Nashville Advocate, very discreetly says: "In determining the cause for this change, IF CHANGE THERE REALLY WAS," etc.—an expression which obviously shows that he did not feel certain about the matter.

All the logic of history tends to support the view that our Church acted wisely in the step which it took in 1870. Incomparably the largest success achieved by the Negroes in religious work has been by those in the independent bodies. Look at the following figures as to the numerical strength and property holdings of some of the independent organizations: the National Convention of Colored Baptists—members, 2,261,607, property, $24,437,272; African Methodist Episcopal Church—members, 620,000, property, $11,303,489; A. M. E. Zion Church—members, 568,608, property, $4,833,207; Colored Methodist Episcopal Church—members, 240,798, property, $3,500,000. Over these eloquent figures, how meager are those of the Northern Methodist Church which has paraded itself as largely the liberator of the black man from slavery and which has poured out money like water in efforts to extend its work among the colored people! Here they are: members, 308,551; property, $6,104,379. (All these figures are from the Negro Year-Book of 1916-17—the latest out—by Prof. Monroe N. Work, of Tuskegee, Ala.) And the other white Churches that have kept the Negroes in them have been even less successful than the Methodist Episcopal Church. So what becomes of Dr. Ivey's suggestion that another policy than that of placing the Negroes in an independent Church would have been more satisfactory and have yielded larger results? It needs to be remembered that the minds of the colored people were greatly poisoned against our Church by the Northern Methodists, and that we have had to work under that tremendous handicap. It is to the credit of the Northern Baptists that they have never sought to disturb conditions in the South to the extent that the Northern Methodists have, being apparently more willing to repose confidence in their brethren in this section.

An additional evidence that our Church did not err in its course in 1870 is the fact that the Southern Baptists, the only other Southern denomination that had a large colored membership, adopted the same policy, and has no thought of abandoning it to-day. Nor do we concede that the Negroes developed by the Northern plan of proceedure are of a more desirable type than those in the C. M. E. Church and the other independent bodies. Let Southern Methodists look at the article of Dr. I. Garland Penn which we are publishing in this issue of the Advocate and ask themselves whether or not they wish to develop other colored Methodists holding such views; and it has been but a short time since even so rantanerous a unionist as Dr. A. C. Millar, the Editor of the Arkansas Methodist, declared that the utteranees of Dr. R. E. Jones, the editor of the Northern Methodist paper in this city, were of a kind not to help the cause of unification.

But we have digressed from the purpose that we had in view in beginning this editorial, which was to emphasize the point that the question now up is, not what shall be the relation of the Negro Methodists to the Church, South (we believe that the Southern Church could get along with its own Negroes in almost any relation if they were let alone)—but to the unified Church, with the Methodists of the North completely in the ascendency. Would they really be dominant? There is not the slightest doubt of this. As we have shown before (and no one has dared to deny it), if the present program stands, there will be no distinct Regional Conferences, but the delegates to the General Conference from certain areas will, at the same time and place that the General Conference meets, withdraw and hold brief subsidiary meetings to look after certain matters, chiefly administrational—their legislative powers being of little consequence. The delegates to the General Conference will be apportioned to the Regional Jurisdictions in proportion to population and be elected by the Annual Conferenees; and since the Northern Regional areas are much the more populous, they would inevitably largely control every General Conference (the Church, North, has nearly 2,000,000 more members than the Church, South). So, on every General Board that would have anything to do with the Negroes' work, there would be a Northern and Negro majority. They would prepare the literature and type the instruetion that would be given the colored Methodist people—and is there any reasonable doubt as to what the character of that instruction would be? We do not think so. For, in whatever position in the suggested new Church the Northern Methodists may consent for the Negro to go, there is not the slightest evidence that they have changed, or will change, their minds concerning his position in the social order and the segregative measures that the Southern States, both for their own and the Negro's good, have felt it necessary to adopt. We challenge the Southern liberals who are disposed to rush us recklessly into an obliterating form of organic union with the Northern Church to adduce from any influential Northern Methodist source a single word of approval of the Southern practices of having separate waiting rooms at our depots, of segregating the races on our street cars and in our cities, and of eliminating of the Negro from politics. Why, within the past few weeks Dr. Claudius B. Spencer and Bishop Hamilton, eminent Northern Methodists, have, in effect, declared such customs to be anti-Christian and sinful. There is no better interpretation of the sentiments of a people than the laws which they adopt, or fail to enact, and in a large majority of the Northern States to-day there is no legal barrier to intermarriages between whites and blacks. (See Negro Year-Book, pages 160-63.) Nor have we ever seen in a Northern Methodist journal a single utterance advocating the pasage of such laws.

There is another feature of the Unification scheme, as it now stands on the checker-board, which, in this connection, ought not to be overlooked. We refer to the arrangement that makes it possible, under certain minor restrictions, easy to get around, to place Northern Bishops, with their views on the Negro question, over Annual Conferences in the South, to promote their ideals and stir up trouble. Upon this point, we quote from a recent utteranee of Bishop J. W. Hamilton, of the Church, North, in the New York Christian Advocate: "The proposed boundary of the Regional Conferenees by which the Mason and Dixon's Line is again to separate the South from the North (our extreme unionists have now abandoned this contention—E. Ad.), will never be accepted by the Methodist Episcopal Church. TO CREATE REGIONAL CONFERENCES IN THE SOUTHERN STATES, WHICH WILL ELECT THEIR OWN BISHOPS TO HAVE JURISDICTION WITHOUT EVER HAVING SUPERINTENDENCY FROM OUR PART OF THE CHURCH, IS NOT ONLY NO UNION OF CHURCHES, BUT A MAKING PERMANENT OF THE SOLID SOUTH." The breaking up of the South and flooding it with Northern notions has been one of the great objectives of the Northern Church ever since the separation of the two Churches in 1844, and, as is here explicitly stated, it is still one of its cherished desiterata that will not be surrendered.

THE GREAT WAR AND OUR NATIONAL RESOURCES.

In The Literary Digest of January 19, Mr. P. P. Claxton, the United States Commissioner of Education, writes informingly of the cost of the present great war and of the resources that our Nation has to meet the demands that are being made upon it. The truth is, there is no other Nation existing now that at all rivals our country in wealth and resources; nor has there ever in the past been one. The following are some extracts from Mr. Claxton's impressive article:

"Increasing Cost of the War.

"It is no wonder that many think the cost appalling. Modern wars cost many times more than those of even a few years ago. This war must be fought on foreign soil with all the additional expense involved. It costs, for example, ten times as much for America to place a man on the Western front as for Germany. Besides, we are a nation of peace, and the machinery for war has to be set in motion.

"Nor have our obligations to the Allies ceased. Europe still wants, and must have, our money, munitions, and food as well as our men.

"Think for a minute of this increasing cost of warfare. The Civil War cost the Union about two million dollars per day; now we are spending over $19,000,000 a day. England's bill is $25,000,000 a day, and that of France and Russia proportionate amounts.

"Our Civil War cost the Union about three and a half billion of dollars. The estimate of our expenditures the first year of this war is over $12,000,000,000.

"The Napoleonic Wars (1793-1815) cost England and France about six and a quarter billions. The expenditure of the present war to the Entente Allies up to August, 1917, was more than $50,000,000,000.

"Certainly a gigantic load is this young America must carry, and yet she does not falter.

Our National Resources.

"Indeed, despair must give way to confidence when we think of our resources. The wealth of the United States is estimated at $250,000,000,000 with an income of $50,000,000,000—as much as the British and German Empires combined. This probably equals the wealth of the world in the time of Washington. We have as much gold as Great Britain and Germany, and all the belligerent

nations combined if we except Russia and France. Our country leads a long way in the production of wheat; three-fourths of the world's supply of corn, two-thirds of the cotton, and one-third of the wool are produced here. We have more miles of steam railroads than all of Europe combined.

"'A Mineral Wonder Land' America is called. We turn out as much steel in a year as Great Britain, France, and Germany combined. Sixty-five per cent of the oil and 60 per cent of the copper are found here, while our coal lands are as great as the area of Germany, France, and Great Britain combined.

"These things are not written in any spirit of boasting. One can not read them, however, without a feeling of pride that this 'land of opportunity' is none other than America."

PERSONAL AND OTHER NOTES.

Rev. T. D. Lipscomb, pastor at Greenwood, La., is in the city on account of the serious illness of his mother, who resides at 715 Webster Street.

A note from Rev. G. R. Ellis, of Seminary, Miss., informs us that he has recently had much sickness in his home. We pray that the stricken ones may soon recover.

Rev. W. E. Thomas, of New Orleans, is in the Presbyterian Hospital, suffering with an attack of la grippe. We trust that the illness of this choice worker will be of brief duration.

"We have a hopeful outlook for a good year in this field." So writes Rev. T. H. Dorsey, our capable presiding elder of the Corinth (Miss.) District.

Rev. J. C. Price, of Belcher, La., sends us a subscription to the Advocate, and thus refers to his work: "Things are moving on smoothly with us and the indications point to a good year."

The Sidell church, of which Rev. T. J. Embree is pastor, has secured in cash and good subscriptions an amount sufficient to clear off the entire indebtedness on the parsonage—a debt of many years standing.

Our new church at Cleveland, Miss., where Rev. T. M. Bradley is the gifted young pastor, is progressing toward completion. It will cost when finished more than $25,000 and will be quite a credit to that growing Delta city.

Rev. V. C. Curtis, presiding elder of the Greenville District, says: "The work in this district is opening up well. There will be a decided advance in the pastors' salaries in most of the charges—running from 15 to 25 per cent."

Rev. P. H. Howse, of Ellisville, Miss., writes: "We reached the parsonage at Ellisville on Jan. 1, 1918, and were very kindly received. Many good things were stored in the pantry and the people are yet showing us kindnesses."

Rev. L. L. Roberts, our hustling pastor at Hazlehurst, Miss., reports that the work of the new year has started off well in his field. Brother Roberts' communication brought us 12 subscriptions, for which we take off our hat to him.

Prof. G. L. Harrell, of Millsaps College, Jackson, Miss., thus refers to the work at that institution: "Things are moving on well with us. Most of the students returned after the holidays." We are never surprised to hear good things from Millsaps

Brother J. A. Brooks, of Summerfield, La., in renewing his subscription to the Advocate, adds a few kindly words, for which he has our thanks. He does not think that any Methodist family within its territory can afford to be without the Advocate.

Mrs. H. F. Tolle thus writes concerning the reception given Dr. Tolle and his family by our First Church congregation at Laurel, Miss.: "Upon our arrival in this city we found a cold day, but a warm reception. We feel that we shall be very happy here."

The Editor of the Advocate left New Orleans Tuesday night of this week for Savannah, Ga., where the Joint Commission on the Unification of American Methodism met Wednesday, January 23. He will probably be absent from his office for a week or more.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: H. K. McKee, Rose Hill, Miss., 2; P. H. Howse, Ellisville, Miss., 2; Rev. A. H. Williams, Cochrane, Ala., 2.

Rev. E. D. Simpson, pastor of the South Side Church, Corinth, Miss., says: "This is a fine little station. There is here a large opportunity for growth and for doing good to humanity. The people gave us a cordial reception and are showing themselves loyal to us and the Church."

Brother J. M. Hancock, of Ruston, La., in a business letter to our office, adds the following message to the Editor: "In your stand upon the unification question, I think you have the approval of a large majority of Southern Methodists. I am completely in accord with you on the subject."

Mr. Whitman Davis, who for some years had been the efficient Librarian at the A. & M. College, near Starkville, Miss., has resigned that position, and will go into business at Macon, Miss. The Noxubee County capital is fortunate to gain such citizens as Brother Davis and his excellent family.

Rev. C. V. Breithaupt, Sunday School Field Secretary of the Louisiana Conference, proposes to do some work for the Advocate in his rounds this year. The Advocate counts itself fortunate in having as a friend this live and tireless worker. His letter brought us a subscription, for which he has our thanks.

Of the work in the Lula (Miss.) charge, Rev. W. W. Jones, the popular pastor, says: "The outlook with us is encouraging, despite the inclement weather, the war, and its accompaniments. Some people are moving away, but others are coming in. All are heroic in their efforts to comply with the requirements of the Government."

The death of T. V. Thaggard, of McDonoghville, a Methodist steward and a prominent citizen, took place last Wednesday morning. Mr. Thaggard purchased every church bell that hangs in churches for both whites and Negroes in McDonoghville, and all bells tolled his funeral, even the Roman Catholic bell. We extend sympathy to the bereaved.

Grayson Brown, the youngest son of Dr. and Mrs. George S. Brown, of the Felicity congregation, died in Camp Beauregard at Alexandria Thursday morning of last week, after a brief illness. He was buried in Lafayette Cemetery No. 1 in New Orleans Friday morning. Dr. and Mrs. Brown have the sympathy and prayers of many friends in their sore bereavement.

From a note from Rev. T. H. Lipscomb, the efficient presiding elder of the Aberdeen (Miss.) District, we take the following: "At the first quarterly conferences held this year in this district, Verona, Tupelo, Okolona, and Aberdeen each increased the pastor's salary $200. At Amory the salary was raised to $1600. The year has started well in everything, except the weather."

From Sherman, French & Company, of Boston, Mass., we have received a volume of poems from the pen of the late Rev. W. S. Harrison, of Starkville, Miss., entitled "The Supremacy of Life." The publishers say concerning this book: "We consider it an unusual one in a number of respects." We have not yet had time to examine this publication. We shall have more to say concerning it later.

Dr. R. S. Ricketts, of Millsaps College, is in the Presbyterian Hospital of New Orleans, having come to the city for medical consultation and treatment. Dr. Ricketts' condition is not thought to be at all critical, but he has not been strong during the winter, though until quite recently he has been steadily at work at the College. We hope that his condition will soon be much improved.

We have in hand an interesting and suggestive pamphlet, entitled "The Relation of the Public School Teacher to the Church," by Rev. P. O. Lowrey, of the Louisiana Conference. This pamphlet is reprinted from The Bulletin of the General Board of Education of the M. E. Church, South. The price is 10 cents each; 75 cents per dozen; $5.50 per hundred. Address Rev. P. O. Lowrey, Pleasant Hill, La.

It is earnestly desired that the preachers of the North Mississippi Conference who have sons or brothers or wards in the United States Army or Navy report their names at once to Rev. W. W. Jones, of Lula, Miss. We have a partial list of those related to our ministers who have gone into the military service, but we should like very much to secure a complete roster before publishing those that we have in the Advocate.

Rev. B. P. Jaco, of Lexington, Miss., the new President of the Board of Missions of the North Mississippi Conference, has addressed a communication to every pastor in his Conference urging early and full collections. It is to be hoped that the brethren will hearken to this appeal. This is a trying time on our missionaries in the various foreign fields and the Church should come to their relief promptly. **This is a most important matter.**

Rev. W. W. Woollard, our pastor at Oxford, Miss., writes us as follows: "The extremely cold weather that we have been having has hindered the work of the church here and also my work, but the prospects are very pleasing. I am hoping for and expecting a good year." We regret to learn that Brother Woollard had a rather serious fall some days ago, from which he suffered considerably. We trust that all trace of the injury sustained will disappear.

Rev. C. H. Stralt, of Johns, Miss., writes: "On Christmas Eve the good people here came to see us, bringing with them all kinds of good things to eat, and on Friday of the same week Brother J. H. Mashburn brought us a fine dressed hog. Furthermore, the stewards later got together and increased the pastor's salary from $900 to $1200, and intimated that the preacher ought to have a car." Manifestly, the lines have fallen in pleasant places to this industrious itinerant

Mrs. J. L. Harrison, of Cruger, Miss., will have the sympathy of many in the bereavement which has come to her in the death of her beloved mother, Mrs. T. J. Blanchard, who passed away at her home on December 27, "just as darkness was turning into day." She was 79 years of age, and was ready for the Master's summons. We have in hand some memorial resolutions concerning the deceased, which were adopted by the Ladies' Aid Society at Cruger. They will be published later.

DR. H. C. MORRISON COMING.

Rev. H. C. Morrison, of Louisville, Ky., will conduct a revival meeting in our new St. Mark's Church, 1146 North Rampart street, beginning on the evening of Feb. 17, and continuing through two Sundays. Dr. Morrison is easily one of the most gifted orators and one of the most powerful preachers on the American continent to-day. A revival of religion is almost an unheard-of thing in this section of the city, and the prayers of the Advocate's readers are earnestly requested. If the surrounding thousands are to be reached for Christ it is to be by the preaching of the Word.

The crisis is on us. We have our new church building, and we must have a revival. Out-of-town people wishing to attend these services can procure board and lodging at reasonable rates by communicating with H. P. Beall, Howard Avenue and Magazine Street, New Orleans.

W. E. THOMAS, Pastor.

SPECIAL NOTICE.

Individual subscribers sending us a check for $1.50 for their subscription will get credit for only 11 months, because we have to pay the banks 10 cents exchange for collecting the check. However, we will not mind paying the expense of exchange on $3 or over. In remitting for your subscription send us money order, or registered letter, or exchange on New Orleans or New York, or 1c or 2c stamps. In this way subscribers will get full credit for money remitted. If subscribers insist on paying us by check, let them send us $1.60, which will net us $1.50. The annual subscription of the Advocate is $1.50, net, for preachers and laymen. Superannuates and widows of preachers get the Advocate 1 year for $1, provided they do not remit by check. If they insist on sending a check for $1, they should send us $1.10; otherwise they will get credit for only 10 months. We do not expect our pastors and agents to bear the expense of remitting money to us for subscriptions. Pastors usually send in two or three subscriptions at a time, and for this reason the expense is small, and should be borne by us.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—Cardinal Newman.

Grandma Used Sage Tea to Darken Hair

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

OLIVER A. RHODES was born on August 1, 1836, and died on August 24, 1917. He was a member of the M. E. Church, South, for over 60 years, and was steward nearly all of the time when he was able to attend the quarterly conference. He was married three times and was the father of sixteen children, ten of whom are living. He was a loving father, a faithful husband, and a good neighbor. Many things could be said in his favor. He took sick and was carried to the Baptist Hospital for treatment; but man's help availed little, and on August 24 he passed out into eternity, to meet the reward of the righteous. He spent four years with us. We mourn his death as a father, a husband, and as a Confederate soldier. May God comfort the bereaved family, and in His own good time bring them, without the loss of one, into the Eternal City.

C. H. STRAIT.

Mrs. AMY ANN McMAIN, the subject of this sketch, was born on April 25, 1845, and departed this life on Dec. 19, 1917. She was married to Granville F. McMain on Dec. 29, 1873, from which union a large and respected family of boys and girls were reared. She joined the Church in 1869, and lived a consistent and devoted member of the same the remainder of her life. Mrs. McMain was loved and highly esteemed by all who knew her. Her life was such that she had many, many friends. No one ever knew her to fail to heed the voice of duty. She was kind and affectionate to all whom she came in contact with. She was very devoted to the Church, always responding when it was in need. To those who are grieved on account of her death we can only say, "Sorrow not as those who have no hope," for, if you follow the example that was given in her life, you will surely meet again in that home beyond the skies. Her life is worthy of emulation. Let us be content and live such a life, so that when our summons shall come, we shall be prepared to meet her in heaven.

* * *

Melder, La.

At her home, one mile south of Red Banks, Miss., on Dec. 27, 1917, at 8:30 p. m., Mrs. EMMA G. KIGER'S spirit left its mortal body and was wafted to her peaceful and happy home in heaven. She was the daughter of Mrs. J. E. Gardner. She was born on April 5, 1856. In 1873 Sister Kiger professed faith in Christ, and, uniting with the M. E. Church, South, she lived an exemplary Christian life the rest of her days. She was married to Mr. J. S. Kiger on Dec. 15, 1881. There were born to them seven children, of whom two died in infancy, and five are still living—R. E. Wilbur, Jim, Miss Elizabeth, and Mrs. Reeves Power. Besides the children, Sister Kiger is survived by one brother, John G. Gardner, who resides in Louisiana; one sister, three grandchildren, a goodly number of nieces and nephews, and many other relatives and a host of friends, who will miss her pleasant face and her deeds of kindness and noble acts. But we should not grieve because of her absence, for she will be amply rewarded for those good deeds and acts of kindness, and to the children we would say, "Weep not for mother, as those who have no hope,"

For she has only gone on before,
And will be waiting for you on the other shore.

A FRIEND.

CLYDE, son of J. M. and Mrs. Sarah King, was born on May 16, 1896, and died on November 8, 1917, at Camp Pike, Ark., where he had gone, among the first boys from Prentiss, Miss., in training for the service of his country. Here, after about a month's stay, he succumbed to an attack of measles and pneumonia. His body was brought home and interred in the family cemetery, a vast throng of people being present. The services were conducted by Rev. J. M. Lewis and the writer. Clyde joined the Methodist Church at Good Hope, near his home, in July, before his death, and, as evidenced here and in the camp, by his nearest comrades, his conversion and Christian experience were genuine. Soon after entering the camp, he and a number of his friends from Jefferson Davis County, wrote and signed a solemn compact, that they would not gamble, nor engage in any other vice, so common in the camps. Even before he left home he told of a sure presentiment that he was near the end of his life. Such is the fate of war. How sad that in the bloom of youth, death blights the earthly prospects of friends and loved ones!

Besides his grief-stricken parents, he leaves several brothers and sisters to mourn their loss. May God's grace sustain them; and, while we cannot understand it now, may they so live as to meet him in a land where there is no war, nor pain, nor death. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know, even as also I am known.

His pastor,
R. T. PICKETT.

On the morning of Dec. 27, 1917, just as the gray dawn was breaking in the city of Shreveport, ALBERT, the son of Mr. and Mrs. A. G. Nelson of Haughton, La., quietly slipped away from the house of his earthly dwelling, to be at home with God beyond the Great Divide. He had been with his parents for Christmas dinner and was on his way back to his post of duty at Camp Beauregard, and while waiting for a belated train at the station in Shreveport, he was taken ill quite suddenly. His uncle, Dr. J. C. Willis, was notified, and he was taken immediately to the Schumpert Memorial Sanitarium, where everything possible to medical skill was done for him, but he was in the fatal grip of meningitis, and human skill was unavailing and within thirty-six hours he passed away. The writer was Albert's pastor for four years, and, by reason of the friendship between his son and Albert, he saw much of him and knew him well. Since that time I have kept somewhat informed as to his movements and life, and, as a boy and a young man, I have always associated his name with that which is clean, pure, noble, and good. When the call came for men to come to our country's and to humanity's defense, he laid down the noble work of teaching children in the schoolroom and offered himself in defense of the lives of little children and to make the world safe for democracy. He has made the supreme sacrifice. He has answered the last bugle call and has responded to the summons to come up higher. He lived the heroic life and has fallen on the Christian hero's rest. May the good Father comfort the hearts of the sorrowing loved ones, is the prayer of Albert's friend, and their friend!

AN OLD PASTOR.

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

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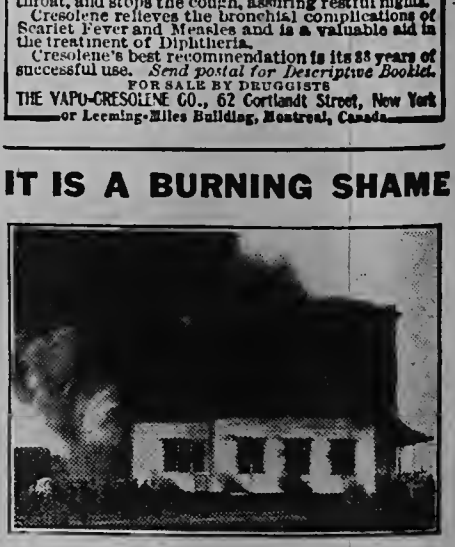
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Obituaries

In the passing away of Mrs. ELIZABETH ELLIS, on Dec. 9, 1917, many hearts were made sad and caused to feel the great spiritual loss they sustained in the leaving of "Grandmother Ellis." She was born in Clark County, Ala., on July 11, 1818. A singular fact concerning the deceased was that she was born seven months after Mississippi was admitted into the Union, and had she lived one day longer would have been living when the State celebrated her one hundreth birthday, and had she lived until July 11, 1918, she would have been a centenarian. Her parents, Mr. and Mrs. Mark Wade, moved to Copiah County, Miss., near Old Gallatin, when she was quite young. On Jan. 12, 1843, she was happily married to Mr. George Ellis. Five children were born unto them, two of whom died in infancy. The other three, are Mrs. A. L. Spence, of Jackson, Miss.; Mrs. C. A. Knight of Jacksonville, Fla.; and Dr. G. E. Ellis, of Utica, Miss., with whom she lived after the death of her husband. For something over eight years, she was an invalid, demanding the constant care of her noble son and his wife, who never tired of waiting on mother. I never witnessed such perfect devotion between mother and son and son and mother. It was beautiful to behold. To visit her was like going into the presence of the Holy One. I always came away, feeling refreshed and strengthened after a visit to her. The many years allotted to her were not spent in vain. Her sturdy character was seen in her devotion to duty. Her mind remained perfectly clear until two days before her death, when she fell into a comatose state. She never forgot to pray for her pastor, always keeping up with his appointments. The burden of her heart was the salvation of the unsaved and a gracious revival at Utica.

Her pastor, B. W. LEWIS.

Mrs. ADDIE WILSON GERALD, was born in Amite County, Miss., on May 6, 1861, and on Dec. 26, 1917, she "fell on sleep" in Christ. While in her teens she united with the M. E. Church, South, and remained a consistent member up until the day of her death. On Feb. 6, 1878 she was married to J. E. Gerald, and for more than 35 years she walked faithfully by his side, sharing all his burdens, defeats and victories. Of this happy union there were born six children: Mrs. J. M. Spinks, Magnolia; Attorney Eugene Gerald, Leland; Dr. Howard Gerald, East Fork; Carey, and Misses Maud and Esther Gerald, Smithdale, Miss. These, with their father, yet remain on this side of the "crossing." All her children were privileged to be with her the last few days. From the beginning of her sickness the clouds were all driven away by the heavenly light. She left abundant testimony of her acceptance with Christ and expressed anxiety that all should meet her around His throne. Patiently and serenely she waited until her Savior came and bore her up the heavenly steep. The funeral service was conducted by the writer at the Mars' Hill Baptist Church, in sight of which she lived, and near which her body was laid in its resting-place, to await the resurrection morn. Her companion is sad, and all the children are heartbroken, but as her son, Carey, said, "We have more to live for now than ever before." Yes, with mother in heaven, a Christly life is invaluable. Borrowing the words of Rowland Hill, we would say to the bereaved ones:

"Cast thy burden on the Lord,
Only lean upon His Word;
Thou wilt soon have cause to bless,
His unchanging faithfulness."

J. LOYD DECELL.

McComb, Miss.

MURINE Granulated Eyelids, Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. FOR YOUR EYES No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 60c per bottle. Murine Eye Salve, in Tubes 25c. For Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago

MEMORIAL RESOLUTIONS.

(By the Woman's Missionary Society of the Methodist Episcopal Church, South, Alexandria, La.)

Whereas, God in His infinite wisdom has recalled the soul of our beloved sister and co-worker, Mrs. Eugenia J. J. Moseley, and

Whereas, in her death the members of this Society lost a faithful member and a devoted friend, one who was always loyal and true to the teachings of her faith—ever practicing the principles of a true Christian, and fully mindful of all the sacred duties entrusted to her; therefore be it

Resolved, first, That we, the members of this Society, extend to her sorrowing sons and daughters our most sincere sympathy in this hour of affliction, and trust that her example and the knowledge of her useful and consecrated life will, in a measure, alleviate the grief with which their hearts are filled; and we beseech for them that consolation which their mother's God alone can give.

Resolved, secondly, That a copy of the foregoing be given to the family, and that the same be published in Town Talk and the New Orleans Christian Advocate.

Signed: Mrs. W. D. Haas, Mrs. William Hill, Mrs. Roberta Nugent, Mrs. E. A. Owen, Mrs. John Evans, Committee.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

REPORT OF THE COMMITTEE ON FINDINGS.

(Continued from Page 5.)

sion our most sympathetic co-operation in all of the plans which shall he adopted to make effective the program of the Commission, unite and will unite with that great multitude of Methodists who will join the Fellowship of Intercession in behalf of this Epoch-making movement.

Educational Propaganda.

Many Sunday schools and Epworth Leagues are doing an excellent educational work and are making worthy contribution to the cause of missions, but only a beginning has been made. Especially would we urge that all Sunday school contributions for missions be specials. Institutes, special services, mission study classes, maps, leaflets, and our missionary periodicals, must be used with increasing vigor if we are to lay a sure foundation for the future. We rejoice in the great work being done by the women of our Church and call upon our pastors and people to give them the heartiest co-operation.

Increase of Missionary Assessments.

The following resolution on the increase of assessments for missions was unanimously adopted:

"Resolved, That we, the Missionary Secretaries, request the Board of Missions to make a substantial increase in the missionary assessments, said increase to be commensurate with our needs in the mission fields, and with the increased resources at the command of our Church."

C. C. MILLAR,
T. N. POTTS.

Prayer and Intercession.

Prayer has always been the most vital factor in missionary progress. Not that God needs to he persuaded to co-operate with us in these undertakings, but only by prayer can we attain divine passion for a world's salvation, and secure the co-ordination of forces, human and divine, for the achievement of this end. As never before the Church should be in the spirit of prayer.

J. J. STOWE,
L. P. SMITH,
T. N. POTTS,
W. B. CAMPBELL,
H. E. WHEELER.

Jan. 3, 1918.

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The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.
Incorporated

V-C Sales Offices

Richmond, Va.	Charleston, S. C.	Atlanta, Ga.
Norfolk, Va.	Columbia, S. C.	Savannah, Ga.
Alexandria, Va.	Jacksonville, Fla.	Columbus, Ga.
Durham, N. C.	Cincinnati, Ohio.	Mt. Pleasant, Tenn.
Winston-Salem, N. C.	Shreveport, La.	Memphis, Tenn.
Baltimore, Md.	New York City.	Montgomery, Ala.

V-C Fertilizers

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

"Religion that is not used outside of the church won't keep sweet."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

"God's power to give is only limited by our willingness to receive."

Eat Less and Take Salts for Kidneys

Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1225 Park Square, Sedalia, Missouri.

Sunday School

SECOND CHURCH, NEW ORLEANS.

The Sunday school of the Second Methodist Church, although small, is one of the best organized schools in the city of New Orleans. One of the special features of our school is a splendid birthday record managed by a thoroughly competent and consecrated worker. Every member, also former members now grown to manhood and womanhood, living in distant cities and not affiliated with any Sunday school, parents of our officers and teachers, and old folks who are either members or friends of our church, are remembered with a birthday card. A young man away from the influences of home and loved ones appreciates a word of encouragement and cheer from the school of his boyhood days. The birthday record enables us to keep in touch with former members, particularly those who expect to return to New Orleans, some of whom live in the Hawaiian Islands, California, New York, and those who are serving our country in the army and navy. There are possibilities wrapped up even in a birthday card, if used at the opportune time. The birthday calendar hangs on the wall of the schoolroom in a conspicuous place, with the bank directly under it for those who care to make an offering, as no birthday offering envelopes are distributed. Our Birthday Secretary expects to train one of our Intermediate girls in the routine connected with the records so that this position will be double-officered. We opened an account in a local bank in which we expect to deposit birthday offerings to form the nucleus of a building improvement fund, which will be used in repairing and replacing equipment which had become worn out and antiquated. In our eagerness to establish new schools we are apt to overlook the more important task of properly maintaining those already established. Dirty, unkempt temples might not be out of place in China, but they are decidedly out of place in Christian America! However, since the increased cost of paper and postage, and the further fact that these offerings are absolutely voluntary, our account has not done much climbing.

Our missionary studies this year will be focused on Japan, and, in order to create an interest in things Japanese, we propose to use postcards showing scenes in the Flowery Kingdom, instead of the ordinary birthday cards. However, these scenic post-cards will be sent only to active members of the school; the birthday greeting card being sent to the non-attenders.

The permanency of a building depends largely upon the strength of its foundation; likewise, the strength and future of a Sunday school depends upon its Cradle Roll. Our Cradle Roll has 70 babies enrolled, a few of whom attend service. Much of the success of this department is largely attributable to the splendid leadership and zeal of our Cradle Roll Superintendent. Time and space will not permit my mentioning many other things which could be said of this department.

Our main school has enrolled 133 active pupils with 24 officers and teachers, and a Home Department of 30 members. During the period from January 1, 1917, to November 25, 1917, the close of our Conference year, our school corps made 472 calls and mailed 1273 letters and post-cards. Our Teachers' Council meets each Wednesday after praver meeting.

The Second Methodist Church has a "Sunday school pastor," and as faithful and earnest a corps of officers and teachers as can be found anywhere. Their unstinted service and devotion to duty is an inspiration to their youthful superintendent.

H. C. HUSSON,
Superintendent

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

SEPARATING ON SUNDAY SCHOOL LESSONS.

Since 1875 the American and British Sunday school lesson committees have been united in studying the same lessons, but with the close of 1917 this arrangement comes to a close. Each will follow their own lines from the first of January, 1918. Sunday school authorities on both sides have little to say about the separation, but it is apparent that the British have not been altogether in sympathy with the American trend and the separation has been a possibility ever since the schools in America adopted the elaborate system of graded lessons. However, the British ommission is at present arranging a course of graded lessons which will be ready about the first of 1920. While the division is regrettable, it will have an almost negligible effect on the spirit of cooperation that exists between the two peoples.—N. W. Christian.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A NOTE FROM TEXAS.

Dear Dr. Meek: I transferred from the Mississippi Conference to the Texas Conference in November, 1910 I landed in Texas on the first day of December, at Galveston. The Texas Conference was in session in the city of Galveston at that time. I am now beginning my eighth year a member of the Texas Conference.

In 1910, I was stationed at Old Meadville, the county seat of Franklin County. I completed the new church there that year and had the distinction of building the first house of worship in that historic town; and, in spite of Meadville's sad history, I spent one of the most pleasant years of my life there. I think that is the only time I ever moved and left people weeping. I have often thought of those good people, and have felt, too, that I should like to go back to the Mississippi Conference and be stationed again at Meadville. I am sure I could do much better now than I did eight years ago.

I have enjoyed the work in Texas very much. The Texas Conference is, indeed, a great Conference. A more distinguished body of men, taking them as a whole, can hardly be found in any other Conference. I have many warm friends, both among the preachers and laymen; still I feel as if I would like to be back in the old State. I have never felt at home, as I once did, since Mrs. Red left us, on November 8, 1916.

I have recently seen two copies of the New Orleans Christian Advocate and the familiar names appearing therein brought to my mind so many pleasant memories that I have decided to send you a check, which will renew my subscription for a while.

With best wishes for all the Advocate family and praying that this may be a great year for us all, I am,

Fraternally,
J. L. RED.

Nederland, Texas.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

HUPTRINE COMPANY, SAVANNAH, GA.

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever 25c, 50c and $1.00 Sold here

Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals to flush the kidneys. Then procure at your nearest drug store Annric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles — where inflammation is set up.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. An-u-ric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

You can obtain a trial package of Anuric by writing Doctor V. M. Pierce, Buffalo, N. Y., enclosing ten cents.

TARPON SPRINGS, FLA.—"I find Dr. Pierce's Anuric Tablets simply fine; they give me relief in a few days after I start to take them when the kidneys do not feel good. These tablets have done me so much good."—MRS. J. W. CARDY, Box 291.

PLATTSBURG, MISS. "This is to certify that I have been a sufferer of rheumatism for ten years and have tried several noted doctors and a lot of patent medicines. At last I saw Doctor Pierce's Anuric Tablets advertised and got a trial package; they did me more good than anything I have ever taken. They relieved me of all the pain. I believe that two packages of these tablets will effect a permanent cure. I can recommend them to anyone suffering with rheumatism. Anuric will do all that is claimed for it." —M. E. WEEMS.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

NUX, IRON, PEPSIN AND SARSAPARILLA

The combination of two great medicines, Hood's Sarsaparilla and Peptiron, by taking them in conjunction, one before eating and the other after, brings into co-operation the above-named substances, best for the blood, nerves and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anemic and nervous, or where the blood is both impure and pale, deficient in iron—one of the most common disease conditions of the present day.

In cases where a laxative is needed, Hood's Pills should be taken. They work in perfect harmony with Hood's Sarsaparilla and Peptiron, and are mild and efficient.

ONWARD TOWARD UNIFICATION!

One of the best illustrations of progressive religious journalism is seen in the policy of Zion's Herald. The editors are always scouting news and stirring the center of public interest. Indeed, it seems they are determined to not permit anything to rest if it has the least possibility of an ecclesiastical sensation. Recently they issued a questionnaire to all the members of the recent General Conference on their attitude toward unification on the basis already stipulated and made public by the Commission on Unification. The Negro problem came in for a number of questions and then the following—would they favor calling the adjourned session authorized if deemed expedient at Baltimore following the session of the General Conference of the Church, South? We intuitively understand the purpose of the editors. They are giving the church an example of progressive journalism. They have created a sensation. Few men have understood the motive Many have condemned the entire procedure, calling it an impertinence. Meetings have been held voting resolutions of protest. For instance, the following telegram was sent to all the editors:

"Atlanta Conference in session. Faculties of Gammon Theological Seminary and Clark University express disapproval of Dr. Blake's misleading article in recent Zion's Herald; also protest Zion's Herald's attempt to commit General Conference delegates to prejudgment of status of Negro in Methodism; such an attempt considered immoral, un-American, and un-Christian."

Many have refused to answer the cards, saying they have small faith in the outcome of the movement toward unification. A number of letters have been received at this office couched in the strongest language impugning motive and charging as reprehensible any effort to prejudice the case before it comes to final trial. We hesitate to publish these, for we consider it unwise to stir up heated discussion at this time. At the psychological moment we shall fire broadside after broadside, if the trend of things require it. However, we have great faith that our Commissioners will not betray the interests committed to them. Unification must not be hastened. It must come when all are convinced that their plans mean a better day for the Kingdom of Christ and not advantage to any one party.—Western Christian Advocate.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

SAFETY FIRST.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, don't think you are fotunate. The next case of neglect may prove fatal. Blood polson is likely to set in unexpectedly and the result may be fatal. Don't play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

THE CREATOR OF SMILES.

"I think of the mother of my boyhood days who lived as seeing Him who is invisible," writes the Rev. George T. Dowling in the Churchman. "She was a very old-fashioned woman, was my mother, with her sweet, quiet ways. You never would have found her picketing the White House gates. But, oh, what a happy home she made; and what a song at evening time she was to everyone who knew her. How often I have seen her, when burdened with care, pass into the little room where she was accustomed to kneel and pray; and she has come forth radiant and filled with peace. Then I learned where my mother got her smiles."

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"Trust in the Lord." Faith cures fretting. Sight views things only as they seem, hence her envy; faith has clearer optics to behold things as they really are, hence her peace. "And do good." True faith is actively obedient. Doing good is a fine remedy for fretting. There is a joy in holy activity which drives away discontent.—C. H. Spurgeon.

Upward He leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storm and darkness oft obscure the day;
Yet when the clouds are gone,
We know He leads us on.

—Anon.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round, In Part.

Merryville, 11 a. m., Jan. 26, 27.
DeRidder, p. m., Jan. 27.
Carson, at Carson, Jan. 29.
Longville, at Longville, Jan. 30.
Oakdale, Jan. 31.

The brethren will please not fail to observe Advocate week or month, whichever it takes to secure the number of subscribers allotted to our District. Let's try to go "over the top," no matter what.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round.

Denham Springs, Jan. 25, 26.
Keener Memorial, Jan. 27.
Franklinton Ct., 4 p. m., Feb. 2.
Franklinton Station, 11 a. m., Feb. 3.
Baker, at Baker, Feb. 9, 10.
Zacahry, at Zachary, Feb. 10, 11.
Jackson, at Jackson, Feb. 16, 17.
Springfield, at Springfield, Feb. 23, 24.
Ponchatoula, 7:30 p. m., Feb. 24.
Natalbany, at Natalbany, 7:30 p. m., Feb. 25.
Istrouma, 7:30 p. m., Feb. 28.
St. Francisville, at St. Francisville, Mar. 2, 3.
Baton Rouge, First Church, 7:30 p. m., Mar. 4.

HARRY W. MAY, P. E.

Ruston District.—First Round.

Athens, at A., Jan. 26.
Haynesville, at H., Jan. 28.
Haughton, at H., Feb. 3.
Bienville, at B., Feb. 10.
Ringgold, at R., Feb. 16.
Elmore, at Wesley, Feb. 23.

J. M. HENRY, P. E.

Lafayette Dist.—First Round.

Patterson, at Patterson, Jan. 26, 27.
Morgan City, Feb. 3.
Franklin, 7:30 p.m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feb. 11.
Sulphur, Feb. 16, 17.
Gueydan, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Melville, Mar. 5.
Abbeville, at A., Mar. 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Leesville, a. m., Jan. 27.
Many, p. m., Jan. 27.
Pelican, Feb. 3.
Pleasant Hill, at P. H., Feb. 9, 10.
Anaeoco, Feb. 17.
Ida, a. m., Feb. 24.
Belcher, p. m., Feb. 24; 10 a. m., Feb. 25.
Grand Cane and G. C., Feb. 27.
Bayou Lachute, a. m., Mar. 3.
Shreveport, First Church, p. m., Mar. 3.
Noble, at Bayou Scie, a. m., Mar. 10.
Zwolle, p. m., Mar. 10.

C. D. ATKINSON, P. E.

Monroe Dist.—First Round.

Lake Providence, Jan. 26, 27.
Calhoun, Jan. 30.
Tallulah, Feb. 3.
Harrisonburg, Feb. 9. 10.
Sicily Isuand, Feb. 10, 11.
Boeuf River, a. m., Feb. 17.
Columbia, p. m., Feb. 17.
Chatham, at Frantom, Feb. 23.
Eros, Feb. 24.
Oak Grove, Mar. 2, 3.
Midway, p. m., Mar. 3.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—First Round.

White Castle, Jan. 27.
First Church, S p. m., Jan. 30.
Daisy, Jan. 31.
Bogalusa, Feb. 3.
Felicity, S p. m., Feb. 6.
Covington, Feb. 11.
Plaquemine, Feb. 17.
Angie, Feb. 24.

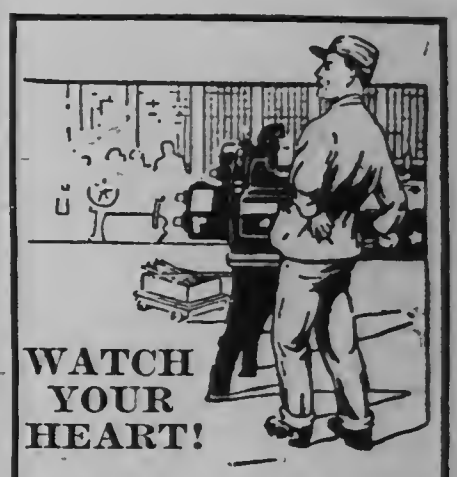
W. W. HOLMES, P. E.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.



Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Nature Needs Assistance In Keeping You Well

A little help goes a long ways.

If you would keep your body in a healthy and robust condition, throbbing with that splendid vitality that indicates freedom from all ailments, first of all see that your blood is kept pure. Any slight impurity that creeps into your blood will soon effect the well-being of your whole system.

A few bottles of S. S. S. will give just the assistance that nature needs in keeping the blood absolutely free of all impurities. This old remedy is a wonderful purifier and tonic, and has no equal for keeping the blood rich and pure. It builds up the appetite and tones up the entire system.

S. S. S. is sold by druggists everywhere. It has been successfully used for more than fifty years, and people in practically every state testify to its great worth. Write for booklets and free medical advice to Swift Specific Co., Dept. E Atlanta, Ga.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE CALL TO US.

This message comes to us at the initial business meeting of 1918, the meeting at which the plans for the year's work are laid. What the Conference shall accomplish is dependent upon our decisions. It is a time for serious thought, for much prayer, for self-examination.

Many and varied are the calls being made upon us for money to be used for the alleviation of suffering in this world of ours. They are causes which make our hearts ache and create a desire for giving to our utmost. But in our plans for the year, both as individuals and as auxiliaries, do not let the missionary society be the place where your gifts are lessened. Some one has said, "The diversion of funds from direct mission work would be less than a disaster, while to withhold gifts for relief in the present crisis would be almost a crime."

Let us direct our attention to the first clause of this statement, let us consider what it would mean to decrease our offerings through the missionary society. All the activities of the Council have been begun and carried on with a view of stretching its income as far as possible. A living wage for the workers has been the basis. Should the income become smaller, work will have to be closed. Shall we place our leaders in the embarrassing position of determining which it shall be? Shall we be the cause of depriving needy ones of this work and workers?

It is not just a matter of standing back of our leaders and sustaining the work as in normal times. We must consider the conditions under which the missionaries are living to-day. The same problems of the high cost of living with which we are grappling are confronting them even in a more aggravated form. When it is also noted that the increased cost of exchange has cut down their salaries one-half in some countries, an idea will be gained of the suffering they are undergoing. The Board of Missions earlier in 1917 voted that a War Fund of $20,000 be solicited; so grave has the situation become that they now see the necessity of asking for $50,000.

It is imperative that the January meeting be permeated with the spirit of prayer that God's guidance may be sought in each detail and that we may be led to attempt great things. "Jesus Christ alone can save the world but Jesus Christ cannot save the world alone." Mrs. J. W. CONGER,
President N. Miss. Conf. Society.

THE LOUISIANA ANNUAL MEETING.

The Eighth Annual Meeting of the Louisiana Conference Woman's Missionary Society of the M. E. Church, South, will be held in First Church, Shreveport, February 25-28.

Mrs. H. R. Steele, Educational Secretary, will be the Council guest. Mrs. Steele needs no introduction to our women, and the fact that she is coming assures us of much definite knowledge concerning the work, given in an enthusiastic and inspiring manner.

Miss Janie Watkins will also be present. Those who met her last year will be glad to know they are again to have the privilege of listening to her as she tells of her work in China. Much valuable and illuminating knowledge of China and the Chinese was gained through Miss Watkins last year.

Of course we are going to have deaconesses too, who will tell of their work, but as yet we have not been notified who they are. One we are assured of, Miss Gatewood of Shreveport.

These workers in the different parts of the Master's vineyard all have messages for us, whether they tell of the success of the work or recount incidents which fill our hearts with sadness because of the dense ignorance and suffering of many living in Christian America and in the countries beyond the sea.

Plan now to go to this meeting. We know something of the hospitality of Shreveport people; and know, too, they are planning and working to make this one of the best meetings ever held in Louisiana. Let us pray earnestly and without ceasing that it will be a meeting which will result in a wonderful spread of missionary knowledge and the kindling of a greater and deeper love for this work of the Master's, who through the centuries has given his command, "Go!" and followed it with the promise, "Lo, I am with you alway."

THE LOUISIANA CONFERENCE SOCIETY AGAIN PAYS ITS PLEDGE IN FULL.

This glorious news will cause songs of joy and praise to ascend from every part of the Conference. It has not been accomplished by might or power, but by His spirit. While we rejoice that our women have been faithful to their trust, it is a source of even greater joy to know that they are more and more consecrating their every gift to His service; but the greatest and best gift of all is the surrender of self entirely to Him and then all these other "surrenders" will follow as the day the night.

So many calls have come to our women during the past year, and they have been loud and insistent, and to them has the response been hearty and lavish, and yet in the midst of it all they have heard the "still, small voice" and listened to its plea, and at His feet their treasure poured, thus enabling our Conference Secretary to send the joyful news throughout our bounds that the pledge is overpaid; better still, there is an increase of more than one thousand dollars over the total amount paid last year. Is it not a time to sing unto the Lord with joyful voice?"

NEWS FROM A NEW MISSIONARY TO KOREA.

Miss Grace McCubbins, who reached Korea in September, 1917, writes from her new home in Wonsan as follows: "I am very, very happy here. I guess it is because I have to trust and depend upon Him more than ever before. I feel as if I had known and loved the Koreans always. I shall be so glad when I can talk with them. The language is very interesting, but it is hard, too. I have a splendid teacher and am studying hard every day. Korea, and especially Wonsan, is a beautiful place. I wish you could see it now. The hills all around our home are covered with brilliant autumn colors. The sea, just in front, is so blue and peaceful-looking! I like the water when I am on the land, but O—!"

PATRIOTIC SPIRIT OF OUR MISSION SCHOOLS.

The following, from the principal of Sue Bennett School shows something of the spirit of the mountain boys in this time of stress: "Last Wednesday we got our older boys together and presented the needs of the army Y. M. C. A. and the part that the schools in the country should have in meeting these needs. Over $250 was subscribed, an average of $3.33 per man. By the end of the week we expect to get close to the $300 mark, which will be a record for schools of this size and class."

MISSISSIPPI ANNUAL MEETING POSTPONED.

We have been informed that the date for the Mississippi Annual Meeting has been postponed from February to some time in March, on account of the shortage of fuel in Brookhaven. Watch this department for definite announcement concerning the meeting.

Cough Nearly Gone in 24 Hours

That's the usual experience with this home-made remedy. Costs little—try it.

Anyone who tries this pleasant tasting home-made cough syrup, will quickly understand why it is used in more homes in the United States and Canada than any other cough remedy. The way it takes hold of an obstinate cough, giving immediate relief, will make you regret that you never tried it before. It is a truly dependable cough remedy that should be kept handy in every home, to use at the first sign of a cough during the night or day time.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and you have a full pint of the most effective remedy you ever used.

The quick, lasting relief you get from this excellent cough syrup will really surprise you. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, and is famous the world over for its healing effect on the membranes.

To avoid disappointment ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.



Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrberg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.



LINTONIA CHARGE, MISSISSIPPI CONFERENCE.

Dear Doctor Meek: If not too late, congratulation and greeting for the New Year! We have opened a campaign on the Lintonia charge and hope for great things, God helping, for 1918. Our delightful Annual Conference at Vicksburg, so full of sympathy, good will, and spiritual fervor, augured well for the incoming year. Our good Bishop Murrah seemed always at his best. Not a word of complaint was heard about the appointments. Truly, we may say, "How good and pleasant it is for brethren to dwell together in unity."

Tuesday, Dec. 8, was a great day for the Jackson District. Our efficient presiding elder, Rev. J. M. Morse, invited the pastors of the district to meet with the district stewards to counsel concerning the work of the new year. It was well attended and all seemed to have the swing of victory on all lines. Aggressive work was planned in behalf of an increased circulation of the Advocate. It ought to be in every Methodist home in Mississippi and Louisiana. Many hungry hearts look to the Advocate for spiritual nourishment. "Feed the flock of God," says Paul to the elders of Ephesus. A greater than he said, "Feed my lambs." If one or two pages were devoted exclusively to matter on the spiritual life and growth in grace, would it not be good for the use of edifying?

Now for a long pull, a strong pull, a pull altogether. Yours in Christ,

C. H. ELLIS.

Yazoo City, Miss., Dec. 12, 1917.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Box 17-L, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Sunflower, at Sunflower, Jan. 26, 27.
Indianola, Jan. 27, 28.
Isola, at Inverness, Feb. 2, 3.
Belzoni, Feb. 3, 4.
Moorhead, Feb. 9, 10.
Swiftown, at Baird, Feb. 10, 11.
Minter City, Feb. 17.
Webb, at Webb, Feb. 17, 18.
Dublin, at Dublin, Feb. 23, 24.
Tutwiler, at Tutwiler, Feb. 24, 25.
Lambert, at Lambert, Feb. 25, 26.
Greenwood, Mar. 2, 3.
Drew, at Drew, Mar. 3, 4.
Schlater, Mar. 9, 10.

L. M. LIPSCOMB, P. E.

Sardis Dist.—First Round.

Arkabutla, Jan. 26, 27.
Batesville, Jan. 30.
Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb. 17, 18.

J. H. HOLDER, P. E.

Aberdeen Dist.—First Round.

Calhoun City, at C. C., Jan. 26, 27.
Houlka, at Concord, Jan. 27, 28.
Algoma, at Algoma, Feb. 2, 3.
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpelier, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17.
Nettleton Ct., Feb. 17, 18.
Greenwood Springs, at Greenwood Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

Holly Springs Dist.—First Round.

Lamar, at Early Grove, Jan. 26, 27.

JAMES H. FELTS, P. E.

Greenville Dist.—First Round.

Clarksdale, Jan. 27, a.m.
Cleveland, Jan. 27, p.m.
Shelby, Feb 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

Poplar Creek ct., at Center, Jan. 29.
Sallis ct., at Sallis, Jan. 26 and 27.
Kosciusko ct., at Ethel, Jan. 27 and 28.
McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

New Albany, Dec. 16, 17.
Booneville, Dec. 23, 24.
Iuka, Dec. 30, 31.
Chalybeate, at Campground, Jan. 5, 6.
Myrtle, at Myrtle, Jan. 12, 13.
Sherman, at Blue Springs, Jan. 14.
Rienzi, at Rienzi, Jan. 19, 20.
Dumas, at Dumas, Jan. 23.
Ripley ct., at Bethlehem, Jan. 24.
New Albany ct., at Ecru, Jan. 26, 27.
Wheeler, at Wheeler, Jan. 30.
Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Shuqualak, preaching and Q. C., Jan. 26, 27.
Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

W. L. DUREN, P. E.

DR TICHENOR'S ANTISEPTIC
FOR SORE AND TIRED FEET

L&A RAILWAY

The Louisiana & Arkansas Railway

THE POPULAR LINE
BETWEEN
Shreveport, Alexandria, Winnfield, Minden, *Vidalia, La., Stamps and Hope, Ark.

*Ferry connection between Vidalia and Natchez.

Dependable Double Daily Passenger Service
Excellent Fast Freight Service

Ask the agent for rates and schedules, or write to

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B. S. ATKINSON, Traffic Manager, Texarkana, Ark.

Doctor Says Nuxated Iron Will Increase Strength of Delicate People 100% in Ten Days

In many instances—Persons have suffered untold agony for years doctoring for nervous weakness, stomach, liver or kidney disease or some other ailment when their real trouble was lack of iron in the blood.—How to tell.

New York, N. Y.—In a recent discourse Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit $100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided, they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed by all good druggists.



THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

MRS. J. S. PARKER.

On the 9th day of October, 1917, at the Court Street (Hattiesburg) Church was held the funeral services of Mrs. J. S. Parker, one of the oldest and most devout members of that congregation. The sermon was preached by the pastor, who paid a heart-felt tribute to the character of the deceased. Rev. E. H. Mounger, D.D., Rev. W. A. Terry, Rev. P. D. Hardin, and Rev. W. B. Jones assisted in the mournful and tender services.

Sister Parker was a holy and useful woman. All who knew her loved her for her many and great virtues. Her native gifts were developed and refined by careful personal training, and by large measures of the grace of God. She excelled in all the relationships of life. As a daughter, wife, and mother, she was almost without an equal. As a pastor and presiding elder, the writer was frequently in Sister Parker's house. Her gracious hospitality and Christliness of spirit made the visits occasions of great social pleasure and religious profit.

Sister Parker was an intelligent and devout Christian, and a helpful leader in the activities of the Church. She delighted in the Epworth League, Sunday school, and missionary work. As President of the Society and District Secretary, she did much to further missonary interests.

She was an accomplished musician, and by the use of her talents rendered her husband valuable assistance in his long and useful ministry of forty years, as an honored member of the Mississippi Conference.

She was the mother of eight children, four of whom are still living. They mourn her departure and cherish her memory.

Sister Parker was married three times. Rev. J. A. McPherson, of Jackson, La.; was her first husband. He lived about eighteen months after their marriage. About two years after his death, she was happily married to Mr. D. C. Wood, of Wilkinson County, Miss., a young planter of fine family connections. Mr. Wood lived about ten years after their marriage. After a widowhood of two or three years, she was married to Rev. James Sims Parker, a member of the Mississippi Conference, with whom she lived in great happiness for forty years.

Sister Parker was born in Marion County, on March 4, 1837, and passed to her home in heaven in Hattiesburg, Miss., on October 7, 1917. Her's was a long life of more than 78 years. There were many shadows in that long life, but there were also much sunshine and gladness. The world was made better by her having lived in it. Her crown will he studded with many stars.

The writer will never forget her many tender ministries during his long and intimate association with her and her family.

HER PASTOR

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

LET US AWAKE.

In a recent issue of the Nashville Christian Advocate the editor quotes statistics showing that, while the Methodist Episcopal Church (North) has enjoyed a very gratifying increase in membership the past year, the Methodist Episcopal Church, South, will report no gain at all, or if a gain is shown it will he the lowest reported in years.

I refer to these figures here because I want to invite attention to what I believe a very vital thing—the connection between these figures and the work the Churches are doing in the field of the religious culture of childhood, i. e., in the Sunday school.

In the M. E. Church the Sunday school enrollment is about six hundred fifty thousand more than the church membership—16 per cent greater—while in our Church the Sunday school enrollment is about one hundred eighty-five thousand less than the church membership—9 per cent less. In other words, if we are to place ourselves on an equality with the Northern Church in respect to the opportunity presented in the Sunday school, we must increase our enrollment—in its relation to our Church membership—25 per cent.

It isn't that I would advise increased members just for the sake of numbers. The real opportunity for the Church to grow is in the Sunday school—something like 85 per cent at least of our gain comes from that field—therefore it is a sound conclusion that if we increase by a given proportion the size of the field, and maintain our care of the field, our gains will he in like proportion. Therefore, I urge our people everywhere to "go after the folks." Every boy and girl in your community that is not in a Sunday school should be sought by your school—and sought with a determination to get them.

Our sister Methodism is increasing in membership not only because she has a proportionately larger field of young life to cultivate and draw from, hut because for the past nine years she has been giving increased attention to that field and intensifying her cultivation of it. Both through her local agencies and by means of her well-equipped and strongly-supported connectional forces she has been pushing her Sunday school work until today she stands as a strong, vigorously-growing branch of the Kingdom's standard-bearing hosts, while before that time she was losing year by year in her rate of growth.

Our Church is scarcely fairly started on a campaign of what might be termed intensive extension work for the Sunday school—here and there good work is heing done; hut it is not widespread enough, its support is not sure enough, and the connectional element that should run through it all is as yet too weak. There has not yet come about what might be denominated a Church-wide vision of the possibilities that are in the Sunday school, there has not yet heen aroused a whole Church consciousness of the need of the work, of the loss through delay.

To help in bringing these things to pass the General Sunday School Board, through Bishop Atkins, its chairman, announces the appointment of the following committee to arrange an Educational Exhibit to he put on at Atlanta during the General Conference next May: Mr. W. H. Stockham, chairman; Rev. John W. Shackford, Miss Minnie E. Kennedy, Mr. E. E. French, Mr. J. H. Ledyard.

Mr. Stockham is a manufacturer living in Birmingham, Ala., prominently connected with our First Church of that city and actively identified with the Sunday school interest of Birmingham.

Mr. Shackford is a member of the Virginia Conference, Superintendent of the Teacher-Training Department of our Sunday school work and author of one of the text books in the Methodist Training Course.

Miss Kennedy is Superintendent of the Elementary Department of our Sunday school work and has had wide experience in Sunday school matters.

Mr. French is at the head of the Sunday School Supply Department of our Publishing House at Nashville, and Superintendent of McKendree Sunday school of that city—a man of much Sunday school experience.

Mr. Ledyard is a member of our General Sunday School Board, head of a large manufacturing industry at Tupelo, Miss., and one of the best Sunday school superintendents in that State.

If you who are reading this happeu in Atlanta during the General Conference do not fail to see the Sunday School Exhibit.

A. L. DIETRICH,
Secretary.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic propertics of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3232.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 31, 1918. CHAS. O. CHALMERS, Publisher.

THE NEED OF JESUS.

When the present great world war began we heard from numerous sources that Christianity had failed. Articles freighted with this alarming message adorned daily newspapers, secular periodicals of all descriptions, and, in some instances, religious journals of note. This faulty sentiment soon gave place to the more truthful and helpful opinion that Christianity had never been really tried, which resulted in a general longing for a deeper realization of Jesus in the every-day life and a striving to that end. It remains for the future to determine whether the logical step of a deeper spiritual state will be effected or whether the world conflagration will be allowed to pass with only partial convictions and longings the result and letting escape the actual deepening and broadening of the work of grace for which purpose God doubtless allowed these unparalleled disturbances to take place. The writer of this article cannot agree with the numerous predictions that this will be the last great war of all history; that the wits of men will be so sharpened by present experiences as to be able, in the light of the historic progress of all races, to formulate plans which will prevent wars among civilized peoples any more. Not all the human laws possible of enaction can chain men from wrong-doing and wrong-thinking, and not all the gold of millionaries can buy peoples the heaven of peace. It is well that co-operation for the purpose of world peace be manifested, and it is a tendency in the right direction to place laws upon our statute books looking toward the elimination of vice of all kinds; but these finite schemes are doomed to dismal failure unless they are regarded as merely supplementary to the power of God working among men for the bringing about of his kingdom. Therefore, it is not ordained of any man to say, unless he speaks with the vision of a prophet, that a lasting regime of peace is about to be entered into, because God alone can work this miracle. When the souls of men are swayed by him, then this gracious boon is theirs, for

"God moves in a mysterious way, His wonders to perform;
He plants His footsteps in the sea, and rides upon the storm.
Deep in unfathomable mines of never-failing skill,
He treasures up his bright designs, and works his sovereign will."

But however far short mankind has fallen in the realm of personal experience in religion, it behooves us to say that never since the coming of Jesus has he been so universally loved as today. Just when the nations were flaunting in the face of God the fact of their attainments and advantages, unrivaled in the ages past, and placing so much faith in human ingenuity and skill, the present war broke forth with such a wreckless disregard of human life, the virtue of woman and the sanctity of childhood, that dismay seized strong men and they have come to think more than ever that Jesus is needed above all things they could ever plan. The editor of a great Southern daily newspaper, who has not been known because of any especial religious zeal, recently expressed himself thus: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us: that is the Christian religion." The tendency to keep Jesus in mind, to emulate his example, and to appreciate his power should be encouraged to the greatest extent by those who have experienced his healing power and personal presence. Now is the time to convert ordinary social gatherings into assets of a religious nature, when it can be done with the proper reverence for the sacredness of our Master. We have never believed that religion was such an individual matter that it required so much privacy as to render the pious man impotent to transmit it to others. The bulk of the people perhaps sees enough of the plain and heavy side of religion in church services, at funerals, and other public religious gatherings; these are absolutely essential to our spiritual well-being. But there are many people who never get the opportunity of beholding the every-day working side of Christianity that would very much commend it if its exponents presented it in the right manner. There should be no fear in our minds in speaking of the work of Jesus. As we are confidential with our acquaintances and friends in revealing our experiences in relation to our loved ones who are gone into the great beyond, and in so acting there is no feeling of irreverence for those who have been so dear to us, we could with equal pleasure and more profit speak of Jesus and his work in our hearts. If he is the companion of our lives, as we should allow him to be, there will be a natural tendency to reveal his presence to others as we come in contact with them.

But it is to be feared that the world, while it has turned an admiring gaze at present upon Jesus, has not passed beyond the stage as a whole of observing him in a superficial manner. Certainly there is a great tendeney to emulate his example in life: to display his gentleness and kindliness. At least there is a new appreciation of these virtues as they are seen in the life of Jesus. Men are heard on every hand who say we need the spirit of Jesus, and they often remark that if the rulers of the nations involved in this present war had been more Christlike this tribulation would never have befallen us. Criticisms are frequently heard of ministers and laymen alike by those who remark that Jesus would not have acted as they conducted themselves. At this point arises the greatest difficulty of thoroughly convincing the world of what it is to be a follower of Jesus. Perhaps when the judgment day arrives some men will insist that Christianity consists of being merely an imitator of him; they are content to try to act under every circumstance as Jesus would have acted and of saying what he would have said. Let us say emphatically that such a life is impossible. The nations need more in Jesus than an universal ideal; for the world to-day needs him as a Savior! The question is not whether we have acted as Jesus would have acted, for in our finite wisdom the perfect course cannot be always grasped; but what should concern us is whether we are saved from our sins. Andrea del Sarto, called the "faultless painter," was a man, if we have understood Browning correctly, who was scarcely without an equal among his contemporaries in the delineation of material or human figures, but it seemed impossible for him to put "soul" into his paintings and they therefore remained more or less expressionless. He could with propriety criticise Michel Angelo or Raphael in the drawing of a foot or hand or arm, but those he found faulty in delineation were recognized by him as his superiors in expression. His failing caused him serious misgivings, while to the others he paid the high tribute: "They mean well." The ability to fire a picture with life proved the success of those inferior to Andrea in other lines. Jesus did not come to make the formal life faultless, but to doctor the sin-sick souls of people.

It strikes us that men in great numbers are only elementary in seeking out Jesus. While they do not question his divinity, they seem to think that a recognition of him from the standpoint of the formal and the placing of him upon a pedestal as a sort of impossible model is to impose upon him the dignity of the name of "Savior." Nicodemus was filled with this shallow view of Jesus when he went to him by night, saying, "Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Beyond question this pious Jew was biased in favor of Jesus, but at that time he no more understood his mission than did any educated pagan; and it was with wonder that Nicodemus heard him talk about the new birth, asking with great surprise, "How can these things be?" Jesus comprehended the mind of this man; he took ample time to deliberate with him, for he saw that Nicodemus was filled with the idea that to recognize his divine supremacy was to meet all the requirements of his teachings. Even today, when the new birth from the old life into the new life is insisted upon, men seem not to comprehend the meaning of the words. Yet Jesus said so many centuries ago: "Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This is the reason that many are shocked when it is said that America is not the Christian nation it ought to be; they are imbued with this sentiment that a nominal Christianity is the depth of the work of Jesus upon earth. We confess that it is impossible for us to be hilarious over the success which the Church has met with in the real transforming of the nations from the natural man into the spiritual man. All of us rejoice in the swift spread of the teachings of Jesus and the recognition of his views as being the safest that can be adopted for the welfare of the peoples; it is a manifestation of the fact that the world has a bent toward him which is favorable for the work of spiritual advisers. It is safe to say that it is easier at this time to reach the souls of men than ever before. The work of the Church is most essential; let it be pressed until men of all the earth join in the refrain—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more."

C. A. B.

[illegible]

Mary J. [illegible]

Sometimes around the [illegible] not be [illegible]
[illegible] that I [illegible] to
That when [illegible] I call it [illegible]
And on my soul [illegible]
In [illegible] [illegible]
As when in infancy [illegible]
Perch of all the wealth [illegible]
I'll go to [illegible] the [illegible]

I know my Lord will [illegible] me
Will guide me [illegible]
I know that I shall [illegible]
And amazed [illegible]
For he will [illegible] me from [illegible]
Into the [illegible]

Western Christian Advocate

THOUGHTS

Some of us feel that we are [illegible] by immense and overmastering power which we cannot ignore. And yet, like some restless rebel in a dungeon or some fluttering bird in a cage we beat ourselves, all bruised and bloody, against the bars in [illegible] attempts to liberty, threatening with [illegible] of unrest again as we think into a corner of our cell. Some of us, thank God! feel that we are anchored on every side by that mighty stand which none can resist, and from which we would not stray if we could, and we joyfully ride beneath its waves, and gladly obey when it points. Maclaren.

BE READY.

"In the 13th chapter of Romans Paul writes 'for that which is good and noble shall have praise of the same.' But 'to do good' we need to plan. The good deeds done in the world do not just happen. Nearly all of them have been thought out beforehand. Opportunities to serve our fellowmen sometimes come to us very suddenly, but unless we have trained ourselves for service they will escape us. There is a word for which the Apostle Paul seemed very fond. It is the word 'ready.' It is a great thing to be ready for the task, the opportunity, the emergency. Opportunity has been pictured with wings on its feet. It passes very swiftly from our reach if not grasped in time."

A PRAYER.

Father, give me a forgiving spirit. Help me to forgive my friends as well as my enemies. I have not found it so hard to forgive my enemies who hate me as to forgive my friends who fail me. For often have I been disappointed in my friends, and hard it has been when they have failed me to keep bitterness out of my heart. And I have been so quick to judge them, so quick to forget their former kindnesses, so prone to blame them for neglect that was only seeming. Father, I have been hungry for the compassion of my friends; help me, I pray Thee, to show toward them that compassion which I would have them show toward me. Amen.—Rev. Edward Leigh Pell, D. D.

THE BIBLE.

The Bible is the record of the Revelation of God made to man. That is what it professes to be, that is how it claims to be read, and that is how we must judge it. It is not a text book of history or science; it has but one purpose and end—to show forth the revelation of God through the ages. In so doing it records also man's perception of God during the same time. God sent his teachers and prophets; men learned from these in just the same way that men learn now. The Bible gives the record of the teaching of the prophets and the failures, as well as the successes, of men to receive and act upon this teaching. More than this, God spoke through his prophets unto his people in the language they could understand; for instance, God took a Semitic tribe and revealed unto them his essential unity and himself as the Creator of all things, but in so doing he did not disclose to them modern science as man has come to [illegible] [illegible] [illegible]

defiance of international laws and treaties. Christian civilization stands for law, for order, and for justice among the peoples and nations of the earth. It never goes to war for conquest nor for gain, but it is a mighty power of defense for the oppressed, for the weak but righteous nations. It does not war to make the heathen accept the Gospel. It has no hate, or revenge, or lust of conquest, nor yet for gain, but for peace and love of humanity. It kills that men may live and be free—things which are dearer than one's own life.

New Orleans, La.

THE EVERY MEMBER CANVASS.

Dear Doctor: I received a letter to-day from a member of the Board of Missions of the North Mississippi Conference asking me to give through your paper for the coming week a practical plan for use in the "Every Member Canvass." I gladly do so, though I am not an expert in this work. I am most thoroughly convinced that the "Every Member Canvass" is both practical and vital. And it WILL WORK if gone at in the right way and pushed to the end. I give here a brief, but what I hope is a comprehensive plan, as I have worked it, and as we are working it at First Church now.

The first step is to choose a Sunday afternoon for the canvass. On that afternoon every Methodist of your church is expected and requested to remain at home until the committee calls for a contribution for missions.

Second—Have the Lay Leader of the church appoint a committee of men from the church—do not use members of your board of stewards or trustees if you can avoid it. It depends on the number of the membership of the church as to the size of your committee. There should be two men for each twenty households, which I find is about all they can see in one afternoon.

Third—Begin one month in advance of the Sunday chosen, and announce this canvass in every service the church holds—preaching service, prayer meeting, missionary society and Sunday school. Don't let up with this publicity element. It is vital and exceedingly necessary. Get your committee to put some kind of banner in the church, have some member of your church who talks well to make a brief, spicy, to-the-point talk some Sunday morning. And have your board of stewards endorse the canvass by resolution.

Fourth—Call your committee together and allot to them the homes they are to visit on the afternoon of the canvass. Be sure to send them TWO and TWO. Don't send one man. Let them go in pairs. There are many reasons for this. Have at least two meetings with this committee before the day of the canvass. This is necessary that the men may get a good, thorough understanding of the work they are to do. On the afternoon chosen have all members of the committee meet at the church at 2 p. m. Have prayer, asking God to bless the work; then let all start out together.

Fifth—Have a rally that night at the church and have each pair of the committee to come forward and report the result of their work in cash and subscriptions; also have them, if possible, to relate any pleasant incident occurring that afternoon, being certain to leave the unpleasant out. You will be surprised at two things: first, how readily your men will respond to do this work when asked in a plain, business-like way, and, second, you will be graciously surprised to see what your people have done for the world-wide kingdom of our Lord.

THIS EVERY MEMBER CANVASS WILL WORK—TRY IT.

S. L. POPE.

Columbus, Miss.

THE NEGRO AND UNIFICATION ONCE MORE.

In the Christian Advocate (Nashville), issue of January 11, 1918, Dr. Ivey has done the Church a real service in laying before his readers "Some Important History" relative to the dealings of the Methodist Episcopal Church, South, with the Negro in those days of transition from membership in our Church to the establishment of their own Independent Church. That history is so interesting that we propose to lay a part of Dr. Ivey's quotations of it before our readers. The General Conference of 1866 had before it the consideration of the religious interests of the colored people. There seems to have been a special committee appointed to give a special study to this subject. Dr. Ivey quotes from their second report as follows:

1. Let our colored people be organized as separate pastoral charges whenever they prefer it and their numbers justify it.

2. Let each pastoral charge of colored members have its own Quarterly Conference, composed of official members, as provided for in the Discipline.

3. Let colored persons be licensed to preach and ordained deacons and elders, according to the Discipline, when, in the judgment of the Conference having jurisdiction in the case, they are deemed suitable persons for said order and office in the ministry.

4. The Bishop may form a district of colored charges and appoint to it a colored presiding elder when, in his judgment, the religious interests of the colored people require it.

5. When it is judged advisable by the College of Bishops, Annual Conferences of colored preachers may be organized, to be presided over by our Bishops.

6. When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the Bishops deem it expedient, in accordance with the doctrines and Discipline of our Church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.

The thesis established by Dr. Ivey by this quotation from the action of the General Conference of 1866 is that our Church at that time purposed to bring its colored membership into such relation to our Church as is now being proposed by certain members from both sides of the Joint Commission now wrestling with the status of the colored brother in the re-organized Church—"a relation," to quote again, "meaning common membership, but separate jurisdiction and separate General Conferences." We have been sincerely interested in the proposals of Dr. DuBose of our own Church, and of Dr. Blake and Zion's Herald of the Methodist Episcopal Church, involving the idea suggested above. It is interesting to know that the idea has been tried; that is, that it was thought the wise thing to do, the General Conference took favorable action on it, the way was open with no half century of race conflict to complicate the putting of it into operation, the whole machinery of the Church was headed toward it with all the difficulties shoved aside that official action could get out of the way—**and yet it did not get into operation.** What was the trouble? Dr. Ivey's quotations do not go far enough to tell. We are not familiar enough with the history to know; but it appears that when a separate General Conference for our colored members materialized in 1870, and their separate jurisdiction was established, it likewise resulted in a separate membership—and **everybody seemed happy over the result.**

The result of that experiment does not to our mind encourage the attempt now being made in some quarters to devise a plan to "tag on" a contingent of the colored people in reorganized Methodism. It did not succeed fifty-two years ago, when conditions were much more favorable to such an arrangement than they are to-day. It would have been a misfortune if it had succeeded. Providence was working in the interests of the Kingdom of God, both among colored people and among white people, when the scheme failed. We doubt not the sincerity of the men who planned it. They were sincerely interested in the religious welfare of the colored people of the South. They desired unselfishly to do what was best for all concerned. God saw the sincerity of their hearts and led them better than they knew.

The Methodist Episcopal Church is entirely right when it claims that this is only one phase of the race question in the Methodist Church. The way this question is settled must point the way for dealing with all the races with whom we may have to do as a Church. It is not a question of race prejudice—not a matter of hatred to the Negro race. The true white men of the Methodist Episcopal Church, South, do not hate the Negro. We sincerely desire his betterment; but so far as this writer is concerned the conviction is clear that the Negro must work out his own destiny. He must solve his own Church problems, as well as his own social problems and economic problems; and he can never do this until he is thrown upon his own responsibility. We must not hobble him in our efforts to help him. No race has ever developed as the nursling of another; none ever will. The Negro is no exception. Let him have his own ecclesiastical organization, and what help we can give him must be turned loose for his own control.

In this discussion of Unification, it seems to us that the Methodist Episcopal Church has become obsessed with the idea of a world-Church—not simply a world-Church in the higher Inorganic sense of a spiritual unity, but in the lower sense of an organic world-wide ecclesiasticism. The brotherhood of man has been confused with organic solidarity. Judging from the discussions in their Church press, they want to tie up with their own Church in this country the Chinese, the Japanese, the Hindu, the Indian, the African, and all the rest the world over. It seems to us that Rome never had a stronger desire for world-wide ecclesiastical dominion than has the Methodist Episcopal Church so far as Methodist people are concerned; and they approach the settlement of the Negro question in its relation to Unification with a view to including all the races in all lands where they go as the bearer of the Gospel message to save men. The idea is fundamentally subversive of racial integrity and racial development. As a foreign people we may and will bring a few Chinese to the saving knowledge of Jesus Christ. We have already accomplished that fact, and will bring more. But, when China is evangelized, when the great heart of that great people is really stirred, it will be done under the leadership of Chinese people, and their organic ecclesiasticism will have to be of their own people, and it ought to be so. The Chinese people will never yield their religious allegiance to a foreign people. If you wish to see this truth in all its glaring certainty, just try to imagine ourselves bound up in an ecclesiasticism with its seat of authority and leadership in China composed of Chinese. The idea becomes ludicrous. We ought to recognize the same principle in dealing with the Negro. The fact of his habitation with us does not change the fact. His home life, his social life, his religious life, is as much a thing apart from that of the white race as if he lived in another country. When it comes down to the detail work of saving the Negro, the principle of separateness is recognized by all parties. There are points of individual contact here and there it is true, but that is practically negligible in the work of leavening the mass of Negro life with the gospel truth. Give them their independence in Church, as in State, and then give them what help circumstances will permit.—Raleigh Christian Advocate.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held immediately preceding the session of the General Conference.

The Conference Boards of Church Extension, or their Executive Committees, meet early in March to consider applications and make their recommendations to the General Board.

Applications for aid from the General Board should be sent directly to the Secretary of the Conference Board. Application blanks and necessary information may be secured from this office. Such requests should be accompanied by information as to whether aid is desired for church or parsonage; also as to the purpose of the trustees to apply for aid to the General or Conference Board, or both.

Delay in preparing applications, and therefore failure to place same before the Conference Board in time for consideration, does not constitute an "emergency case."

W. F. McMURRY,
Corresponding Secretary.
Louisville, Ky., 1115 Fourth Avenue.

"Sunday is not rightly observed in the home where the children hate to see it come."

Our Advocate Campaign.

TO THE PREACHERS OF THE LOUISIANA, MISSISSIPPI, AND NORTH MISSISIPPI CONFERENCES.

New Orleans, Jan. 29, 1918.

Dear Brethren—

I am now serving my fourteenth year as Publisher of the New Orleans Christian Advocate. During all of this time I have tried to be faithful, and have performed my work conscientiously, believing that the pastors of our Church in the three patronizing Conferences would appreciate my efforts and give me their hearty support. Many of our pastors have been loyal, and have done more for the Conference organ than was expected of them. To these I am grateful, and I know them by name. Many others, who could have been helpful, have not shown a very enthusiastic spirit.

At the annual meeting of the Publishing Committee held last November, I indicated to that body that I could not hope to continue with the Advocate unless we could get a more generous support from our pastors, and the Publishing Committee decided to appeal to the several Conferences, with the result that each patronizing Conference decided to put on a special campaign the last week in January, or the first week in February, and called upon the preachers to make an effort to secure a list of new subscribers in their respective charges.

Brethren, if you have not responded to the action of your Conference, please do so at once. Print paper and other materials have advanced in price, and our income is insufficient to meet the advance. If we are to continue to put out a creditable paper, we must have your unstinted support. I appeal to you to come to our assistance, and do all you can to make the campaign a success. "Let's go over the top." You have helped many other causes—will you be indifferent to the needs of the Conference Organ?

If the present campaign does not give us the desired assistance, we will be compelled to raise the subscription rate of the Advocate from $1.50 to $2, as it was before I became Publisher of the Advocate. This we hope to avoid.

To those of our preachers who are indifferent to the claims of the Advocate, this appeal is made. Brethren, give me your hearty support, and help me to make it possible to place a creditable paper in the homes of our Methodist people.

Sincerely,

CHAS. O. CHALMERS,

Rev. R. W. Tucuker, our pastor at Crowley, La., sends us 41 new subscribers and 5 renewals, with a check of $69 to cover the list. His letter follows:

"Crowley, La., Jan. 28, 1918.

"Dear Advocate: I gave the whole of last week in working for the Advocate. Things are moving off here very well so far this year. Blessings on you. Cordially, R. W. TUCKER."

Rev. R. G. Moore, pastor at Moorhead, Miss., sends us a list of six subscriptions, with a check for $9. Following is his letter:

"Moorhead, Miss., Jan. 28, 1918.

"Dear Dr. Meek: Despite the unfavorableness of the weather, I have been canvassing my people in behalf of the Advocate. I shall extend my campaign into the second week, trusting that I shall secure more subscribers. The Advocate is always a welcome and pleasant visitor at the parsonage. Its arrival is the bright spot in every week for me. May it have a wider circulation and a freer entrance into every Methodist home. The outlook for a good year at Moorhead is encouraging.

"With best wishes, I am, Cordially,

R. G. MOORE."

Rev. O. L. Savage, Webb, Miss., remits for two new subscriptions, and remarks in his communication: "I pledged ten new subscriptions to the Advocate and have already sent two of them. I shall do my best to send in the number promised." Brother Savage had previously sent us a large list of renewals.

Rev. J. M. Wyatt, Shelby, Miss., evidences to our pleasure much interest in the Advocate campaign. His communication reads: "Herein is a list of subscribers—twenty-two in number—and all are new subscriptions except one. You will note that this is five above the quota of new subscriptions assigned this charge by the District Stewards."

We appreciate the activities of the following brethren who sent in subscriptiois, not elsewhere acknowledged: Rev. John W. Ramsey, New Augusta, Miss., 10; Rev. W. M. Young, Pontotoc, Miss., 6; Rev. J. T. McCafferty, Durant, Miss., 3; Rev. Wm. Schuhle, Logansport, La., 3; Rev. A. D. burg, La., 2; Rev. J. G. Johnson, Myrtle, Miss., 3; Rev. C. H. Ellis, Yazoo City, Miss., 4; Rev. M. E. Scott, Black Hawk, Miss., 12; Rev. A. J. Gearheard, New Orleans, 2 renewals. Many others have sent in one cach.

THE TIME LIMIT A METHODIST ESSENTIAL.

By Rev. Clare Purcell.

Iconoclastic reformers are still at work in Methodism. Although it was devoutly hoped that they would not lay hands upon Methodist essentials, it is evident that even these must be shaken. The Tennessee Conference and one or two others have memorialized the General Conference to remove the time limit. However, one or two other Conferences have declined by decisive majorities to do so. It would seem that there is a well-organized propaganda to force this issue again in the next General Conference. This is to be regretted. There are some things in our Methodism which should long since have taken on themselves the quality of finality, and the time limit is one of them. It has through many decades demonstrated its value as a mighty driving wheel in our itinerancy and should not be removed. The purpose of this article is to show why the four-year limit should remain as it is in Southern Methodism. The following reasons are offered for this position:

1. **There Is So Little Real Argument Against it.**—Within all the articles offered against it the following statements only seem worthy of reply: (1) They say that "if there is no other reason why a man should move, he should not move." This is simply begging the question, because we contend that there are always other reasons why he should move. (2) They say that "we are the only Church that has it." Very true. But we have many other characteristics which others do not possess, and that to our glory. (3) "There is not time enough in four years to carry out a real constructive program," they say. We have never seen a program of any preacher in Southern Methodism that would require longer. If the people of the United States believe that four years is long enough for a man to carry out a great program as President, and that eight years is as long, in any event, as he should occupy that exalted position, is it not possible for any Methodist preacher to deliver his message and do his work within a quadrennium? (4) They further argue that under the time limit we are not producing any "great preachers." This is one of the most untenable positions the opposition has yet occupied. We thought we had had some mighty men of God among the Methodist preachers of the nineteenth century. There were Marvin, Pierce, Galloway, and Wilson, while there are many of the present who will be called great fifty years from to-day. But, granting that we are not producing many great preachers, does that indicate that the time limit is even remotely responsible for it? And even if it be true that the time limit is keeping Southern Methodism from producing great preachers, should we remove it for that reason only? Great preachers are but by-products in the kingdom of God, and we can afford to sacrifice a by-product for the good of the kingdom. (5) Finally, it is said that "we need to remove the time limit in order to meet peculiar conditions in certain churches." Let us beware lest, in meeting a few peculiar conditions, we create many peculiarly undesirable conditions.

2. **The Effort to Remove the Time Limit is a Strike at Itinerancy.**—It must be admitted that when it becomes possible for a man to stay in a place indefinitely our itinerancy loses its democracy and becomes only a meaningless name. This divinely indorsed system of itinerancy is based upon the principle that the distribution of service is better than the continued concentration of service. Brother A is a very successful preacher. When he was a young man, he was sent to a small church in the largest city in his Conference. Within four years he carried out such a constructive program as to make it an important appointment. He would gladly have remained there; but if he had, he would at best have touched a comparatively few lives. As it was, he has since been sent to seven other churches for a quadrennium each and has blessed multiplied thousands of other lives. In distributing his life he multiplied its power many hundredfold. In fact, this constant current of ministerial life through Methodism accounts for its present blessed virility. It is not a stagnant pond, but a bounding river of blessing. Such is four-year itinerancy.

3. **The Removal of the Time Limit Would Be a Step Toward Congregationalism.**—It must further be admitted that where it is possible for local conditions, be they ever so happy, to determine an appointment, without reference to any other church's needs, connectionalism breaks down and congregationalism is established. We have always glorified in our strong bond of union among all Methodist congregations. in our union has been our might. Any movement looking toward the breaking down of that bond is ill advised and deserves failure. It seems to this writer that the establishment of long pastorates would be a long step toward setting up an individualism among the various congregations of our Methodism. This may be just what many of the backers of this propaganda desire; and they may win adherents to their cause by saying that it is a part of the process of "democratizing" Methodism, but it will prove to be the process of "aristocratizing" Methodism. When we destroy that which makes us a common connection, we shall become a rope of sand.

4. **The Unlimited Pastorate Would Develop a "One-Sided" Church and a "One-Sided" Ministry.**—It is to be seriously doubted that any preacher's personality should be impressed upon a single congregation for a long period of years. With the congregation it encourages the exaltation of the preacher above the Church. His thoughts become their thoughts, his view-point their view-point. They rise no higher than he has risen. It becomes too easy to center everything about him and to lose sight of the kingdom and the King. With the preacher it robs him of the valuable and varied experiences of a real itinerant and dwarfs his soul within the narrow horizon of one little crowd. He loses his interest in the hundreds of other fields where he may be more greatly needed. But the unwisdom of the unlimited pastorate is best seen in the crisis precipitated by the inevitable removal or death of a pastor. Who has not observed in other Churches the confusion created when a dearly beloved minister passes away or hears another call after one or two decades of service?

WAR CONDITIONS

—REFLECTED IN—

TELEPHONE SERVICE

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A new preacher is called, but he is so different from the old. The congregation cannot just adjust itself to the abrupt change. The old sentimental bonds attaching them to the old minister are hard to break. He married them, baptized their babies, then married these. He buried their parents and grandparents. This is not to show disrespect for such a beautiful affection, but it is to show how these things may block the work of the Kingdom in an unlimited pastorate. The congregation had grown "one-sided."

The Methodist Church has been for nearly two hundred years the most militant branch of evangelical Protestantism. It has always been looked upon as the army of the Lord because of its similarity to a great military system. Methodism comes nearer being the moral and spiritual equivalent of war than any other institution in the world. And it has come about because every man stands at attention, ready for the word "Go." Other Churches may struggle along with long-time pastorates, but as for ours the time limit is one of its militant essentials. May she keep it to the end!

Sylacauga, Ala.

SOME SUGGESTIONS FOR SECURING FUNDS FOR EDUCATION.

The institutions of learning of the M. E. Church, South, confront a situation demanding the most careful consideration and the wisest direction the Church is capable of furnishing. The ideal of a standardized correlated system of schools which has been before the Church for more than twenty years is more nearly realized to-day than ever before. The members of the system are academies, junior colleges, colleges, and universities. The patronage of the different institutions of the system is very gratifying indeed. The enrollment last year was nearly 20,000. While the importance of any members of the system should not be underestimated, still the places of strategic importance are held by the colleges and the theological schools. The most urgent need of our schools just now is adequate financial support. The majority of them are burdened with interest-bearing debts. Only two of them have adequate endowment. The annual income of very many of them has not been sufficient to meet annual expenses, and most of them are in need of better equipment. Funds with which to support the educational institutions of the Church are secured in three ways:

1. By assessment for education.
2. By tuition and other fees paid by the students.
3. By voluntary gifts by the patrons and friends for endowment, for equipment, for current expenses, etc.

Although our schools are everywhere in competition with State institutions which are free, they are compelled to charge a considerable tuition fee in order to maintain themselves. In the lower schools tuition fees are the principal source of income. In order to maintain institutions above the rank of academies, funds secured from tuition must be supplemented by the proceeds from Conference collections and productive endowments. It is a well established principle that no institution above the rank of an academy can maintain itself from tuition fees alone.

That the academies, junior colleges, and colleges may be strengthened sufficiently to meet the heavy demands upon them, they should receive within the next four or five years not less than eight million dollars. For the better equipment and endowment of the two universities the Church should furnish, during the same period, not less than five or six million dollars. I suggest that it would be well for the General Conference to recognize the needs of these different classes of institutions, at least to the extent here mentioned, and ask the Church to furnish the amount. If our schools are to play their part in the coming world reconstruction, they must be made strong and vigorous.

The Church has wisely settled upon the policy of placing the entire Church back of theological education. Instead of conducting theological schools owned and controlled by a single Annual Conference, or a group of Annual Conferences, each of our theological schools is related to the whole Church, through the General Conference. Theological education with us is not to be a local or provincial affair, but the task of the whole Church. The responsibility for providing adequately for these theological schools is not upon any local community, Conference, or group of Conferences, but upon the whole Church. This is exactly as it should be. The General Conference of 1914 recognized its responsibility in the matter and laid an assessment upon the entire Church for their maintenance. The School of Theology at Emory University is at present supported by the income from $500,000 endowment and one-half of the proceeds of the assessment made for theological education by the General Conference. The School of Theology of Southern Methodist University is now in its second year. So far, it has been supported mainly by one-half of the proceeds of the assessment made by the General Conference, which last year amounted to $6,711.77, and by Annual Conference assessments, principally from the five Texas Conferences. So far, the School of Theology west of the Mississippi River has secured less than $40,000 endowment. This should be increased at the very earliest practicable moment to $500,000. Of course, this sum will be secured largely from the territory west of the Mississippi River. Meanwhile, the General Conference should lay an assessment of not less than $40,000 annually for the School of Theology of Southern Methodist University, to run through the quadrennium, or to such time as the $500,000 endowment is secured. The assessment of $10,000 for the School of Theology of Emory University should be continued.

An important principle of educational finance should be clearly and definitely settled by the General Conference, namely, that whatever assessment is to be made for the two schools of theology should be made by the General Conference, and, of course, upon the whole Church. The General Conference should lay upon the Church an assessment sufficiently large to meet the needs of these schools of theology till such time as permanent endowment is secured. This will obviate the necessity of these schools asking the Annual Conferences to make assessments for them, thus leaving all the proceeds of Annual Conference assessments for education to be used by the Annual Conferences in the maintenance of their Conference schools.

STONEWALL ANDERSON.

Nashville, Tenn.

THE DISTURBANCE IN OUR ZION.

Dear Dr. Meek: Will you pardon me for attempting to lift up a warning voice to the Commissioners of Southern Methodism and the General Conference which is to meet in May, in Atlanta, Ga., on a question that is disturbing our Zion? A union that is not a union in fact would be worse than a division, and more difficult to settle in the years to come.

The extreme unionists among us are not aware of the extent to which sentiment of the great body of our Southern Methodist people is against their view. They are too far away from the common people to know what they think, **and they are thinking, let me assure you.** The agitation has done us harm by unsettling the minds of people outside of the Church, and many of our own people are growing impatient and losing interest because they do not know what will be the final outcome.

I cannot see how we can be true to our trust if we allow ourselves to be absorbed by the Northern Church. The fundamental principles of the Oklahoma plan furnish the only hope of unification along with the preservation of our identity as a Church.

I have no ill will toward the Church, North, and wish them Godspeed; but any promise they may make can be as easily broken as were those of the past. It is a well-known fact that they have persistently refused to abide by the most solemn agreements and have declined to respect our rights as a Church except as they were compelled to do so by law or public sentiment.

If we had been a failure in saving the people in this Southland and were retrograding in doctrine, polity, or morals, I could then see some good reason for submitting to an absorption. But it is a fact known and read by all men that we are standing by the old-time doctrines and polity of historic Methodism, with more fidelity than the Church, North, is doing. It is also known that we have increased in numbers, under the greatest difficulties, in greater proportion to the increase in population in our territory than the Church, North, has done in its territory.

They took from us nearly all our colored membership, telling them if they did not come and join God's Church, the rebels would put them back in slavery in five years. The Southern Methodist Church was thus misrepresented from pulpit and pew, by men who did not scruple to do or say almost anything. It is a wonder we were able to keep any Negroes under the circumstances.

We have increased in this Southland more than any other Church in it, and have to-day a stronger hold upon the social, intellectual, and moral sentiment of its people than any other Church; and more than the Church, North, has upon the people of its section. It would be the greatest calamity to the general interests of the South that ever came to them for our Church to be absorbed by the Northern Methodists. The South is looking to us for leadership with reference to all the great questions affecting the uplifting of the masses, as it is to no other Church in the land. It will disturb moral, social, and religious influences in the Southern States for our Church to come under Northern domination, as nothing else has ever done.

Dr. Meek, if a reasonable per cent of our people were in sympathy with this movement, it would not amount to so much. But 90 per cent of them are opposed to it, and will positively refuse to go into such an amalgamation. I am pretty well acquainted with the masses of the people in the North Mississippi Conference, and I am sure they will rebel, and you know what that would mean among us.

It would be far better for the Church if the few "high-ups" that are so clamorous for Union would go on over to the Church, North, and if they find the delectable mountains they think they will see when they get there, let them send us word down here and we will cross over, every hoof of us. I wish they would go, for they have been a thorn in the flesh to our Church for twenty years, and if they would just get out of the way, we would take the land.

Now just a word to those clamorous democratic laymen. I wish they would read up a little on Church history, and if they are really in earnest about a democratic Church they will find that it has already been in existence and has been tried. Nearly a hundred years ago some good, honest folks withdrew from Episcopal Methodism and organized a real democratic Church—the most democratic Church in the world, and they have been struggling for life ever since. Possibly the brethren who are sighing for more democracy would be welcomed into their fold. They could then have all the democracy they want. Why don't they go there? After ninety years of faithful and diligent effort on the part of these good democratic men, there are only 300,000 members in the Protestant Methodist Church. No autocratic Bishops, no "yaller-eyed" presiding elders to bother with, and everybody has a say-so on everything. On the other hand, Episcopal Methodism, ridden to death by Bishops and presiding elders and preachers, has won a membership of nearly seven million members. How in the world these wise, democratic, far-seeing laymen have missed noticing this democratic Methodist Church is passing strange to me.

Tell me, ye wise ones, would there be any good reason or sense in turning from a Church that saves the people by the millions, for one that is saving only a few?

Tell these democratic laymen to go on over, too, and let us alone. We are not going that way.

W. S. LAGRONE.

Drew, Miss.

DR. COOK'S PAMPHLET.

By Rev. J. F. Corbin.

(Brother Corbin is connected with our Mexican work in California, and has long been a worker among the Mexican people. It is doubtful whether any man in the M. E. Church, South, is more competent than is he to discuss matters pertaining to our Mexican work. This is the first of several articles that he will contribute to the New Orleans Advocate.)

Since Dr. Cook's pamphlet has had such publicity and received so much attention, "it seems good to me also, having perfect understanding of these things from the first, to write, that the Church might know the uncertainty of some of those things whereof he writes. I do this the more willingly as I am one of the parties to whom he refers. I desire to kindly point out some of the errors, mistakes, and omission of facts that ought to have been correctly and clearly stated in his pamphlet.

Misrepresentation of Facts.

1. On page 15 of this pamphlet he says: "As a matter of fact, there is on record in this office, as shown by Dr. Pinson's published booklet in the controversy on the subject, letters from a majority of these self-same missionaries urging practically every point in the program except the change in boundaries."

The facts in the case do not sustain this statement, for Dr. Pinson's booklet on page 2 shows that three of the missionaries who signed the Protest against the Cincinnati scheme had written the office approving some phases of the plan. There were but three, for you may rest assured had there been more Dr. Pinson, who raked and scraped every nook and corner and turned and twisted every semblance of a fact in order to break the force of our protest, would have published their names if there had been any more to publish. How Dr. Cook could say these three are "a majority of these self-same missionaries," while there were TWENTY-EIGHT bona fide missionaries who signed that protest, is hard to understand. This wild statement shows that he was very careless in the use of records, over-anxious to refute Bishop Hoss's argument, and willing to make the impression that the missionaries in question were ignorant and fickle.

2. He says on page 11 of his pamphlet: "After commanding the best wisdom and experience the respective Boards could call into requisition they arrived at a policy which was satisfactory to nine out of the eleven boards connected with the enterprise." On page 12 he says: "Bishop Lambuth, then in charge of our work in Mexico, presided over the representatives of the eleven boards gathered for the purpose of defining the policies which had been so long under discussion." The statements are clear but the following are the facts: The following Churches were represented at Cincinnati and took part in that meeting, viz., (1) the Northern Baptists, (2) Congregationalists, (3) Disciples, (4) Episcopalians, (5) Friends, (6) Northern Methodists. (7) Southern Methodists, (8) the Northern Presbyterians and (9) the Southern Presbyterians. Exactly nine by actual count. But to squeeze out eleven Dr. Cook included the agent of the American Bible Society and the Secretary of the Y. M. C. A. But these are not churches and should never be counted or take part in matters which concern the denominations alone. It is a fact that the representative of the Episcopal Church frankly informed the Conference that his Board could not take part in territorial occupation, union education, union publications and in adopting a new name for their church in Mexico. It is a fact that the Board of the Northern Baptists declined to approve the action of their representatives, and the Church withdrew entirely from the plan. So the plan adopted by that meeting was not "satisfactory to nine boards" of the eleven, as he asserts. Two of the Churches going into the scheme have almost nothing in Mexico, which practically leaves but five churches to which the scheme seems to be satisfactory.

3. On page 10 Dr. Cook speaks of a "Union Christian College," but there is not a word in any report, letter or newspaper article falling under my eye that indicates it is to be a "Christian College" at all. It was generally understood that it was to be a great secular college that would do indirect mission work. The missionaries in their Protest say: "If the people will not give liberally to a college to do indirect mission work in Mexico they will not give more liberally to a secular or interdenominational college."

Facts Omitted by Dr. Cook's Paper.

If the public is to form an intelligent opinion as to why the Bishops declined to carry out the Cincinnati scheme his paper should have contained the following facts:

1. Our preachers are requred to lay aside our Discipline and to give members when leaving our Church a letter prepared by a committee.

2. The name of our Church is to be changed to that of "the Evangelical Church of Mexico."

3. There is to be but one church paper for all Churches at work in Mexico.

4. The Conference of Missionaries at Laredo, Texas, recommended that there should be a "conference of missionaries at work in Mexico, held either in the United States or Mexico, to make a re-study of the work in Mexico," etc., which was entirely ignored by the Bishop in charge and the Secretaries by calling a conference (to meet in Cincinnati) of Bishops, secretaries, members of boards, Y. M. C. A. secretaries, Bible agents, and a few missionaries, four of whom were from our Church, and one of these four had been practically out of the work eleven years, and the rest of our missionaries at work in Mexico were ignored —some of them not knowing that such a conference had been called until after it had adjourned.

5. The Board of Missions, in regular session at Nashville in 1914, adopted the report of the Committee on Foreign Department, which said, "We recommend that the Board approve the principle of co-operation, leaving it to the missionaries on the field to work out the details." This action of the Board was set aside and the Secretaries and Bishops entered into the most stupendous plan of readjustment, co-operation and union ever proposed for any mission field, and that without consulting the missionaries on the field.

I think the Church, before forming judgment as to the action of the Bishops in declining to carry out the Cincinnati Plan, should know all of these facts and some others that I desire to present in another article.

J. F. CORBIN.

Glendale, Calif.

A DAY WITH THE CAMP PASTOR AT CAMP SHELBY.

It was the writer's good fortune to be able to spend the day with Rev. R. H. Kleiser, the camp pastor of Camp Shelby. The many kindnesses and courtesies shown were appreciated. I found to my delight that he had access everywhere and that he was on the job. I realized in a way the need of such work, but after a visit I feel that each one ought to remember our brother in prayer daily that he may be given strength to meet the situation. There is so much for him to do. The very vastness of the task is staggering.

I attended service with him the night of January 15. Mr. Drum, of New York, spoke to about two thousand soldiers, and it seemed to me that at least three hundred of them professed faith in God. It was the most inspiring sight that I ever saw in my life. Those who professed signed the Y. M. C. A. War Card, on which is stated the Church of which they are members, or their Church preference. The cards of those who sign for the Methodist Church are turned over to our camp pastor, and then his job is to get them tied on to the Church hard and fast, and to do the personal work necessary to keep them lined up, and to see that this profession is not merely of word only. It is a glorious opportunity. I wish that we were able to give him the funds he ought to have. He needs right now at least an office assistant. Everything in connection with his work is an expense. To cover the camp as it should be done by one man is impossible, but I thank God that we are attempting to do something for these men. Hundreds of them are professing faith. If we can keep them lined up, what a wonderful crown will be ours. Brother Kleiser is the right man in the right place. Let us hold up his hands that the work fail not. He has a fine lecture on the war. A visit from him to your work will be a blessing. May the blessings of God rest upon him and the great work!

JOHN C. CHAMBERS,
Missionary Sunday School Field Secretary.

Shubuta, Miss., Jan. 23, 1918.

A NOTE FROM BROTHER BABB.

Dear Dr. Meek: Suffer a few lines about our work and ourselves. More than a month of the Conference year has gone. We are here our last year for this term, which will make two terms of four years each since the beginning of 1905. Our people have been exceedingly nice to us. We are working and praying that this may be a great year in building up the Church.

One thing that has come to us that is unusual was the fiftieth anniversary of our marriage. Our marriage came after much earnest prayer to be guided in this sacred relation. I have never had a moment's regret as to the step taken. Our courtship commenced about two years before our marriage, and has kept up unabatingly to this good day.

Our fifty years have been full of work and love to God and his Church. Our family altar was erected the first night that we moved to ourselves, and has been kept up unceasingly ever since. Oh, what a privilege, as well as a duty! We have neglected much that we might have done, but we have tried to do the best that we could.

I will note a few things that have taken place since the fifty years commenced. That prince of common sense pastors, Rev. J. W. Honnoll, was our first pastor. Under him and W. D. F. Hafford, I was licensed to preach on October 25, 1868, at Kossuth, Miss. I was given work as a supply on the Jonesboro Circuit at Grenada in 1873. In 1874, I, with a large class, joined the North Mississippi Conference at Aberdeen. As far as I know, but two of that class are in the effective work—Bishop W. B. Murrah and myself. Brother John Ritchey came to us as an undergraduate by transfer and finished up the four years' course of study. He also is still effective.

It is a source of much gratitude to know that I have not missed a quarterly conference, a district conference, nor an Annual Conference in all these years, and not more than six appointments have been missed because of my own sickness. Of course, I have missed many as a result of family afflictions. Surely goodness and mercy have followed us all these years. Multiplied thousands have been our friends, of whom we have not been worthy. May God bless them evermore!

D. W. BABB.

Crawford, Miss.

"God has never tried to make a man who could please everybody."

SPECIAL NOTICE.

Individual subscribers sending us a check for $1.50 for their subscription will get credit for only 11 months, because we have to pay the banks 10 cents exchange for collecting the check. However, we will not mind paying the expense of exchange on $3 or over. In remitting for your subscription send us money order, or registered letter, or exchange on New Orleans or New York, or 1c or 2c stamps. In this way subscribers will get full credit for money remitted. If subscribers insist on paying us by check, let them send us $1.60, which will net us $1.50. The annual subscription of the Advocate is $1.50, net, for preachers and laymen. Superannuates and widows of preachers get the Advocate 1 year for $1, provided they do not remit by check. If they insist on sending a check for $1, they should send us $1.10; otherwise they will get credit for only 10 months. We do not expect our pastors and agents to bear the expense of remitting money to us for subscriptions. Pastors usually send in two or three subscriptions at a time, and for this reason the expense is small, and should be borne by us.

The Home Circle

AN INDOOR GARDEN.

"I should like to start my garden right away," said Paul. "See, here are some wonderful pictures in the seed catalogue."

"Why not start a garden now?" his mother asked. "It would be fun to see it grow."

Paul looked out of the window upon a snow-covered world. "What kind of a garden could I possibly plant now?" he said. "Jack Frost has been sowing seeds."

"But you can have a green garden in a few days," his mother replied. "I will show you how. First, the seeds must be soaked in warm water."

Paul ran to get the seeds. When he came back his mother was covering a wide tray with a layer of cotton.

"After the seeds are soft," she said, "we will place them between two layers of cotton and wet them well. Then we will carry the tray to the sunniest window, and in a few days your garden will be growing."

Paul could hardly believe that seeds would grow unless they were planted in moist brown earth, but he watched his cotton garden faithfully. After some days green shoots appeared. Paul was puzzled and delighted. His mother explained that each seed holds a store of food for the little growing plant, so that at first it does not need earth to nourish it.

Paul's plants did not grow to be big and tall, but they gave him much pleasure. He soon started other small gardens in sawdust and fiber. He found that by placing peas or corn or oats against the inside of a glass bottle and filling the bottle with moist cotton he soon had a garden where he might watch the growth of the roots as well as of the leaves.

These are only a few of the many things that Paul has learned about indoor gardens. His mother has told him that there are many more wonderful things about seeds that he will discover in time.—Youth's Companion.

ROOM FOR ELIZABETH.

When the burning of the orphan asylum made it necessary to "farm out" the little inmates until new quarters could be found for them, Mrs. Bennett consented to take seven-year-old Elizabeth rather reluctantly, for she felt that the noise and disorder a child would bring into the house might disturb her husband, a studious man, who greatly valued the quiet of his leisure hours.

"May I pretend you're my really aunt?" asked Elizabeth, the first morning at breakfast

Mrs. Bennett looked at her husband with a questioning smile.

"Of course you may," he answered for her, "and I'll be your uncle temporarily."

"What's temp'rarily?"

"For a short time," replied Mrs. Bennett.

"Is it two weeks?"

"Well, maybe, dear; we'll see."

"I'd like to have it to be two weeks. Do we have oranges every day?"

"Yes, dear."

"Sallie Connors, she has an aunt and an uncle, and they come to the 'sylum and bring her candy and apples, but they ain't rich enough to have her visit them. They've got lots of children of their own. You haven't got any, have you?"

"No. Now, Elizabeth, eat your oatmeal."

"Yes'm, I'm eating it. It's funny God didn't send you any little children, when this is such a nice place, and oranges every day. Oh, goody, sirup! We hardly ever have sirup at the 'sylum."

Mr. Bennett looked at his wife and smiled. "Put it on thick, Dora," he said.

One cold morning when the house was chilly, Mrs. Bennett tied a little shawl around Elizabeth's shoulders. Greatly to her surprise, the child burst into tears.

"Why, what is the matter, my dear?" she asked.

"I don't look like a girl with an aunt when I wear this shawl; I look like a 'sylum girl."

"Why, bless you, child, I wore it when I was little."

"Were you an orphan?"

"No, but I wore that little shawl. I thought it was pretty."

"I don't. I hate it."

"Don't make her wear it, Dora," quickly interposed Mr. Bennett, who saw that his wife was about to try a little discipline. "Elizabeth isn't a 'sylum girl now; she's visiting us. Come here, youngster, get on my lap and I'll take off that shawl, and to-day Aunt Dora shall buy you a nice little sweater."

"Uncle," Elizabeth's arms went around his neck, "I wish you and Aunt Dora weren't just nick uncle and aunt."

"Nick, child, what is that?"

"Why, uncle and aunt are only nick-names for you. I wish they were really and truly names."

"How is it, Dora?" Mr. Bennett's eyes glistened above the curly head on his shoulder. "Would you rather be nick or really and truly."

"Oh, I'd rather be really and truly," cried Mrs. Bennett, and slipping down on the floor at her husband's knees, she clasped both his hand and Elizabeth's in her own.

By and by, when Elizabeth was made to understand that she was not to be sent back to the "'sylum," she said very gravely, "I guess God didn't send you any children, so there'd be room for me."—Unidentified.

PERNICIOUS ACTIVITIES.

By Rev. Mark A. Matthews, D.D., LL. D.

He who is not for us is against us. Christ announced the fact that it is impossible for one to be neutral concerning the great moral principle, or concerning God himself. We cannot serve two contending parties.

These truisms are more real to us to-day because of the war. We will not tolerate any man who divides his affections between this country and any other country. There is no room in the United States for any man who is not absolutely, whole-heartedly, an American citizen. We will not tolerate any hyphen. Every man in his entirety must be an American citizen. We are through with divided affections.

We are also determined that we will stop the pernicious activities of the American cowards and of the alien enemies, the German spies and their unmentionable sympathizers—the pacifists of this country. Whether those people be in high circles of society, in schools, colleges, seminaries, or homes, in factories, shops, stores or banks, we will not tolerate from any one of them in any position in life any of their pernicious activities against this Government.

The foregoing is an illustration of the attitude the Church should assume toward the heretics of the country. We have listened to the religious pacifists, cowards and spies while they have practiced their pernicious activities, long enough. They should not have been tolerated; they should not be tolerated now.

The time has come for us to say we are either for Jesus Christ, or against him. You cannot occupy a fifty-fifty place in the religions world any more than you can occupy it in the political world, or in the National Government. Those who are heretics should be told they must take their stand with the devil. If they are for Jesus Christ they must take their stand with the Church and with the saints of God, to whom the faith was once delivered.

The reason the time has come for us to take that position is, the heretics of the country have continued their pernicious activities in their effort to fill the pulpits and chairs in schools and colleges until they have poisoned thousands of people. It is a premeditated and determined effort on their part to force one of their kind into every vacant pulpit, where they can deceive the people, hypnotize sessions and church members, and inveigle congregations into listening to their dangerous and disloyal utterances.

The man who denies the deity of Christ, who denies that he is very God of very God, who denies his vicarious death, who denies that he is man's absolute substitute, who denies that there is no salvation without the shedding of blood, who denies the resurrection, who denies the infallibility of God's Word, and who denies the great fundamental truths of the Gospel, has no right in any pulpit where immortal souls are to be spoken to and reached. While the man who denies the Bible and the Gospel of Christ has no right and should not be allowed to preach his poisonous doctrines to men and women, the fact remains that the heretics of the country are bound together in a damnable conspiracy to put their kind in every pulpit where it is possible for them to enter. They try to enter by using the commercial, financial, social and other wedges. It is well that the Church of Jesus Christ realized such pernicious activities and undertook to counteract such efforts.

While these statements reveal the activities of the enemies of Christ, perhaps it might be well for us to look at the defenders of the faith once delivered to the saints. We might illustrate that point with this statement: No community is in danger from bad citizens, but from the bad citizenship of good citizens. Isn't it also true that we are not so much in danger from the pernicious activities of the heretics as from the inactivity of the God-called, orthodox defenders of the faith?

It is folly to criticise and abuse heretics for trying to put their kind into positions of prominence and power, when you sit idly by, fold your hands and refuse to do your duty, though you are the sworn defenders of the faith. The pernicious activity of the heretic is bad, but the criminal inactivity of the orthodox defender of the faith is a thousand times worse. The faith was not delivered to heretics, but to the saints of God. The saints—the true, tried believers, were made custodians of the Word of God, and entrusted with the duty of spreading the Gospel, the whole Gospel, the vicarious Gospel of Jesus Christ, to the uttermost parts of the earth. We should not tolerate the pernicious activity of heretics, nor should we tolerate the criminal inactivity of professed orthodox leaders, teachers and believers of the Church of Jesus Christ.

Awake, the wolves are entering the congregations, the false teachers are climbing into your pulpits, seductive influences are cursing your schools, and invading the circle of your homes. Awake, go forth to battle, repent of your inactivity, and become at once a forceful factor in defense of the faith and the promulgation of the truth.—"The Presbyterian."

The above communication has the true ring. It is by an ex-Moderator of the General Assembly of the Presbyterian Church in the U. S. A., and pastor of the largest Protestant Church in the world, i. e., the First Presbyterian Church of Seattle, Wash., with more than 6000 members. The Methodists need such a message more than the Presbyterians. The General Assembly of the Presbyterian Church passed the following without a dissenting vote: "Resolved, That the Bible as we now have it freed from errors of translators, copyists and printers, is the Word of God, and therefore wholly without error." At the last General Conference I offered the same resolution less the final statement—"and therefore wholly without error," and, on motion of Dr. David G. Downey, of the New York East Conference, the General Conference threw the resolution into the waste paper basket.—The Eastern Methodist.

There is nothing finer in the world than human characters revealing God to others, and so revealing him that God is better understood and communion with him is made more easy. It was in this value of friendship that Randell Harris said, "I never ask God, or hardly ever, for outward things; I do not know that I ever asked him for glory or honor, and I hope I never shall; and I very seldom ask him for material things apart from the Kingdom; but I sometimes say things like this: that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive power." The world esteems nothing more highly than genuine friendship, and every such friendship is a proof of the soul's friendship with God.—Dr. Peter Ainslie.

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SAVE THE YOUNG PEOPLE.

In the busy pastorate there is danger of overlooking the proper attention to the youth of the church. While parents and teachers of the Sunday school have their important duties to perform in regard to the young people which are indispensable, there are certain functions in this direction that pertain only to the pastor of the church. He is in a peculiar relation to his people that gives the privilege of directing his efforts effectually toward the religious nature, and this spiritual right finds its most fruitful field in the sphere of the young people of his flock. A successful ministry will save the young folks from departing from church activities when they have reached the age of governmental franchise. Upon attaining their majority the temptation to depart from the place of serious spiritual consideration into the ways of the world is very great. While no pastor, perhaps, has been able to conserve all this glorious material which has been placed in his hands, yet it may be seen that some are far more successful in this respect than others. Confucius said, "Some sprouts do not blossom, some blossoms bear no fruit;" but Arminianism teaches, in accordance with the writer of Revelation, that "whosoever will" may take of the water of life freely.

We cannot subscribe to the doctrine that the Christian life is a matter of education along the line of good morals and inner quasi-spiritual meditation, for we must be born into the kingdom of God to reap its true benefits. The days of youth are the most impressionable, however, to either good or bad environments; and to so preach the Word before the time of hardness comes over our hearers, that they be led to see the Light, is to utilize the opportunities God has given us. Thomas Carlyle remarked: "Most of us, looking back on young years, may remember seasons of a light, aerial translucency and elasticity and perfect freedom; the body had not yet become the prison-house of the soul, but was its vehicle and implement, like a creature of the thought, and altogether pliant to its bidding." This pliancy in youth not only pertains to the externals of being, but also to the various faculties of mind; and to grasp the powers of the imagination and will in the young man, casting them into the mould of a higher creature, is to build a life for great results. To so bring the Holy Spirit to bear upon him that its searchings will cause him to give his life to God is the very crux of the work of the preacher; but after this remains the stupendous task of keeping the young man or woman in a warm spiritual state so that the temptations to leave the straight and narrow way for a backslidden condition will be of no avail. We unqualifiedly believe in the various organizations of the Church for the young people; and in most instances, as they conduct themselves in this sphere of activity, their church experience will be gauged in the full-blown years of experience. A large pastorate with many young people to think about, and to be somewhat responsible for, fully convinces us that the church should find the proper spiritual employment for them.

Further, the years of youth, while they do not represent the time of full fruition, are glorious and happy if spent in seeking proper knowledge and in activities productive of good. Sentiments of loyalty, devotion, justice, kindness and love are especially evident in the young man of righteous proclivities; and the memories of early friendships become in after years a treasure of inestimable value. While then no deeds have been done which afterward may be recalled that made one famous, yet the triumphs of youth over wrong are measurable to the victory of David over Goliath. Byron said:

"O talk not to me of a name great in story;
The days of our youth are the days of our glory,
And the myrtle and ivy of sweet two-and-twenty
Are worth all your laurels, though ever so plenty."

To impress the young people with the lesson that "whatsoever a man soweth that shall he also reap," is one of the serious duties of a minister. The words of doctrinaires, who scatter the false ideas that wild oats may be sown in youth and afterward the life may be mended to good citizenship in the kingdom of men and in the realm of righteousness, are words of condemnation, and are tantamount to sowing the wind and reaping the whirlwind. Every evil deed consummated in adult life very probably is the fruit of some wild and uncurbed impulse of youth. The writer of Ecclesiastes advised: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

C. A. B.

A WISE AND TIMELY UTTERANCE.

The following is from an editorial by Dr. Bradfield, in the Texas Christian Advocate of January 17:

"We are heartily for unification on the terms of the Oklahoma City declaration. We are even willing that there should be some modification of the plan submitted by our General Conference of 1914. But nothing could be more unfortunate for American Methodism than the adoption of any plan which is not concurred in by the overwhelming majority of our people. We should hesitate to adopt any plan which would be distressing to a strong and influential minority in either Church. Better than such a situaton would be the continuation of the present status of American Methodism."

This utterance deserves strong commendation. One of the amazing things in the course of the unification movement has been the seeming willingness of some of our men in high places to try to jam through a scheme of union that has the opposition of a majority of our College of Bishops and a very large contingent of our people—possibly a majority of them. Our Church could probably have been held pretty well together in carrying out the Oklahoma plan of unification; but, in our opinion, there is little doubt that the arrangement that has now been tentatively agreed upon by a majority of the Commissioners, if pressed, will produce a considerable division among our two million members—if, indeed, it does not result in a stormy disruption of the Southern Church. Yet there are those among us who are so intoxicated with the idea of union that apparently they are resolved to force it, if they can, regardless of the effect upon Southern Methodism.

We think that Dr. Bradfield's words are both wise and timely.

PERSONAL AND OTHER NOTES.

The Board of Stewards of our Church at Crystal Springs, Miss., has advanced the salary of their pastor, Rev. J. S. Purcell, from $1200 to $1500.

The Editor of the Advocate is at Savannah, Ga., at this time. Personal letters and articles for the Advocate that need his attention are being held for his immediate consideration upon his return.

Rev. A. H. Parker, Coushatta, La., has experienced the misfortune of falling on the ice and breaking one of bis ribs. We sympathize with Brother Parker and trust he will speedily recover.

Rev. E. M. Allen, Hub, Miss., remits for two subscriptions, and further says: "I am doing all possible to place the Advocate in every Methodist home on my charge. The work is making progress."

In favoring us with five new subscriptions and one renewal, Rev. R. F. Harrell, Waterproof, La., states: "You can count on more new ones from me later when I have reached the people in the country."

We have the following communication from Rev. I. L. Peebles, of Meridian, Miss.: "Please announce through the Advocate that I am ready to serve our brethren in revivals and other righteous causes."

Rev. A. D. Martin, one of our faithful ministers in the Louisiana French territory, desires the preachers and his personal friends to know that his addess has been changed from Raceland, La., to Bourg, La.

Two new subscribers have been recently acquired at Hazlehurst, Miss., by Rev. L. L. Roberts, the diligent pastor of the charge. Brother Roberts significantly remarks, we are pleased to state, that "this is fourteen new subscribers for us."

Miss Bessie Marslan, of Gordonsville, Tenn., in a letter renewing the subscription of her mother, Mrs. F. E. Marslan, for the Advocate, wishes us a prosperous year and expresses her interest in the news of Mississippi Methodism. Her kind words are appreciated.

Rev. A. H. Williams, our efficient pastor at Cochran, Ala., which charge is in the North Mississippi Conference, sends us five new subscriptions, and states that "this completes the number of new subscribers asigned to my charge by the District Stewards."

Rev. Walter W. Jones, Lula, Miss., has sent us three new subscriptions with the encouraging information that he will endeavor to make the new list of subscribers twenty. The outlook in his field of labor "is encouraging despite the unusual weather and other obstacles."

In a business letter, Rev. H. S. Spragins, the pastor of our First Methodist Church, Memphis, Tenn., has some kind words to say about the Advocate, which are appreciated. Good reports reach us of the work of Brother Spragins; we hope he will experience continued success.

Rev. S. S. Holladay, Pelican, La., has sent us two new subscribers and states that as soon as the weather permits he will push the Advocate campaign in his territory. He remarks that "Brother F. R. Power left the work in good condition and I am anxious to get out among the people."

"On my return to the New Augusta (Miss.) charge for the second year," says Rev. John W. Ramsey, "the people have given me a cordial reception; and, notwithstanding the unusually cold weather and widespread epidemic of measles, the prospect for the new year is good."

An unusual record has been made by Rev. W. R. Goudelock, pastor of the Acona Station, North Mississippi Conference; he already has in hand every dollar of the Conference collections for his charge for the year 1918. Credit is due him and his progressive Board of Stewards for this faithful work.

Miss Jeannette Leggett, daughter of Rev. and Mrs. J. T. Leggett, of Brookhaven, Miss., was married at the district parsonage on last Sunday afternoon to Mr. J. R. Bradford, of Tulsa, Okla., Dr. I. W. Cooper, President of Whitworth College, assisting the father of the bride in performing the ceremony.—New Orleans Times-Picayune.

Rev. J. L. Cady, of the Olive Branch charge, Louisiana Conference, says, in a letter to the Advocate enclosing funds for a subscription, that "the stewards of my churches have purchased a parsonage in Clinton, La., where I now reside; this is the center of my work and is very convenient."

Rev. S. A. Brown, Leland, Miss., in sending five subscriptions for the Advocate, has this to say: "This doubles our list of subscribers over last year. Our apportionment in the campaign is twenty new patrons. I think we will go 'over the top.' Not one has declined to subscribe, and some have voluntarily requested that I order the paper for them."

On the night of January 23, this year, our parsonage at Philadelphia, Miss., was destroyed by fire. Most of the furnishings were lost in the flames. Rev. C. M. Crossley, the pastor, and his family were able to save very few of their personal effects, and Brother Crossley suffered the loss of his sermon manuscripts and other valuable written matter.

Rev. A. S. Brisco, of Nettleton, North Mississippi Conference, requests us to make the following statement for him: "While the late journal of the Conference shows nothing paid on these assessments by this charge, I desire to state that

we met our assesments in full for the Superannuate Endowment Fund and for the Publication of the Minutes."

Rev. J. B. Williams, Many, La., sends the Advocate 5 new subscriptions. Pertaining to the campaign in the patronizing Conferences now being made, Bro. Williams says: "The weather has been so cold that I have not made a thorough canvass, but will do so soon. I love the Adovcate, and hope to place it in a number of homes on my work."

We are happy to state for Dr. I. W. Cooper, the President of Whitworth College, Brookhaven, Miss.: "The Twenty Preachers' Efficiency Fund is meeting with great success. The funds for three ministers, $150 each, have been secured and three ministers accepted. There is no doubt about securing the funds for the whole number. I would appreciate invitations to visit pastoral charges in the interest of this sacred cause."

It is a pleasure to hear good reports from our preachers as they enter into the activities of the new Conference year. Rev. J. M. Wyatt, Shelby, Miss., says: "Despite the almost continuous succession of blizzards since we reached Shelby, we have been warmly received and royally treated by this big-hearted Delta people. We are comfortably domiciled and 'at home' to our friends and parishloners, and are happy in the Master's work."

Rev. J. J. Golden, who is now a member of the New Mexico Conference and stationed at Alamogordo, N. M., says in a letter renewing his subscription and that of his mother (who lives at Waynesboro, Miss.) to the Advocate: "I am doing the best work of my life. Last year I reported at Conference ninety-six members received into the Church and all the collections in full. My second year starts off well. Without being asked to do so, my Board of Stewards raised my salary $200. The Advocate is a welcome visitor."

We are indebted to Rev. J. S. Purcell, Crystal Springs, Miss., for the following information: "The Preachers' Council of the north end of the Brookhaven District, Mississippi Conference, met at the Methodist Church, Hazlehurst, Miss., Jan. 25, 1918. The presiding elder, Rev. J. T. Leggett, and the preachers, planned for advanced movements along all lines of church work in the district. Rev. J. L. Decell was elected reporter for the Advocate for the district. Plans have been made to care for the Advocate in this section."

Doubtless Rev. and Mrs. R. F. Harrell, who have begun their new labors at Waterproof, La., will experience, as is usual for them, much success in their new field of labor. Brother Harrell remarks in a business letter to the Advocate: "We have started out exceptionally well considering the adverse weather conditions. The Sunday it snowed we were able to hold two good services, and better congregations assembled than we expected. Some came from the country on foot. We have a fine people and they have shown us every courtesy possible."

THE COMMISSION ON UNIFICATION.

Dear Advocate:

The Commission on Methodist Unification began its third session in Savannah, Ga., on Wednesday evening, January 23, with a public service in the Wesley Monumental Church, of which Dr. W. N. Ainsworth is the popular pastor. Bishop Earl Cranston was expected to deliver the opening sermon; but he stated that the long trip to Savannah had considerably fatigued him (he is more than eighty years of age) and that Bishop R. J. Cooke, whose diocese is in Montana, but who resides at Athens, Tenn., would occupy the pulpit in his stead. Bishop Cooke's message was an earnest plea for Church union along the usual lines. The service, which closed with the sacrament of the Lord's Supper, was also participated in by Bishop Cranston, Bishop W. F. McDowell, Bishop John W. Hamilton, and Bishop E. D. Mouzon.

The business sessions of the Commission, which are being held in the Sunday school auditorium of the Independent Presbyterian Church, began on Thursday, though a number of the Commissioners were delayed in reaching Savannah by the disturbed conditions of the railways. The first thing taken up for consideration was the report on the Judicial Council, which was largely put in shape at the Traverse City meeting of the Commission. Agreement was reached concerning this report, except as to minor features, which were left open.

On Friday the question of the status of the Negro in the proposed unified Church was taken up. The report of the Sub-Committee having this matter in hand made no definite suggestions, and was unsigned. It merely presented for general consideration by the full Commission the two plans of having the Negro members of the Church, North, either placed in a Missionary Regional Jurisdiction, with a restricted representation and vote in the white General Conference, or in an Associate General Conference, much after the manner that has been advocated by Dr. Edgar Blake, of Chicago. Neither Bishop Denny nor Judge H. H. White, of Louisiana, favored either of these plans, and it is also understood that neither of them has the support of the two colored members of the Commission, Dr. J. Garland Penn and Dr. R. E. Jones.

The effect of the submission of this report was to precipitate a general debate on the whole question of the Negro's relation to the two Methodisms and his status in the proposed reorganized Church. At both of the sittings of the Commission on Friday and throughout the session held Saturday morning (no afternoon session was held Saturday), this debate was continued, without any definite action being taken or foreshadowed.

It is not at this time possible to forecast the outcome of the Commission's deliberations, or to tell how long it may sit. As yet but little of consequence has been accomplished at this meeting; but there are some representatives of both Churches who express themselves as being quite hopeful as to the final results, while there are others who are of the opinion that the Commission will find it impossible to get together. With the representatives of each Church considerably divided, anything like a unanimous report to our General Conference, soon to meet in Atlanta, does not seem to be within the range of probability. It is possible, however, that some kind of a compromise may be reached by simply sending a statement to the General Conference setting forth the situation that has developed, without making any recommendations, and leaving it to that body to work out the problem. If some such course is not pursued, all the present indications are that there will be two reports from the Southern Commissioners, and possibly also two to the Church, North, by its Commissioners.

R. A. MEEK.

Savannah, Ga.
Saturday afternoon, Jan. 26, 1918.

Notes Anent the Savannah Meeting.

The Southern Commissioners are mostly quartered at the Savannah Hotel, and those of the Church, North, at the Hotel De Soto.

All the Commissioners are now here except Hon. C. W. Fairbanks, who is in Southern California, and Bishop E. E. Hoss, whose physical condition was such as to prevent his attendance. Bishop Hoss's absence is greatly deplored. His place is being filled by Bishop James Atkins.

Hon. S. B. Adams, a leading citizen of Savannah and a member of the Wesley Monumental M. E. Church, South, entertained the members of the Joint Commission at his residence on Friday evening; and on Saturday afternoon the Commissioners were given an automobile ride over the city and carried to the various places of historic interest in and around Savannah.

The visitors are scheduled to fill all the leading pulpits of the various churches here to-morrow (Sunday). Bishop W. F. McDowell is announced to preach at the Wesley Monumental Church at 11 o'clock a. m., and Bishop W. A. Candler will fill the pulpit of that church at the evening hour. Bishop W. B. Murrah is booked for the morning sermon at the Second Baptist Church, and Dr. A. F. Watkins will preach at the same hour at the South Side Baptist Church. R. A. M.

THE METHODIST QUARTERLY REVIEW.

The January number of this publication is on our table. It contains quite a variety of articles, most of which are suggestive and creditable. The leading contribution is by Dr. Herbert W. Magoun, of Cambridge, Mass., who writes on "Conservative Thought Versus Critical Theory." This discussion is thought-provoking, and is in the main sound in its contentions. We confess, however, that we are somewhat suspicious of what seems to be the implications in the following sentence: "Within the last ten years an astonishing amount of work has been done in the effort to clear up Old Testament difficulties, and science has come to the rescue in explaining the cause of the flood, the place and manner of crossing the red sea, the passage of the Jordan, the fall of Jericho, the destruction of Sodom, the annihilation of Sennacherib's army, and various puzzling things." (Black letters ours.) We have never seen any scientific explanations of the miracles of the Bible, which we did not think in effect repudiated them. However, it seems that Dr. Magoun is to give a series of discussions in our quarterly, and we would not prejudge him, preferring to wait and see what he has to say.

Rev. H. T. Carley, of Centenary College, Rev. W. W. Drake, of Shreveport, La., and Rev. J. Tillery Lewis, of Aberdeen, Miss., have well written interesting papers in this issue of The Review.

NOTICE.

Dear Dr. Meek: Please allow me to state that our Conference has not paid for Brother Peebles' house, as some of the newspapers have declared. Only the following amount has been paid. $124.10. Since an arrangement has been made so each payment reduces the principal, and thereby lessens the interest, it is of great moment to him that this matter is kept straight. There may be others who did not make a subscription who would like to contribute to this worthy cause; there may be others who would just as soon pay up in full; if so, you may forward it to me. I think all the brethren, who subscribed have seen me to make arrangement about deferred payments. I want to thank you each and every one in Brother Peebles' behalf; but please do not let the idea get abroad that the house is free from debt.

Yours fraternally,
JOHN C. CHAMBERS, Treas.

Shubuta, Miss.

NOTICE.

Rev. J. Hendrix Mitchell having been released by Bishop Murrah from the pastorate of the Black Hawk Circuit to engage in Y. M. C. A. work in connection with the United States Army, Rev. Marvin E. Scott has been appointed to fill the vacancy.

W. W. MITCHELL,
Presiding Elder, Durant District.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MARY A. CAWTHON (nce Wilson) was born in Houston County, Ga., on April 27, 1842. She moved to Mississippi when but a small child, and was educated in the schools of Mississippi. At the age of 16, under the ministry of Rev. Hervey Copcland, she bccame converted, surrendered her young life to Christ, and was received by Brother Copeland into the Methodist Episcopal Church, South. She was married to Mr. J. W. Cawthon, who was also a devout Christian and a member of the Methodist Church, on October 5, 1865. To this union were born nine children—Mesdames A. S. Page, Will Till, R. E. Murry, Will R. Bynum, David Powell and Messrs. J. W. Cawthon, Jr., E. W. Cawthon, B. S. Cawthon, and B. V. Cawthon. On November 3, 1917, after fifty-nine years of indefatigable labor in her Lord's service, she laid down her tools, and placed her Bible in her desk to read it no more; it was then that her disembodied spirit was turned loose on the domain of a boundless eternity, robed in garments of righteousness and crowned with a wreath of amaranth, to mcet its God and to live in the inexhaustible pleasures of heaven forever. The funeral services were held in the Methodist Church at Pelahatchie, Miss., being conducted by the writer, assisted by Rev. R. P. Fikes. Sister Cawthon was a great Christian character on earth and is now a saint in glory.

GEO. G. YEAGER.

On Jan. 9, 1917, near the little town of Beauregard, in Copiah County, Miss., GEORGE W. MERCIER, a worthy product of the old South, and a valued asset to the New South, heard the call of God to come up higher, and left us for the "homc over there."

Just five days later, Jan. 14, 1917, his devoted wife, Mrs. SARAH FRANCES LANE MERCIER, who for 49 years walked by his side, sharing his burdens and his fortunes, bade us goodby and left the earthly home to join him "over thère."

Brother Mercier was born in Calhoun City, Ga., Nov. 18, 1842. Sister Mercier was born in Raleigh, Scott County, Miss., Oct. 16, 1843. George W. Mercier moved to Mississippi in 1866, and settled in Pike County. Herc he met Miss Sarah Frances Lane, to whom he was happily married Nov. 27, 1867. To this union eleven children were born, two dying in infancy, and nine—three girls and six boys—are still living and mourn the loss of a devoted father and a loving mother. Three years after their marriage Brother and Sister Mercier moved to Beauregard in Copiah County, at which place they lived until their translation to the home above. They were faithful and consistent members of the Methodist Episcopal Church, South, and for many years served the Church of their choice with unswerving loyalty. Brother Mercier served as a steward in his church for a number of years, and in that capacity he evidenced in a large degree the elements of leadership. He was a man with a high sense of honor, and was kindly interested in the welfare of his community and the progress of the Kingdom of God. He was in every sense a good father and a devoted husband. Sister Mercier was a woman of rare sympathies, gentle by nature, and Christ-like in her ministries. The inestimable influence of her consecrated, Christian life in the home is seen today in the lives of her children. The hospitable home of these servants of God was ever open to the prophets of God, who never failed to find a cordial welcome and a helpful atmosphere. The little church at Beauregard has lost two of its best friends and the community two of its best citizens. They have gone from us, and we mourn their going, but we live in the hope that we shall meet them by and by. May the rich mantle which has fallen upon the children abide until He shall say, "Come, ye blessed of my Father."

J. T. LEGGETT.

IN MEMORIAM.

(A tribute of respect from the Ladies' Aid Society of Cruger, Miss.)

It has pleased our Heavenly Father to remove from our midst our oldest and best beloved member, Mrs. T. J. BLANCHARD. We shall miss her gentle, Christ-like smiles and her cheerful companionship, but we shall rejoice that, while we deeply feel her loss here, we know she is happy and in our Father's house, and that her pains and suffering and earthly trials are over. She was a Christian from a Miss of sixtcen years, when she gave her life to God and her name was written in the Methodist church-book. For three years she had seldom been able to attend meeting from home, and her home had been our meeting-place, where she always met us with smiles, and we enjoyed our hours spent with her—a pure, sweet Christian, 79 years of age. Therefore be it,

Resolved, That we will keep in remembrance her bright Christian character, her unselfish devotion to duty, her modest, unassuming helpfulness, and that we shall strive, as she did, to follow closely in the footsteps of our Master that we may merit the "Well done," which we know is her reward.

Resolved further, That we hereby extend to her children our deepest sympathy in their bereavement, praying that the Savior whom she loved may be their comforter.

Signed: Mrs. T. Lehman, Mrs. H. C. Fisher, Mrs. Theo. Arterbury.

SELLING CHILDREN.

By Rev. L. Oechsli.

One of the great evils we have to contend with is the Chinese custom of selling or giving away their children, if they have too many, or if they are girls. We had a case the other day of twins arriving in a family, the youngest of whom was not yet one year, and as if to add to the calamity, they were both girls! The mother is a heathen woman and was determined to dispose of them. Poor little unwelcome girls; we couldn't stand it to see the neglect that was certain to follow, but when we went to take them away to find a home for them we found one of them dying. We hurried the Dutch doctor in and he and Mrs. Oechsli worked over it for three hours, but it was too late. We entered into an agreement with one of our Christian families that if they would take the other and raise it we would buy its milk and clothing.

"God yearns over men with unutterable, pleading tenderness, 'not willing that any should perish, but that all should come to repentance.' As there is not a dying sparrow in the recesses of the deepest wood without his care, so there is not one waif of humanity excluded from his infinite compassion and tender care."

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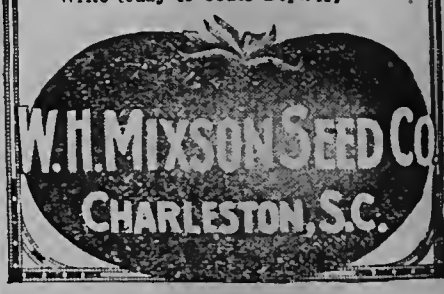
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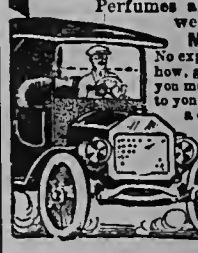
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Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

A class of Juniors in the Vaiden school expect to take up the study of boys and girls in Japan during the second quarter. Who else will fall into line?

Rev. B. F. M. Bullard, pastor at Duck Hill, has enrolled as an individual student for the standard teacher - training course. Trained preachers will make trained teachers. This course of study will make him a better preacher. "Life in the Making," is a study of human nature, beginning with the child and going through the successive stages of development to the adult.

Most of the preachers and some of the laymen of the Winona District met at Greenwood on the 18th to attend to the work assigned to the district stewards. The spirit of this body of men is fine. They are men of big ideas and big hearts. Brother Lipscomb has appointed the following places for institutes to be held at an early date: Tutwiler, Moorhead, and Greenwood. The preachers of this district are going to be among the first to send in their money for Sunday school work.

The school at Grenada is one of the best, and it will continue to grow in usefulness. The elementary division has accepted the standards for each department, and the teachers have agreed to bring each department up to the first rank standard during this year. One class of adults expects to take as a special a school in Japan; three other classes will consider other special work. These classes have organized for a purpose. The teachers have completed the second book in the teacher training course. The superintendent, Mr. V. R. Patterson, wants his school to do everything it ought to do, and Brother Tucker is with him heart and hand.

"The prayer of dominant desire precedes thought and work." "The prayer of dominant desire always tends to attain its object." If the preacher's "dominant desire" is to have teacher-training classes and the study of missions in his school, it will be done to some extent. This work must be on the conscience of some one, and, if it is on the conscience of the right one, it will be on the conscience of others in a short time. What is the "dominant desire" of my heart? Is it like that of the Master?

A GREAT SUNDAY SCHOOL PROGRAM FOR JUNALUSKA.

The dates for the Junaluska Training School for Sunday school leaders have been set for July 23 to August 1.

A stronger array of lecturers and teachers could hardly be gathered together for any great course of constructive work in religious education than that indicated by the following list of well known lecturers and teachers, who are already engaged for the Junaluska program:

Dr. S. Parkes Cadman, among the greatest and most noted preachers in the world.

Dr. Henry H. Meyer, editor of the Sunday Sschool Literature of the Methodist Episcopal Church and well known as an author.

Dr. Edward Porter St. John, author of "Child Nature and Child Nurture," "Stories and Story Telling," formerly head of the Hartford School of Religious Pedagogy, and now of the Department of Religious Education in Boston University.

Dr. Henry Frederick Cope, author of "The Modern Sunday School in Principles and Practice," "Evolution of the Sunday School," and a number of other books in the field of religious education, also secretary of the Religious Education Association.

Dr. Wade Crawford Barclay, who through his various books and other writings is already well known in our church.

Dr. Jas. V. Thompson who is specialist for teen-age work of the Board of Sunday Schools of the Methodist Episcopal Church and one of the best equipped teen-age men of the country.

Dr. Andrew Sledd, Professor of New Testament Creek in Emory University.

Dr. Hugh H. Harris, Professor of Religious Education in Emory University.

In addition to the above, tentative engagements have been made with several specialists of elementary work; and, of course, the officers and specialists of the General Sunday School Board will constitute a part of the faculty of the Training School.

To those who attended last year it is only necessary to say that not only will the high grade of work of last year be maintained, but that in accordance with the purpose of the management the program will be strengthened and improved from year to year in order to make the school stand in the very forefront of schools of this nature in America. For detailed information regarding program, entertainment, etc., address John W. Shackford, 810 Broadway, Nashville, Tenn.

Hard Colds. People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

HAPPINESS.

Happiness is not a fixed quantity, like the world's gold supply; so that the more one man has the less his neighbor is likely to have. Real happiness is an infection. You can never force it upon anyone. Each individual must "take" it. I have heard people say, as explaining the misery of many, that there is not enough happiness to go around. But the comment misses the very nature of happiness. The more there is in the world, the more there is likely to be. The larger the number of happy people, the faster the infection will spread. But each must invite it. One child is happy with the crudest sort of toy, whereas another child is unhappy with an armful of toys. To the latter kind of soul, grown or ungrown, you can never give happiness, for there are not enough toys to supply everybody. Happiness is of the heart, not of circumstances.—George Clarke Peck.

WIRELESS AND FRENCH TO BE TAUGHT SOLDIERS.

Extension Department of Millsaps Offers Free Instruction to Men who are Going to the Army.

The extension department of Millsaps is prepared to offer those who contemplate entering the army, free instruction in French and wireless signaling. — Professors Burton and Harrell have tendered their services free of charge to the men subject of the draft.

The course in French will cover twenty-five lessons especially prepared for soldiers by two Harvard professors with the advice of U. S. Army officers. The course is designed for those who have had no previous knowledge of French, and it is believed that even in the short period one may acquire a familiarity with the fundamental principles of grammar and pronunciation that will serve as an excellent foundation for gaining a command of the language after reaching France. The class will meet at night at Millsaps College three or five times a week, as the members may desire. The total expense will be the cost of the small text books to be used. Each recitation will require about an hour's preparation.

Those who are interested in such a course are to communicate with Professor Burton without delay and arrange for ordering the text books. The first meeting of the class was held in the main building of the college at 8 p. m., January 15. Professor Burton may be found at 2 Park Avenue, phone 2122.

The course in wireless signaling will give elementary instruction in the use of the wireless instrument, and will likewise be offered free of charge to men subject of the draft. Those interested are advised to consult with Professor Harrell without delay. He may be found at his residence on Arlington Avenue, phone 1261.—Clarion-Ledger.

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

GOLD DUST.

It must be the union of heart with heart, God and man sharing common sorrows and common joys. This is peace: man's life moving in God's life in frictionless communion. — J. H. Jowett.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.—W. G. Jordan.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

WOMEN OF MIDDLE AGE

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon.



Urbana, Ill.—"During Change of Life, in addition to its annoying symptoms, I had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life." —Mrs. FRANK HENSON, 1316 S. Orchade St., Urbana, Ill.

Women who suffer from nervousness, "heat flashes," backache, headaches and "the blues" should try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

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A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

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MILES MEDICAL CO., Elkhart, Ind.

HOUSTON, MISS.

Dear Dr. Meck: We arrived here on Dec. 7—the very day the severe cold spell started—and received a cordial welcome. Two automobiles met us at the depot and the ladies received us at the parsonage. They had prepared for us warm fires and a splendid spread, which we all enjoyed very much. We are well pleased with our charge and the people of it. I hope that you may have a good year, blessed of God.

E. M. SHAW, P. C.

MYRTLE, MISS.

Dear Dr. Meck: We have had a good beginning here at Myrtle, and we hope to have a great year. We have a nice, new, modern parsonage, and on Christmas Eve we found out that old Santa Claus was a woman, for nearly every one in the town came and brought something good, and now our pantry is well supplied. They even brought us a nice, fat hen for our Christmas dinner. We are well pleased with the outlook. Pray for us that this may be the greatest year of our ministry.

J. G. JOHNSON, P. C.

BLACK HAWK, MISS.

Dear Dr. Meek: Having been appointed to the Black Hawk charge on Jan. 8, I moved my family here on Jan. 10. We were met at Lexington with a car and were brought to the Black Hawk parsonage, where we found some of the good ladies waiting to welcome us. To show their appreciation of our coming, they had provided a warm fire and a delightful supper to aid the physical body. Each of us did justice to the nice supper. We found the pantry filled with all kinds of fruit, pickles, preserves, and many other delicious things. Notwithstanding the sleety, snowy, and icy weather that met us here, the delivery buggies are still running. With such people to work with as we have here I doubt not that we will have a gracious year.

Best wishes for the Advocate.

M. E. SCOTT, P. C.



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A CALL TO METHODIST COLORS.

By Charles D. Bulla.

Mr. Justice Harlan, of the United States Supreme Court, once spent a day at Marshall Hall, a summer resort a few miles below Washington City on the Maryland side of the Potomac. He picked up a gun in the shooting gallery, aimed it at the target, pulled the trigger, and, to his surprise, hit the bull's eye. His companions, in admiration of his skill, urged him to try it again. But the well-poised justice, knowing the center shot to have been wholly accidental, could not be induced to take any chance of lowering his record.

The first meeting of the Louisiana Conference Wesley Bible Class Federation was held in Alexandria, on March 14 and 15, 1917. It was a pronounced success. The second meeting of the Federation will be held in Mansfield, on Wednesday and Thursday, March 13 and 14, 1918.

Will the Bible classes of Louisiana repeat the fine work done a year ago?

The Federation program will be of the Wesley Bible Class type.

A Good New Year's Letter.

Birmingham, Ala., Jan. 4, 1918.

Rev. Charles D. Bulla, D.D.,
Nashville, Tenn.

My Dear Brother Bulla: I take pleasure in accepting the invitation to deliver an address at the meeting of the Louisiana Conference Wesley Bible Class Federation on March 13 and 14. Yours fraternally,

J. H. McCOY.

Stick a tack on the map at Mansfield.

Mark your calendar at March 13 and 14.

Keep your eye on the sun-dial. You cannot afford to miss the next meeting of the Federation.

I expect to see a great company of "My Brother and I" Methodists at Mansfield. Do you?

For further information write to Rev. C. V. Breithaupt, Alexandria, La.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

THE TIME IS SHORT.

Oh, my dear friends, you who are letting miserable misunderstanding run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow; you who are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day; if you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Foxworth, at Summer's Chapel, Feb. 2, 3.
Monticello, at Monticello, Feb. 3, 4.
Wesson, at Wesson, Feb. 9, 10.
Brookhaven, Feb. 10, 11.
Summit, at Summit, Feb. 17.
Topisaw, at Topisaw, Feb. 23.
Adams, at Auburn, Feb. 24.
Bayou Pierre, at Center Point, Mar. 2, 3.
Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round.

Scooba, at Scooba, Feb. 2, 3.
Porterville, at Porterville, Feb. 3, 4.
Shubuta, Feb. 9, 10.
Matherville, at Poplar Springs, Feb. 11.
Waynesboro Ct., at Hebron, Feb. 16.
Waynesboro, Feb. 17, 18.
Enterprise and Stonewall, at Enterprise, Feb. 24, 25.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—First Round.

New Augusta, at New Augusta, Feb. 3, 4.
Hattiesburg, Court Street, Feb. 6.
Eucutta, at Eucutta, Feb. 9, 10.
Heidelberg, at Vossburg, Feb. 10, 11.
Silver Creek, at Silver Creek, Feb. 13.
Blodgett, at Blodgett, Feb. 16, 17.
Lucedale, Feb. 18.
Prentiss, at Prentiss, Feb. 23, 24.
Sumrall, Feb. 25
Oloh, at Oloh, Feb. 26.
Seminary, at Seminary, Feb. 27.
Taylorsville, at Taylorsville, Mar. 2, 3.
Ellisville, at Ellisville, Mar. 6.
Richton, Mar. 8.
Leakesville, at Leakesville, Mar. 9, 10.

W. B. JONES, P. E.

Seashore Dist.—First Round.

Pascagoula, Feb. 3.
Ocean Springs and Mission, at O. S., 4:30 p.m., Feb. 3.
Vancleave, at Vancleave, Feb. 6.
Biloxi, Main St., 7:30 p.m., Feb. 10, 11.
Americus, at Pleasant Hill, Feb. 15.
Moss Point, Feb. 16, 17.
Escatawpa, 2:30 p.m., Feb. 17.
Lumberton, Feb. 23, 24.
Poplarville, 7:30 p.m., Feb. 24.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Terry, at Terry, Feb. 3, 4.
Camden, at Camden, Feb. 9, 10.
Fannin, at Hollybush, Feb. 16, 17.

J. M. MORSE, P. E.

Newton Dist.—First Round.

Newton, Feb. 3, 4.
Laurel, First Church, Feb. 8.
Laurel, West End, Feb. 9, 10.
Laurel, Kingston, Feb. 11.
Rose Hill, at Homewood, Feb. 12.
Shiloh, at Shiloh, Feb. 15.
Clarksburg, at Forkville, Feb. 16, 17.
Forest and Morton, at Forest, Feb 17, 18.
Decatur, at Decatur, Feb. 19.
Bay Springs, at Bay Springs, Feb. 20.
Union, at Unlon, Feb. 23, 24.
Walnut Grove, at Walnut Grove, Feb. 27.
Carthage, at Bethel, Feb. 28.
Harperville and Lena, at Cantrell, Mar. 1.
Chunky and Meehan, at Chunky, Mar. 3, 4.

W. L. LINFIELD, P. E.

Port Gibson Dist.—First Round.

Roxie, at Knoxville, Feb. 3, 4.
Gloster, at Gloster, Feb. 4, 5.
Utica, at Utica, Feb. 10, 11.
Woodville Circuit, at Woodville, Feb 17, 18.
Woodville Station, Feb. 17, 18.
Centerville, at Centerville, Feb. 19.
Hermanville, at Hermanville, Feb. 23, 24.
Rocky Springs, at Rocky Springs, Feb. 25.

M. B. SHARBROUGH, P. E.

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
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Whooping Cough
Bronchial Cough

and it is your very best buy for

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"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold ...re

Why I Believe in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Naunlnl, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt—"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. H. B. Vail, formerly physician in the Baltimore Hospital and Medical Examiner, says that time and again he has prescribed Nuxated Iron and surprised patients at the rapidity with which the weakness and general debility were replaced by a renewed feeling of strength and vitality.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.



American Mastodon Pansies

These possess the most robust vigor, largest sized flowers, superb rounded form, great substance, violet scent, and marvelous colors without limit. The quickest to bloom and most durable; the acme of perfection in Pansies. Seed, pkt. 10c.

CHILDS' GIANT KOCHIA. Most decorative annual in cultivation, pkt. 20c.

CHINESE WOOL FLOWER. Most showy of all bedding annuals, pkt. 10c.

ASTER AM. BEAUTY. Gigantic pink flowers on two foot stems. Finest Aster. pkt. 10c.

SPECIAL OFFER—These four greatest floral novelties FOR 25c, with Booklet, "How to Grow Flowers," and Catalog.

OUR BIG CATALOG of Flower and Veg. Seeds, Bulbs, Plants and new fruits FREE. We excel in quality and varieties.

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YOU ARE PARTLY MADE OF IRON

That is, iron is an essential constituent of pure, healthy blood.

Peptiron, the new iron tonic, combines pepsin, iron, nux, celery and other blood and stomach tonics that physicians prescribe.

It is a wonderful corrective of anemia, paleness, languor, nervousness—whether caused by hard work, worries—over-use of salts and other blood-depleting cathartics that are doing so much harm to many people just now—or any other cause. Peptiron will restore the iron strength that you must have for cheerful performance of daily duties.

Peptiron is in convenient pill form, chocolate-coated and pleasant to take. Get it today.

THE DOMINION OF LOVE.

The image of God is love, and love is the most ambitious thing in the world. Wherever it rises, it claims universal dominion. There are four things over which love claims dominion. The first is "the fish of the sea"—the little nibbles on the waters of life. Does that seem a small claim? It is a tremendous one. It requires more love to stand worry than to stand grief. The second is "the fowl of the air"—the restless thoughts of the heart. Love can arrest unrest. It can remain unmoved amid the flight of old forms of faith; it can recognize the one presence beneath the constant change of apparel. The third is "the cattle"—the earthly or animal nature. Love can overcome that. How many a young man has it made pure! How many a sensuous soul has it refined and beautified! Love has done more than law to lift the heart above the mire. The fourth is the thing that "creepeth upon the earth"—the moments of human insignificance in which it seems presumptuous in man to hope. There are seasons in which I ask myself, "What is my petty life amid the vastness of the stars!" But love makes me stand erect. It gives me a sense of immortality, of imperishableness. It lifts me above all material things, however magnificent. It tells me there is room in the inn amid the guests of my Father. It carries me up from the manger of my own humiliation. It makes me say, "What a piece of work is man!"—George Matheson.

A FATHER OWES HIS CHILDREN A CHRISTIAN EDUCATION.

Practically all fathers recognize that they owe their children an education, but there are still multitudes of professing Christian men who do not seem to realize that they owe their children a Christian education. It is passing strange that fathers and mothers will bring up their children with the greatest care in the nurture and admonition of the Lord until they are sixteen or seventeen years of age and then send them off to school or college without the slightest inquiry into the religious influences of that school or college. As a result many of the boys and girls from our Christian homes are being sent to schools and colleges where their minds and morals are poisoned for life. I have seen one splendid young fellow after another go from Christian homes to such colleges and have seen them return utterly indifferent to religion. When you think of sending your child to college, your first question ought to be: "What will be the moral and spiritual influence of that college on my child?" Fathers, you owe your children a Christian education.—Christian Observer.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

The secret of the unique combination of strength and gentleness, of force and unselfishness in Jesus, lies in the motive of his life. His aim was to serve. "I am among you as one that serveth." Men have sought for ornaments and trophies, for implements and servants, for honor and distinction. Christ sought for none of these. Unlike the kings of the Gentiles He exercised his authority merely to do good. And this magnificent ideal cuts across the law of the survival of the fittest with sharp distinction. Imported into our international relationships and into our class divisions it would revolutionize the world. —Herbert Parrish.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Pineville, Feb. 1.
Glenmora and McNary, at G., Feb. 3 and 4 (Monday).
Jena and Jonesville, at Jena, Feb. 5.
Trout and Good Pine, at G. P., Feb. 6.
Elizabeth and Fullerton, at Elizabeth, Feb. 10, 3 p.m.
Standard and Rochelle, at Standard, Feb. 12.
Bunkie, Feb. 13.
Natchitoches, Feb. 14.
Boyce, Feb. 15.
Rapides Ct., at Forest Hill, Feb. 16, 17.
Campti, Feb. 19.
Oberlin & Reeves, at Oberlin, Feb. 24, 25 (Monday).
Alexandria, March 4.
Provencal, March 10, 11.

The brethren will please not fail to observe Advocate week or month, whichever it takes to secure the number of subscribers allotted to our District. Let's try to go "over the top," no matter what.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round.

Franklinton Ct., 4 p. m., Feb. 2.
Franklinton Station, 11 a. m., Feb. 3.
Baker, at Baker, Feb. 9, 10.
Zacahry, at Zachary, Feb. 10, 11.
Jackson, at Jackson, Feb. 16, 17.
Springfield, at Springfield, Feb. 23, 24.
Ponchatoula, 7:30 p. m., Feb. 24.
Natalbany, at Natalbany, 7:30 p. m., Feb. 25.
Istrouma, 7:30 p. m., Feb. 28.
St. Francisville, at St. Francisville, Mar. 2, 3.
Baton Rouge, First Church, 7:30 p. m., Mar. 4.

HARRY W. MAY, P. E.

Ruston District.—First Round.

Haughton, at H., Feb. 3.
Bienville, at B., Feb. 10.
Ringgold, at R., Feb. 16.
Elmore, at Wesley, Feb. 23.

J. M. HENRY, P. E.

Lafayette Dist.—First Round.

Morgan City, Feb. 3.
Franklin, 7:30 p.m., Feb. 3.
Lake Charles, Feb. 9, 10.
Lake Arthur, Feb. 11.
Sulphur, Feb. 16, 17.
Gueydan, Feb. 24.
Evangeline, at Gold Dust, Mar. 3.
Melville, Mar. 5.
Abbeville, at A., Mar. 10.
Houma and Lafourche, at H., Mar. 17.
Lockport, at Lockport, Mar. 18.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

Pelican, Feb. 3.
Pleasant Hill, at P. H., Feb. 9, 10.
Anacoco, Feb. 17.
Ida, a. m., Feb. 24.
Belcher, p. m., Feb. 24; 10 a. m., Feb. 25.
Grand Cane and G. C., Feb. 27.
Bayou Lachute, a. m., Mar. 3.
Shreveport, First Church, p. m., Mar. 3.
Noble, at Bayou Scie, a. m., Mar. 10.
Zwolle, p. m., Mar. 10.

C. D ATKINSON, P. E.

Monroe Dist.—First Round.

Tallulah, Feb. 3.
Harrisonburg, Feb. 9. 10.
Sicily Isuand, Feb. 10, 11.
Boeuf River, a. m., Feb. 17.
Columbia, p. m., Feb. 17.
Chatham, at Frantom, Feb. 23.
Eros, Feb. 24.
Oak Grove, Mar. 2, 3.
Midway, p. m., Mar. 3.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—First Round.

Bogalusa, Feb. 3.
Felicity, 8 p. m., Feb. 6.
Covington, Feb. 11.
Plaquemine, Feb. 17.
Angie, Feb. 24.

W. W. HOLMES, P. E.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

CHANGE IN PLACE OF COUNCIL MEETING.

On account of the crowded condition of the hotels in Louisville, Ky., caused by the cantonment located there, it has been thought best to change the place of the Council meeting, and Louisville has regretfully relinquished it for this year.

Church Street Church, Knoxville, Tenn., Holston Conference, comes forward with a most cordial invitation, which the Council gratefully accepts. Mrs. W. B. Sullins, 315 Seventh Street, Knoxville, Tenn., is General Chairman of the Entertainment Committee, and Mrs. H. A. Evans, Marion Apartments, Knoxville, Tenn., Vice Chairman. All communications in regard to entertainment should be addressed to Mrs. Evans. The date of the Council meeting is April 3-11.

LOUISIANA ANNUAL MEETING.

The Eighth Annual Meeting of the Louisiana Conference, Woman's Missionary Society of the M. E. Church, South, will be held in First Church, Shreveport, Feb. 25-28.

Mrs. H. R. Steele, Educational Secretary, will be the Council guest, and Miss Janie Watkins, of China, will be our missionary.

MRS. A. P. HOLT,
Corresponding Secretary.

LATEST NEWS FROM OUR MISSIONARIES TO AFRICA.

A recent letter from our missionaries en route to Africa, written from Loando, Angola, November 13, announces that, after waiting three weeks in Cape Town for a steamer, they have been compelled to stop in Loando because of an epidemic of yellow fever in Matadi. This will prevent their continuing on their journey for at least a month. It will be of interest to our readers to know that during their stay in Loando our missionaries have been granted the use of the Girls' Boarding Home, owned by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The school is not in operation at present, so our young women are finding themselves quite at home in comfortable quarters and feeling that God is indeed good to them.

REPORT OF MISSISSIPPI CONFERENCE TREASURER, FOURTH QUARTER, 1917.

Dues, $1332.96; pledge, $2666.79; missionary's salary, $187.50; Marshall School, Texas, $10; Miss Nell Drake, $3; Soochow University, $25; Retirement, $61.94; Scarritt Endowment, $8.14; Week of Prayer, $461.42; war relief, $26.05. Total, $4782.80.

MRS. WM. HEMINGWAY,
Treasurer.

HONOR FOR A CHINESE WOMAN.

Dr. Hugh King Eng, of Foochow, who was the first woman of the Chinese race to graduate from a medical school, has been so honored and respected by the authorities that she has been given the right to hold property in her own name, the first woman in that province, if not in all China, to whom such a privilege has been granted. She has decided to exercise the right of disposing of it—also a new thing in China for a woman—and has made out a deed of the property, worth about $6000, as her offering to the Jubilee Fund of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.—The Expositor.

SOME CHANGES AMONG OUR WORKERS.

Miss Annie Mutch, Head Resident of the Wesley House at Memphis, Tenn., has been forced to retire from the work because of the death of her only sister. She will make her home in Birmingham, Ala., in the future and will have charge of her sister's children. Miss Frances Denton was called from New Orleans to Memphis.

Miss Hazel Cooper, Head Resident of Wariota Settlement, at Nashville, Tenn., has been called to her home at Linden, Ala., because of the serious illness of her mother. It is uncertain when she will be able to return.

Both of these women will be missed from the work, not only because of their splendid consecrated lives, but because, through their untiring efforts, plans were on foot for the enlargement of the work in each place. At Memphis Wesley House a day nursery was being considered, and at Wariota plans had been launched for the building of a gymnasium. They have planted the seed, another will water them, and, perhaps, a third will reap the harvest—so it often happens in God's service. All glory and honor to those who prepare the soil and plant the seed!

May God's guidance be vouchsafed to these handmaidens of his. For the one who permanently retires from the service to assume new responsibilities we pray that she may ever feel that she has God's strong arm to lean upon and that she may lead her sister's children home to Him who always has a tender, yearning love over the motherless ones.

We pray that Miss Cooper's mother may be restored to her if it is the Father's will; if not, may his tender love comfort and sustain her.

Miss May Treadwell, for a number of years missionary to MacDonell Institute, Durango, Mexico, has been secured as principal for the new school to be opened at Nogales, Ariz. Deaconess Cornelia Godbey has also been appointed missionary to Nogales, and will begin her work of friendly visiting among the Mexicans and as pastor's assistant to the Mexican church at once. There are more than 12,000 Mexicans in Nogales alone.

A wise selection was made when Miss Godbey was sent to this work. Will anyone who had the privilege of hearing her sing at the Council meeting of 1917 ever forget the deep impressiveness of her sweet voice? We feel sure she will soon sing her way into the hearts of the Mexicans and be an instrument in God's hands in leading many to the foot of the Cross, where they will find Jesus satisfying to their souls.

Miss Annie Belle Williams, who has been at home on furlough from Japan, sailed from San Francisco on the steamship Korea Maru early in January. Miss Williams was appointed acting prineipal of the Lambuth Memorial Bible Training School, in Kobe, at the recent Annual Conference in Japan, and on the death of Miss Bonnell she became principal of that institution. While in the homeland, Miss Williams spent some of her time in Bible study, and this gives her added preparation for her work in the Bible school.



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AT the end of a hard day, just sit down to a cup of Luzianne Coffee. See how you pick up with every savory sip. Luzianne is far, far different from any other coffee. It's got something that all the others seem to lack. And it's packed in dust-proof, moisture-proof cans that bring Luzianne to your kitchen just the same as when it left the roaster. Buy a can and try it for yourself. An iron-clad, air-tight guarantee says that if you are not entirely satisfied with Luzianne, your grocer will give you back your money. And he *will*.

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When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

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Alexandria, Va.	Jacksonville, Fla.	Columbus, Ga.
Durham, N. C.	Cincinnati, Ohio.	Mt. Pleasant, Tenn.
Winston-Salem, N. C.	Shreveport, La.	Memphis, Tenn.
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From the Field

Long Beach, Miss.

Dear Doctor Meek: Just a word about our work this year. Bishop Murrah read us out for Long Beach at Conference, so here we are, doing the best we can. We were kindly received by the people, after our return for the second year's work. Shortly after the New Year the ladies of the Missionary Society gathered at the parsonage bringing with them lots of good things to eat for us. Since then we have not had to bother the grocery man, for which we are very grateful. I trust the coal man has not deserted you as he has us. We are about to go on a strike here, and not patronize him any more. That is, if the pine-knots hold out.—Claude P. Jones, P. C.

Gallman Charge (Miss. Conf.)

Whereas a meeting of the Board of stewards of the Gallman charge, Brookhaven District, Mississippi Conference, M. E. Church, South, was called on Wednesday, January 2, at 2 o'clock p. m., and whereas it was the sense of this Board that the Church has grown on the charge and the Kingdom of God advanced in a pleasing degree during the past Conference year, and whereas we attribute this success in a measure to the leadership and supervision of our efficient presiding elder, Brother Leggett, and our pastor, Brother C. A. Schultz, therefore be it,

Resolved, 1, That we render thanks unto our Heavenly Father for the degree of success attained in His name.

Resolved, 2, That we pledge our support to our presiding elder and pastor during the ensuing Conference year for the furtherance of the kingdom of heaven on earth.

Resolved, 3, That we agree to pray most earnestly for a greater spiritual awakening of the people in these tremendous days, when our nation is in the throes of a tragic war.

Resolved, 4, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and a copy put in the church record.

Signed: J. E. Bridges, I. W. Enochs, M. A. Eady, J. F. Welch, H. F. Mackey.

Drugs Excite Your Kidneys, Use Salts

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get seared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

WAR WORK COUNCIL OF THE Y. W. C. A.

A hotel for American women in Paris has been opened by the War Work Council of the Young Women's Christian Association. The building is the well known Hotel Petrograd, formerly Hotel St. Petersburg, 33 rue Caumartin, near the Madeline and the Opera.

The house accommodates 225 and is available to all American women engaged in war relief work. The house is already filled with women in uniform—workers of the Red Cross, the Young Women's Christian Association, the Fatherless Children of France, and other relief associations. Casual visitors to Paris are not now encouraged by the French authorities. The steam heat, baths and hot water are appreciated by Americans. A social room and evening entertainments for both men and women make the house a center for American life. The rates for women are 5 franes (about $1) per day, upward. In the pension rates range from 7:50 francs to 11:50 francs per day (from about $1.50 to $2.30). Before the house was opened an American girl earning $80 a month was obliged to spend $60 for bare living expenses.

Miss Blanche Geary, formerly Economics Specialist of the National Board of the Young Women's Christian Association, is the head of the hotel. Miss Mabel Little, of Cornell University, is manager. Mrs. S. C. Armstrong, the widow of General Armstrong who founded Hampton Institute, is hostess.

In providing quarters for American women in Paris, the Young Women's Christian Association is adapting to war conditions its well-tested housing policy. Proper shelter, food, recreation, and opportunities to meet men friends are the foundation on which efficieney rests. Women in America are determined that their representatives, engaged in arduous and monotonous war relief work in Paris, shall not have their strength drained away by lack of common living necessities.

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Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

ODD GEOGRAPHICAL FACTS.

The following list of odd things about the earth that the average person does not know has been compiled by Professor R. H. Whitbeck, of the University of Wisconsin geology department:

Did you know—

That the Pacific end of the Panama canal is farther east than the Atlantic end?

That Venice, Italy, and Montreal, Canada, are in about the same latitude?

That if an express train had started out from the earth for the planet Neptune at the birth of Christ, and had traveled sixty miles an hour day and night ever since, it would not yet be half way there?

That Cuba would reach from New York to Chicago?

That the mouth of the Amazon River is as near to Europe as it is to New York?

That Texas is larger than Germany and as large as 212 Rhode Islands?

That when measured in degrees of longitude, San Francisco is about in the middle of the United States including Alaska?

That the entire continent of South America lies farther east than Florida?

That Glasgow, Scotland, is in the same latitude as Alaska?

That, if the southern end of Chile, South America, were placed at Florida that single country would extend northward entirely across the United States?

Christianity is simply coming to Christ and staying with Him. It is nothing else. That is Christianity. "Whether we live, to live unto the Lord; or whether we die, to die unto the Lord." To come to Him is to be made alive, when we share His life and shall share it forevermore. To come to Christ is the beginning of communion, and communion is partnership, and partnership is eternal glory.—J. H. Jowett.

Every man must do his own growing, no matter how tall his grandfather was.—T. K. Beecher.

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(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, $1,000.00 a year. Report 234 Treasury Bldg. ROPER, Commissioner.

Another Telegram.

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, $1,100.00 a year, Surgeon General, War Department. Report room 506 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY to Draughon students, offering them $1,000.00 to $1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon's will guarantee it.

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There is still plenty of room at the top, but the top is higher up than it used to be.

The woman who marries for money sells herself for more than she is worth.

It is as much the will of God that we should be cheerful as that we should be honest.

One of the fool killer's pets is the man who expects to get to heaven on his wife's Church membership.

There is something wrong with the man no dog ever wants to follow.

You will have more friends if you will bury your troubles in your own graveyard.

The devil is always the gainer when some folks go to church.

The man who is always on the side of the biggest crowd never weighs much anywhere.

Between two evils some folks choose both.

It takes more religion to make a dyspeptic smile than it does to make a healthy man shout.

To shoot without an aim is a waste of powder.

There are some people who will climb a mountain to escape a mole hill.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Isola, at Inverness, Feb. 2, 3.
Belzoni, Feb. 3, 4.
Moorhead, Feb. 9, 10.
Swiftown, at Baird, Feb. 10, 11.
Minter City, Feb. 17.
Webb, at Webb, Feb. 17, 18.
Dublin, at Dublin, Feb. 23, 24.
Tutwiler, at Tutwiler, Feb. 24, 25.
Lambert, at Lambert, Feb. 25, 26.
Greenwood, Mar. 2, 3.
Drew, at Drew, Mar. 3, 4.
Schlater, Mar. 9, 10.

L. M. LIPSCOMB, P. E.

Sardis Dist.—First Round.

Horn Lake Ct., at Hind's Chapel, Feb. 2, 3.
Pleasant Hill, Feb. 9, 10.
Olive Branch, Feb. 10, 11.
Charleston, Feb. 17, 18.

J. H. HOLDER, P. E.

Aberdeen Dist.—First Round.

Algoma, at Algoma, Feb. 2, 3.
Pontotoc, Feb. 3, 4.
Tremont, at New Bethel, Feb. 5.
Montpelier, at Prospect, Feb. 9, 10.
Houston Ct., at Mecedonia, Feb. 10, 11.
Smithville, at Greenbrier, Feb. 16, 17.
Nettleton Ct., Feb. 17, 18.
Greenwood Springs, at Greenwood Springs, Feb. 23, 24.
Buena Vista, at Buena Vista, Mar. 2, 3.

THOS. H. LIPSCOMB, P. E.

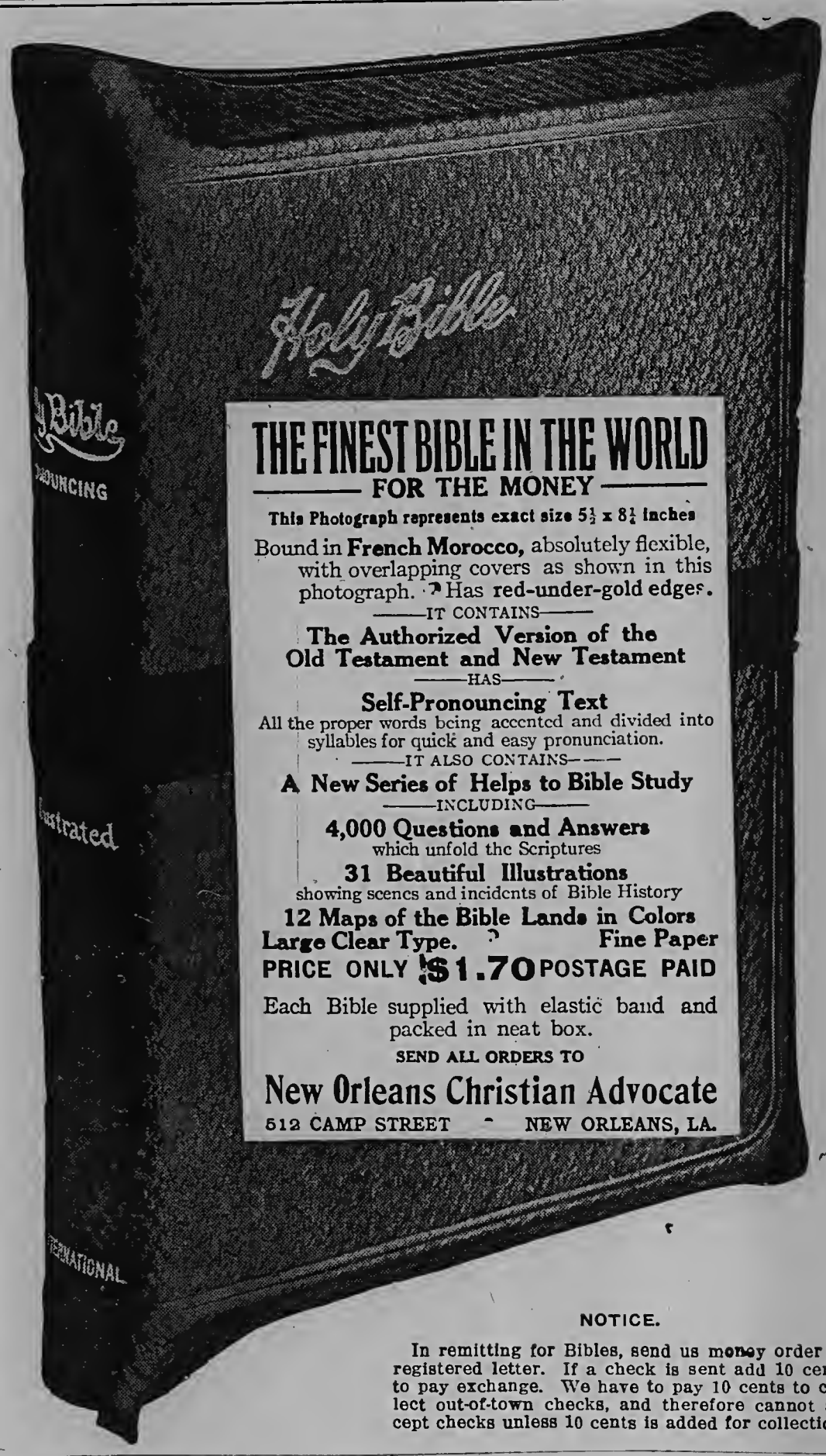
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Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.



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Greenville Dist.—First Round.

Shelby, Feb. 3, a.m. and p.m.
Benoit, at Pace, Feb. 10, a.m.
Boyle, at Boyle, Feb. 10, p.m.
Rosedale, at Rosedale, Feb. 17, a.m.
Friar's Point, Feb. 17, p.m.
Hollandale and Shipman's Chapel, at Hollandale, Feb. 24, a.m.
Shaw, Feb. 24, p.m.

V. C. CURTIS, P. E.

Durant Dist.—First Round.

McCool ct., at Liberty Chapel, Feb. 2.
Ackerman ct., at Ackerman, Feb. 3, 4.
Chester ct., at Chester, Feb. 5.
Louisville, at Louisville, Feb. 9 and 10.
Noxapater ct., at Noxapater, Feb. 10 and 11.
High Point ct., at Center Ridge, Feb. 12.
Kilmichael ct., at Kilmichael, Feb. 16 and 17.
Eupora and Maben, at Eupora, Feb. 17 and 18.
Mathiston ct., at Mathiston, Feb. 19.
Bellefontaine ct., at Bellefontaine, Feb. 20.

W. W. MITCHELL, P. E.

Corinth Dist.—First Round.

Mantachie, at Mantachie, Feb. 1.
Mooreville, at Allen's Chapel, Jan. 2, 3.
Booneville ct., at Oakgrove, Feb. 6.
Guntown and Baldwyn, at Saltillo, Feb. 10, 11.
Iuka ct., at H., Feb. 14.
Burnsville, at Burnsville, Feb. 15.
Corinth ct., at Mt. Carmel, Feb. 16, 17.
Marietta, at Marietta, Feb. 19.
Kossuth, at Kossuth, Feb. 21.
Hickory Flat, at Hickory Flat, Feb. 23, 24.
Silver Springs, at Mt. Carmel, March 2, 3.
Golden, at Dennis, March 6.
Tishomingo, at West Side, March 7.

T. H. DORSEY, P. E

Columbus Dist.—First Round.

Crawford, preaching and Q. C., Feb. 2, 3.
Mayhew, preaching and Q. C., Feb. 3, 4.
Sturgis, at Bethel, 3d Sunday, preaching, Feb. 9, 10.
Mashulaville, at Mt. Hebron, preaching, Feb. 16, 17.
Longview, preaching, Feb. 23, 24.

W. L. DUREN, P. E.

Religion arises when a holy soul is thrilled by the universe.—Schleiermacher.

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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 7, 1918. CHAS. O. CHALMERS, Publisher.

THE MANIA FOR MEETINGS AND MOVEMENTS.

By Bishop W. A. Candler.

"Forsake not the assembling of yourselves together" is an apostolic injunction which the American people obey perfectly. Indeed, they overdo it.

There is a mania for meetings and organizations.

Every profession and every trade has its association, with officers, dues, an official organ, and all sorts of meetings, seasonable and unseasonable.

Even the sufferers from hay fever have a national association, the nasal bond holding them together in distressing fellowship.

The number of religious assemblies has become so great that many of them injure religion in their attempts to serve the cause. Like parasites, they sap the life of the body to which they cling. The manifold conventions held are beginning to be injurious in many respects.

In former days most any thriving community of pious people was glad to entertain any religious body which was characterized by worthy aims and proper methods. But the number of associations and conventions has so increased in recent years that the people are not now so hospitably inclined toward religious assemblies. They have grown weary of them and are not to be blamed for having grown tired of opening their homes to all sorts of delegations. Even necessary and proper meetings are no longer desired in many places. Thus the spirit of hospitality has been impaired by being imposed on too frequently.

But this is not the worst result. The damage to home life which has been wrought by the multiplication of meetings is a more serious consequence.

There is a widespread neglect of family worship, and to a considerable degree it may be traced to the enormous increase of meetings outside the home. A zealous man or woman, undertaking to attend all the "societies" of the Church and the annual conventions of the societies, is forced to neglect the home. What can compensate the Church for the extinguishing of the altar fires in the homes of the people?

Why cannot the Church—the whole Church—attend to its proper business without splitting itself up into so many societies and wearing itself out with factionalism?

The waste of money on needless machinery is enough to accomplish a vast deal of good if directly applied to the work of the Church, without the intervention of multiplied societies and expensive conventions.

Our Lord commanded his followers to go into all the world and give his gospel to every creature. The missionary obligation rests on his words, and it is a perfectly plain matter. Nevertheless there may be many who have to attend a half dozen missionary conventions a year in order to keep their zeal for the mission cause from expiring. A great deal of money is expended in this way which would achieve more if placed in the treasury of the Church directly. The outlay upon ourselves to keep us disposed to meet our missionary obligations reminds one of the amount of water which has to be poured into a dry wooden pump before any can be gotten out of it.

A reasonable number of missionary meetings for the purpose of becoming informed concerning the needs of special fields and the general progress of the work is necessary, but a constant compassing of sea and land to keep one's interest alive in missions seems something worse than useless. It may become a sort of dissipation.

Another hurtful result of multiplying meetings arises from the programs and speakers. Men and women are appointed to read papers and make addresses on a great variety of themes, and most appointees for such service strive to say something "original" and striking. The quality most in request is what is called "snap." This brings a temptation to care less for what is true than for what is new. But once a man has said a thing, he gets ready to contend for it. What at first he was a trifle uncertain about he begins to believe as strongly as if it were Holy Writ. Out of multiplied meetings, therefore, have sprung great swarms of faddists, hobby riders, and reformers. Our land is covered with them as Egypt was infested with the plague of locusts. They would devour all the best things of the past in order to make room for all the untried things which imagination can conceive under the stimulation of the desire to be fresh and sparkling in an address before a convention.

Excessive meetings are the breeding grounds of rickety reformers, who would, if they could, set the world afire in order to be known as the most brilliant incendiaries of the age.

Close akin to this evil result is another. It is this: A man who speaks for a cause may easily fall into the delusion that he has by his speech discharged fully his obligation with reference to it. His moral energy is so exhausted by speaking that he has nothing left for action.

It is an old jibe to talk of temperance reformers who spoke for temperance often under the stimulant of drink. Of course it was unkind and unfair, but nevertheless it is true that the temperance sentiments of some men have been for speaking use only.

And there are some men who have no more than a speaking acquaintance with the cause of missions. Their consciences are satisfied by their speeches, and they feel that nothing more should be expected of them.

Pulpit orators have been known to plead the cause of the neglected classes of the slums who would never have accepted willingly a pastorate to a Church located in a slum district. Guthrie refused any other sort of pastorate, because his heart was really with the poor and distressed people of a great Scotch city, but he was not famous for making the rounds of conventions and delivering addresses on "Social Service." He served while others talked.

Our Master has warned us of the danger of prophesying in his name without really knowing him and of saying "Lord, Lord," very solemnly without doing what he commands. The habit of speechmaking at conventions brings this peril very near to many men. In that market place speech is in great request, and the demand creates the supply.

May not a deal of vanity and pride enter into the overfondness of some people for conventions? In the conventions there are offices to be filled and titles to be conferred. The zeal of such people vanishes like a mist when they are not elected to office by the convention. They like uppermost seats in the conventional synagogues. How otherwise could they ever be known? The rolls of officers for certain conventions are crowded with the names of very interior men who have been lifted into notice by election to positions who without such election would never have been heard of beyond the limits of the militia districts in which they reside. They dearly love "publicity" and the "publicity bureau" of the convention. During the sessions of their conventions their faces become nearly as familiar to the readers of the local newspapers as the face of Lydia Pinkham or the horse and rider in the advertisement of Mexican Mustang Liniment.

There is perhaps one other society needed in America, and no more than one. Perhaps a society is needed to kill about half the societies which are existing already. What a blessed organization that would be!

But it would reduce printers' bills; for all the conventions and their officers must have much printing, such as circulars, questionnaires, announcements, programs, etc. It would reduce also the postal receipts of the government. Likewise railway fares would be reduced; for more people would stay at home, and fewer people would be galloping over the land in pursuit of meetings. Upon the whole, however, there would be much saved. Postage would be reduced, but prayers in the home might become more common. Fewer passenger tickets might be sold; but if people stayed at home more, there might be produced a greater tonnage of freight, for running about is rather unproductive business.

If we had fewer conventions of reformers and more people pursuing wholesome lives at home, there might be fewer reformations needed. The mania for meetings and movements leads to the neglect by parents of multiplied thousands of children who in mature life need reforming, because parental negligence has deformed them.

THE ESSENTIAL THING.

However much noise a man may make about what he is doing in the way of achievments that are generally accounted commendable, unless he abides in Christ he cannot bear truly spiritual fruit. There is doubtless much Church work that men applaud that the Master will adjudge to be of little value. Do we not need to keep in mind the fact that there is a time coming when "the fire shall try every man's work, of what sort it is?"

THE DAILY THOUGHT.

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world.—R. L. Stevenson.

GIFTS OF THE HEART.

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the lessons with him from the South.—Beecher.

WHAT IS WORSHIP?

"To sit quiet in a pew in the house of God is not all of worship. A man's body may be in a pew and his mind and heart be a thousand miles away. Worship is concentration. Body, mind, soul fixed on God, communing with God: that is true worship. The Spirit comes into the heart of the worshiper, and brings the things of God to him. He prays, and praises, and becomes conscious of God. The truth is applied by the Spirit to the individual heart, and the worshiper becomes conscious that he has been sitting in a heavenly place with Jesus Christ."

CHRISTIANS FEED ON THE BREAD OF LIFE.

I heard once about some artificial bees, and they had some secret spring in them, so that they could make those bees walk around and fly, and they were so perfect that you could not tell them from the natural bee, but put a little honey down and you could soon tell which were the artificial and which were the real bees; and so you can tell if you bring the bread of heaven to people who are artificial Christians, and who are Christians who live on bread; because it sounds good, they like to get the bread of heaven; and if you can only get to feed upon this living bread you become strong, but if you have only been living on form you become weaker and weaker, and there is no power.—D. L. Moody.

THE HEAVENLY LEADER.

Whenever we are in great straits, we may look for a special revelation of our Lord. The moment of our extremity is ever God's opportunity. Our dark clouds are the canvass on which he loves to paint his fairest colors. Joshua's experience was limited. He knew of only two sides, his own and that of his adversaries. But the Angel-Warrior insisted that he belonged to neither the one side nor the other, but to another host, which was marshaled behind the veil, waiting for his word of command. This was the host that was to overthrow the power of the enemy, and win the land for his chosen people.

A similar vision is granted to each hardly-beset warrior. We all have our walls of Jericho. Again and again we come up against insuperable difficulties. We go out to consider our position, and cast ourselves in desperation on God. Then the angels of God meet us; then our eyes are opened to see that the mountain is full of horses and chariots of fire; then Jesus stands beside us in the fight against social wrongs, deeply rooted evils, and the hosts of wicked spirits. All we have to do is to take our marching orders from his lips. "What saith my Lord unto his servant?" Probably the one thing for us, is to bare our feet in reverence.—F. B. Meyer.

"If you are on a railway train, your falling asleep will not hinder you from reaching your journey's end. If you are in Christ you will pass into glory, even though you may do so in a state of insensibility."

GOD WORKS IN A MYSTERIOUS WAY.

A great big question-mark is written on the face of every present day movement whether it pertains to Church or State or commerce. Everybody is inquiring what is the meaning of all the commotion, uneasiness, strife and bloodshed going on in the most civilized portions of the earth. Can it be the outcome of a few distorted minds reaching for the goal of universal empire like the child stretching its hands to grasp the moon, or is it just a-happen-so in the affairs of national and international movements? In fact, does it not now appear that there is a great underlying cause, and that that cause is Providence working to bring His people to a more conscious realization of His authority and His right to govern? We should keep before us the fact that Christian enlightenment brings increased responsibilities, both with respect to the Divine commands, as well as the cry of humanity.

It seems almost anomalous when we consider that while organized Christendom was extending to an enlarged degree the Gospel privileges and the teachings of Christ to the remotest and darkest continents and sections on earth, yet at the same time not only preparation was being made and actual battle engaged in, but there was every indication of a prevalence of practical infidelity and personal indulgence to a hurtful degree among the leaders politically and commercially in the very territory where these preparations for the extension of the Gospel were being made. There are things which God will not permit his professed followers to indulge in which He may tolerate in others who make no claims to discipleship or allegiance to His authority. The wicked may and do flourish like the green bay tree, but it is because he desires none other, and in fact makes that his god. The Divine record concedes to him his reward, and in that he may revel and seemingly spend a joyous time. His final ending, however, is tragic, such as Christ strongly condemns and urges that men should abhor. Whenever an individual or a people commit their ways unto God there is quite a different attitude and obligation assumed toward the great plan of individual and social redemption as outlined in the Sermon on the Mount. The Christian man assumes the obligation of the bortherhood of man, and it would appear that he is guilty of social treason if he should revel in self-indulgence while his fellow-man is in need. It was the closing up of the ears of compassion to the urgent cry of suffering humanity that seemed to grate more upon the refined sensibilities of Christ than almost any other sin.

Is it not true that within the last fifty years the rich have been growing richer and the poor poorer, and along with this has there not been quite a widening of the river of indifference, if not also that of repugnance, between the two? Has not the Church in some sections found herself opposed, sometimes neglected, in her effort to minister unto both? Are not the two requiring a different gospel, when, in fact, there is and can be but one? Have the men owning and representing great institutions yielding munificent profits been religiously fellowshipping with the men who labor with their hands for the daily wage and live in obscure and humble homes? Living as we do under the benign influence of the Christian religion, and most of us accepting and appropriating its blessings in a general way, will God continue to permit us to lay by in store in superabundance unless the doctrine of stewardship and the principles of scriptural division become more universally adopted and practiced by those who have been fotunate, yea, and even blessed by a providential hand in this wonderful country? There was no fault found with the man who gathered the great crop that the God of nature had bestowed upon him, but the sin was in tearing down the old barns and building others sufficient in size to hold safely for his own selfish indulgence in the far away future.

We therefore ask who knows but what a chastening rod is being laid upon the backs just now of our own American people, as well as others so favorably situated across the sea, in order to bring us to a proper sense of our obligations assumed as Christian people and to let us study afresh and better understand the right relationship to our fellow-men? Is it not better that this be done than to have it said, "Thou fool, thy soul shall be required of thee?" Does not the laying on of the chastening hand still indicate that God is interested, yea, and even loves His own?

There are signs already of the good effect of the chastening rod, although the fires of national and commercial strife are still burning. Men are to-day turning their thoughts as well as their activities to the distribution of wealth in a way to bring the greatest happiness to mankind as never before. Bankers, merchants, manufacturers, farmers, and professional men are thinking less of hoarding up profits and salting down unearned increments, and more of the well-being of others. Institutions that are established for the relief of suffering and to administer the balm of healing to the minds and bodies of the poor are not only challenging the attention, but are commanding munificent gifts from sources not dreamed of twenty-five years ago. Many of the great leaders of finance are openly declaring that no greater disgrace could befall the rich than for them to die without leaving behind some shining mark of large benefactions to institutions that are really bringing help and sunshine. Are not these but the prophesies of the coming time when the wills of the departed rich will carry bequets in large sums for building and endowing hospitals, colleges, universities, etc.? Can we not say that we can see men moving up a step in advance of that as they administer upon their own estates while they live by setting apart much of their earnings each year for the carrying on of this benevolent work? Can we not say that God yet works in mysterious ways his wonders to perform? Who would have thought ten years ago that $400,000 would have been raised in and around Memphis, Tenn., within one year's time for the building and maintenance of hospitals? And yet that has been done. The Methodists in January of 1917 raised $175,000 and the Baptists in January of this year raised about $250,000. The manner in which our great captains of industry and owners of large tracts of land, as well as others of smaller means, are cheerfully contributing to these institutions leads us to the final conclusion that the hearts of men are being turned in a more sympathetic way toward charitable institutions and the work that they are doing than ever before, and who knows but that this is one of the delightful fruitages of God's overruling Providence in all of this strife and conflict and bloodshed that we see about us to-day?

THOS. B. KING.
Financial Agent Methodist Hospital.
Memphis, Tenn., Jan. 29, 1918.

THE CARD-PLAYING HOME.

A converted gambler of Chicago said with emphasis and from wide experience: "The card-playing home is the kindergarten of the gambling saloon." Says Mr. John Bigelow: "Nine people out of ten, when they for the first time accept an invitation to join a game of whist or poker, have no more suspicion about the passions that they may be apt to nurse than the maid of sixteen when she engages in her first flirtation." The "Christian Index" observes: "We have never known a reputable, spiritually-minded, soul-winning preacher to be a card player, nor have we ever known church members, distinguished for their piety and spirituality and for their regular attendance upon the mid-week prayer meeting, who were card players. Card playing is not profitable for the development of Christian character and for enlarging the usefulness of Christians in the promotion of spirituality and consecration in the lives of others. The tendencies of card playing, like those of dancing, are in the wrong direction. Just as the dance furnishes victims of vice, just so social card playing furnishes recruits for the gambling room."—Raleigh Christian Advocate.

"One Paradise only there is, and that where the Lord God is the Light."

THOSE SARATOGA ROSES.

By Rev. S. A. Steel, D. D.

We have named our Mansfield home "Melrose Manse." It is a sweet little nest, with a rose-vine arching the entrance, a big grassy front lawn, and far enough back from the street to escape the noise. There is a nice garage, a big yard for chickens, and a garden plot in the rear of the house; and beyond that the College grounds, where Bobbitt's merry maidens romp under the trees. Shankle left a lot of useful junk. He had one of those little garden hoes, about as heavy as a golf-stick. The idea! I got me a "Scovill No. 1." When that strikes the sod something is cut loose.

I had just read in the Northern Methodist papers that Dr. Goucher predicts there will be a united General Conference by the time the roses bloom in June. I suppose they are those Saratoga roses he spoke about last May, whose fraternal fragrance so overcame some of our Southern visitors that they have been dancing the "Union Fling" ever since. I was ruminating on the issue, and trying to see if I could feel comfortable in a union Church. I began thinking over the men I know with whom I would have to associate. There is Goucher himself. Fine as silk, I said; I'll trust him to do the square thing every time. Then I ran on until I came to the name of "C. B. Spencer." Why sure, I said; that fellow's heart is as big as his brain, and that is as big as all of outdoors. And so on, until I found that if I just had to knock under, I would find high-class company in the union Church.

The mail was handed me. One letter was from a distinguished Northern Methodist minister, college president, and so forth. He lamented my untimely decease, and thought Dr. C. B. Spencer very extravagant in these war times in using so much material to make my shroud. I said, Hello! I had Spencer down as one of the agreeable fellows with whom I could fraternize in the union Church, and it seems he has been officiating at my funeral. I immediately wrote to him, and told him his blade must have been the fabled scimeter, whose stroke was so keen its victim did not realize he had been smitten until he moved, when he fell asunder. Before I moved I would like to take a look at my shroud. He at once sent a copy of his paper, the General Christian Advocate, containing his editorial comment on my anti-union sentiments.

Shrouds are usually white, but this is of deepest black, and covers four columns. Moreover, it is saturated with anti-fraternal acid, probably to consume the corpse. Some of the acid was left over, and he emptied it on the New Orleans Advocate. The fabric of this shroud was so deftly woven, bore such close resemblance to Teutonic "Kultur," that I thought it must bear the trade mark, "Made in Germany." But upon reading it I found it was made in Kansas City, and woven in a Unification Commissioner's loom! I have no idea of being buried in it; but it is an interesting sample of Saratoga product.

Dr. Spencer says that my views on Unification are "camoflage," "unreality," "deception," "camouflage undiluted," "piffle;" that my motive is to stir up race prejudice; that I am tainted with "Phariseeism;" and that my spirit is the same as that by which the angels fell in the beginning! Ain't that fine for one I had put down on my fraternal list as a jolly good friend? Camouflage means lying, "a falsehood intended to deceive." I don't know what "piffle" is, Meek. Do you? Is it worse than lying? Those Saratoga roses have thorns; maybe "piffle" is one of the stickers. It is the first time I have ever been accused of insincerity.

Of course, I shall not attempt to reply to Dr. Spencer's article. When a man accuses you of "camouflage," discussion is ended. Then "piffle," Meek—that "piffle" gets me. I suppose it belongs to the secret code of the Commissioners. I do not question Dr. Spencer's sincerity in earnestly desiring the union of the two Churches, or doubt that he really believes it would promote the highest interests of the Kingdom we all desire to see come in this sin-weary world. I make no comment on his accusation of my motives. But I do say that Dr. Spencer's article, "But, Sirs, Not By Camouflage," reveals the temper of the Northern Methodists in this matter of the union of the two Churches. We may have been "like fools wandering forty years in the wilderness;" but that folly will be wisdom compared with the reckless disregard of consequences if we put ourselves under the control of a Northern majority. We see in the case of the Cumberland Presbyterian Church how that majority will set all considerations of equity aside, and gobble up the property of the minority. Of course, we will not submit without a fight to the last ditch; but it means endless litigation, the rekindling of the old fires of antagonism, and a reign of confusion fatal to spiritual progress.

Dr. Spencer's article proved to be a shroud for the baby unification "Hope," just born in my heart. I buried the little unfortunate, and it was soon reduced to nothing by that acid wrapping. To change the metaphor, the flickering spark in my breast, from which I was honestly trying to kindle a unification fire, was quenched by the Spencerian spray. I will pray more earnestly than ever that the dear old Methodist Episcopal Church, South, may escape these destroyers, and not go down in June; but sail on, riding the stormy waves in the strength of God. "She has landed many thousands, and can land as many more!" I want to go to heaven in her, Meek; and I don't want to go before the roses bloom in June. I have walked her decks for more than fifty years, and, though only a stoker in the hold, have helped to keep her fires burning, and sung hallelujah as her keel cut the flashing brine and her pennant streamed proudly to the gale! It makes my heart ache to think that she must perish, her honored name be buried in a "dead past," and all her sacred memories sacrificed on the altar of expediency. Dr. Rawlings may be willing to say, "Good-bye, old Ship;" and Dr. Moore see her go down with tearless eyes; and Dr. Thomas watch her sink without a sigh; and Dr. DuBose wave her a long farewell; and Dr. Werlein pronounce the benediction at her grave. But it will be the saddest day in my life when the Methodist Episcopal Church, South, ceases to exist.

Meek, I feel somehow that we are to survive the submarines, and get to sea again all right. As long as a spar of the old ship floats I'll cling to it. I'd rather drift to glory on a fragment of the old ship that has brought me safe thus far across the swelling seas than ride into port a captive on the proud Cruiser that sinks her. Two things are uppermost with me now, Meek: To whip the Kaiser and avert the union of the two Churches.

Mansfield, La.

AN OPEN LETTER TO THE GENERAL CONFERENCE DELEGATES OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: You may think the following words presumption, but you were elected to your present position by the suffrage of your brethren, and the humblest of them has a right to speak.

If the humblest has a right to SPEAK, he has a right to be HEARD.

If this open letter be presumption, the prayer of the Psalmist to he kept from presumptuous sins would be appropriate now, but it will be a "back number" when this letter is concluded.

You were elected by your Conference as delegates to the General Conference which meets in Atlanta, Ga., next May.

The approach of the General Conference should remind you that we are now facing a crucial hour in the history of Southern Methodism.

The General Conference will decide certain questions which have engaged the attention of the press for many months, but decisions do not always settle things.

Despite General Conference action, nothing will be settled unless it is settled right.

Your votes may turn the scales in the direction of future prosperity for our Church, or the reverse. This fact should impress you with the responsibility of your position, and the need of thoughtful deliberation.

The dictionary man says that a delegate is a representative.

There are representatives and misrepresentatives.

A misrepresentative votes his own sentiments; a representative votes the sentiments of his constituency. The vote is the classifying element.

Your constituency is composed of the members of the Mississippi Conference.

You know, or should know, the sentiment of your constituency on the unification question, and the specifications of the Eleazer propaganda.

On these matters you have it in your power to be a representative or a misrepresentative. Your vote will designate your class.

You noted the fact that many ballots were cast before the delegates were finally chosen. That was because your Conference wanted to elect safe men.

In the unexpected thought of your Conference, "safe men" signified men who would vote in the negative on unification (except on the basis of the Oklahoma plan) and the items of the so-called "Laymen's Address."

In this connection, do not let the difference between represent and misrepresent be forgotten—especially in Atlanta next May.

Since you are men of laudable aspirations, presumably you would like to succeed yourselves four years hence.

We have heard it said that men in the political world sometimes dig their political graves.

Political aspirants dig their political graves by misrepresenting the sentiment of their constituency.

It is possible to dig ecclesiastical graves with the same implement.

The fact that some delegates to the last General Conference did not succeed themselves is significant. The explanation: Class legislation.

Your attitude on the vital questions named will be noted, and by your votes you may toll your own funeral bell.

Dr. John M. Moore, the prophet of unification, asseverates that unification is as certain as anything can be.

Then, the disruption of the M. E. Church, South, is as certain as anything can be.

Your brethren voted for you because they believed you would stand for the continued autonomy of Southern Methodism—not for its disruption.

While you are in Atlanta making history for future generations to read, we, who sent you to represent us, shall pray for you that you may vote as we pray.

Yours for Southern Methodism,

JOHN W. RAMSEY.

New Augusta, Miss.

REV. WILLIAM S. HARRISON.

Some time in the autumn of 1855 I went with my father to the Fourth Quarterly Conference of the Randolph Circuit. It was at this meeting that two young men, A. C. Smith and W. S. Harrison, were recommended for admission into the traveling connection. Brother Smith served long and faithfully in the effective ranks and went to his reward in 1895. On account of personal disability many years of Brother Harrison's life were spent in the supernumerary or superannuate relation. But these were not idle years. They were spent profitably to himself and to the Church. He died in a good old age in favor with God and men.

Under God, Brother Harrison was a product of Methodism. He grew to be a workman that had no occasion to be ashamed of his work, nor was the Church ashamed to own him as one of her workmen. He came from the ranks of the humble. I know nothing of his parentage and early surroundings, but I know that when he joined the Conference he was to all outward appearances a most unpromising case. Brother Smith encountered no trouble in the examination nor in receiving the vote of the Quarterly Conference. He was good looking, fairly well educated, and presented

a handsome appearance. In these respects Brother Harrison was lacking. He had not mastered the rudiments of the English language, and in answering questions he gave the Conference some specimens of his home-made pronunciation. The examination was a searching one—two hours or more in length. Brother Harrison, though deficient in education, had studied the doctrines and polity of Methodism, and believed in them. This was worth more to him under the circumstances than a full knowledge of grammar or literature. This, coupled with fluency of speech and his superior natural ability, put him through.

When the case was put to the Quarterly Conference there was a long and exciting debate. Dr. Du Bose, the leading layman, was a personal friend of Brother Harrison, but opposed recommending him to the Annual Conference on the ground that his education was too limited to thrust him out upon the Church. He advocated delay, and generously offered to send him to school. Brother Sterling Adams, an influential local preacher, advocated immediate recommendation, believing that he had in him such elements as would soon overcome the handicap and make him an acceptable and useful preacher. "As for preaching," said Brother Adams, "he can do that now. He can beat some of us who have been at it twenty years."

Brother Harrison was received into the Memphis Conference and remained with that body until the oraganization of the North Mississippi Conference in 1870, when, being in the Mississippi end of the Conference, he elected to remain there. For ten years or longer he attracted no more attention than men of ordinary talent—not as much as some. It was claimed that he was "too much of a book-worm." That he was too much of a book-worm to succeed on l arge, hard circuits is perhaps true—such, for example, as the Oxford Circuit with eighteen appointments, which he traveled in 1862. But he was laying a foundation, broad and deep. If he couldn't get a college education, he was determined to be a man of learning. And he succeeded. In due time the fruits of his application began to appear. He sprang suddenly into notice and into prominence. I think it likely the spring would have been made earlier in his ministry but for the intervention of the war, which so sadly deranged and damaged both the country and the Church.

Brother Harrison's opportunity came when Water Valley assumed prominence. Several years prior to his appointment to the place, it had been rising in importance, but was better known as a railroad town than a church town. We had a modest frame building on the hill across the railroad from where our church now stands. The membership was made up of live, active Christians. The presiding elder, Rev. F. S. Petway, appointed to the district at the time Brother Harrison was appointed to the station, was jubilant over the situation. He paid the church the highest compliment, saying: "I found at Water Valley the finest type of Methodism I have seen in many years." And he was as complimentary of Brother Harrison as he was of the church. He was in the right place, and had begun a wonderful work. His resources, which had been accumulating during the fourteen years past, were drawn on, and he gave his people sermon after sermon of the highest order, and soon his church could hardly hold the people that flocked to hear him. His mind and heart and energies were quickened, and he responded, not only to the call for the gospel, but also for pastoral oversight. After that, I never heard of any one complaining that he was "too much of a book-worm." There was, however, a slight complaint that he had drifted into what we call to-day the higher criticism. That complaint was short-lived. He was often associated with Dr. J. J. Wheat, and I have the idea, but not the proof, that Dr. Wheat had something to do with keeping him to the old paths. If I am not mistaken, the Doctor got the better of him on the points involved in a private discussion at the old Water Valley camp-meeting. Brother Harrison did a wonderful work in Water Valley. He left the church in a flourishing condition.

From Water Valley Brother Harrison went to Columbus, following the brilliant and erratic Dr. J. B. Cottrell. Columbus was then one of the strongest and most aristocratic churches in the South, and withal thoroughly grounded in the Methodist faith. Sending Brother Harrison there was a recognition of his great ability and moral worth. How he succeeded in Columbus I do not know. Before he went there, I was separated from the Conference by transfer and was laboring in Arkansas. I have no doubt, though, that he maintained his reputation as a preacher and worker.

In his retirement from the active ministry Brother Harrison entertained and edified the church through the public press. He wrote and published three books, and gave many delightful articles to the church papers. He was a true Christian, as guileless as Nathanael, and as true as St. John. He has reaped the reward of the faithful. JNO. W. BOSWELL.

Nashville, Tenn.

HERE, THERE, YONDER, AND MANY THINGS.

Now, Doctor, that caption looks muchly like a potpourri, and if this passes inspection by your readers it may look like a poor pot. However, if there be no death in the pot no harm is done. It's been such a long recess that I've forgotten where I left off—somewhere about the time of the gathering of the clan. Yes, they came, all of the fellows, with a few connectionals thrown in for good measure. Our people gave them a hearty welcome—every family said "we had the pick," and all who felt so said "I had the best home." It had been such a long, long time since a Methodist Conference had met in this city that many doubted of its entertainment, but we had room and to spare. All here pronounced it a great occasion. I have a grievance against the Editor, however; "he came, he saw," but we saw him never a bit, though on parting, his colleague expressed himself as well pleased. There was a conspicuous absence of connectional brethren. The representative of the Board of Missions, Hounshell, made a fine impression upon the Conference and some were ready to say that there is good Bishop timber in him. I understood that he is a product of Emory and Henry—that institution which has four of her sons in the Episcopal College at this time. Sam Steel represented the Sunday School Board. His lecture on the "Pioneers of Methodism" was charmingly delivered and graciously received—only Steel could do it to perfection—but some of us were looking for things "new and old" in fine dress on the work of the Sunday school. "Somebody," he said, "switched him off." Sorry. Well, the shouting and the tumult died, and I soon found myself in the same old harness pulling at the tug as though no captains or kings had been here—burying the dead (6), marrying the young couples (6), receiving members (5), giving certificates (5), and the first Quarterly Conference almost forgotten. Doctor, a fellow has to hump himself in these days of commissioners, boards, and bureaus, or he'll get run over.

Our Mississippi Bishop pleased everybody—his hostess said. "Charming"; his old boys said, "Old Doc's improving"; the Conference said, "Ain't he kind," and the people said, "His sermon on Sunday was up to their ideas of a real Bishop." There were fewer moves than I recall at any past session, which in the face of the strenuous times was wise.

By the way, I am one ahead. I read your extract from Bishop Candler on using the pulpit for advertising all sorts of movements, and congratulated myself that I had fallen in with his suggestions long since. Why, already before January has passed I've received letters asking for sermons on three different calls, even to spraying fruit trees. Where does the time come to preach Jesus, the Savior of men, with all these calls upon us?

Well, we took our mid-winter vacation with the children, and though it was cold, down almost to zero, we enjoyed the days sitting round the fires playing "William a trimble toe" and "club fist," and listening to the prattle of the younsters. Sometimes they stepped on your toes, and occasionally there was a scrap over some toy, but that was all in the game. A pleasant episode was an hour with "little Maggie Allen," now Mrs. Magruder, of Tunica—the same bright, cheery, sparkling little girl (now a mother) as when we knew each other in Canton—she in the Sunday school, I in the pulpit. She told me that she took the New Orleans Advocate and read everything from my pen; so she'll see this to recall a suggestion and a promise, granddaughter to David Wiggins, a fine chip off the old block. * * * Dr. Chappell called for relief for the Armenians and Crawford Street Sunday school responded with $44.50; then came the missionary relief fund and a response of $10; so we begin. Crawford Street is represented by eighteen or twenty boys "somewhere in France" or in the home cantonments, and we are realizing that we are in the struggle.

On the morning of the 18th (you see I'm one day older than General Lee) I woke up to recognize that I was passing another milestone—and wasn't it cold? Well, we've had it that way in these parts almost without let-up for six weeks, and the Morning Herald says that the ice in the Mississippi at this point has stopped the railroad transfer and the ferryboat across to the Louisiana side. And the fuel supply? Well, just as everywhere, short and scrappy. We have had reports of one or two very old colored people who have succumbed to the weather. We gave the brethren a hearty welcome, but we are mighty glad they got away before this weather came. The order of the weeks has been ice, snow, rain, and blizzard upon blizzard. The plumbers have been reaping a harvest (when they could work) and the people have been grumbling over broken pipes and flooded houses. The pastor of Crawford Street has had a reminder of the pioneer days in his three weeks' experience, bringing water from his neighbors in the old time "blue buckets" for every purpose, culinary and sanitary—in the parlance of his college days he's been having "jay bird baths." None of your "plunges" for me when the mercury "gets" below 32 Fahrenheit. My self-respect and finer feelings rebel. I recall a poem in one of McGuffey's Readers wherein the school boy rejoices with his sled and sport, but my feelings are more in sympathy with the widow whose lament is for the comfort of herself and her little ones. Others may prate over the "Beautiful Snow," but I prefer the "Perfect day in June." If I recollect aright, the same man didn't write both those poems. How could he?

The morning papers record the death of Capt. W. T. Ratliff of Raymond. In his going Mississippi has lost one of her foremost citizens, prohibition one of its stanchest friends, and the Baptist Church one of her leading supporters.

When the weather clears up and we have a chance to see, I'll write something of the plans of Crawford Street for 1918. Enough for now.

T. B. HOLLOMAN.

Jan. 22, 1918.

A MATTER OF MUCH IMPORTANCE.

To the friends of National Prohibition:

We have an opportunity now staring us in the face to do the biggest thing in temperance work that was ever done in the U. S. A.—that is, to ratify the National Prohibition Amendment. We will ask the Louisiana Legislature, when it meets in May next, to ratify this amendment. I wish to request that every Sunday school, every congregation, and every Bible class call on those who represent them in the Legislature, both House and Senate, to vote for this amendment. Do it now, and let me know the result of your conference. We cannot afford to defer this matter; it is too important. The other side is at work day and night. It is possible that, as Christian people, we are less interested in conserving the health and morals of our people than are the opposition in debauching them? Again I appeal to you to get busy and keep this office informed as to what you are doing. A. W. TURNER.

Shreveport, La.

I hold it an impossibility for a man to have his heart full of God's love, and yet be doing nothing for his brother.—Quintin Hogg.

DR. COOK'S PAMPHLET VERSUS THE BISHOPS.

By Rev. J. F. Corbin.

"Adopt these policies if you will, but I serve notice now that if I am assigned to the episcopal superintendence of the Mexican field they will not be carried out under my administration."—Bishop Denny.

"In my opinion, the agreements there (Cincinnati) made by our representatives have no authority in law, and were unwise in fact. I cannot approve them, and they will not be carried out under my administration until the General Conference has met and passed on them."—Bishop Candler.

"I am unalterably opposed to spending one dollar or one cent in the promotion of so-called union enterprises until we are able to take better care of the valuable institutions we already have on hand."—Bishop Hoss.

It is generally understood that the Bishops in their mid-year meeting in 1914 adopted a resolution expressing their opinion that the Cincinnati Plan was not legal and requested or instructed the Bishop in charge of the Mexican field not to carry it into effect.

"What right have the Bishops of the Church to decline to participate in any plan or policy adopted by the General Conference Boards, so long as they keep within their authorized functions, as in this case?—Dr. Cook.

"The missionary operation of the Methodist Episcopal Church, South, shall be administered by a Board of Missions, which shall have charge of all foreign missions of the Church."—Dr. Cook.

That we may arrive at a correct conclusion in this matter let us turn to the law and testimony. The Discipline of 1914, in paragraph 395 says, "The missionary operations shall be administered by the Board of Missions;" paragraph 400 says, "The Foreign Department shall administer all missions of the Church in foreign lands," and paragraph 400, last sentence, says "The Secretaries of the Foreign Department shall direct this work." The Bishops say that the Cincinnati Plan was not legal, while Dr. Cook says it was. Here is a clear-cut issue. Let us see what the law is on this subject.

The Charter Says:

"The object of said corporation is to provide for the support of public worship, the building and maintenance of churches, parsonages, schools, hospitals, chapels, and such other religious, educational or benevolent institutions as may be necessary or proper to the work of missionary bodies in the United States or in foreign countries; to provide for the support of superannuated missionaries; * * * to print books for the Indian, German, Mexican, and other foreign missions, under the direction and according to the law of the said Methodist Episcopal Church, South."

The amended Charter requires "the directors or trustees of the Board to be governed by the laws, rules, regulations, and usages of the Methodist Episcopal Church, South."

The Board is the creature of the General Conference, from which it derives all its powers and to which it is responsible for all its transactions. It has not been organized and turned loose to operate without limitations. It must work under the direction and according to the law of the Methodist Episcopal Church, South."

We find the following language in the Discipline, page 155, paragraph 398: "The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to establish missions; to build churches and residences for missionaries, and to build and maintain hospitals and schools; to select and publish books and other suitable literature for its work at home and abroad," to aid in the establishment and support of training schools for Christian workers, for native converts and preachers, and to co-operate with other Churches in the establishment and support of such schools wherever it may be practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by an Annual Conference; to provide funds and to appropriate the same for the maintenance of all the work under its care. It shall annually pay to the Board superintending the Epworth Leagues, as a cultivation fund for the development of missionary liberality in the Epworth Leagues, a sum equal to 10 per cent of the amounts contributed by the Epworth Leagues for missionary specials. It shall also publish annually a statement of its transactions, naming the missions supported by it and the amount paid to each, and lay before the General Conference a report of its operations, including the location and value of property held by the Board."

A Few Items of History on the Subject.

Please keep in mind that the above is the law on the subject at this time, and I desire to give you a little of the history of legislation on the relation of our work and missionaries in the foreign field to other Churches. Before the division of the Methodist Church in 1844, and up to the organization of our Church in 1846, the language stood as follows in the Discipline, namely: "It shall be the duty of the Bishops to instruct all our foreign missionaries that whenever they come in contact with any of the members of the Wesleyan Methodist Conference they shall not interfere in their respective charges any further than to help them when they request, but shall on all occasions cultivate a spirit of friendship and brotherly affection as brethren engaged in the same common cause, namely, the salvation of the world by grace through faith in our Lord Jesus Christ."

1846 to 1866.

"It shall be the duty of the Bishops to instruct the missionaries that whenever they come in contact with any of the missionaries of other Protestant orthodox Churches they shall on all occasions cultivate a spirit of friendship and brotherly affection."

From 1866 to 1882.

I fail to find a word in the Constitution of the Board of Missions in regard to our missionaries and other Churches or a word concerning "co-operation and union" with other demnominations.

1882 to 1910.

In 1882 the General Conference inserted this clause in the Constitution of the Board: "To aid in the establishment and support of training schools for native converts and preachers, and to co-operate with other Methodist bodies in the establishment and support of such schools wherever it may be practicable in the foreign field."

It should be remembered that this co-operation was limited to three things, namely: 1. It was limited to "training schools for native converts and preachers; 2. It was limited to "other Methodist bodies;" 3. It was limited to "the foreign field."

1910 to 1918.

In 1910 the General Conference changed this language to read as follows: "To aid in the establishment and support of training schools for Christian workers, for native converts and for preachers, and to co-operate with other Churches in the establishment and support of such schools wherever it may be practicable."

The change was made by striking out "other Methodist bodies" and inserting "other Churches" and omitting "in the foreign field."

There is not a word in the Board's Constitution in regard to UNION, and if "co-operation" is at all practicable, it is limited to two things:

1. It is limited to other Churches and not to be with Bible Societies, Associations, Latin-America Committees.

2. It is restricted to "training schools" and not to be in "theological seminaries, printing establishments," "union colleges, transfer of members, territorial occupation," etc.

I am told that much depends on the meaning of "TRAINING SCHOOLS." The dictionaries tell us what a training school is:

1. The Century Dictionary says: "A school or college where practical instruction is given, especially in the art of teaching; a school in which instruction and practice in teaching are united; a normal school."

2. The Standard Dictionary says: "A school for practical instruction and drill; as, a training school for nurses or for Christian workers."

3. Webster says: "Training college, a normal school. Training school, a school which gives technical training; as, a training school for nurses."

4. In reports and statistics from the mission field these schools are always listed as distinct from other schools and colleges. For example, the data handed out at Cincinnati showed that our Church had but one "Training School" in Mexico.

I have carefully gone through the record of our Church from its organization and insist that the General Conference has never granted a scintilla of authority for co-operation as to a single item in the Cincinnati Plan with the exception of "Training Schools." I challenge Dr. Cook or Dr. Anybody to show that the Board has ever received such authority. It is needless to say that we are doing so in other fields. I insist on the law.

If the Board of Missions cannot co-operate with the Epworth League of our own Church without permission from the General Conference; if it can not pay out money to "publish books and other literature" and to support its own superannuated missionaries "without authority from the General Conference," it certainly cannot "co-operate with eleven boards" of other churches and pay out money to establish and support great Union Publishing Houses and Great Union Secular Colleges.

With all these facts before us we think it is not strange that the Bishops refused to carry out in Mexico this far-reaching and drastic plan.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

Dear Brethren:

I fully realize that the severe weather has necessarily delayed and hindered the Advocate campaign in our Conference.

May I suggest that you appoint your committees in each congregation and send them forth soliciting new subscriptions?

Last week's paper reported the work of some of the pastors, and I hope that next week will show that each of us is doing what he can to tide the Advocate over the troubles caused by the war.

We must see that the paper is maintained, which we hope can be done without raising the rate of subscription from $1.50 to $2.

Push the matter all you can, and do not stop because the special week has passed.

Respectfully,

JNO. F. FOSTER,
Manager for Louisiana.

A PLACE FOR THE HUMBLEST.

The humblest servant in his house who can do nothing more than talk to a few children, or carry a cup of cold water to a fainting one, or place a few flowers on the table in the sick room, or read a few verses from a psalm, or sing a few stanzas of a hymn to an aged Christian, may rejoice in the consciousness that his little work is finding a place in the grand plan that has its sweep through the centuries; that the little ripple of his love is helping the flow of the tide that is to cover the earth with glory; that his feeble heartbeats are in unison with the pulses of the eternal God.—James Owen.

Every Christian should be like Christ, should live with Christ, and find the fountains of his being in Christ. Through such lives Christ can speedily win the world to Himself.—R. E. Speer.

MURINE FOR YOUR EYES
Granulated Eyelids,
Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's, or by mail, 50c per bottle. **Murine Eye Salve**, in Tubes 25c. For *Book of the Eye* — Free.
Ask **Murine Eye Remedy Co., Chicago**

NORTHERN METHODIST SUNDAY SCHOOL LITERATURE.

"Church, pastors, literature—there can be no separation either in purpose or work without disaster to the Kingdom program. The church is Methodist, the pastor is Methodist—but the pupil cannot be Methodist if a literature is used for Bible study which is not in harmony with the church-pastor program. Non-denominational Sunday school literature, whatever its merits and motive as literature, is a switch to sidetrack a gigantic, definite, worth-while Kingdom purpose. It is bad business for the preacher to wreck his church's program and injure his own future. And this is just as true for the layman."

The above is from one of our official papers. The following is from the Adult Bible Class Monthly, a part of the literature that we are told will make good Methodists bring along some kind of a kingdom, and that the preacher must support or "injure his own future" (Whip-cracking.):

"There was of course no such tabernacle ever built. Our previous studies, based on the earliest historical documents, have shown that no such building existed, and that the worship which such a building would involve was not the actual worship at any time before the exile. The author of this code could not have believed that any such tabernacle ever existed. It was his way of expressing an ideal of worship for his own time, and his contemporaries so understood him."

This statement is positively infidel, and radically destructive, and makes the books of Exodus and Numbers to be mere fabrications, and much of them wholly untrue. If this criticism is true, then Stephen did not know what he was talking about when he said: "Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses that he should make it according to the fashion that he had seen" (Acts 7:44); and Hebrews 8 and 5: "Moses was admonished of God when he was about to make the Tabernacle. For see, saith He, that thou make all things according to the pattern showed to thee in the mount," is a lie; it never did happen. Indeed, this criticism nullifies the whole of the eighth and ninth chapters of Hebrews and invalidates the sublime spritual teaching of the sacred Scriptures drawn from the Tabernacle story, that appears more frequently throughout the entire Scriptures than almost any other one teaching; indeed, if this criticism is true, the Bible is in no sense a dependable book. And we are told that the preacher that will not O. K. and peddle such faith-wrecking, soul-destroying teaching will wreck his own future. Well, I say that any Methodist preacher—and layman—who has iron in his blood, sense in his head and grace in his heart, will resent such threat, and spurn such treason to his Church and Lord.—Dr. L. W. Munhall, in the Eastern Methodist.

WAR HONOR ROLL.

Sons of Louisiana Conference Preachers in the Army and Navy Service.

The following is a partial list of the sons of Louisiana preachers who have enlisted in the service of their country, as compiled by Rev. J. F. Foster and published in the Louisiana Conference Minutes:

D. C. Barr: —— Barr, Infantry.

S. S. Bogan: Hardy Bogan, Infantry.

P. M. Brown: Lieutenant S. Perry Brown, Infantry.

Briscoe Carter: Charles W. Carter, Officers' Training Camp.

S. J. Davies: Sergeant Stephen E. Davies, Medical Reserve Corps.

W. W. Drake: Sergeant Major Marlin W. Drake, Quartermaster's Corps.

Alonzo Early: Corporal J. B. Early, Infantry.

Jno. F. Foster's nephew: Sergeant Horace F. Foster, Artillery.

Jesse Fulton: Lieutenant E. S. Fulton, M.D., Medical Reserve Corps.

W. F. Henderson: Lieutenant Henderson, M.D., Medical Reserve Corps.

F. B. Hill: Lieutenant William Hill, Infantry English Army, Palestine; Lieutenant E. S. Hill, Royal Field Artillery, Palestine.

S. S. Holladay: S. S. Holladay, Jr., Hospital Corps.

R. P. Howell: Jos. Key Howel, Infantry; Claudius Howell, Infantry.

J. W. Lee: G. Walter Lee, Signal Service; Norwood C. Lee, Infantry.

C. C. Miller: Eugene Miller, Infantry.

H. B. Perritt: —— Perritt, Infantry.

J. C. Price: Claude Price, Navy.

H. W. Rickey: Sergeant H. Wynn Rickey, Infantry.

A. G. Shankle: Warren C. Shankle, Aviation Corps.

S. A. Steel: Lieutenant Thos. Brevard Steel, Infantry.

R. W. Vaughan: Sergeant R. H. Vaughan, Quartermaster's Corps.

S. H. Werlein: Captain Ewing Werlein, Infantry; Philip P. Werlein, Officers' Training Camp; Lieutenant Pressley Werlein, M. D., Medical Reserve Corps.

G. P. White: Corporal S. A. White, Artillery.

There are many more names which should appear on this roll, but the compiler does not know them and has no further information.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

A GOLDEN WEDDING.

On Christmas Day of 1917, Mr. Evander M. and Mrs. Martha A. Calhoun celebrated at their home, near Mt. Olive, Miss., the fiftieth anniversary of their wedding, which occurred on Dec. 24, 1867. Both had passed their three score and ten years, and were enjoying good health, being in the best of spirits. Everything in connection with the occasion served to make it an enjoyable one to them as well as their guests.

The following persons were present: Mrs. Lou and Mr. H. C. Turnage, Mrs. Eva and Mr. R. H. Sinclair, Mrs. Dora and Dr. H. G. Williams, of Prentiss, Miss., Mr. H. E. and Mrs. Zula Calhoun, Mr. D. M. and Mrs. Ernie Calhoun, Mrs. Nannie and Mrs. H. A. McNeil, of Mt. Olive, Miss., Mrs. Nora and Rev. W. W. Graves, of Rolling Fork, and Miss Cora Calhoun, Mr. and Mrs. Daniel Calhoun, Mr. John Calhoun, Mrs. Nancy Calhoun, Mrs. Virginia Calhoun and Mr. H. A. D. McNeil; nearly all their grandchildren and great-grandchildren who number 29, and a few other friends.

The majority of the guests were on hand by 11 o'clock, notwithstanding the fact that it was a rainy morning. A short service was conducted by Rev. W. W. Graves and the writer, after which we were ushered into the dining-room and enjoyed to the fullest extent the bounteous repast, and with the social spirit of the occasion it was time to leave before we were aware of it. Several beautiful and valuable presents were presented to the happy couple.

Brother and Sister Calhoun were originally from Clarke County, Ala., but settled in this community about the time of their marriage. Their family connection in this section of the county is numerous, and constitutes many of its best citizens and church people. They have long been devout members of the M. E. Church, South—Brother Calhoun since the age of ten, and Sister Calhoun since the age of twenty-one, being before that a member of the Baptist Church. They have regularly kept erected a family altar for more than thirty-five years. He has taken the New Orleans Christian Advocate since it was first published. Brother Calhoun is also an honored Confederate veteran and a member of the Masonic fraternity.



MR. AND MRS. E. M. CALHOUN.

In them we see the promise fulfilled: "The generation of the upright shall be blessed." It is always so. May their like increase!

Their pastor, R. T. PICKETT.

PORT GIBSON FEMALE COLLEGE.

Dear Doctor Meek: As we have just entered on the second term of the current session of this time-honored institution, I think it proper that I should say to the readers of the Advocate that all the girls, except one, that were with us before Christmas have returned, and two new ones have entered.

Because of the fact that we raised the curriculum when I came here four years ago, our senior class numbers only four this year, but this class is doing extra good work, and I am sure will reflect credit on their alma mater.

We have recently had done something like nine hundred dollars worth of improvements on the buildings and premises. We hope to be able to improve a good deal more in the near future.

We have raised our curriculum from time to time, so that now we require fourteen full Carnegie units for entrance into our Freshman Class; and then sixty-four full college hours for graduation.

We account ourselves very fortunate in having secured Dr. W. G. Henry, pastor of the Methodist Church in Brookhaven, Miss., to preach our Commencement Sermon and deliver our Baccalaureate Address.

Respectfully,

T. J. O'NEIL, President.

Port Gibson, Miss., Jan. 29, 1918.

"What a trouble these branches are in! So much to see to in getting out their leaves! So much to see to in expanding their buds! If they would give their attention to abiding in the Root, everything would go on better. Then the Root would take care of it all, and leaves and buds would soon come right."

The Home Circle

AFTER ALL.

Mary Cranston tore off her hat and jacket and threw herself upon the couch, her fingers pressed upon her aching eyes. She was sick of teaching—sick of it!

She had had dreams of being an influence in the lives of her boys, but somehow she was just tired of it all.

In came a shabby woman, with nervous hands and eyes where sorrow had long made a home.

"I know I'm making bold to come," she said, "but it's sore trouble we're in. Jim, he wouldn't have let me, but I said it is a sweet woman's heart she has, and she'll help us if she can. It's Jim Maloney's mother I am."

Mary remembered Jim Maloney. She had worked so hard to help the boy, and now—

"It's the truth I'm telling ye, deary," the trembling voice went on. "Jim's father was not—honest, and I was desperately afraid for Jim till he came to you. Then, sudden-like, he straightened up.

"'Mother,' he says, 'she believes me, and I ain't going back on her.'"

"And he didn't, deary; I know he didn't. After he went to Craig & Shipper's, every night he'd look me straight in the eyes, and I knew. Then, yesterday, there was money lost, and they accused him. They—they knew about his father. Jim sent word to me, and 'twas this:

"'Tell Miss Cranston I didn't go back on her.'—So I made bold——"

Mary's hand closed about the fluttering fingers.

"I'll come with you this minute," she said. "I think that we can get him out, and if not, we'll tell Jim that we're proud of him."

Two hours later Mary returned. She had persuaded Jim's employers and the look in Jim's eyes—grateful, honest eyes—had rewarded her a thousand fold.—Unidentified.

"MOTHER SAID NOT."

"Children," called Mrs. Taylor, "I want you to go to grandmother's on an errand."

John and Marie came running, for they liked to go to their grandmother's home, which was about two miles from their own; and when Mrs. Taylor consented to the children's remaining until after dinner their joy was complete. It was mid-winter, and very severe weather, and John was anxious to take the sled and go down to grandmother's on the ice, the river being frozen over. Marie could ride on the sled, and he would put on his skates and skim along holding the rope.

But Mrs. Taylor shook her head decidedly. "The Big Walnut is a most treacherous stream," she said in reply to her children's pleading. "You never know whether it will bear you up or not. The current is so swift and strong that it does not freeze solid enough, and it is always so full of air holes. I would be perfectly willing for you to go that way if it was safe, Johnnie boy; but, as it is, I must decidedly say no. It is not much farther by the road, and you may take the sled and coast down all the hills anyway."

John was not half pleased. He thought he knew best. Mother was too silly for anything to be afraid of the Big Walnut. With the mercury almost down to zero, of course there wouldn't be any danger. If only boys and girls didn't have to mind mothers, he'd prove to Marie that the ice was all right.

However, John had been trained to obey mother pretty well, and he hadn't the least idea of doing anything else when he started to his grandmother's. But he talked regretfully all the way; and when at the dinner table the hired man, Sam Phillips, assured him that the Big Walnut would bear up a team without a doubt, his wish to venture home upon the ice became so strong that it grew into a resolution to do so. He was positive that mother would not care. She had said that she would be perfectly willing if it were only safe, and it was safe—Sam Phillips said so, and, of course, he knew all about it.

But John had not reckoned on little Marie's objections. "Mother said not!" she exclaimed sturdily, and it isn't good to disobey mothers ever."

"But she said she was willing if it were safe," persisted John; "and Sam says it is. I'll throw rocks on it first and try it, and go out with a big club and pound it, and let you see. It's so fine riding on the ice, Marie. I haven't got my skates, that's the only thing. But I can slide a long ways at a time and pull you right along."

"Well," said Marie, wavering before the temptation, "if you're sure mother won't care."

"I know she won't," said John.

"And you must pound it awful."

"Yes, I will," said John, going out on the glittering surface and pounding it here and there with a heavy stick.

"It cracked," cried Marie in alarm. "I heard it just as plain. It cracked awful. Come back right away, Johnnie Taylor."

But alas! it was too late for John to return. With a loud report the ice parted between him and the shore, and here and there it bent and yielded and broke until Johnny's refuge was only a little island of ice at the mercy of the current.

"Oh, oh, oh!" wailed Marie, running up and down the bank hopelessly. "What shall we do, Johnnie Taylor? If you had just minded mother!"

"Yes, I wish I had," cried John. "Can't you do something, Marie?"

Marie looked all about and screamed as loud as she could; but the farmhouses were a long distance away, and there was no one in sight. Meantime there was Johnnie, her Johnnie, in danger of drowning in the cold, icy water. Suddenly her eyes fell upon the long, stout rope attached to the sled. She sprang toward it and began to untie the knots frantically.

John saw what she was about and cheered her on. "You're the very smartest and plucklest little girl I ever saw," he declared. "Fasten one end around that little tree, Marie, and sling the other to me. I guess you can do it. Not quite. Try again; don't get discouraged. Now! That's it; I've got it. Now I can pull myself to the shore all right." And he did, not without a good deal of difficulty; but he managed it. "It's a mighty good thing I didn't go very far out on the ice," said the boy when they were on their way home. "If I had, you couldn't have reached me with that rope."

"It's a gooder thing that I did not go on the ice," said Marie wisely, shaking her little head, "or there wouldn't have been anyone to throw you the rope, and we'd both have been drowned. It isn't a good thing to disobey mothers ever."

"Indeed it isn't!" And John meant it.—Presbyterian Standard.

JUST BEING KIND.

"What is the nicest thing to you about Christmas?" asked one girl of another as they were walking together, chummily. The answer came slowly, as if she had thought about it. She was a girl who had plenty of money to spend, and she liked to use it unselfishly. But she had early discovered that one may not always bestow even where the heart prompts, without much exercise of tact and delicacy. To please one's self by giving is sometimes to put a friend under a troublesome obligation. It may even hurt the pride of the needy one, or, if there are no ties of kinship or friendship, take the look of being intrusive. All these thoughts she had evidently turned over in her mind, and this was her answer: "It gives an excuse for being kind." Do we always take advantage of that excuse? Do we seek out the sensitive ones to whom we could not give at any other time and send our gift, so wrapped up in love that no one could be hurt by it? That little phrase, kept constantly in mind, would almost transform Christmas.—The Wellspring.

NIGHTINGALES AS HOUSEHOLD PETS.

In some parts of Europe the nightingale takes the place of the canary as a household pet, we are told. Nightingales, when fully grown and well trained, are wonderfully fine singers.

In some cases, when a person owns a nightingale which is a beautiful singer, the bird is used as a teacher in this way: The neighbors bring to the house cages with young nightingales in them so that they may learn some of the beautiful notes of the master singer. Curiously enough, the young birds seem to realize that they are there to learn, for they keep very quiet and listen carefully while the old bird sings. When he has stopped singing they will all attempt a few notes, until, after the teacher nightingale has repeated his song many times, the young birds are able to go through with it.—Apples of Gold.

BAD TEMPER SHORTENS LIFE.

Ill-temper is contagious. So, by the same token, is kindliness. And either may become habitual. The child may acquire the habit of pouting, frowning, stamping its foot, crying, or giving expression to unkind and angry words when reprimanded or when things go wrong, says Dr. Albert S. Barnes in The Mother's Magazine. His mental irritability unfavorably affects his vasomotor system, and his blood vessels, being overworked, become prematurely aged. The same child may, with wise teaching and a real desire for self-improvement, acquire the habit of smiling self-control under the same distressing provocations. In this case his vascular system is protected from overstrain and retains its youthful character for a longer time. After awhile the behavior becomes very largely a matter of habit.

This subject is as important for children in the home and at school as for their elders in the home and business and social worlds. A sunny temper will penetrate the knotty problems of arithmetic as well as those of the woodpile, and will untangle the intricacies of a foreign language or transform a disordered kitchen, better than a sullen one. The cheery disposition is likely to be a part of the victorious character. Popularity may not be a very high recommendation; but, other things being equal, it is better to be popular than grouchy. The grouchy person is most woefully handicapped, and must needs have many excellent qualities before he can hope to rise to equally high esteem with his less gifted but more cheerful comrades.

Real politeness is the kindly expression of a kindly intent. Ill-nature and politeness are antagonistic and cannot dwell together for long in the same individual. Politeness in its genuine essence contributes toward the well-being of all, even to long life; while impoliteness and irascible temper may shorten life.—Western Christian Advocate.

Have we ever sacrificed any wish, any ambition for Christ's sake? Have we ever sacrificed any time for Christian work? Have we ever promptly refused a profitable business proposition in order to do a definite Christian service? Have we actually ever sacrificed any money for a good cause? Have we ever really denied ourselves something that we very much wanted to take the money for some one else more needy than ourselves? If not, we do not and cannot know the meaning of this word 'love."—Edgar De Witt Jones.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

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TO CONTRIBUTORS.

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THE WORK OF THE UNIFICATION COMMISSION.

After a stay of more than a week in Savannah, Ga., where the Unification Commissions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, are at work, the Editor reached home about midnight last Saturday, and since then he has had several telegrams pertaining to the pending union negotiations; but it is not possible at this time (Tuesday morning) to make a statement setting forth exactly the status of the proceedings, which have not yet been completed. The indications are that a majority of the two Commissions will agree concerning the status of the Negro in the proposed unified Church, but that this agreement will not be by a unanimous vote of either Commission. We prefer not to undertake to explain the compromise arrangement which seems likely to be adopted, and which we consider very unsatisfactory, until after the adjournment of the Commission, which at this writing is still in session. The action of the Commissions will not by any means settle the question as to whether the two Churches are to be united, since its findings will have to be approved by a two-thirds vote of the General Conference and by a three-fourths vote of the members of the Annual Conferences before the plan can be put into effect.

OUR UGLY HOMICIDAL RECORD.

The Literary Digest of January 19 contained some interesting figures concerning our country's record as to homicides. We quote briefly from the article which it carried on this subject: "In his review of homicide figures in The Spectator, Mr. Frederic L. Hoffman points out that in the thirty-one large American cities which have been under examination for a number of years the average murder rate for 1916 was 9.2 per 100,000 of population against an average rate of 8.4 for the preceding five years. During the period 1911-1915 the male homicide rate for the whole country was 10.7 as against a female homicide-rate of 2.9. Eleven out of every seventeen male murderers used firearms, as did half of the murderesses. 'These figures,' says Mr. Hoffman, 'indicate the practical value of more effective restrictions upon the use and possession of firearms and the urgency of more drastic methods of police supervision and control.'"

The total number of homicides in the United States for the year 1916 (the latest figures available) was 7450, which led to but 107 legal executions. This is certainly a poor record as respects the enforcement of legal penalties, though, of course, there were a good many convictions to terms of imprisonment.

The following table pertaining to killings in American cities which Mr. Hoffman gives in The Spectator is worth noting:

Cities.	Homicides.	Rate.
Memphis, Tenn.	134	89.9
Atlanta, Ga.	59	31.0
New Orleans, La.	95	25.6
Nashville, Tenn.	29	24.8
Charleston, S. C.	14	23.1
Dayton, Ohio	26	20.4
Savannah, Ga.	13	18.9
St. Louis, Mo.	124	16.4
Cincinnati, Ohio	58	14.1
San Francisco, Cal.	63	13.6
Chicago, Ill.	330	13.2
Louisville, Ky.	31	13.0
Cleveland, Ohio	85	12.6
Washington, D. C.	38	10.4
Baltimore, Md.	54	9.2
Indianapolis, Ind.	24	8.8
Minneapolis, Minn.	31	8.5
Los Angeles, Cal.	41	8.1
Pittsburg, Pa.	40	6.9
Seattle, Wash.	23	6.6
Philadelphia, Pa.	110	6.4
Buffalo, N. Y.	28	6.0
Spokane, Wash.	8	5.3
New York, N. Y.	256	4.6
Hartford, Conn.	5	4.5
Boston, Mass.	30	4.0
Newark, N. J.	14	3.4
Providence, R. I.	8	3.1
Rochester, N. Y.	5	1.9
Milwaukee, Wis.	8	1.8
Reading, Pa.	2	1.8
	1,786	9.2

The Literary Digest calls attention to the fact that Memphis, Tenn., stands at the head of the list in these statistics, as it also did in those of the preceding year. That city, however, has an able defender in its great daily, The Commercial Appeal, which says: "Memphis had only 16 murders actually committed within its corporate limits; the others were committed outside of the city. There is more killing in the vicinity of Memphis than any other Southern City, and many of the victims come here to be treated and die, so that their deaths are charged up to this municipality." The Commercial Appeal also expresses the hope that the elimination of the saloons and gambling houses will give the Bluff City a better showing for the year 1917, when the figures are summed up.

"Southern editors attribute the high murder rate in this section to the large Negro population. The Atlanta Constitution declares that the Negroes in the Southern cities hold human life much more cheaply than do the white people. For instance, 'it very often happens that a Negro who would not dare to kill a white man, when in the heat of passion, or with a drink of liquor in his stomach and with a razor in his pocket, will unceremoniously cut the throat of a member of his own race.'"

But whatever may be the cause of the discreditable record of the Southern cities, they should bestir themselves to stay the bloody hand of violence and to make human life safer within them. The suppression of the dram-shop and other evil resorts and more faithfulness in meting out justice to criminals would doubtless contribute much toward a betterment of conditions.

NUMBERS NOT EVERYTHING.

There are apparently some persons who seem disposed to think that the success of a Church is to be measured entirely by its numerical strength, but in this they are very much mistaken. If this were the standard by which to gage the merits of a religious denomination the crown would have to be awarded to the Roman Catholic Church, as the following figures taken from Augustus Conrad Ekholm's volume, "Christianity's Greatest Peril," (Page 62) show:

Roman Catholics—total membership in 1914	13,794,697
Increase since 1900	5,621,686
Combined membership of 35 of the leading Protestant Churches in 1914	22,775,470
Increase since 1900	5,282,845

The fact is, the spirituality of a Church's membership, the soundness of its teaching, and the extent to which it is empowered and used of the Holy Spirit are the true measures of its strength. There are not a few people in this day who need to re-read the story of Gideon and to grasp anew the important lesson that it teaches. Unconverted and worldly members of a Church are in reality not an asset, but a liability.

PERSONAL AND OTHER NOTES.

One of the finest lists of subscribers to the Advocate received this year has come from Rev. W. R. Lott, our gifted young pastor at Merigold, Miss. It consisted of 12 new and 6 renewal subscriptions. Thank you, Brother Lott.

Writing from Prairie Grove, Ark., Rev. Thos. I. Beck says: "We are having a good beginning in our new charge." Brother Beck's many Louisiana friends will be pleased to know that his work is progressing satisfactorily.

Rev. W. A. Bowlin, our faithful pastor at Cockrum, Miss., says, in a business communication: "We have been kindly received in our new field of labor, but the severe weather and la grippe have hindered the work to some extent. However, there is much to encourage us in the Lord's work."

Rev. R. G. A. Carlisle, of Longview, Miss., sends us some subscriptions to the Advocate, and in his business letter thus refers to the work of his charge: "Things are moving off nicely as we enter upon our second year in this field, though we have been considerably hindered by the bad weather."

A note from Rev. D. R. McDougal, our pastor at Calhoun City, Miss., states that he has recently been quite ill, but is able to be about his work again. The work of his charge has started off encouragingly. He assures us that he will do his best to take care of the interests of the Advocate in his field.

The young folks of the Shiloh church pleasantly remembered their pastor, Rev. C. H. Strait, of the Johns (Miss.) charge, with a bountiful "pounding" on January 17 of this year. Brother Strait is planning to make an Advocate "drive," having been assigned 18 new subscriptions as his quota by the District Stewards.

The friends of Mrs. F. R. Hill, Sr., the wife of the late Dr. Felix R. Hill, who was widely known in Southern Methodism as a pastor and preacher, will be interested to know that her address is changed from Urbana, Ill., to 1330 South First street, Louisville, Ky., where she will reside for a while with one of her sons.

Rev. E. H. Cunningham, Treasurer of the Epworth League Board of the North Mississippi Conference, says: "Rev. J. E. Thomas, of Amory, is the first man from the Aberdeen District to send in a remittance to cover his Epworth League assessment for 1918." It is nothing new for Brother Thomas to be in the lead in carrying forward the work of the Church.

Rev. R. H. B. Gladney, of Sardis, Miss., Field Secretary of the Sunday School Board of the North Mississippi Conference, desires us to know that "the preachers of the Sardis District are going to increase the subscription list of the Advocate." The unusual weather conditions have deterred matters in that section, but Brother Gladney is of the opinion that a normal stride will be attained ere long.

Rev. R. S. Walton, of Winnfield, La., sends us this cheering message: "After making a canvass for the Advocate, I am glad to report 7 new subscriptions. Also, it gives me pleasure to report that my entire Board of Stewards are now subscribers to our church paper." He further sends 4 renewal subscriptions. On account of the meningitis situation, Brother Walton states, the schools and churches of his city are closed.

"Rev. C. A. Northington, pastor of the New Albany (Miss.) Circuit, has remitted in full for his Epworth League Assessment for 1918." So writes Rev. E. H. Cunningham, Treasurer of the North Mississippi Conference Epworth League Board. All of the interests of the Church are invariably well cared for by Brother Northington, who is one of the live wires of his Conference.

Rev. M. L. McCormick, of the Americus charge, Mississippi Conference, whose address is Harleston, Miss., has made an excellent beginning in his first year with his present flock, who have "pounded" the parsonage for the second time.

Having begun successfully the third year of his ministry on the Mayhew charge, North Mississippi Conference, Rev. R. L. Ellis states that some of his members have doubled their assessments. The cold weather, which has been the severest known in his section for years, has interfered with most of the ministers in their plans for forward movements.

Dr. F. N. Parker, loaned for a while by the Louisiana Conference to Emory University, Atlanta, Ga., for the purpose of occupying the chair of Systematic Theology in that institution, which he does with credit, remarks in a note to the Editor that a good session of the School of Theology is being enjoyed, though the attendance is a little off on account of the claims of the war Y. M. C. A.

Rev. R. A. Sibley, of Summit, Miss., writes: "I see in the Journal of the last session of the Mississippi Conference a list of the preachers of our Conference who have sons in the army or in training for military service; but for some reason my name is omitted. My son, Robert A. Sibley, is with Battery E, 331st Field Artillery, Camp Grant, Rockford, Illinois. I should be glad if you would let this statement appear in the columns of the Advocate."

We reproduce from The New Orleans Times-Picayune the following press dispatch: "Tylertown, Miss., Feb. 1.—Ground was broken here for the new $15,000 Methodist church to-day at 10 o'clock. The ceremonies were opened with prayer by Rev. J. L. Low, of the Baptist Church. Mrs. J. R. Conerly, the oldest member of the church, was given the privilege of moving the first dirt. The building will be rushed to completion under the leadership of the popular pastor, Rev. H. A. Gatlin."

Rev. W. S. Lagrone, of Drew, Miss., sends us the following note: "Rev. D. M. Miller, a well known local preacher residing here, recently passed away, after an illness of two weeks. He was one of the pioneer preachers of this section. A more extended notice will be sent to the Advocate later." Brother Miller was a man of excellent character and he contributed much toward the establishment of Methodism in the Mississippi Delta. We regret to be informed of his decease, and we extend heartfelt sympathy to the bereaved.

Mrs. Christian Keener, of Biloxi, Miss., in a letter to us renewing her subscription to the Advocate, makes the suggestion that, since the names of the sons of the Methodist preachers of the North Mississippi Conference who are in the army and navy are to be published in the Advocate, a list also should be given of the women who have volunteered to serve as Red Cross nurses. The Advocate will take pleasure in publishing such information if some one in a position to do so will compile the data.

Rev. R. I. Collins, of Courtland, Miss., writes us as follows: "Rev. H. C. Morehead is quite sick at this time. He has been confined to his room most of the time since he returned from the session of the North Mississippi Conference at Oxford. He is one of our noblest men and is deeply interested in the Master's work. Please ask that prayer be made for him and his loved ones." We regret to learn of Brother Morehead's illness, and we trust that he is ere this much better. Let the brethren heed this request to remember him and his family at the throne of grace.

We are taking pleasure in recording new and renewal subscriptions not elsewhere acknowledged, as follows: Rev. C. H. Ellis, Yazoo City, Miss., 2; Mrs. Christian Keener, Biloxi, Miss., 2; Rev. W. N. Duncan, Winona, Miss., 4; Rev. G. W. Gordon, Noxapater, Miss., 3; Rev. E. M. Allen, Hub, Miss., 2; Brother L. R. Dexter, Abbott, Miss., 2; Rev. J. W. Dorman, Water Valley, Miss., 7; Rev. John F. Foster, Shreveport, La., 3; Rev. H. C. Murphy, Springfield, La., 10; Rev. J. M. Gulnn, Brooksville, Miss., 3; Rev. M. L. McCormick, Harleston, Miss., 5; Rev. R. L. Ellis, Mayhew, Miss., 2; Rev. H. B. Thomason, Bayou Chicot, La., 3; Rev. S. A. Brown, Leland, Miss., 3; Rev. P. O. Lowrey, Pleasant Hill, La., 5; Sister H. J. Norris, Oak Ridge, La., 2; Rev. B. T. Crews, Vincent, La., 9; Brother T. M. Babington, Franklinton, La., 2; Rev. J. L. Evans, Haughton, La., 12; Sister W. A. McKenzie, Homer, La., 4; Sister Effie Monaghan, Nettleton, Miss., 8.

THE SECRET OF JOY.

Love in the heart to God is the secret of joy. It smoothes the way, it levels hills, it wades deep streams, it climbs without fatigue high mountains, makes all happy without because all is at harmony with God within. The world adopts a bungling plan to secure its happiness. When a man begins to get a little dissatisfied with himself, the worldly plan is to improve his grounds, lay out his estate afresh, and try to find enjoyment by altering circumstances, just as if whitewashing a sepulcher would scatter the darkness and the corruption that are within; but a Christian knows, what he has long been taught in God's blessed word, that the true way is, first to get the springs of happiness in the heart within, and then he has love to God and love to all mankind without. The inhabitant of the lighthouse lights the lamp within, and the sailor finds security without, and rides in safety. The Christian has the light kindled within, and then all beauty, and harmony, and safety, and peace prevail outside. Man's plan of finding happiness is to give us something that we have not; God's process is to make us something that we are not. Man would remake the bed of the sick patient; God heals the patient. Man would alter the external circumstances; God relights the lamp of love within, and all shines happy and beautiful without, because all is right within. To a man whose heart is not right within, the very light of his own fireside will seem sad, and the gladdest voices under his roof will sound sorrowful; but to him whose heart is right in its love, and its affection, and its relationship to God, the most melancholy sights will shine bright, the wilderness will rejoice before him, and the solitary place will look glad. Let one under some crushing stroke of affliction, or with a sense of some bitter bereavement, go forth to this world's brightest landscape, and it will only reflect his own sadness, and all voices will sound to him sepulchral; but let one who has received some unexpected happiness, whose heart has been made suddenly glad, go out, and all nature will respond to and reflect his happiness, and the external world will look bright, because the internal world has been lighted up before.—John Cumming.

THE CREATOR OF SMILES.

"I think of the mother of my boyhood days who lived as seeing Him who is invisible," writes the Rev. George T. Dowling in the Churchman. 'She was a very old-fashioned woman, was my mother, with her sweet, quiet ways. You never would have found her picketing the White House gates. But, oh, what a happy home she made; and what a song at evening time she was to everyone who knew her. How often I have seen her, when burdened with care, pass into the little room where she was accustomed to kneel and pray. And she has come forth radiant and filled with peace. Then I learned where my mother got her smiles."

THE ATTRACTION OF THE CROSS.

By Rev. J. H. Jowett.

I sat a little while ago in one of the chambers of the National Gallery, and my attention was caught by the vast miscellaneous crowd as it sauntered or galloped through the rooms. All sorts and conditions of people passed by—rich and poor, the well-dressed and the beggarly, students and artisans, soldiers and sailors, maidens just out of school and women bowed and wrinkled in age; but, whoever they were, and however unarresting may have been all the other pictures in the chamber, every single soul in that mortal crowd stopped dead and silent before a picture of our Savior bearing his cross to the hill. And when the Church is seen to be his body—his very body; his lips, his eyes his ears, his hands, his feet, his brain, his heart; his very body and when the Church repeats, in this her corporate life, the brave and manifold doings of Judea and Galilee, she too shall awe the multitude, and by God's grace she shall convert the pregnant wonder into deep and grateful devotion.

IN THE MORNING.

Who that has watched anxiously through the long and trying hours of the night has not felt the thrill of hope that comes with the breaking of the day? With the sun new-risen and the birds in every tree, the dark shadows of the mind seem to flit away and the bright expectancy of hope thrills and comforts the soul. Joy cometh in the morning. And how comforting that morning is and how good is the God of all our mercies who grants it unto us. Can we hope that every dark night that visits us with sable fears and sore trial of our faith and trust will break into glorious dawning and that eyes that shed bitter tears will greet the sun shining with joy and hope? As God is God and love and light are the habitation of His throne, we may so hope, no matter how dark or fearsome the night may be, or however long the sun may delay his coming. There is no man anywhere in all the universe that God has made but may say, the morning cometh and morning brings its joy.—The Christian Guardian.

Orville Wright, the noted inventor of the airplane, so much in use on the war front, received quite an ovation recently when Lord Northcliffe said: "The memorial which I bring here upon behalf of the Royal Society of Arts of Great Britain is a small one, but spiritually very precious. Wilbur and Orville Wright were the first persons to ascend from earth in a mechanically propelled airplane. To them and to them only is due the credit. Moreover, they were the real inventors of the means of controlling all airplanes." With his usual modesty Mr. Wright simply said, "Thank you."—Evangelical Messenger.

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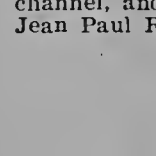
Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

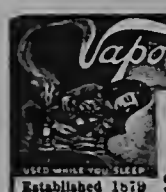
A well known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.



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Jesus lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of their channel, and still governs the ages.—Jean Paul Richter.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RUBEN S. DONNELL was born on October 16, 1846, and died on December 28, 1917. He lived near Johns, Miss. He was too young to fight in the Civil War, but lived through Reconstruction Days, and saw this country plunged into the present awful conflict. He has a son in one of the training camps now ready to defend his country. He was a loving father and a devoted husband. He loved his family and his home. He was a good neighbor and citizen, and will be missed by all who knew him. He leaves five boys and three girls and a faithful companion to mourn his death.

HIS PASTOR.

Johns, Miss., Jan. 23, 1918.

The death of JOHN C. DANIEL, of Pucket, Miss., occurred on Friday, Jan. 18, 1918. He was born on April 21, 1846. John seemed to be a favorite name with the family, and he lived true to the name. He joined the Church at the age of 16 years, and was always loyal to it. He set a good example and lived a life above suspicion. Being a Junior Warden in the Masonic Lodge at Pucket, he had a Masonic funeral. He was loved by every one who knew him, for he was regarded as a man in every respect, and by his going away we feel that we have lost one of the best men in the church at Pucket; but we know that our loss is heaven's gain. May his mantle fall on his son, who, with his wife and mother, mourns the departure of the deceased.

HIS PASTOR.

Johns, Miss., Jan. 23, 1918.

Our brother, A. R. BRYAN, was laid to rest on November 28, at the Wimberly graveyard. The funeral services were conducted by his brother-in-law, Rev. T. J. Martin. He had been a faithful member of the M. E. Church, South, for many years. He was a devoted husband and father. He leaves a wife, three daughters, and a nephew he raised. His mother and father had died when he was quite small. A host of relatives and friends are left to mourn, but not without hope. He had been in failing health for several years, but was so uncomplaining, being always ready to help the suffering. But God saw fit to take him. We are God's children and must submit to His will. Faith unites us with Christ in God. He says, "I will never leave nor forsake you," and He will guide us even unto death. May God comfort the bereaved ones until we all meet in that beautiful city not made with hands to dwell forever with our loved ones. Let us not cease to pray that we may be found waiting when the summons comes, for this was our brother's way.

His sister, J. S. C.

Brother S. C. LILES was born in 1895, and died on Jan. 19, 1918, aged 22 years. He is the first of the Tyro Circuit Military Honor Roll to answer the "draft" to the spirit world. He was converted, joined Mt. Vernon Church in 1914, and lived a consistent member of the same until his death. He joined the Navy in December, 1917. His pastor can testify that he was one of the most faithful in attendance at the church services; his father bears witness that he was always faithful and obedient in the home; and his military record shows that he adhered to his home training and fidelity to purpose, in that he was twice promoted during his short stay with the forces. He lived a beautiful life. He volunteered to enter the service of his country. He was not slain in battle. He was overtaken by disease, and fell the victim of measles and pneumonia. He died young, but did he live in vain? Did he not add his "bit" to the sum total of sentiment in behalf of world freedom and the brotherhood of man? Did he not record one life against that pernicious idea that the wholesale slaughter of humanity is justifiable on selfish grounds? Did he not give all that militarism might be crushed; that nations might come to learn war no more; that the day might be hastened when men should beat their swords into plowshares and their spears into pruning hooks? He hath done what he could. May each of us do as well!

His pastor, A. M. BENNETT.

A STATEMENT FROM ATLANTA.

Dr. J. H. Eakes, Chairman of the General Conference Committee on Entertainment, and Hon. John S. Candler, Chairman of the Local General Conference Committee, have sent out a statement which gives assurance that Atlanta will be able to care for delegates and visitors to the General Conference. The statement says, in part:

"We have a division of the army of the United States in camp near Atlanta, and we have a large base hospital located near the city; but we have had both since the early fall. In the beginning, when there were a great many officers and soldiers coming into the city and passing through it, all of our hotels were greatly taxed to take care of these soldiers and their families as well as their other business; but the officers and men are now settled here, most of them having obtained quarters, and are permanently located, and the pressure from this source is not nearly so great as it was during the fall. Since we have had these soldiers encamped around us and with us our hotels have taken care of the session of the Georgia Legislature, which in its membership and officers makes about as large a body as the General Conference and which always draws a great many visitors from all over the State. We have entertained several conventions in that same time, and so far as we have heard the hotels have cared for all, and but little complaint has resulted from crowding.

"We believe that we have more good hotels in Atlanta than are located in any other city of the South, not excepting Louisville and New Orleans. We know that we have more trunk line railroads entering this city from every section of the country than any other city in the South.

"We beg to assure the brethren that everything will be done that is possible under existing railroad conditions to get the delegates here in comfort, and all necessary arrangements have already been made to keep them comfortable after they get here and during their stay in our city.

"The hotels have already entered into contracts with us, fixing a rate for all delegates and officers of the Conference; and they assure us that they will take care of visitors to the Conference on as reasonable terms as it is possible to do under the conditions of the markets."

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

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Owing to pressure of war conditions the necessity for ordering immediately, to insure deliveries, is more insistent than ever.

Ginners, buy the Best. Our MUNGER SYSTEM of ginning cotton offers you this year the choice of six separate and distinct outfits, any one of which can be adjusted to meet your individual needs and preferences. It will give your customers the big turnout they will demand on account of the high price of cotton; and give you the productive capacity which will offset your increased operating cost.

Write your needs today to nearest Continental sales office.

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Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog.
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BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

From the Field

Abbott, Miss.

Dear Brother Meek: We have had a bad winter so far, but our pastor, Rev. W. L. Graves, has not yet missed an appointment at our church. He is in his third year with us. I wish that he could be with us three more years and longer. He is not only a preacher, but a worker also. All the people on the charge love him and his family.—L. R. Dexter.

Greenville, Miss.

Dear Advocate: The year begins with us auspiciously. Bad weather has greatly hindered our work, but the congregation was large last Sunday and we have ground to hope that when better weather comes we shall have large audiences. Eleven have been received into the Church since Conference and the work is running smoothly. We are much pleased.—E. S. Lewis, P. C.

Vivian, La.

Dear Dr. Meek: We are moving along very nicely with our work. We have a good people. They gave us a splendid reception and pounding on our return for the second year. I have been reading the Nashville Advocate and the Arkansas Methodist for 39 years and the New Orleans and Texas Advocates for 25 years. I enjoy them very much as the years go by. I read with relish your editorials on unification. Keep your eye on the whole scheme and turn on the light. We can trust you at the helm.—B. T. Crews, P. C.

Oak Ridge Charge (Miss. Conf.)

Dear Dr. Meek: Sunday, January 27, was a day to be remembered at Old Redbone Church on the Oak Ridge charge. As we were singing the closing song a lady came to me and said that her husband and daughter wanted to join the Church, and it was a precious service as we took the family into the Church—the husband and daughter on profession of faith and the wife through restoration—and the presence of the Lord was manifest! I thank God and take fresh courage! We are having some difficulty getting to our appointments, but the Lord unusually blesses us when we do get to them. In the fight.—J. A. Wells, P. C.

Indianola, Miss.

Dear Brother Meek: You and the members of the North Mississippi Conference will be interested in learning several facts in connection with the work here at Indianola. These incidents are related with no ulterior motive in view. Far be it from the intention of the writer to pin a blue ribbon on himself. The good people here deserve all the credit. The pastor's salary has been increased $300, thus placing this charge back in the $1500 class. Our people consented to a 25 per cent increase in Conference collections, taking an assessment of $500. Half of this amount has already been collected through the efforts of our Laymen's Missionary Committee, under the leadership of W. M. Lockhart and D. F. Voorhies. These men are making a personal canvass of all of our members and intend securing the full amount at once and sending same to the various Conference Boards instead of waiting until the end of the year. One-half of the pastor's salary was collected when he came. He is being paid like any other employee, by the month. There are so many other good things which I could report that, if I did so, it might sound like Mark Twain's "little steamboat with the big whistle." I must emphasize again the fact that the credit is due entirely to the noble people that go to make up the church here. A finer set of men and women I have never met. In the future I shall resent the charge that "the Delta people pay but won't pray." Our folks do both. I trust that these facts may prove helpful and inspire other boards to emulate the example of our board.—Chas. D. McGehee, P. C.

Jan. 29, 1918.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

GOD CARES.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or that of our own dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us?

We, who are so mutable, so faulty, so irritable, so unjust; and He who is so watchful, so compassionate, so loving, so forgiving, why can not we, slipping our hand into His each day, walk trusting over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—G. S. Merriam.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1629-A, Station E, New York City, will mail his book free on request. The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, manly vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling; no more need of pipe, cigar, cigarette, snuff or chewing tobacco to pacify morbid desire.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

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Just Phone Main 2196 and it will be delivered direct to your residence

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DR TICHENOR'S ANTISEPTIC

FOR SORE AND TIRED FEET

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making, so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight-weeks' course—received the following telegram from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, $1,000.00 a year. Report 234 Treasury Bldg. ROPER, Commissioner.

Another Telegram.

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, $1,100.00 a year, Surgeon-General, War Department. Report room 306 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY to Draughon students, offering them $1,000.00 to $1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon's will guarantee it.

$300.00 a Month.

B. H. WILKINSON, Bookkeeper, Bloom Clothing Co., Lead, S. D., writes: "Draughon's Bookkeeping, which I took by mail, changed my position from clerk, at $25 a month, to bookkeeper, at $100.00 a month. Just accepted position with New York concern at $300 a month."

$5,000.00 a Year.

W. O. PARSONS, Mgr., Equitable Life Assurance Society, Rome, Ga., writes: "On completing Draughon's Shorthand by mail, I accepted a position as stenographer, at $75.00 a month; now making $5,000.00 a year."

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write

DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Box 26, Nashville, Tenn.

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THE POPULAR LINE

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Shreveport, Alexandria, Winnfield, Minden, Vidalia, La., Stamps and Hope, Ark.

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Dependable Double Daily Passenger Service
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Ask the agent for rates and schedules, or write to

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THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

All Traces of Scrofula Eradicated from the System

By the greatest of all purifiers.

A common mistake in the treatment of scrofula has been the use of mercury and other mineral mixtures, the effect of which is to bottle up the impurities in the blood, and hide them from the surface.

The impurities and dangers are only added to in this way.

For more than fifty years S. S. S. has been the one recognized reliable blood remedy that has been used with highly satisfactory results for Scrofula. Being made of the roots and herbs of the forest, it is guaranteed purely vegetable, and absolutely free from all mineral ingredients.

You can obtain S. S. S. from any drugstore. Our chief medical adviser is an expert on all blood disorders, and will cheerfully give you full advice as to the treatment of your own case. Address Swift Specific Co., Dep.. F Atlanta, Ga.

TREMENDOUS VALUE FOR 15c.

Washington, D. C., (Special)—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 151 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.—Adv.

"Greatness is achieved not by direct and eager chase, but while we are looking for something else."

DOCTOR URGED AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.



It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

SPECIAL NOTICE

500 for $1.18

BISHOPS PRINTING COMPANY will send to your address by return mail, postpaid, 500 COMMERCIAL SIZE ENVELOPES with your Business, Profession, Firm, Corporation or your Individual (male or female) name and Post Office Address already printed in style to your satisfaction, on the upper left hand corner, for one dollar and eighteen cents. Write as plainly as possible. Address, A. BISHOP, Box 257, Tuscaloosa, Alabama.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

HE WAS A SUCCESS.

And yet he died poor, unhonored, and unrecognized, and he rests in a forgotten grave; but he loved God, he loved his fellows, and he did his best to translate that love into service. And that is success. We misjudge men. We measure them by faulty standards. The dollar standard is useless, for Christ died poor, and Commodore Vanderbilt left millions. Fame is not an accurate measure, for sometimes it rests upon falsehood. History is not always true, and some little men have great reputations, and some great men are unknown. Kant was dead long before men realized the greatness of his thought. Education is no true test of success. The unlettered father is sometimes a much bigger man than his cultured son, and the doctor of divinity is often a lesser saint than some of his uneducated hearers. Mountain peaks and stars are grand, but they are no more useful nor beautiful than the blades of grass. To be just and merciful; to love honor and truth; to be pure and kind and loving; to live our faith and help our neighbors, this is true success.—The Christian Guardian.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CHINESE PROVERBS.

Regard righteousness as gain.

Man proposes, heaven disposes.

Do not be afraid of going slowly, but of standing still.

Wealth is as dross, righteousness is worth untold gold.

If one does not learn in youth, what will one do when old?

If you do not scale the mountain, you cannot view the plain.

Time flies like an arrow, days and months fly like a weaver's shuttle.

The instructor leads to the door, but aptitude rests with the individual.

When you drink water think of the fountain—be mindful of the source of your benefits.

Aches and Pains of rheumatism are not permanently, but temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends, and cures the disease?—Adv.

"PRAYERS OF CONVERTS."

Congo missionaries are often struck with the beauty of the prayers of the Congo converts, and some striking phrase or sentence is sometimes remembered. These are sentences translated from the prayers:

"We have two hands, each full of seeds, seeds of goodness and seeds of evil. Day by day we scatter these seeds. Father in heaven, help us to fill both hands with good seed. I indeed am not worthy to be an evangelist to my people. I hold some bad seed in my hand. Daily I seem to scatter evil seeds, and as yet I am not worthy to tell others of Jesus."

"Jesus, thou art as the stone in the village where the people may all go to sharpen their knives. The good and the bad alike go to the stone. So in thy mercy all men may come to thee. Coming, bad, blunt, worthless lives may be made sharp and good lives made more useful."

"As dry sticks on a fire make a blaze, as oil in the machine makes the wheels run smoothly, as rain makes the trees and vegetation grow and flourish, as the sunshine warms and gladdens, even so let thy Holy Spirit dwell in our missionary, that his heart may be ablaze with love and zeal; his tongue ready to tell the message of thy love, that we may grow in grace and be warmed and gladdened by thy presence in our midst."

"I am fatherless; let me take thee, O God, as my Father and give thee my heart, my love, my life. * * * Make me willing to give up my own desires and will and dedicate myself to thee and do thy will alone."—From "Congoland," by Kenred Smith.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

HARDNESS OF THE HEART.

The persistent refusal to obey God and to do the right results in the hardening of the human heart. There is nothing to perplex us about the question, "What hardened Pharaoh's heart?" He had one opportunity after another to do what he knew God wanted him to do, but he refused. Persistent perseverance in doing his own will, and refusing to do God's will, hardened his heart. It developed into a bad habit. By his own perverse wilfulness he strengthened his heart against the Lord, and his resistence grew stronger every day. It is possible that we may do the same thing to-day.—Anonymous.

PATIENCE.

We have need of patience with ourselves as with others. We may not refuse help because they stumble, forget often, and are slow to learn life's imperative lessons, nor have we a right to grow discouraged with ourselves and say our efforts are useless because we fail so often. After every wandering, there must come the patient retracing of the steps, after every fall the picking oneself up and going on again.—Anonymous.

JAPANESE GIVES $25,000 TO CHRISTIAN UNIVERSITY.

A Japanese business man, a graduate of the Doshisha, the great Christian university in Kyoto, Japan, has made a gift of 50,000 yen ($25,000) to the Doshisha for the completion of a modern library building. This is the largest single gift by a Japanese Christian for religious purposes, and it is believed by Christian leaders in Japan to be the beginning of a new era of such benevolence.—Missionary Outlook.

FROST-PROOF CABBAGE PLANTS.

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50, F. O. B. here.

Delivered Parcel Post: 100, 35c.; 1,000, $2.50. Satisfaction guaranteed.

D. F. JAMISON, Summerville, S. C.

MISSING THE POINT.

Great experiences of the Spirit are generally defeated by trifles which absorb and depress us. These trifles come to us as duties and the minute and manifold sense of obligation shuts out the larger vision in which alone we may find peace. Our duties come between us and the meaning of our lives. As year follows year and we grow older, we see more and more clearly how much of the higher possibilities of life we have missed.—John Kelman.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

Uric Acid in Meat Clogs the Kidneys

Take a glass of Salts if your Back hurts or Bladder bothers you —Drink more water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a teaspoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

Simplicity is an exact medium between too little and too much.—Sir Joshua Reynolds.

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development—whether it is chronic or acute—whether it is occasional or permanent—you should send for this free trial treatment.

No matter where you live—no matter what your age or occupation—if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon—but do this now—TO-DAY.

Free Pile Remedy

E. R. Page,
430-A Main St., Marshall, Mich.

Please send free trial of your method to

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Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood purifier and appetite giver, known for over 40 years.

Peptiron, the superlative pepsin-nux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine, get it and take it—but do it now.

"Keep your heads and hearts full of good thoughts, and then bad ones will find no chance to enter."

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever **25c, 50c and $1.00** Sold re

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert, of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.—Adv.

Make Your Own Cough Syrup and Save Money

Better than the ready-made kind. Easily prepared at home.

The finest cough syrup that money can buy, costing only about one-fifth as much as ready-made preparations, can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 65 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

It has been said that our nation will not get into this war against Germany until it gets upon the conscience of our people. Nor will the Church of God conquer the ever present enemy, the world, the flesh, and the devil, until the thing gets upon the conscience of our leaders. We may thank God and take courage that it has ever been upon the conscience of some and the number that wait before the throne is ever increasing.

Brother Shearer has enrolled to take the teacher-training course as an individual student. One class in his school at Kilmichael is to study "Heroes of Faith in Japan," the second quarter, and another class has promised to take the teacher-training course and thus be prepared for the work of the future. A hundred classes in the Conference could be led to do the same effective work.

There are few men who take a greater pride in their teachers and in the entire work of the school than does Brother J. B. Small, our superintendent at Winona. The teachers in the elementary division recently accepted the standards for beginners, primaries, and juniors. I do not think it will be long before this division of the school can be classed in the first rank.

Consecration is meaningless unless that consecration enters into service. One reason some of our leaders fail to study the books that deal with childhood is because they have been taught that it is worth more to rescue one old sinner than it is to save a multitude of children from a life of sin. We have got to unlearn some errors before we can learn what God wants us to do.

We have a thousand and one important tasks to perform, but the most important of all is the nurture of our own children. Most people agree that this statement is true, but not all of us act that way. Of course, we love our children, but love is not a substitute for a knowledge of their nature and their need of nurture. This is one good reason why preachers, parents, and teachers need to study "Life in the Making," the first book in the course of teacher-training.

Trained teachers will increase the number at Sunday school; trained teachers will be apt to hold those that enroll in the school; trained teachers will know how to bring every child to a definite decision to accept Christ; trained teachers will supply the Church with efficient teachers, superintendents, stewards, and leaders of all kinds; trained teachers will increase the number of missionaries and raise up a vast company of liberal givers to support these missionaries. "An army is no stronger than its leaders." The teachers of to-day are making the Church of to-morrow. God help us to make the teachers after the pattern of Christ.

RFOM REV. J. C. CHAMBERS.

I had the great pleasure of being with Rev. D. W. Ulmer and his good people at Brooklyn the first of last month. They took a $25 mission special for Japan. I think that is fine for a Sunday school of that size. Two of the teachers of the school enrolled for teacher-training work, and I feel that the visit was very profitable to me.

Central Church, Meridian, will keep their preacher in China again this year, and, in addition, they are going to maintain a medical bed an an afternoon Sunday school in Japan, amounting to $175. I think that is very fine.

I was with the good folks of Jackson in an officers' meeting, and their help was an inspiration to the Field Secretary. The officers' meeting at Port Gibson was very interesting, indeed. We provided for two Institutes, and we felt that it would increase the attendance and interest to have it so.

I had the privilege of speaking to the college girls at that time and visiting Chamberlain-Hunt, too. Brother O'Neil is now requiring three units of teacher-training work as supplemental work to his Bible course. I found a much stronger Bible course than I had thought of. With the Bible course they already offer and the teacher-training now offered, they will be enabled to give their graduates two diplomas.

Brookhaven, my old home, was most gracious to me, indeed. One class was organized the Sunday I was there. Dr. Henry is in great favor with his people. They have a great church, and when the Sunday school is thoroughly organized it will be well equipped for all work.

I visited Whitworth and had the privilege of speaking to the students. Five units of teacher-training work is now required. I was dumbfounded to find the strong Bible course offered there. I believe, with the 5 units offered now, that a graduate will have the highest grade of our Teacher-Training Diploma. I found a hearty welcome and the authorities were most gracious in granting my request. I feel that we ought to be extra proud of our college Bible courses. Miss Drake impressed me as being unusually fitted to do this work. I thank God and take courage.

Pray for me that God will keep me in His way and work.

JOHN C. CHAMBERS,
Joint Field S. S. Secretary,
Mississippi Conference.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispenasble in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

MARRIED.

At the residence of Hon. F. F. Mize, in Forest, Miss., on Dec. 19, 1917, by Rev. Jas. G. Galloway, Mr. PAUL D. SIGLER and Mrs. MATTIE MOORE, both of Morton, Miss.

At the residence of the bride's father, Mr. O. B. Triplett, in Forest, Miss., on Jan. 30, 1918, by Rev. J. G. Galloway, Rev. LELAND CLEGG, of the Louisiana Conference, and Miss LUCILE TRIPLETT.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

"When man has done the best he knows how, find fault with him and he will hate you; show him how to do better and he will love you."

Keep the Skin Healthy.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Times of highest spiritual excitement are often seasons of greatest danger.—T. Whitelaw.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

There are thousands of men in India ready to accept Christ, but for the superstition and devotion of their women folk for their old religion. Let no one imagine that after all the centuries of oppression, women have no influence in India. The women in India are a "power behind the throne" as in other lands. When India's womanhood is reached, India will soon be Christian.—Bishop Warne.

CHANGE IN PLACE OF COUNCIL MEETING.

On account of the crowded condition of hotels in Louisville, produced by the cantonment located there, it has been thought best to change the place of the Council meeting and Louisville has regretfully relinquished it for this year.

Church Street Church, Knoxville, Tenn., Holston Conference, comes forward with a most cordial invitation which the Council gratefully accepts. Mrs. W. B. Sullins, 315 Seventh Street, Knoxville, Tenn., is General Chairman of the Entertainment Committee and Mrs. H. A. Evans, Marion Apartments, Knoxville, Tenn., Vice Chairman. All communications in regard to entertainment should be addressed to Mrs. Evans. The date of the Council meeting is April 3-11.

ATTENTION! LOUISIANA AUXILIARIES.

Items each auxiliary should send to its district secretary at once:

a. Amount of pledge for 1918.
b. Membership goal for 1918.
c. (1) What definite war work are you doing?
(2) Have you an Honor Roll of the boys who have gone from your church?
(3) Have their names been sent to Mrs. R. W. MacDonell, 810 Broadway, Nashville, Tenn.?
d. Names of auxiliary members who have died during 1917 for Memorial Page of Minutes.
e. Your 1918 list of officers.

MRS. A. P. HOLT,
Corresponding Secretary.

REPORTS.

It may not seem an opportune time to speak of reporting just as the books for the last quarter are closed. Yet it is for this reason that the subject is discussed. The glaring deficiency of some of our auxiliaries is so evident. One Conference officer's report showed only twelve reports had been sent to her. Another officer has tried every scheme to try to persuade the women to send reports to her. Still another remarks that her report is not a full one, she is sure. From these facts you must see how inaccurate the Conference reports are compelled to be. No matter how efficient the Conference officer is, she is dependent upon the corresponding auxiliary for a record of the work of her department.

If you should fail to receive your literature, how would you feel—and would you be silent about it very long? When you receive so regularly month by month your supplies, it should be a matter of pride and appreciation to return the report to the proper officer.

This is near the beginning of the new year. In some auxiliaries new presidents are taking hold of the work. In others the old officer has pledged herself to renew her energy. This is a call to each president to form a resolution that throughout 1918 each report shall be sent in properly filled out. Do you have a cabinet meeting to make out reports? It will take only a few minutes and will add much to your efficiency.

Miss MARGARET LEACH.

ITEMS OF INTEREST.

Montana is the third largest State in the Union, and it contains many such counties as Fergus, in the eastern part, which has a population of more than 1200 and but one minister of the gospel.

Utah has more than 150 towns which have never heard a minister.

To celebrate the deliverance of Jerusalem from Turkish rule a procession of 15,000 students and 20,000 members of scientific associations marched to the convent in Rome where is the tomb of the poet Torquato Tasso, who in the sixteenth century wrote "Jerusalem Delivered."

Hundreds of bells throughout Rome were rung during the ceremonial at the convent, where Cardinal Lega said mass and blessed the immense crowd.—The Expositor.

Twelve years ago the Syria Mission and the American Bible Society decided to bring out a new edition of the Arabic Bible, and two years later the mission press at Beirut purchased paper and machinery ready for work. Dr. Franklin E. Hoskins and his helpers worked on for over nine years, with many trials since the war began. Gas gave out, then coke, then wood, then they bought olive stones from the refuse heap at the native oil presses for fuel.

At last a dozen bound copies of the new Bible were finished. One copy was sent in sections to New York where it was put together in the offices of the American Bible Society.

Here it is guarded safely. Its importance lies in the fact that if anything should happen to the dozen copies in Syria and Constantinople and to the unbound sheets and plates of the whole edition now shut securely within Syria, all the copies necessary of the Arabic Bible which has taken nine long years to produce can be multiplied by means of photography.—Continent.

The Indian population of the United States exclusive of Alaska is about 350,000, or roughly one in every 231 of the whole population. The numbers are increasing slowly. In 1916 the birth rate was 31.85 per thousand and the death rate only 23.33.

The first Bible printed on this continent was in an Indian language. Its translator was John Eliot. The Bible societies have now translated the book into a round dozen Indian languages, and the Protestant missionaries teach their pupils to read it in English.

Latin America has been practically cut off from the Bible. The priests have told the people it was an immoral book. And more than once the Bibles the Protestants have taken there have been publicly burned. But religious freedom is entering many of the States, and now "tons of Bibles" have been carried into South America and colportage is compassing the whole land.—World Outlook.

DO NOT OMIT THIS.

If your society did not observe a pledge day in January, by all means do this in February. The more generous the amount of money pledged early in the year and the greater the number of women who make a pledge, the larger will be the financial result of the year. The cards prepared for obtaining the pledges have been found very helpful.



In Ye Olde Dayes Folkes Knew Goode Coffee



"When It Pours, It Reigns"

WHEN good fellows of long ago gathered about ye festive board for a snack and a smack, they demanded that coffee be ye very best in ye land.

That's the kind you get today when you drink Luzianne. Just try it. If it doesn't taste better than any other coffee, you've got a real "kick" coming to you, and your grocer will refund every penny you paid for it.

Get in line with the thousands of good people who drink Luzianne regularly. Buy some today, in the air-tight, sanitary can.

LUZIANNE COFFEE



"Every bag of V-C Fertilizer made 100 pounds of pork!"

"YOU remember in the spring, Bill, I applied V-C Fertilizer to that corn land. You were a "Doubting Thomas." You didn't think 'twould pay. Where no fertilizer was used, my yield was about the same as yours, but where the crop was fertilized, the yield per acre was 13 bushels more. It cost me about $3 to get those extra 13 bushels.

"Now I've turned in my hogs. Those 13 bushels of corn will make more than 100 pounds of hog meat. It's just plain business sense to convert $3 worth of fertilizer into $20 worth of pork. 50 acres of my corn land will make $1,000 more profit on hogs than was possible without V-C."

There are lots of men like Bill whose farms are under-productive because they do not replace the plant foods each crop extracts.

Others like Mr. McIver Williamson, of South Carolina, use from 1400 to 2000 pounds to the acre and not only make more corn — but make it at a much lower cost per bushel—and enrich the land as well. They convert chemicals into cash.

V-C Fertilizers contain every element needed to make both stalk and grain.

Important to Order Early.

Freight cars are scarce. Give the dealer your order so that he can have cars loaded to maximum capacity.

Virginia-Carolina Chemical Co.
(Incorporated)

Richmond, Va., Norfolk, Va., Alexandria, Va., Durham, N. C., Winston-Salem, N. C., Charleston, S. C., Columbia, S. C., Atlanta, Ga., Savannah, Ga., Columbus, Ga., Gainesville, Fla., Jacksonville, Fla., Sanford, Fla., Monigomery, Ala., Birmingham, Ala., Mobile, Ala., Shreveport, La., Memphis, Tenn., Mt. Pleasant, Tenn., Baltimore, Md., Cincinnati, Ohio, Fort Wayne, Ind., New York City.

V-C Fertilizers

Ruptured?—

Throw Away Your Truss!

For Many Years We Have Been Telling You That No Truss Will Ever Help You---We Have Told You the Harm That Trusses Are Doing. We Have Told You That The Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance---And That It Is

Sent on Trial to Prove It

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send you free my illustrated book on Rupture and its cure,. showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

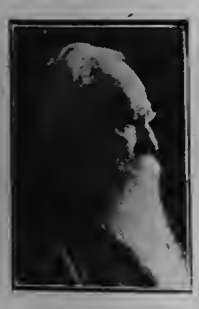
I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.



The Above Is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him to Marshall, Mich.

Soundly Cured

At the Age of 81



Mr. C. E. Brooks,
Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite 10½ months. **It has cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this quite remarkable as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

Cured Without Operation

"Was Sure He Would Be a Cripple."

Ada, Minn.
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—



Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you, and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. In a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as anyone could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.

CURED IN THREE MONTHS



Salem, Ohio.
430 Cleveland Av.
Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

I am sending you a small picture of my son, who is now five years old.

We ordered your Appliance for him when he was only two months old, and yet want to say in about three months all signs of rupture were gone, and he is some boy to-day.

I shall be very glad to say a good word for you whenever the opportunity presents itself.

Yours very truly,
T. A. McLAIN.

VETERAN CURED



Mr. Wm. McAdams, of Kansas, Ill., is a veteran of Co. "H" 59, Regt. Ill., Vol. of which he was Second Lieutenant.

He has fought against the suffering and torment of Rupture for years and has finally won the victory as the following brief letter tells:

Mr. C. E. Brooks,
Marshall, Mich.
Dear Sir: I laid your appliance aside March 2nd and have not worn it for twenty-five days, for I think that I am cured. I hope that I may never have to wear it again.

Yours truly,
WM. McADAMS, Sr.,
Kansas, Ill.

Doctor Pronounces Him Cured



119 Towle Avenue.
Mishawaka, Ind.
Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:—

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
MRS. H. TOLLMAN.

Remember

I send my Appliance on t rial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Ten Reasons Why

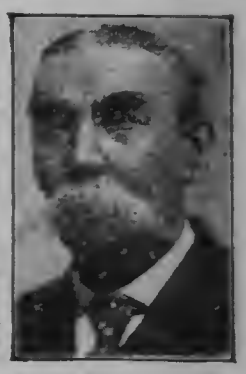
You Should send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.



It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.

Free Information Coupon

MR. C. E. BROOKS,
443C State St., Marshall, Michigan

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name.....

Address.....

R. F. D.....City.....State.....

CHURCH NEWS ITEMS.

On an assessment of $415,446 for education the Annual Conferences of our Church paid last year $326,917, an increase of $46,160 as compared with 1916.

Dr. C. M. Bishop, President of Southwestern University, Georgetown, Tex., has been appointed pastor of Austin Avenue Church, Waco, Tex. He succeeds Dr. F. P. Culver, who was appointed pastor of First Church, Waco, Tex., as successor to Dr. A. L. Andrews, deceased.

The Louisville Conference instructed its Board of Education to inaugurate a campaign to secure within the next five years at least $300,000, ten per cent of which is to go to Emory University and the balance to be used in endowing the three Conference schools.

The report of the Educational Commission to the two Conferences of South Carolina showed that $127,000 had been subscribed toward the $300,000 sought for the three colleges of that State. The Conferences directed the Commission to continue an active campaign through 1918.

The Memphis Conference authorized the Board of Trustees of the Memphis Conference Female Institute to amend as may be necessary this school's charter or to secure a new one, and recommended that its name be changed to the Memphis Conference Woman's College. This Conference also authorized its Board of Education to begin as soon as practicable a campaign for at least $500,000 for this institution.

The Virginia Conference instructed the Board of Education to appoint a Commission to take in hand the raising of $2,000,000 for additional buildings, equipment, and endowment of the schools and colleges belonging to that Conference. The immediate objective of this Commission is to be the securing of $100,000 in scholarships of $1000 cach for Randolph-Macon College and the completion of the $100,000 fund already started for Blackstone College for Girls.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

EXCHANGE OF PASTORS.

Our Methodist preachers in New Orleans exchange pulpits on the second Sunday night of each month.

The following exchanges are scheduled for Sunday night, February 10, 1918:

Rev. W. H. Coleman of First Church to exchange with Rev. F. M. Freeman of the Parker Memorial Church.

Dr. U. G. Foote of the Rayne Memorial Church to exchange with Rev. A. F. Vaughan of the Carrollton Avenue Church.

Rev. C. C. Wier of the Algiers Church to exchange with Rev. A. J. Gearheard of the Louisiana Avenue Church.

Rev. R. M. Brown of the Felicity Church to exchange with Rev. J. A. Alford of the Second Church.

Rev. J. C. Rousseaux of the Epworth Church to exchange with Rev. W. A. Mangum of the McDonoghville Church.

This method of exchanging the preachers once a month promises to be helpful to both preachers and people. It gives the preachers an opportunity to meet our Methodist people, and an opportunity is given to the people to hear the other pastors without running away from their own church. I believe it will bring us closer together as Methodists and will help to give unity of purpose and aim in all our work.

W. W. HOLMES.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5230 Prytania; residence. 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 338 Clark Street.

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Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

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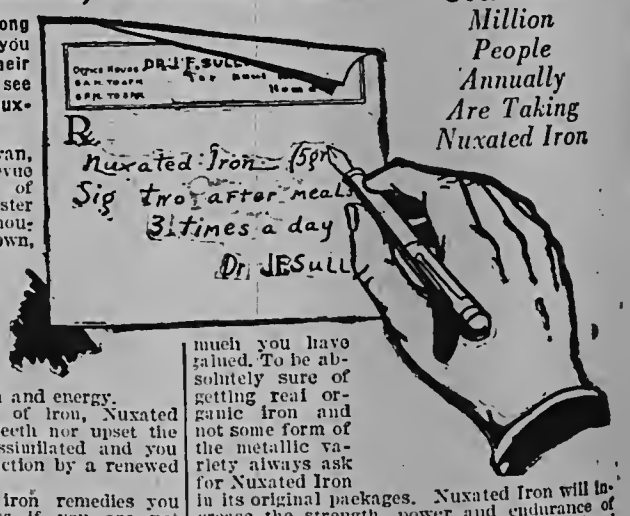


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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 14, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"There are nettles everywhere,
But smooth, green grasses are more common still;
The blue of heaven is larger than the cloud."

* * *

The palm of excellence in all things does not belong to this generation. Where, for instance, is the living poet who equals Shakespeare? There is something wrong with the thinking machinery of one who can sneer at the marvelous past.

* * *

While recently in Savannah, Ga., we lounged a good deal in two of that city's prominent hotels, and the only kind of religious papers that we saw in them for free reading by the public were Christian Science periodicals. One of the surprising things of the world is the immense activity of the votaries of error to propagate their teachings. If we, as Christian workers, are to outstrip them we need to be aflame with energy.

* * *

Conferring in meetings and planning for Church work (though a reasonable amount of counseling is good) cannot take the place of **actual doing** to extend the Master's Kingdom. Agricultural institutes may help the farmers, but their crops must be worked or there will be no harvests. Too much time out of the fields would result in disaster. It may be that, in more ways than one, modern Christianity is in danger of becoming too "conventional."

* * *

"Billy" Sunday, who is conducting evangelistic services in Washington City, has been entertained at luncheons by Mr. Lansing, the Secretary of State, by Speaker Champ Clark, and by the Hon. Nicholas Longworth, with Col. Roosevelt as an associate guest. This is very different treatment from that which was accorded John Wesley and George Whitefield, the great evangelists of the eighteenth century, who had to find preaching-places in the streets and open fields, and who not infrequently were persecuted by both the upper and lower classes. Is not this higher appraisement of the value of the service of spiritual workers a clear indication that the world, notwithstanding the many discouraging evils that yet exist, is better than it was in former times?

* * *

The wisest of men cannot see far into the future and are but poor judges of the significance of what is going on in human affairs. God's ways are not as our ways, and the occurrence to which the multitudes attach but little or no importance may be the one that will influence most profoundly the coming decades and centuries. Dr. James Stalker, the well known writer, impressively says: "We never know when a great event may be happening. The next morning (after the birth of Jesus) the noise and bustle broke out again in the inn yard; the citizens of Bethlehem went about their work; the registration proceeded; and in the meantime the greatest event in the world's history had taken place." It is because of the smallness of man's knowledge and power that we always need to have faith in God. He has not abandoned the earth, and, when the outlook is gloomiest, he may be coming to the rescue by methods of which we do not dream.

NO AGREEMENT PERFECTED AT SAVANNAH.

After sitting for full two weeks, and devoting perhaps ten days to a discussion of the status of the Negro in the proposed unified Church, the Joint Commission on the Unification of American Methodism failed to reach an agreement at Savannah, and adjourned to meet again in St. Louis on April 10. As we stated in the Advocate last week, when we left Savannah on Friday night, February 1, the indications were that a majority of the two Commissions would get together, and that there would be a considerable and influential dissenting minority on each of them. According to the information that came to us, there was never any prospect of a report commanding the unanimous support of the Commissioners. And it now develops that the proceedings failed to pan out even as much as was expected when we left the scene of the Commission's labors. One distinguished member of the body, who was present at every sitting, has expressed the conviction that the points at issue when the adjournment was taken are of a kind which it will be exceedingly difficult, if not impossible, to adjust.

We should like to tell our readers what the compromise arrangement which commanded the largest support was, and who stood for it and against it; but we prefer not to do this until the Commission has had an opportunity to give to the public a complete statement concerning its work and accomplishments. And this we think it should do, making the information imparted full and explicit, without any further delay. Our General Conference is only a little over two months off, and in a matter so important—a matter involving the very existence and the whole future of the Methodist Episcopal Church, South—rosy, general statements, of a vague and indefinite character, are not sufficient. The great body of our membership, by every token of fairness and justice, are entitled to know exactly what is pending. With the Commission not meeting until April 10, and the General Conference assembling the first of May, there will not be time enough for the Church to be made acquainted with the facts, that it may have an opportunity to convey its sentiments to its great law-making assembly, which is its servant, not its master.

The people have already been too much ignored in the handling of this momentous issue. Four years ago, the report of the original Joint Commission was not published until it appeared in the Daily Advocate that was issued at Oklahoma City. The great masses of the Church knew nothing about it. The paper which there subsequently came from the Committee on Church Relations was before the General Conference only a few minutes, and it was passed without any discussion or explanation of its provisions. When the Commission met last summer and adjourned without giving out its proceedings, the Methodist public was led to believe by the later statements of some of the Commissioners that all would be made known after the January meeting. Yet with the General Conference practically in sight, the Church is still almost completely in the dark as to what is being done in the way of determining its future destiny. This, too, when there is talk of having a called session of the Northern General Conference to settle everything in a jiffy. **In the name of the two million Methodists of the Church, South, whose sacred rights and priceless interests are involved, we respectfully request our Commissioners to lift the curtain on the full record of the Unification proceedings.** This, we feel sure, they can easily arrange for by correspondence in case they lack the necessary authority, if they only will.

PREACHMENT AND PRACTICE IN ACCORD.

Daisy Fitzhugh Ayres, in a recent Washington letter to the New Orleans Times-Picayune, among other things, says:

"Everybody watches the Hoovers eat, when the Hoovers eat in company, and it must be a hardship and a handicap to be a Hoover, laying patriotism aside. To have to be a living example all the time and practice what you preach is no picnic. Mr. and Mrs. Food Administrator Hoover are a good looking couple, he with his fresh, almost cherubic countenance, and she with her sparkling personality and good looking clothes. Mrs. Hoover, before clubs and things, is almost as active with the eatless propaganda as is her husband. Yet neither look the least bit starved, though they take their own medicine manfully."

Mr. and Mrs. Hoover deserve commendation for keeping their practice in accord with their preaching. This is by no means always an easy thing to do. It is because so many exponents of Christianity fall so far short in this respect that the Gospel does not win its way more rapidly. Those who proclaim a difficult standard for others in anything are pretty certain to be watched to see if they themselves conform to it. Paul recognized this fact when he spoke of Christians as "living epistles, known and read of all men."

AN EXAGGERATED STATEMENT.

How easy it is to fall into exaggeration! To illustrate, it is a very common occurrence now to hear people say that Christianity is on trial at this time as it never before was in its history. Such an utterance will not at all bear analysis. There was a period when a few score disciples of Jesus were the sole human advocates of the faith in a world that was wrapped in heathen darkness. None of our modern cities present problems any more difficult than those found in Ephesus, Corinth, and Rome, which was called "the sewer of the universe." Indeed, none of our present-day municipalities, bad as they are, can compare in wickedness with these ancient ones. The proof of this may be seen in the ruins of Pompeii. The Kaiser is not in a class with Nero as to depravity. Twentieth century Christianity, with its scores of millions of communicants and its magnificent equipment and resources, confronts no such task as that which lay out before the infant Church in the opening decades of the Christian era. And the same Gospel that triumphed in the beginning will conquer now, if it is only faithfully lived and expounded. There is no call for a new teaching. The fact is, the NEW TEACHING of Germany is largely responsible for the present deplorable situation.

THE FLOWER OF PRAYER.

One flower blooms only for God's eye,
Our secret prayer!
We seek the Father in sweet solitude,
And find Him there.

"Not to be seen of men!" But One
Fails not to see!
In secret prayer He gives us gifts for men—
Rich gifts and free.

Our intercession, strong, sustained,
Is faith's full flower!
The Father breathes on those for whom we pray
His Spirit's power!

—Mrs. Merrill E. Gates.

YOU YOURSELF.

Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches.—Richard Wightman.

THE RIGHT OF YOUTH.

The desire of youth to live its own life is overwhelming and is to be expected. Parents who unthinkingly hold that these young lives were put into the home for the pleasure and benefit of the parents and that they must, therefore, conform in every last degree to the destiny marked out for them, may expect some sort of trouble. Each human soul is sent into the world to express its own individual portion of the divine life, and those who would suppress this power or direct it into channels which they have unalterably marked out are working contrary to divine law.—Mrs. Woodallen Chapman.

THE VALUE OF A PLAN.

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you plan to go to church each Sunday, you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response, "That's my plan," and follow it out. If we could read the records of human life, we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of haphazard, go-as-you-feel sort of thing, and lacked a well-kept plan.—Gospel Advocate.

TO EVERY MAN HIS WORK.

This was the final message of the departing Lord to His disciples. There is no excuse for idleness in the Kingdom of God. So much is to be done, and so varied is the work, that all hands may find employment. The cry comes from the poor laboring men in these days, who stand on our streets, "No man will hire us," but there is no lack of toil in the Church of Christ. Every Christian in a congregation may find something to do. There ought not to be an idle, inactive, and unfruitful member in the household of faith. What a world this would be without work! What a Church we would have without the active cooperation of persons belonging to it! Long ago man has found out that the 'curse of labor' proves a blessing to him. The very elements of destruction are the materials of human bliss. Heaven is built up on the ruins of the fall. And the ladder by which we ascend is honest and useful toil. Work is not only a duty, but a privilege. Every noble deed is a step upward in the path to glory. Instead of praying that God should grant us less work, our petition should be that He would give us greater heart and growing strength to meet all its claims. The idea of a man coming into the Church for salvation has no place in the life of Christ, nor in the teachings of the Apostles. The great aim of the Church is to edify the saints and to evangelize the sinners. A congregation is not a field to work in so much as a force to work with. We are coworkers with God.—Reformed Church Messenger.

A PLEA FOR THE FAMILY ALTAR.

As we stand face to face with the oncoming new year, bringing with it an unprecedented tide of rabid and frightened unrest, many grave responsibilities, and problems of tremendous import, the right solution of which will determine the future success and safety of the home and the Church, it behooves us as Christians to look to the rock on which we stand for a foundation, and to the goal toward which we are daily striving. We should seek to make our calling and election sure, and, having done all we can, to stand firmly upon our feet and let the countenance of God shine upon our face—uncertain about our days, about the termination of the propensities of the times, but certain about the God in whom we trust.

I hear some anxious brother ask, "Where shall we begin to fortify, to erect the breastworks that shall be a safe refuge, a pavillion of peace for the hungry soul, the faint heart, and the tempted life, from the vicissitudes, the disappointments, the failures, and the changing scenes of life?" And, then, I hear another answer, in clarion tones and with all the emphasis of his soul, "The home." And more and more are we beginning to realize the fact that the strength of a nation is in its Christian homes. If our nation, to-day, lacks power and personal purity, it is because the home has failed in its mission and has never realized the wealth of its own endowment, or discovered and developed the sleeping powers that lie hidden in the hearts of those who constitute and brighten the home circle. Despite the significance of this fact, how few really Christian homes may be found in the several charges of our Conference to-day! You ask the question, "What constitutes a really Christian home?" It would be an endless task to enumerate all of the sacred ties that cement the fabric of home life into a happy union, but well may we say, and without any fear of contradiction, that no chord in the home-life is quite so binding or securing as the family altar. It is essential to the welfare, the success and happiness of every home. It is as a band of fire around home-life; within its circles there is safety; where it is absent there is danger and weakness. Tell me of the home in which the family altar has been established, around which the happy loved ones daily meet in holy communion with their Heavenly Father, and I can tell you of a really Christian home, where every heart is filled with godly reverence and where all of the plans and problems of life are settled in the light of divine wisdom and guidance.

The family altar is indeed the only true and safe basis for permanent happiness and moral integrity. Yea, "happy is the man who is never so happy as when he opens the Bible to read and pray with his wife and children."

Only a short time ago, a good layman of my church, who is a kind father and a devoted husband, said to me, with tears in his eyes, that in spite of his desire to live right before God and his fellow-men he had yielded to temptation and committed an act of which he was ashamed and for which he was heartily penitent. He confessed that this act was due to his non-observance of certain habits and methods of living essential to fostering and developing a healthful and vigorous spiritual life. In conclusion, he said, "I know wherein lies my strength, my success, and deliverance from further temptation. It is in the observance of family prayers, and, by the help of the Lord, I will be a big enough man and a good enough father to hold prayers with my family."

Brother layman, brother church-member, is it true that you have failed to exercise and to observe this divine privilege? If you have, won't you think over this all-important matter, and pray about it, and, then, in the name of all that is high, holy, and just to yourself, to your family, to your Church, and to God, won't you now and evermore honor God with the family altar, and at this sacred place, pray daily, with all the earnestness of your soul, for the consecration of your loved ones, for divine blessings on your pastor and church, for the success and salvation of others, and the triumphant coming of the Kingdom of God?

R. G. MOORE.

Moorhead, Miss.

UNIFICATION AND COLORED METHODISM.

Bishop C. H. Phillips,
One of the Bishops of the Colored Methodist Episcopal Church.

The unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is one of the most important as well as titanic questions that are engaging the attention of the Methodist denominations. The Negro was the rock upon which Methodism split in 1844 and the place he is to occupy in the reorganized Church constitutes one of the most difficult, if not most serious, problems the leaders of the two Churches must deal with before unification can obtain.

That the Negro is too often the "bone of contention," too often "Banquo's ghost that will not down," too often the special subject of discussion in both Church and State, most of us will admit. It was unfortunate that he should have been involved in the split of 1844 and is equally unfortunate now that the unification of the two great Methodisms should center so largely around him. The Negro was in no respect responsible for his appearance in this country, for his subsequent enslavement, nor yet for the severance of American Methodism. But if the efforts to unify the two great Methodist bodies should fail, it would be utterly impossible to absolve him from sharing the responsibility of the failure with all the tremendous consequences such a failure could involve.

Though a spectacle to the world, few of his friends will impute to him the desire for notoriety or judge him rashly or hastily on account of conditions over which he has no control. This is a time of remission, not of accusation; of indulgence and toleration, not of strict scrutiny; of grace and favor, not of trial and condemnation. And yet, the Negro in the Methodist Episcopal Church has an opportunity to magnify the feelings, aspirations, and ambitions of his race, an opportunity to dignify and emphasize its race consciousness. No such opportunity has ever been given to the Negro to honor himself and his race, to demonstrate his self-respect and faith in his efficiency to control and govern his own church affairs, as is now given to the Negro in the Methodist Episcopal Church.

Two Main Propositions.

Whatever propositions may be offered looking to the place to be apportioned the colored members of the Methodist Episcopal Church in the reorganized body, will, in my opinion, in the last analysis, narrow down to two: (1) a proposition to accept some kind of a subordinate or inferior relation to the general Church; (2) a proposition to be organized into a separate or independent church. The Negro could not with conformity to the established rules and customs by which he always had an innate nexus to the Methodist Episcopal Church, of which he is an integral part, entertain the former proposition. He could, it seems to me, with every sense of propriety, accept the latter.

Some of the leaders of my race foster the idea that any church which for the sake of expediency, and out of the eternal fitness of things, advocates the organizing of white and black folks into

church societies of their own, encourages race distinctions, invites race separation, and, actually, builds the Church of Christ on racial lines. I dissent from these opinions. Racial consciousness or racial integrity is not repugnant to the teachings of Christianity. Nor is the doctrine of the fatherhood of God and the brotherhood of man obliterated and Christianity gone bankrupt, because social conditions and lineal idiosyncrasies as they exist in this country seem to require both races to worship God under their own vine and fig tree.

The Negro enjoys about as much religious freedom as he could possibly desire. He can conduct his own church affairs and hold his conferences, conventions, and all religious gatherings at will. He can open his church houses at any hour of the day and close them at any hour of the night. In affairs purely religious, in affairs that concern him, his children, and church jurisdiction, he may be monarch of all he surveys, his rights there are none to dispute. But the moment he is brought into connection with the white man in church government, the latter is quite sure to be the ruling figure. United Methodism could render the Negro race a much better service by working to procure equal rights for him on the common carriers of the country, in the abolition of segregation laws, in jury cases, and in all civic affairs, than by giving him any kind of relation in the reorganized church that could be considered secondary, a mere veneering when compared with the white man's status.

Race Distinction No Violation of Christianity.

I can see where no violence can be done to Chrisianity if all the Negro Methodists of the United States could be organized into one great church and all the white Methodists into another, forming two great bodies, coming together when necessary, and, finding common ground upon which they can stand, doing work for our common interests and the general welfare of mankind. When our Lord healed the demoniac of Gadara He told him to go home to his friends and tell them what great things had been done for him. In looking up the phrase "go home to thy friends," I found that in the original, Mark used the word "oikos" and not "oikia." "Oikia" invariably means the dwelling-house, while "oikos" means not only a house, but race, lineage, nationality. So our Lord bade the demoniac to go to his own race, his lineage, his nationality, and tell the things he had seen, heard, and felt.

I feel that I have been sent to preach the Gospel to all men as opportunities present themselves and as occasions and the necessities of men demand. But in a larger and more particular sense, as conditions obtain in this country, I feel I have been called to preach to, and administer the social, educational, and religious affairs of my own race and nationality. This is true of all Negro ministers. But the white man, because of his greater strength, his superior advantages, his centuries of civilization, his monetary supremacy, must, as he has in the past, sustain some kind of helpful relation to our race. To withdraw either his presence or his helping hand, or both, would prove disastrous, to us as a race and detrimental to the common cause of our Lord and Master. The white man brought us the Gospel in the days of slavery, and schoolhouses, colleges, and education since our emancipation. We drop tears of gratitude for what our friends, North and South, have done for us in our poverty. For what they did was to us a citadel which can never be stormed; a wall of adamantine strength; a harbor where no billows rage.

Appreciation of Methodist Episcopal Church.

The Methodist Episcopal Church has been like a tender mother to the Negro within her province. She has thrown her educational and religious garment about him; covered him with her wings; permitted him so to stand in her legislative councils and departmental boards as to experience both the power and clemency of the Church, and, oblivious of, if not indifferent to, hostile criticism, has made her bosom his asylum and repose.

But the Negro, in my estimation, has outgrown both his previous and his present status in the Methodist Episcopal Church. For fifty years he has been receiving the best kind of training and the most helpful contact from the leaders of his Church. His growth in knowledge, ethical culture, moral and religious awakening have manifestly prepared him for a more exalted race leadership than can find fruition in his present limited official church relations. The 333,000 Negroes in the Methodist Episcopal Church, among whom are a large number of efficient, really able men and women, comprising one of the most invaluable groups of all the Negro denominations, possessing all the tastes and ambition which the white man possesses, desiring all things spiritual, intellectual, and temporal that are common to him, are too large a body to be assimilated in a satisfactory manner on a parity with all the other groups which are to form the reorganized Church.

Suppose the Negro should be granted a Regional Conference with authority to enact laws, elect general officers and Bishops, and be given a satisfactory representation in the General Conference as to the quantity and social status of his delegates, would not this whole spectacle give the appearance of an independent Negro church making an effort to exist inside of a white body of Methodists? Could the experiment prove successful? Would Negro Bishops preside alternately with white Bishops in the sessions of the General Conference? Inasmuch as there will be no more Methodist Episcopal Church nor Methodist Episcopal Church, South, when the two are united, would not the reorganizing of the Churches afford the Negro a most excellent opportunity to assume a new relation to the Methodist Episcopal Church and to world-wide Methodism without embarrassment to himself or others? Would not a General Conference of his own with two or three hundred delegates mean more to him and to the race than thirty or forty delegates with somewhat restricted social prerogatives in a General Conference of the reorganized Church?

Independence a Necessity.

The Negro can never attain his zenith in church government or preferment; cannot draw out what is best and noblest in him; cannot reach his highest development in racial consciousness or self-assertiveness; cannot know his own potentiality or what real religious freedom implies, as long as he must lean upon and allow other people to man his ecclesiastical ship, and as long as he is regarded as a "ward," a "dependent," a racial "immaturist," occupying a secondary place in governing his own affairs. It is best for him that the responsibility of church government and direction should rest in his own hands.

No argument is needed to prove that the Negroes of the Methodist Episcopal Church are capable of autonomy. The achievements of the three large Negro Methodist denominations, and the Negro Baptists tell the story of what they would accomplish. In a church of his own the Negro has longitude, altitude, and latitude. Should not these be preferred to restrictions and petty discriminations, which are usually found where Negro people and white people coalesce in church government? Prejudice is one of our most common evils. I would not if I could apoligize for its presence. I could not if I would drive it into startling stillness. It cannot be squelched by force. It may not be throttled by abuse. Recognizing its presence, we should deal with it, according to the light and conditions which comfort us, knowing that every contribution we make for its elimination will be making it better for generations yet to come.

The Church, South, and the Colored Methodist Episcopal Church.

"In a late issue of the Central Christian Advocate, Dr. I. Garland Penn said the Colored Methodist Episcopal Church had 240,798 members, and the colored people in the M. E. Church numbered 339,783. Let us deal with these figures without regard to their accuracy or non-accuracy. "Where there are Negro Bishops," said Dr. Penn, "the growth is supposed to be greater, but in this instance the Negro membership in the Methodist Episcopal Church without colored Bishops is 98,985 members in excess of the Colored Methodist Episcopal Church with their colored Bishops."

But Dr. Penn does not state the relative strength of these bodies when our Church was organized in 1870. The fact is, there were always more Negro members in the Methodist Episcopal Church than in the Colored Methodist Episcopal Church. A careful study, however, of the comparative growth of these two bodies will clearly show that the Colored Methodist Episcopal Church has grown far more rapidly than the colored constituency of the Methodist Episcopal Church. At the close of the war, and for many years afterwards, we did not have a single church north of the Mason and Dixon line. But the Methodist Episcopal Church had a number of congregations at the North even before the organic birth of the Colored Methodist Episcopal Church.

Relative Growth of Colored Methodism.

Rev. A. B. Hyde, D. D., professor of Greek in the University of Denver, at the time he wrote his excellent book entitled "The Story of Methodism," in the chapter on "Methodism Among the Freedmen," speaking of the growth of the Methodist Episcopal Church, uses these words: "In 1884 it had in the South over 400,000 communicants, of whom three-fourths had been added since the war, and these were about equally divided between whites and colored." Thus it would seem that there were about 200,000 Negroes in the M. E. Church in 1884. At the General Conference of our Church held at Washington, D. C., in 1882, the statistics showed we had 125,000 members. According to these figures, the increase of Negro members in the Methodist Episcopal Church in the last thirty-three years has been 139,783, and 115,985 in the Colored Methodist Episcopal Church, an excess of only 23,985 in favor of the colored membership of the Methodist Episcopal Church. When one remembers how the Methodist Episcopal Church, rich in men and means, built schools in almost every State from Baltimore to Jacksonville, Atlanta, Spartanburg, Nashville, Marshall, and Austin; how a large number of consecrated men and women taught in these schools and both directly and indirectly built a tremendous influence in favor of the Methodist Episcopal Church; how hundreds of thousands of dollars were emptied into the South for the Negroes' moral, intellectual, and religious uplift; how the Woman's Home Missionary Society aided the forces at work along the same lines that the Woman's Foreign Missionary Society was doing abroad; how the Church Extension and Missionary Societies have contributed money to needy churches and worthy preachers, making their mission preachers the best paid of any of our Negro churches—I say when one remembers all these things, he can but wonder why the colored membership of the Methodist Episcopal Church has not had a more pronounced growth and extension.

The Colored Methodist Episcopal Church started out in 1870 with eight Annual Conferences and no schools. Now we have thirty-three Annual Conferences and ten or twelve institutions of learning. The Methodist Episcopal Church makes a contribution of nearly $250,000 each year for church building and for the maintenance of its twenty Negro schools. Dr. Blake is authority for the statement that a prominent colored leader informed him that there were only two self-supporting Negro Conferences in the Methodist Episcopal Church. All our Conferences are self-supporting. By this I mean whether they be strong or weak, all the support they receive comes directly from our own efforts. The Methodist Episcopal Church, South, has never through any of its boards made yearly appropriations to help us maintain our ministry, or develop our church extension or missionary activities. The only yearly appropriations we receive from this Church are those coming from its Board of Education for Paine College, which it supports, and for two or three others of our schools. These contributions might aggregate some ten or fifteen thousand dollars a year.

We have built our schools and maintained them through great sacrifices. We have erected our churches, supported our ministry, and extended the limitations of our Church from Florida to Pennsylvania and the Atlantic coast, and from the Atlantic coast to New Mexico, Arizona, and to the Golden Gate of California. Despite unfavorable conditions, lack of means, hostile influences here

and there, our growth has been healthy, permanent, phenomenal.

If Unification Prevails.

If the unification of the Churches prevails—and I sincerely trust it will—our most cordial relations with the Church, South, must undergo a change. We have been loyal to our "mother" and our loyalty has cost us much. Years ago our relations were either misunderstood or maliciously misrepresented. But none of these things moved us. We dared to love the Church and leaders that gave religious instruction to our fathers, and led thousands of them into the Kingdom of Christ. My mother used to take delight in telling me I was christened by a minister of the Church, South.

Bishop Capers, Early, and Andrew were wont to rise to sublime heights of sacred eloquence while pleading for the welfare of the slaves. Bishop George Pierce and Dr. Lovick Pierce, his father, were no less conspicuous in their services to a helpless people. Bishop Joseph S. Key's first appointment, we are told, was to a Negro mission at Athens, Ga., where he received a salary of $100, out of which he paid his board. But there is a still larger number whose memories we cherish and whose ministry, crowned with success as they labored among the Negroes on the plantations of the South, lives with us, a hallowing influence to this day. Since the war, we have had men like Atticus G. Haygood, Charles B. Galloway, David Morton, and J. D. Barbee, men of large sympathies and purity of purpose who were not ashamed of being known as "friends to the Negro."

In view of our past and present relations to this Church, it is natural for us to possess some kind of a peculiar feeling should we see our relations changed, and, if Dr. Blake's plans should prevail, see the Negroes of the Methodist Episcopal Church become the beneficiaries of the united Church. Speaking of the results which would accrue to the Negro from the impact of the two great bodies, Dr. Blake says: "Both Churches would give the Negro a sympathy and support that he has never had. Six million white folks would put themselves behind his enterprises. There would be an outpouring of money for his schools, his churches, and his ministry, such as he has never known. A new day would dawn in racial cooperation and it would be the brightest and best day that the Negro has known since his birth of freedom."

Would the Methodist Episcopal Church, South, subscribe to a plan like that? Would she repudiate the Negro who has claims upon her that are maternal and inherent, the Negro for whom she has done so little, and become a party to do great things for the Negro who has no claim upon her in comparison with the one from whom she will sever relations?

I know I am not charged with the responsibility of finding a place for the Negro in the reorganized Church. But, as an outsider, I am interested, and I trust no person will impute to me effrontery for saying that I sincerely trust that such a place will be given the colored constituency of the Methodist Episcopal Church that can with every sense of propriety be offered to the Colored Methodist Episcopal Church. Personally, I should be delighted to see the Negro organized into an independent Church. Its Bishops and leaders could then negotiate with the Bishops and leaders of the Colored Methodist Episcopal Church for union, which union, if formed, would, I believe, redound to the glory of God and the best interests of both denominations. The unification of the two Churches effected, the roseate picture drawn by Dr. Blake should then become a reality. The two Negro Churches, backed and strengthened by the two denominations, sustaining a relation to them that would be in keeping with the demands, social customs, and spirit of the age, would become a greater factor in our racial development, a more potential force in the Kingdom of Christ.

But if a relation be given the Negro in the Methodist Episcopal Church that cannot possibly be acceptable to our Church then I should be glad to know, what will the Methodist Episcopal Church, South, bequeath the Colored Methodist Episcopal Church?

The whole Negro race in general, and the Colored Methodist Episcopal Church in particular, are interested in the adjustment to be made of this problem.

Nashville, Tenn.

THE SACRIFICE.

Rev. Ulysses Grant Foote, D. D.

O God! Thy sons through anxious days of old
Laid bare their lambs a bleeding sacrifice.
With incense rare their vows rose to the skies;
Thy blessings came with graces manifold.
Salvation's pledge was thus for long retold,
Where age by age beyond each other lies,
Beneath those sensive, purpled, Syrian skies,
That thy redemptive sons might find a fold.

We've heard the distant tumult of the strife;
The mother wailing for her pierced child,
Till Herod and Golgotha both seem mild.
A savage lust despoils both maid and wife,
And poisons all the sacred springs of life.
E'en bells that woke thy joys are now exiled,
And mutely lie, with ruined temples piled.
Thine ancient law demands a life for life.

We sail our ships from out thy western seas,
From thy forgotten sunset skies and lands,
To bring a sacrifice with bleeding hands,
And give our sons for world-wide liberties.
Our incense burns with sweet humanities;
Our faith, our love, our sense of right demands
A gift like thine—some holy, pain-pierced hands;
Some broken hearts to pledge our human pleas.

O give our sons a Samson's muscled power—
A stealthy Gideon's strong hand and sword!
Elijah's challenge led a tyrant toward
A curtain fire; then his remorseful hour.
The truth has ever bloomed a bloody flower;
For Abel's blood met that his lamb outpoured;
The ages lift the cross with blood all gored,
While we, appalled, have come unto this hour!

New Orleans, La.

GOOD NEWS FROM GRENADA COLLEGE.

Mr. E. V. Catoe has recently given the magnificent sum of $5000 to Grenada College for the purpose of erecting, in connection with the new dormitory, a library building on the campus. Mr. Catoe is one of the foremost citizens of Webb, Miss., and is one of the most progressive planters and business men of the Yazoo Delta. He has been a life-long Methodist and is one of the most progressive and liberal men of his church. In the work of erecting the new Methodist Church at Webb, which is one of the most modern and handsome church buildings in the North Mississippi Conference, Mr. Catoe was one of the leading spirits and largest contributors.

This handsome gift to Grenada College is certainly very commendable in him, and will supplement a long-felt need in the equipment of the College, as the institution has never had a distinctive library building. Plans are now being made for the library, together with plans for the new dormitory, and just as soon as the winter freezes are over, work will be begun on them; and I confidently believe that they will be finished and ready for the opening of the next session.

The College is having a most prosperous year. It has the largest enrollment of students in its history, and one of the strongest faculties that it has ever had.

T. M. BROWNLEE,
Grenada, Miss. Commissioner.

A CONFLICT BETWEEN THE GOVERNMENT AND THE CHURCH IN RUSSIA.

A sharp conflict has arisen between the Greek Catholic Church and the Bolshevik Government in Russia, as is indicated by the following press dispatch:

"Petrograd, Sunday, Feb. 3.—The soviet issued a decree to-day, signed by Nikolai Lenine and other members of the de facto government, absolutely separating the Church and the State, eliminating church income from the State and confiscating all church realty, furnishings and paraphernalia. The decree stipulates that religious societies may continue to use the property exclusively for religious services, although the title is vested in the State.

"Religious freedom is guaranteed so long as religious societies do not interfere with social order, limit the rights of individuals or hinder the republic. No religious scruples are to exempt persons from their duties as citizens. The religious oath is cancelled and replaced by promise.

"Marriage ceremonies and birth registrations are to be performed by the civil authorities. Religious teaching is abolished in State schools and in private schools with a similar curriculum.

"No State assistance will be given to any church, society or religious agent. No religious society will be permitted to own any property, but will merely be permitted to borrow it from the State for church services.

"An official statement issued by the department of public welfare concerning a clash over the seizure of the Alexander Nevsky monastery says the monks offered forcible resistance and incited a mob to violence by ringing all the bells of the monastery and summoning the parishioners. The statement adds that monks attacked a Red Guard with a club and that the soldiers were forced to shoot in self-defense.

"Small parades of prayerful members of the orthodox Church were held to-day in protest against the seizure by the Bolsheviki of church property. The largest parade centered at the Kazan Cathedral plaza."

Dr. Tikhon, Patriarch of all Russia, has struck back at the Bolsheviki by issuing an anathema, a thing which, however, is very little feared in this age. But, as a contemporary suggests, Dr. Tikhon still has a very powerful weapon at his disposal. If he should lay the country under an interdict closing the churches and not permitting the priests to baptize, officiate at marriages and bury the dead, the effect upon the superstitious population might be such as to stir up an insurrection against the Government.

Some of the measures sought to be put in force by the governing authorities are evidently quite extreme; but it may be that this development, in the final outcome, will make for the purification and betterment of the Church in Russia.

CHURCH EXTENSION COMMITTEE TO MEET.

The Executive Committee of the Church Extension Board of the Mississippi Conference will meet in the Capitol Street Church, Jackson, Miss., on Tuesday, March 12, at 2 p. m. Let all who have business with the Executive Committee communicate with Rev. L. E. Alford, Secretary, Shubuta, Miss.

W. M. WILLIAMS, President.
Collins, Miss.

IMPORTANT NOTICE.

Rev. George G. Yeager, of Mendenhall, is the first pastor to pay his assessments for Conference Claimants in full, the amount paid being $88. What he has done, others can do. Who will be the next?

W. E. MORSE,
Treas. Joint Board of Finance.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

Church News

The Cuban Mission Conference will meet at Santiago on Feb. 21. It will be presided over by Bishop W. B. Murrah.

Pope Benedict laments the fact that his efforts in behalf of peace have been misunderstood, and, he thinks, used to incite prejudice against him.

Bishop John W. Shaw, of San Antonio, Texas, has been appointed Archbishop of New Orleans, to succeed the late Archbishop Blenk (Roman Catholic).

Of the 323 delegates to the General Conference of the Methodist Episcopal Church, South, soon to meet in Atlanta, only 102 were in the last General Conference—63 clerical and 39 lay.

A corporal in the Headquarters Troop of the 101st United States Cavalry, writing in "Trench and Camp," a weekly published for the soldiers, suggests "Onward, Christian Soldiers," as a battle-hymn for our army. It would make a great and inspiring one.

Senator Joseph Ransdell has consented to serve as chairman of the Louisiana State Committee which will undertake to raise a war service fund for the Salvation Army. Ex-Governor Earl Brewer will act as the chairman of a similar committee in Mississippi.

Bishop W. A. Candler was quite unwell with a bronchial affection during the late meeting of the Unification Commission in Atlanta. Upon his return home, it was discovered that his condition was worse than he had thought it to be, but he is now improving.

Dr. E. G. B. Mann, presiding elder of the Lexington (Ky.) District, is happy in the acquisition of a fine new district parsonage. Dr. Mann is one of the strong men of the M. E. Church, South, who has an unusual capacity for turning off work and bringing things to pass.

Rev. J. A. Phillips' Mexican Church in San Antonio, Texas, has 250 church members, an Epworth League that numbers 35, and a Woman's Missionary Society with a membership of 30. This congregation is said to embrace many devoted personal workers for the Master.

The three largest buildings of the Glenn Springs College, a Baptist mountain mission school, near Maysville, Ky., were destroyed by fire on Feb. 6, involving a loss of about $150,000. Two of the structures burned were dormitories, but all of the 150 students housed in them escaped without injury.

Bishop John H. Hamilton, Chancellor of the American University, Washington, D. C., is easily the most distinguished-looking man on the Joint Commission on Methodist Unification. He is also bold and outspoken, having no concealments. However much one may differ from such a man, one cannot but admire his candor and courage.

A New York dispatch reads as follows: "Secretary Daniels has appointed Richard J. Davis, of Boston, a chaplain in the Navy, according to a statement given out by Albert F. Gilmore, of the Christian Science Committee on Publication." Mr. Davis is said to be the first Christian Scientist made a naval chaplain. This would seem to be a case of breadth overmuch; but when the State directs religious activities all faiths are apt to be treated as on a parity. And there are apparently many who pass for Christian people who regard such a trampling underfoot of all denominational differences as a thing to be commended.

Cardinal Gibbons has declared himself against the National prohibition amendment. He put forward the doctrine of States' rights in his public statement defining his position, but this was not by any means his only objection. He seems to think that such prohibitory legislation affects adversely the general character of a people. This is a strange view in this day when the frightful evils of the liquor traffic are so generally recognized by even secular governments. We do not believe, however, than the Cardinal voices the sentiments of anything like all the Roman Catholics in the United States, though the attitude of that denomination toward the dram-shop has been, we think, much too tolerant.

Our Advocate Campaign.

TO OUR FRIENDS.

The campaign to extend the circulation of the New Orleans Christian Advocate has been considerably interfered with by the unfavorable weather, but, notwithstanding the adverse conditions, many of our pastors and friends have done excellent work and have sent in quite a lot of new subscriptions, as well as a good many renewals. We desire to express to these helpers our high appreciation of the fine service which they have rendered. We trust that the canvassing for the Conference organ will not stop because the time specifically set for pressing its claims has passed; but that, on the contrary, it will be kept up until a faithful effort has been made to place the paper in every Methodist home in Louisiana and Mississippi. If all our pastors would do as well as some of them have done, the Advocate would soon be on a great boom.

SOME MESSAGES.

Rev. J. H. Felts, Holly Springs, Miss.: "When the unusual weather is over with, I think the 'boys' of the Holly Springs District will be heard from. I know some of them who are at work successfully."

Rev. R. S. Lawson, Toccopola, Miss.: "I will canvass my whole charge, and hope to be able to send more subuscriptions."

Rev. S. A. Brown, Leland, Miss.: "I have secured 18 new subscribers. Our quota is 20. We will 'go over the top.'"

Rev. R. G. Moore, Moorhead, Miss.: "The enclosed list of names, with those I sent last week, doubles your number of subscribers here. I shall yet endeavor to secure others."

Rev. W. M. Williams, Collins, Miss.: "I hand you herein 5 subscriptions, 4 of which are new. This is nearly half of the ten that I am expected to get. I am confident that I will secure that number, and possibly more."

Rev. J. L. Lay, Calhoun, La.: "I am sending you 2 subscriptions. There will be more to follow."

A SUMMARY OF RECEIPTS.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. O. L. Tucker, Bastrop, La., 13; Rev. H. M. Young, Vaiden, Miss., 7; Rev. C. F. Emery, Hattiesburg, Miss., 6; Rev. A. R. Beasley, Poplar Creek, Miss., 7; Rev. J. C. McElroy, Sturgis, Miss., 4; Rev. J. M. Lewis, Prentiss, Miss., 2; Rev. W. W. Jones, Lula, Miss., 5; Rev. L. P. Wasson, West Point, Miss., 6; Rev. W. G. Forsyth, Pascagoula, Miss., 2; Brother T. M. Babington, Franklinton, La., 4; Rev. R. S. Lawson, Toccopola, Miss., 2; Rev. G. G. Yeager, Mendenhall, Miss., 7; Rev. L. E. Crooks, Greensburg, La., 2; Rev. J. I. Hoffpauir, Indian Bayou, La., 2; Rev. M. E. Scott, Black Hawk, Miss., 4; Rev. Geo. A. Baker, Safrab, Miss., 5; Rev. J. L. Lay, Calhoun, La., 2; Rev. J. H. Smith, Glen Allan, Miss., 4; Rev. R. T. Pickens, Collins, Miss., 3; Rev. A. H. Williams, Cochrane, Ala., 2; Rev. L. Fayard, Biloxi, Miss., 2; Rev. E. H. Cunningham, Kosciusko, Miss., 3.



Rev. W. C. Carlisle, of Louisville, Miss.
He is one of the "live wires" of the North Mississippi Conference.

SUBSCRIBE FOR THE DAILY ADVOCATE.

The eighteenth session of the General Conference of the Methodist Episcopal Church, South, will convene in Atlanta, Ga., on Thursday, May 2, 1918, and will last about three weeks. Many important matters will be brought before the Conference. The most vital one, perhaps, will be the unification of the Churches, North and South. The question will be discussed in all its phases, and the report of the Committee on Unification will open up angles at which the speakers for and against will have full play for oratorical display. A daily edition of the Christian Advocate will be published. The publishers have employed skilled and trained stenographers to report its proceedings. Great and important questions pertaining to Church government and administration will come before the Conference. If you are interested in what this great ecclesiastical body will do, send $1.25 to Smith & Lamar, Nashville, Tenn., and order a copy of the Daily Advocate sent to your address. The subscription books are now open.



THE METHODIST EPISCOPAL CHURCH, SOUTH, AT LOUISVILLE, MISS., which has been recently erected at a cost of approximately $25,000. The completion of this excellent structure reflects much credit upon our congregation at Louisville and their efficient pastor, Rev. W. C. Carlisle.

The Great Battle

GOOD FOR THE MASONS.

The New Orleans Item says: "The Grand Lodge of Masons of Louisiana, in session in New Orleans last week, adopted a resolution to exclude any person engaged in the manufacture or sale of intoxicating beverages from membership in the Masonic Order hereafter. This action, some of the Masons say, forcasts an active campaign by the Masons of Louisiana in behalf of the National Prohibition Amendment. The resolution referred to was adopted by an almost unanimous vote. Belief was expressed in the meeting that the Nation would have prohibition within five years."

A FORWARD MOVEMENT IN NEW JERSEY.

Prohibition has struck even New Jersey, as the following statement, taken from The Outlook of February 6, shows:

"New Jersey has long been reproached with the fact that with but one single exception (Nebraska), she is the only State in the Union to have no local option law whatever. Lately, however, and as one result of last fall's elections, the Legislature has shown a disposition to meet the public demand for such a law. The Senate lately passed a local option measure by a vote of 16 to 5. On January 29 the lower House concurred, and thus a long-standing reproach is removed."

WANT THE FACTS KNOWN.

National Legislative Superintendent Edwin C. Dinwiddie, of the Anti-Saloon League of America, asked for a statement touching the resolution introduced by Representative Cary of Wisconsin, calling for an investigation of "current rumors which are afloat and printed in the public press as described by the Anti-Saloon League to the effect that our soldiers in Europe are drunkards, afflicted with vile diseases and filling the prisons," etc., said that the charge ascribed to the Anti-Saloon League by Representative Cary was without foundation, as have been a number of similar charges against temperance workers ever since the declaration of war against Germany.

Therefore, Superintendent Dinwiddie said, in view of the recurrence of similar unfounded insinuations and charges against League officials, he proposed to request the Committee on Rules of the House to perfect and report the Cary resolution to the House of Representatives with a view of having investigated the attitude of the League on questions affecting the war, its methods of conducting its work, and the constituency for which it speaks.

But, in so doing, Dr. Dinwiddie said, he would also ask that the character and methods of those connected with the liquor business be likewise investigated, their activities in politics, the sources of their revenues, and their attitude on vital public issues connected with the war.

Superintendent Dinwiddie added that he felt the temperance people of the country would welcome the "turning on of the light," on the whole proposition to which Mr. Cary's resolution refers.

MR. DANIELS TO SERVE.

Washington, D. C., Feb. 4.—(Special).—Hon. Josephus Daniels, Secretary of the Navy, to-day agreed to serve on a committee of one hundred distinguished laymen of the Methodist Episcopal Church, South, to determine the missionary budget of the Southern Methodist Church for the next five years. This important church event will take place at Memphis from March 19 to 21.

This committee will have submitted carefully prepared surveys of all mission fields of the Church, and will be asked to determine what the Church ought to undertake to raise per annum for the next five years.

The day following the meeting of this committee in Memphis the joint committee of the Methodist Episcopal Church, South, and the Methodist Episcopal Church will hold a conference.

Secretary Daniels will be prevailed upon to attend this conference.

Secular News

It is claimed that the extremely cold weather has damaged the Louisiana strawberry crop about 50 per cent, as compared with the average yield for the past several years.

Chicago claims to be the world's largest lumber market. Its receipts of lumber during the past year were 3,349,000,000 feet, and 1,485,000,000 feet were shipped to other points.

Marshal von Hindenburg is quoted as having said that he expects to be in Paris by April 1. He possibly may reach the French Capital by that date, but, if so, we expect it to be as a prisoner.

Mr. Frank H. Simonds, the well known war correspondent, predicts that Germany will make a desperate effort to break through either the British or French line in France in March or April.

Col. Roosevelt has recently submitted to two operations: one for fistula and one for abscesses in his ears, and at the time of this writing some solicitude is felt concerning his condition. He is at a hospital in New York City.

The Hon. Andrew Bonar Law stated in the British House of Commons a few days ago that the German U-boats have killed a total of 14,120 British non-combatants—men, women, and children. What an indictment of Germany this is!

Dr. Simon Flexner, head of the Rockefeller Institute of New York City, and an expert in the treatment of meningitis, was reported to be at Camp Beauregard studying the conditions there last week. The situation at this cantonment is thought to be generally improving.

Ten months of war are estimated to have cost the United States approximately $7,000,000,000, which has been at the rate of $710,000,000 a month, or $24,000,000 a day. Of this huge sum $4,121,000,000 was loaned to our allies. The entire cost of the American Civil War was about $8,000,000,000.

Two young women, Miss Daisy Inez Greenwood, of White Castle, La., and Miss Louise Bates of Detroit, Michigan, have lately matriculated in the Audubon Sugar School at the Louisiana State University, at Baton Rouge, being the first young ladies that ever studied in that department, which is said to be the leading one of the kind in the country.

We take the following from a secular daily: "Rice grown directly from seed grains a thousand years old will be served to the Emperor of Japan when he attends the maneuvers of the Japanese Army in the Shiga prefecture. These ancient rice grains were found inside of a wooden image of Vaisravana, in a little Buddhist temple in the village of Iwame."

Disease, starvation, and expulsion are said to have reduced the number of Jews in Jerusalem since the outbreak of the great war to 30,000, about 40 per cent. The British authorities have cabled that there is urgent need for the hospital unit which the Hadassah, the women's Zionist organization, are planing to send from the United States, with the British furnishing the transportation.

President Carranza, of Mexico, according to report, sent the Kaiser a very laudatory message on the occasion of his recent birthday. A press dispatch represents El Democrata, a paper published in Mexico City, as having lately carried a statement affirming that the United States is preparing to invade Mexico with an armed force. This is perhaps some further fruitage from Germany's vicious propaganda in the Western Hemisphere.

Mr. McAdoo is spoken of as the busiest man in President Wilson's Cabinet. He holds the following positions: Secretary of the Treasury, Chairman of the Federal Reserve Bank System, Chairman of the Federal War Loan Board, Chairman of the International High Commission, and Director General of Railroads. Though 55 years of age, Mr. McAdoo is said to have the appearance of a man not over forty, with a figure as "lithe, erect, and graceful as a girl's." He is being mentioned for the Presidency of the United States.

The Cunard liner Tuscania (a British vessel), which was transporting American troops to France, was torpedoed and sunk by a German submarine in the Irish Channel last week. There were 2156 American soldiers on board, mostly from Michigan and Wisconsin, and of these it now seems that less than 125 were lost. When the danger was greatest the American troops engaged in singing lustily the "Star-Spangled Banner" and "My Country, 'Tis of Thee." This is the first ship transporting American soldiers to Europe that has been attacked by a submarine. The Tuscania was being convoyed by English war ships.

SONS OF NORTH MISSISSIPPI PARSONAGES WITH THE COLORS.

The names appear in the order in which they were reported:

Rev. J. E. Cunningham: Hiram G. Cunningham, 140th Field Artillery, Battery B, Camp Beauregard.

Rev. J. D. Simpson: Herman Simpson, 6th Cavalry Supply Troop, Fort Sam Houston.

Rev. W. S. Shipman: W. S. Shipman, Jr., 1st Lieutenant, now en route to France; Austin L. Shipman, Corporal, Gunner in Battery B, Camp Beauregard; Thomas A. Shipman, (nephew, ward), Canteen duty, Battery B, Camp Beauregard.

Rev. W. V. Shearer: Thomas Wesley Shearer, Bookkeeper, Aviation Department, Millington, Tenn.

Rev. Ben. P. Jaco: Charles Maples Jaco, Sergeant Major, Cavalry, Company E, Mississippi Volunteers, Camp Beauregard.

Rev. W. C. Lester: John P. Lester, Company F, 16th Infantry, Pershing's Army, captured in the first raid in France—reported to be in prison in Prussia; Wm. C. Lester, 1st Lieutenant, Sunset Guards, 164 Ambulance Corps, American Expeditionary Forces, Paris, France.

Rev. J. W. Price: (Grandsons, Wards) J. W. Price, Jr., Drill Commander, Port Royal, South Carolina; Hugh V. Price, 155th Mississippi Infantry, guarding Oil Wells at Edgerly, La.

Rev. J. M. Bradley: J. M. Bradley, Jr., now a student in Harvard University; will soon assume the duties of Wireless Operator on Submarine.

Rev. W. L. Graves: Wm. O. Graves, Sergeant, 154 Field Hospital Corps, Jaskson, Miss.; Lallie M. Graves, 154 Field Hospital Corps, Jackson, Miss.

Rev. E. B. Sharp: Marcus Ralney Sharp, 140 Regulars, Field Artillery, Alexandria, La.

Rev. R. M. Evans: John D. Evans, Machinist, now en route to France with unit 303.

Rev. D. M. Miller, L. P. (deceased): C. A. Miller, U. S. Navy, aboard the U. S. S. Maume, somewhere at sea.

Rev. F. C. Bell: Basil Bell, with the Colors.

Brothers.

F. H. McGee: C. C. McGee, Corporal, U. S. A., Pocatello, Idaho.

Rev. M. A. Burns: E. P. Burns, 1st Licutenant, Camp Logan, Houston, Texas.

Rev. Olin Ray: Chester M. Ray, Company L, 154th Infantry, Camp Beauregard, Alexandria, La.

Rev. W. W. Jones: Sam B. Jones, Quartermaster's Corps, Auxiliary Remount, Camp Johnson, Jacksonville, Fla.

Let the brethren please send reports at once. I am sure there are several who have not made reports.

Pastors will please look after names of sons of deceased preachers. There are a number of them.

W. W. JONES.

Lula, Miss.

Ideas are the great, the imperishable things, and the men who work in these work in a material more beautiful than stone or bronz.—John W. Chadwick.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

The Home Circle

TAD'S SISTER.

She was only an ordinary girl with simple frock and a sunbonnet, and, as my mind was busy, I should scarcely have noticed her at all had it not been for the kind words I heard her utter as I was waiting for my tram.

"Oh, well, let's not wait for him!" said one of her two companions, pulling her by the arm.

"Why, I promised him, you know," was the serious reply, "and I wouldn't go without him, Sarah."

"Well, he's only your brother. You need not be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody, my brother just as much as anybody else," Daisy replied firmly, but in the same sweet tone. "I never disappoint Tad, if I can help it. He knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie, and you don't want to do that, you know."

"Well, what is he about? Where is he, anyway? He ought to be here by this time," remarked another girl.

"He had to go on an errand for father, but he was to meet me here at two o'clock to go with us to the picnic."

"I'm afraid we'll be late," grumbled she in reply.

"I'm sure we will," said Sarah.

"Then suppose you two go on and don't wait for me," Daisy said quietly. "I shall not mind; but I wouldn't go without Tad for anything."

"Oh, it wouldn't be nice to go without you!" Sarah objected.

"Well, here he comes now," cried the other, and just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, asking anxiously, "I didn't keep you waiting long, did I?"

I looked at Tad; there was nothing about him to attract the attention of a stranger, except it might be his bright, happy face; but his sister's eyes rested lovingly upon him as she replied, "No, only a few minutes, Tad."

"There, Daisy," he said, "I brought your waterproof and galoshes. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them," and he held on to the things he had brought. "I can carry them; I just wanted you to know they were handy."

"Oh, thank you, Tad," the girl said, heartily. "I shall probably need them."

They were starting now, and as Sarah took her place beside Daisy, she remarked, wonderingly, "How polite you two are to each other! Are you always like that?"

As they moved off I caught only a part of Daisy's surprised answer, and that was, "Of course; why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers be happy in the same love and consideration that Tad and Daisy gave each other?—The Messenger for the Children.

THE LITTLE RED BALLS.

Mary Ann Elizabeth and Bobby carefully looked on as big Cousin Madge from the city washed the cranberries and put them in a pan upon the stove. They were dark red and almost as big as the marbles Bobby had stored away in a small wooden box.

"Do they grow in other countries than our own?" he asked.

"Yes," said Cousin Madge, "they also grow in Europe and Asia. Shall I tell you how the foresight of one man developed the cranberry in America?"

"Oh, please do!" pleaded Mary Ann Elizabeth at once.

"In the Cape Cod district and in the marshlands of New Jersey the cranberries grow wild just as our common weeds grow wild here. Any person some years ago could pick them in the stray corners and in the marshes. The people sold them to the sailors, who were very fond of them.

"It was sixty years ago that a man, who bore the spider-like name of Webb, came to New Jersey. He was a hustler, although he had only one leg. During one autumn he picked cranberries and succeeded in selling them in his own neighborhood. Then he began to think of the possibility of growing cranberries for market.

"He noticed that the salt-water bogs where the cranberries grew wild were often covered with a coating of sand. He also noticed that in these sand-covered bogs the cranberries grew larger and had a better taste than those without the film of sand.

"And then and there poor old one-legged John Webb caught a big idea. He held on to it. He developed it. Out of his bog he jerked the stumps and other debris. He carefully leveled the surface and put on two or three inches of sand-covering. Then he planted slips from the wild bushes.

"Webb's work was a success. Since he blazed the way, the little red balls that help so much to make merry both Thanksgiving and Christmas have been cultivated, and now cranberries are a staple holiday food or embellishment."

"What does a plant look like?" queried Bobby.

"The cranberry plant," Cousin Madge continued, "may well be called a creeper. It is also an evergreen. The leaves are dark and shiny and about an inch long. They bloom in May or a little later, and the flowers have a beautiful rose-pink hue.

"The berries ripen in August and September. Then the armies of pickers arrive. The best of them will pick four bushels daily. The land yields about 35 barrels, or $300 worth to the acre. So you see the growing of cranberries is very profitable and that we owe much to John Webb, who discovered their true value."

"Cousin Madge," asked Mary Ann Elizabeth, "how many kinds of cranberries are there?"

"Dears," she replied, as she peeped at the cranberries stewing in the pan upon the range, "the kinds are fewer than the fingers of one hand—just three in this country. They are the bell-shaped, the oblong or bugle, and the round or cherry, which is probably the kind you have most often seen at the market-house.

"Most of the cranberries are dark red, but their color varies from dark purple to pink. The cultivation of cranberries is an industry in New Jersey, but they grow wild in the marshes of several sections."—Southern Churchman.

THE OTHER SIDE.

They were hewing some timbers for a barn. After watching the old carpenters shape the great logs into straight, square sticks, one of the young helpers asked if he might take a hand at the hewing. Taking the great ax he began, following the line as he had seen the old carpenters do. After he had squared one side he looked his work over with some pride, for the stick appeared square and true. Then one of the carpenters stepped up and looked at his work.

"The top, the side nearest you, is square, but the other side is not," said the old workman. "You followed the line on top and that part is straight and true, but the other side you neglected. It wouldn't line up on the other side after the stick is turned."

"Neglected the other side;" how often we neglect the other side of life! Many of us, like the young helper, follow the "line"—the laws of society and the man-made customs. We are quite faultless in the performance of things nearest us—business, pleasure and the like, but in the pursuit of these do we not often "neglect the other side," the greater side of life? After completing some earthly task we look our work over with pride, but, like the helper, we often have not hewn the other side true. Some men live lives that from the earthly side appear square and true, but when the Great Carpenter looks them over he will reject them because only true and square lives go into the construction of the kingdom of heaven, and many, many of us, I fear, "would not line up on the Other Side after the stick is turned."—Unidentified.

"When the best things are not possible, the best may be made of those that are possible."

A PAYING INVESTMENT.

Tom was a bright young fellow. He came from the farm. He knew nothing of college ways, and not much of the town. He had brains and purpose. He entered the college and it took him four years to reach his graduation day. His record was excellent. He had many A's.

A month before graduation he wrote his father and mother, farmer folk still, a long letter. To them it was a glorious letter. It said he had been honored with the valedictory. He said he knew it was a busy time on the farm in June, but that his graduation would never mean as much to him if they could not attend and witness his triumph—the result of their sacrifice.

They came, honest, plain and eager, and had a good seat Commencement Day. It was all so strange, so new. At last, it was Tom's turn. The valedictory was direct, simple, beautiful, wonderful. The great company cheered Tom to the echo. It cheered him again and again.

The cheering broke out afresh and would not subside until Tom came forward and bowed his acknowledgments. His happy mother fidgeted, but kept silent. The proud father could stand it no longer. Leaning over and touching the arm of his wife of the years, the delighted farmer said to her in a coarse whisper, "Mary, that's by all odds the best crop we ever raised."

He was overheard throughout the great audience. Women wept. Men sought refuge in their handkerchiefs. Students laughed. But the people who had been giving to that college through the years, and who heard the remark following Tom's triumph, were glad for the investments they had made and resolved to keep on helping a bit longer.—Pittsburg Christian Advocate.

TRY IT THIS WEEK.

Let no day pass without personal secret communication with God.

Begin each day by taking counsel from the word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or some cause for which you are pleading God's blessing each day.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remark, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will **surely come, suddenly come, quickly come**; and it may be this day will determine how his coming will find us, it must to thousands.—From the Bulletin of the Reformed Church-on-the-Heights, Brooklyn, N. Y.

WAR CONDITIONS

—REFLECTED IN—

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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BISHOP PHILLIPS' ARTICLE.

We trust that no one into whose hands this issue of the Advocate comes will fail to read the illuminating article from the pen of Bishop Phillips, of the Colored Methodist Episcopal Church, the denomination that was started by our Church, which appears on Pages 2, 3, and 4. We do not agree with everything that Bishop Phillips says, but we do not hesitate to affirm that no more informing utterance than this has emanated from any source since the discussion of the unification question has been under way.

We think that the following points in this very able paper should be specially noted:

(1) The conviction is expressed that the Negroes in the Methodist Episcopal Church could with much more self-respect go into an independent Church than they could accept "a subordinate or inferior relation in the general Church."

(2) It is held that "racial consciousness or racial integrity is not repugnant to the teachings of Christianity." "Nor," according to the writer, "is the doctrine of the fatherhood of God and the brotherhood of man obliterated and gone bankrupt, because social conditions and lineal idiosyncrasies seem to require both races to worship God under their own vine and fig tree." The Bishop further says: "I can see where no violence would be done to Christianity if all the Negro Methodists of the United States were organized into one great Church and all the white Methodists into another, forming two great bodies, coming together when necessary, and, finding common ground on which they can stand, doing work for our common interests and the general welfare of mankind." (There are some white Southern Methodists who, we hope, will lay this utterance to heart, for, in view of some of their writings, they need to do so.)

(3) The following statement is very strong and thought-provoking:

"The Negro can never attain his zenith in church government or preferment; cannot draw out what is best and noblest in him; cannot reach his highest development in racial consciousness or self-assertiveness; cannot know his own potentiality or what real religious freedom implies, as long as he must lean upon and allow other people to man his ecclesiastical ship, and as long as he is regarded as a 'ward,' a 'dependent,' a racial 'immaturist,' occupying a secondary place in governing his own affairs. It is best for him that the responsibility of church government and direction should rest in his own hands."

(The plain logic of this contention seems to be that if the Negro Methodists of the United States are ever united it must be in an independent Church. Such plans as those of Dr. Du Bose, Dr. Blake, Dr. Goucher, and Judge Rogers discriminate against the Negro more than they recognize him, and would have the effect of keeping largely upon him the heavy hand of white domination. And if one of them should be adopted, it would probably be a bar to the unification of the colored bodies, for there is little likelihood that the self-governing Negro Churches would ever surrender their independence to enter into such a relation.)

(4) Bishop Phillips shows that the C. M. E. Church has grown faster than the Negro element in the Northern Methodist Church, notwithstanding the vast amount of money that has been poured out to aid the latter. According to the Bishop, the Negro contingent in the Church, North, has increased since 1884 only about 70 per cent, while the C. M. E. Church since 1882 has increased more than 90 per cent. (This representation leaves those who have been apologizing for our Church's action in placing its Negroes in an independent organization, and affirming that it was a regrettable mistake, in a rather awkward position. We have reason to be ashamed because we have not done more for the C. M. E. Church, but not because we established it. It has had a glorious and honored history—one of which there is every reason to be proud.)

(5) The question finally asked by Bishop Phillips, that if some such plan as that of Dr. Blake should prevail, if the Church, South, would be willing to assume new obligations to another body of colored Methodists, and leave the members of the C. M. E. Church to shift for themselves, is one that Southern Methodists would do well to ponder. For our part, we have no idea that the Southern Methodists will ever do anything of the kind. It would certainly be a most discreditable procedure for them to consent to pay an assessment imposed by some Freedmen's Aid Bureau for the Northern Methodist Negroes, while repudiating their sacred obligations to the colored people who have remained true to them through all the storm and stress of the past. Nor do we believe that the Methodists of the South will ever present to the communicants of the C. M. E. Church the alternative of submitting to the sacrifice of their freedom and entering, against their convictions, into a hybrid relation with another group of Negroes, such as is being suggested by some, or being disinherited and set adrift. Such an attempt at coercion, in all probability, would be as futile as it would be improper.

HE DESERVES IT.

The plan to have the Methodists of America to erect an equestrian statue of Francis Asbury at the National Capital was a happy conception, and it should be promptly carried out, as no doubt it will be. The subscriptions taken for this purpose at the recent sessions of the Advocate's patronizing Annual Conferences should be paid without further delay, that the Methodism of this section may not be delinquent in this most commendable undertaking.

Asbury was the real founder of American Methodism, which is an imperishable distinction; but, in addition to this, in promoting the Methodist movement, he contributed largely to the upbuilding of this vast republic, now the mightiest nation on the globe. Therefore, he is justly entitled to be honored in the beautiful city which is the seat of our Government, and it is fitting that the statue that is to commemorate his life and labors should be an equestrian one, since so large a portion of his busy career was spent in the saddle. Of the toils of this remarkable man, Bishop H. N. McTyeire thus writes in his superb "History of Methodism":

"Beginning his itinerant ministry at seventeen, Francis Asbury ended it in his seventy-first year. During that time it is estimated that he averaged a sermon or an exhortation a day. The extent of his journeyings, during his ministry of forty-five years in the United States, was equal, upon an average, to the circumference of the globe every five years—and this by private conveyance, mainly on horseback. During the last thirty-two years of his life he presided over 234 Annual Conferences, and ordained about 4000 ministers. To him has justly been applied the remark of a British essayist, that it is vain to talk of men numerically: if the passions of a man are exalted to a sum-mit like the majestic steadiness with which St. Paul points out the single object of his life, and the unquenchable courage with which he walks toward it, he is a thousand men!"

This last sentence leads us to recall the reported utterance of the First Napoleon, who, in commenting upon the value of leadership in the achievement of important ends, is said to have declared: "Men are nothing; a man is everything."

AN INTERESTING GATHERING.

Bishop Heard, of the African Methodist Episcopal Church, while presiding over a Negro Annual Conference at Kentwood, La., a few days ago, made the following deliverance, which was wired to the New Orleans Times-Picayune, from which we are taking it:

"The Federated Council of Negro Bishops to be held in Louisville, Ky., on February 15, is the most important meeting of its character ever held in America. In foreign and home lands one million and a half communicants and a million and a half followers listen to representatives of these Churches every Sabbath of the year.

"The question of the union of these bodies will be one of the prominent features of the council. There also will be an expression as to the economic condition of the Negro in America, as well as his relation and duty in the present crisis. These Bishops are in charge of work in all the Southern States and 60 per cent of the farmers of the South are members of their communions.

"The labor question will also be discussed and steps taken, if possible, to readjust the Negro's place as a laborer in this country. Many of the closed shops of the North have been opened and the labor unions have let down the bars and invited him in. We are not now convinced that the Negroes should at this time enter these unions.

"It is further thought that the Negroes in the M. E. Church may have a delegation there looking to the union of all colored Methodists, and this will help them to solve the problem as to the union of the M. E. Church and the M. E. Church, South, as the Negro is the backbone of contention in this proposed union."

We scarcely think that Bishop Heard's reported statement that the Negro Methodists embrace more than 60 per cent of the farmers of the South is correct, since there are between two and three million Negro Baptists in the United States, most of whom are in the Southern States. This conference, however, will represent a great constituency and will doubtless be an interesting and influential one. As we see it, any attempt to fix the status of the Negro Methodists in a unified American Methodism apart from the consideration of these Wesleyan bodies is a short-sighted one, evincing a woeful lack of ecclesiastical statesmanship.

THE WISE COURSE OF THE CANADIANS.

The extremists who are trying to speed to a consummation with a whoop-'em-up and hurrah policy the union of the two Episcopal Methodisms in the United States are loud in their insistence that there should not be any delay, because the great war now raging demands immediate action.

On the other hand, up in Canada, where the Methodists, Presbyterians, and Congregationalists are trying to unite, and where the movement has gone much further forward than that in progress among the Methodists of the United States, the negotiations have been suspended until after the war, it being held that such a period as this is not calculated to yield the best results in such an undertaking.

Which of these views is correct? It seems to us that sound common sense is on the side of the Canadians. Uniting Churches is largely a matter of constitution-making, and excitement and a disturbed state of things are not helpful to this kind of work, in which calm, philosophic thought is needed.

Moreover, we need now to concentrate our attention upon the great task of winning the war. Contention and strife about other matters are liable to interfere with this supreme duty, and would, therefore, seem to be out of place in this crucial hour. Nothing is more evident that the union of the Churches, North and South, cannot be accomplished along the impending lines without a considerable, if not stormy, struggle. Why not, then, let the project go over until after the

war has ended? Are the hot-haste proponents of unification afraid of the sober, second thought of the Methodist masses? Well, if there is not enough merit in the proposal to unite the two bodies for the cause to survive a brief postponement, it certainly ought not to be rushed through by high-pressure methods at this abnormal time.

PERSONAL AND OTHER NOTES.

"All goes well with us," is the brief message from Rev. J. A. Hall, of Greenwood, Miss. They may not say much, but Brother Hall and Greenwood are always to the front in the work of the Church.

Three subscriptions have reached us from Lake Arthur, La., having been sent by Rev. S. L. Riggs, who hopes to send us more soon. Brother Riggs reports that the work of the year has begun favorably in his charge.

Dr. H. C. Morrison, the well known Kentucky evangelist, will begin a series of revival services at the new St. Mark's Church (this city), of which Rev. W. E. Thomas and Rev. G. V. Romano are the pastors, on Sunday, Feb. 17.

The New Orleans District Conference will convene in Felicity Street Church on March 5, and will be in session two days. Dr. Hoyt M. Dobbs, of the Southern Methodist University, Dallas, Texas, is expected to attend and deliver two or three sermons.

Rev. T. M. Brownlee, Commissioner for Grenada College, says: "I have been quite busy since Conference and am getting along splendidly with my work." An interesting statement from Brother Brownlee appears elsewhere in this issue of the Advocate.

The work of Rev. W. E. Dickens is progressing well at Pachuta, Miss. Brother Dickens has our thanks for 3 renewal subscriptions to the Advocate, one of which is for Brother Cameron, aged 90 years, who has long been a reader of the Conference organ. Blessings on these fellow-workers!

"I am serving a good people, and my work is progressing encouragingly." So writes Rev. A. A. Sims, our pastor at Carthage, Miss., the county-seat of the good old county of Leake. Brother Sims' letter contained a remittance to have the Advocate visit weekly for the next year 7 homes in his charge.

Rev. O. L. Savage, of Webb, Miss., continues to remember our office with subscriptions to the Advocate. Of the goodly number that he has sent in, 8 have been new ones. His apportionment is 10, which, of course, he will secure. One runs no risk in relying upon Brother Savage to take care of any good cause.

Through the courtesy of their Editors, we have on our desk the Minutes of the Louisiana, the Mississippi, and the North Mississippi Conferences. These Annuals are in their usual attractive forms. Secretaries Parker, Watkins, and Countiss, and their assistants, are workmen that needeth not to be ashamed.

A letter from Rev. G. B. Love, of Marietta, Miss., brings us 6 subscriptions to the Advocate, for which we are grateful. This faithful toiler comments as follows upon the work of the year: "We have been hindered considerably by inclement weather and bad roads, but everything is moving along nicely with us."

One of the finest lists of subscribers that have come to our office this year was sent in by our gifted young pastor at Gunnison, Miss., Rev. I. F. Holland. It embraced 11 new and 5 renewal subscriptions, with a handsome check to correspond. The Greenville District is making an admirable showing in our Advocate campaign.

Rev. E. H. Cunningham, of Kosciusko, Miss., reports as follows concerning his work: "Things are moving on well here. We have a delightful people to serve, and they are manifesting a keen interest in the affairs of the Church." Brother Cunningham has been looking after the interests of the Advocate in his field, with gratifying success.

We have regretted to learn that Rev. and Mrs. J. T. Leggett, of Brookhaven, Miss., have recently had in their home a very sick son—about six years of age. We trust that since our information came the condition of the stricken one has improved. The work of the Brookhaven District is prospering under Brother Leggett's capable leadership.

Rev. H. B. Thomason, of Bayou Chicot, La., is doing some excellent work for the Conference organ, having forwarded a number of names for our mailing files. Brother Thomason says: "It is my aim to put the Advocate in every Methodist home in my charge this year. It is the surest way that I know to secure a revival that grows and lasts."

While recently in Savannah, Ga., we chanced to meet some visitors from the North Carolina Conference, who spoke to us in terms of high appreciation of Dr. Franklin N. Parker, who resided in the Old North State when he was at the head of the Biblical Department of Trinity College. Dr. Parker evidently made a great impression upon the Tar Heelers.

Rev. C. T. Floyd is expecting great things in his pastorate at Holcomb, Miss. Brother Floyd's communication brought us 12 new subscriptions, for which we take off our hat to him. And he states that he has not yet exhausted the material in his territory. We trust that this hustling worker will find our paper a valuable assistant in his labors for the Master.

Dr. Isaac L. Peebles, of Meridian, Miss., writes: "Please let me request the preachers and laymen throughout the State of Mississippi to write their Senators and Representatives in the State Legislature to pass an act exempting from taxation all preachers who have given 35 or more years to the ministry, and whose annual income from all sources does not exceed $600."

We are sorry to learn that Rev. R. H. Harper, of Oakdale, La., is ill with la grippe and that his little son, Robert, is seriously sick with pneumonia. We pray that this gifted minister and the precious boy may soon recover. Let the readers of the Advocate, who have so often enjoyed the products of Brother Harper's pen, remember these afflicted ones at the throne of grace.

Rev. H. B. Perritt, of Abbeville, La., writes as follows: "To my very great astonishment, I see in the Louisiana Conference Minutes that my name is included in the list of ministers who have sons in the Army. I haven't a son in the world, much less in the Army. I have an adopted son in Mississippi going to school, but he is only 16 years old. Please correct this mistake."

We are in receipt of the following item from Rev. E. Nash Broyles, Treasurer of the Board of Education of the North Mississippi Conference: "Rev. W. R. Goudelock, of Acona, Miss., has sent in a remittance to cover his educational assessment, being the first pastor in this Conference to do so." We are pleased to see Brother Goudelock and the choice people whom he serves thus leading the van.

Rev. Guy Ray sends us two subscriptions, and thus reports from the Mashulaville (Miss.) charge: "I find many good people here. On account of the severe weather and an epidemic of measles, I have not yet been able to do much at two of my churches. We have six churches in our care, and we are expecting, by the help of the Lord, to have a good year. More subscriptions will follow."

Mrs. D. S. Purvine, formerly of North Mississippi, but now of Natura, Okla., sends us, through Rev. J. H. Felts, a two years' subscription to the Advocate. Though in another State, she feels that she must have her old-home Church paper. In his note Brother Felts says: "Mrs. Purvine is one of the splendid women that we have lost to the West." We are happy to keep the name of this transplanted Mississippian on our mailing files.

That prince of Christian gentlemen, Rev. J. M. Wyatt, is happy in his work at Shelby, Miss. He has given us since Conference 21 new subscriptions and one renewal subscription to the Advocate. His salary has been fixed at $1650, an advance of $150 over that paid last year, and the assessments for home and foreign missions and the expenses of delegates to the General Conference have been paid. Our Shelby flock is, indeed, a choice one.

Rev. J. W. Ramsey, of New Augusta, Miss., forwards to our office some subscriptions to the Advocate, and in his business letter, among other things, says: "Rev. W. B. Jones, our presiding elder, was with us yesterday, Feb. 4, and held our first quarterly conference. The reports of the stewards showed the finances to be in advance of those of last year. One church has already provided for both the pastor's salary and the benevolent claims."

Rev. A. R. Beasley, of McCool, Miss., Feb. 5, sends us 8 subscriptions to the Advocate, and adds the following in his business note: "We are well pleased with our charge, the work of which has started off well. The people have been very kind to us, and I find them ready to take the Conference organ and respond in any other financial way when I call upon them. I hope to lead in the Durant District in sending you new subscriptions." Thank you, Brother Beasley.

Dr. Jno. T. Sawyer preached to a good congregation at the Mary Werlein Church Friday night, the pastor, Rev. W. E. Thomas, being unable on account of sickness to be there. He reports that close attention was given to his message. On Sunday at 10:30 a. m. he preached a sermon to the children of Brother Hayes' Sunday school at the Presbyterian Church in Westwego, over the river. There was a large attendance of children. The Presbyterians have a live plant in Westwego.

Brother A. M. Bradfoot, of Fernwood, Miss., favors us with 6 subscriptions, and in his letter thus remarks: "These subscribers are all new. I hope to send others soon. The people of the Fernwood charge are so thoughtful and kind that I feel constrained to let the Lord, if he will, use me as never before." Fernwood has long been regarded as a sort of preachers' paradise. We are happy to note that Brother Broadfoot seems to be standing well the good treatment that is being accorded him.

Rev. George H. Thompson, presiding elder of the Meridian (Miss.) District, has scheduled for this week—Feb. 11-15—a Church Workers' Institute, the announced program of which contains many excellent features. Dr. H. M. DuBose, of Nashville, Tenn., the versatile Editor of the Methodist Review, and Rev. J. A. Bowen, of Tupelo, Miss., were requisitioned as speakers from outside the district. Brother Thompson obviously believes in planning wisely for the work of the year in the outset.

From a personal letter from Rev. T. S. Randle, a Louisiana Conference veteran, who resides at Calaveras, Texas, we take the following: "I have been sick for three months, not being able to do anything, but I am glad to say that I am improving slowly. Please ask all the readers of the Advocate to pray that I may soon be able to work for our Lord and Master. My wife and I hope to visit my brother at Farmerville, La., this summer, and to assist him in his meetings." We trust that Brother Randle will gain more rapidly in strength as the days pass.

We are indebted to the New Orleans Times-Picayune for the following item: "Dr. Henry Beach Carre, formerly of New Orleans, but now of Vanderbilt University, probably will go to France to enter the army Y. M. C. A. work. Great pressure has been brought to bear on him to accept such a post, and he received another call last week from Dr. Fletcher S. Brockman, Associate Secretary of the Y. M. C. A. Committee, looking to that end. Should Dr. Carre accept, he probably will leave for France early in April. In addition to his connection with Vanderbilt University, Dr. Carre is Superintendent of the Monteagle (Tenn.) Assembly, and is President of the Tennessee Anti-Saloon League."

BISHOP BROOK'S HUMOR.

"The figure of Jonah," remarked the elderly gentleman, "reminds me of Phillips Brooks's explanation to a skeptic who said he doubted if a whale's throat was large enough to swallow Jonah."

"'There was no difficulty,' Bishop Brooks assured him. 'Jonah was one of the minor prophets, you know.'"—The Baptist Observer.

"If you want Christ in your home, be sure He will see the open door, come in, and abide there. But He will not force an entrance."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. FRANCIS ANN JERNIGAN, daughter of Samuel M. and Bernice Jewell, was born on Dec. 11, 1847, and departed this life on Jan. 8, 1918, after a short illness. She was married to George W. Jernigan on March 8, 1866. She survived her husband a few years. Sister Jernigan was the mother of eleven children, six of whom are still living — one son, Thomas, and five daughters, Mrs. W. M. Maulden, Mrs. J. M. Mosley, of Pontotoc, Miss., Mrs. J. A. Donaldson, of Oxford, Miss., Mrs. W. O. Cain, of Fairfield, Texas, and Miss Myrtle Jernigan, who is teaching in Oklahoma. She also has a foster son, named Dwight, whom she raised from infancy. Sister Jernigan professed faith in Christ when quite young and joined the Presbyterian Church, but some twenty years ago she came into the Methodist Church with her husband. They had a delightful Christian home near Palestine, in Pontotoc County, Miss., where they reared their family. For some years she had lived in Pontotoc. The ministers of both churches found a home and a welcome at Brother George W. Jernigan's, where they delighted to go. Sister Jernigan had been a sufferer from asthma for many years. She bore her affliction with such patience that it attracted special comment. She lived a beautiful life, was strongly attached to her family, and loved her Church. Besides her children, she leaves a devoted brother, W. J. Jewell, and a sister, Mrs. Harriet Jernigan, and a host of kindred, all of whom will cherish her memory. Her beautiful Christian character will live for good throughout the coming years. W. M. YOUNG.

W. M. MAULDEN was born on Dec. 8, 1859, in Chesterville, Miss. He attended school in Pontotoc, Miss., when a young man. He was married to Miss Nannie B. Jernigan on Feb. 16, 1893, and lived all his married life in Pontotoc, Miss. Of this union were born 9 children, two having preceded the father to the spirit world when they were small children. He leaves behind to mourn his departure his devoted wife and seven children—Milton, Katie, Georgie, Jannice, Olive, Bird, and Joe Bryant; also four brothers and many kindred, among whom is Miss Mary Smith, a cousin, who has lived with the family through all these years and whom they loved as their own. Brother Maulden was converted and joined the M. E. Church, South, under the ministry of the Rev. W. M. McIntosh in a revival held by him in Pontotoc about 25 years ago. He filled the responsible place of collecting steward for his church for nearly twenty years and did it well, but for some years he has had a hard fight with lung trouble. He was forced by his illness to give up his active church work. Brother Maulden was a man of intense industry, a safe and vigorous business man, but his affliction cut him down in the prime of his days. The writer was with him in his dying hour, and he was perfectly rational and conscious that the end had come. He called the different members of the family to him and gave them his parting blessing, commending those who waited on him in his last days' illness. This was a touching scene—one that we shall never forget. May the blessings of our Heavenly Father abide with the afflicted family! W. M. YOUNG.

"Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend downward and hang lowest."

FROM FIRST CHURCH, COLUMBUS, MISS.

Report from Every Member Canvass.

Dear Doctor Meek: The following statement from the Columbus (Miss.) Commercial will indicate the success of our Every Member Canvass held last Sunday afternoon.

"Every Member Canvass Arouses Much Interest.

"Thirteen committees composed of two gentlemen each were warmly received in the homes of hundreds of members of the First Methodist Church Sunday afternoon, when they made a drive to raise $1150 for the Annual Conference benevolent funds for the Church. The move proved successful, and with the exception of a small amount, which is expected to be received this week, the report made at the Sunday evening service at the Church showed that the goal had been practically reached.

"Rev. S. L. Pope, the pastor, is much encouraged over the success of the drive to raise the fund, and desires to thank those who so ably assisted in making the canvass and those who made donations.

"The Conference fund at the First Methodist Church is usually raised during the last month of the year by the pastor, but in order to relieve the Rev. Mr. Pope of the loss of time and bother, which would naturally have been attached to this work, the members decided to raise the fund early in the year."

We made the canvass for all the collections ordered by the Conference, and secured practically the whole amount. About $1000 was laid on the table Sunday night at the evening service. The men who did the work were jubilant and the Church was full of rejoicing. As the committees were called to report two by two, cheer after cheer would break forth from the audience. We did not mind clapping our hands in God's house when we realized he had heard our prayer and given us victory. There are to be no groaning, agonizing, frantic appeals at the close of the year 1918 in First Church. We have paid in full both our Foreign and Home Missionary assessments, with our part of the expenses of delegates to the General Conference, and have the money in bank to pay the other larger assessments that remain against our Church.

I must say I never knew the membership of a Church to be more responsive than have these First Church people. The committee report that a royal reception was given them as they visited the homes last Sunday afternoon. Our faces are turned forward, not backward, and we are expecting the blessings of God to be on us. S. L. POPE.

Columbus, Miss.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on ou? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

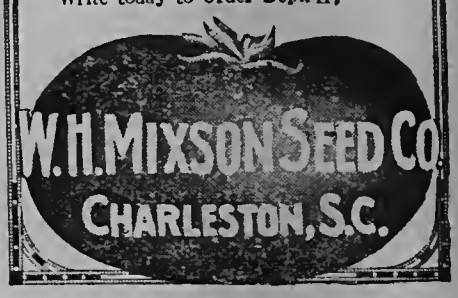
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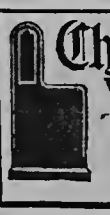
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What is rightly regulated love but moral power of the highest order? As St. Paul puts it, "The love of Christ constraineth us." Love is the very muscle and fibre of moral force. —Canon Liddon.

CONFERENCE EVANGELISTS.

The following are Conference evangelists of our Church:

Rev. J. W. Reinhardt, Alabama Conference, Montgomery Ala.

Rev. L. L. Evans, Central Texas Conference, Polytechnic, Tex.

Rev. A. P. Lowery, Central Texas Conference, Polytechnic, Tex.

Rev. T. N. Lowery, Central Texas Conference, Waco, Tex.

Rev. E. N. Parish, Central Texas Conference, Cleburne, Tex.

Rev. J. D. Edwards, East Oklahoma Conference, Wagoner, Okla.

Rev. O. C. Fontaine, East Oklahoma Conference, Durant, Okla.

Rev. M. C. Hamilton, East Oklahoma Conference, Poteau, Okla.

Rev. S. S. Holcomb, East Oklahoma Conference, Ada, Okla.

Rev. F. E. Shanks, East Oklahoma Conference, Hydro, Okla.

Rev. E. L. Addington, Holston Conference, Ablngdon, Va.

Rev. J. J. Clark, Holston Conference, Knoxville, Tenn.

Rev. J. C. Patty, Holston Conference, Morristown, Tenn.

Rev. Bascom Waters, Holston Conference, Clinton, Tenn.

Rev. J. W. Carter, Kentucky Conference, Wilmore, Ky.

Rev. L. G. Wallace, Kentucky Conference, Falmouth, Ky.

Rev. T. P. Clark, Little Rock Conference, Conway, Ark.

Rev. H. T. Young, Louisiana Conference, Alexandria, La.

Rev. J. W. Weldon, Louisville Conference, Loulsville, Ky.

Rev. C. F. Wimberly, Loulsville Conference, Loulsville, Ky.

Rev. J. V. Bennett, Mississippi Conference, Laurel, Miss.

Rev. J. S. Duke, Mississlppi Conference, Jackson, Mlss.

Rev. D. E. Kelly, Mississippi Conference, Hattlesburg, Miss.

Rev. Jerry Jeter, New Mexico Conference, Albuquerque, N. Mex.

Rev. R. H. Jones, North Alabama Conference, Anniston, Ala.

Rev. J. A. May, North Alabama Conference, Gadsden, Ala.

Rev. J. L. Bryant, North Arkansas Conference, Fort Worth, Tex.

Rev. A. E. Goode, North Arkansas Conference, Conway, Ark.

Rev. W. H. Neal, North Arkansas Conference, Fayetteville, Ark.

Rev. E. T. Wayland, North Arkansas Conference, Heber Springs, Ark.

Rev. J. H. Bell, North Mississippi Conference, Columbus, Miss.

Rev. J. A. Bowen, North Mlssissippl Conference, Tupelo, Miss.

Rev. L. E. Conkln, North Texas Conference, Greenville,, Tex.

Rev. F. M. Neal, Northwest Texas Conference, Amarillo, Tex.

Rev. C. R. McDanlel, South Georgia Conference, Macon, Ga.

Rev. R. F. Campbell, Southwest Missouri Conference, Blue Springs, Mo.

Rev. D. B. Boddie, Texas Conference, Palestine, Tex.

Rev. E. C. Escoe, Texas Conference, Palestine, Tex.

Rev. J. L. Harley, Upper South Carolina Conference, Spartanburg, S. C.

Rev. J. M. Oakey, Virginia Conference, Danville, Va.

Rev. T. E. Graham, West Oklahoma Conference, Hobart, Okla.

Rev. E. M. Myers, West Oklahoma Conference, Lawton, Okla.

Rev. D. V. York, West Oklahoma Conference, Eldorado, Okla.

Rev. Dow B. Beene, West Texas Conference, San Antonio, Tex.

Rev. R. A. Waldrip, West Texas Conference, San Antonio, Tex.

Rev. J. C. Wilson, West Texas Conference, Alpine, Tex.

METHODIST CHAPLAINS AND CAMP PASTORS.

The following members of Annual Conferences of our Church are chaplains in the United States army and Navy and camp pastors at the various military camps:

Chaplains in United States Army.

John M. Moose, 7th Cavalry, El Paso, Tex.

J. R. Peters, 38th Infantry, Syracuse, N. Y.

J. A. Randolph, Engineers, American Expeditionary Force.

W. C. Cowart, 328th Infantry, Camp Gordon, Ga.

C. M. Reves, 87th Division, Camp Pike, Ark.

J. P. Tyler, 325th Infantry, Camp Gordon, Ga.

W. P. Baird, Fort Oglethorpe, Ga.

G. F. Rixey, Fort Bliss, Tex.

E. R. Stanford, 344th Field Artillery, Camp Travis, Tex.

G. W. M. Taylor, 111th Field Artillery, Camp McClellan, Ala.

W. T. Howard, 334th Field Artillery, Camp Pike, Ark.

George M. Boyd, Camp Bowie, Tex.

H. M. Timmons, Camp Bowie, Tex.

J. D. Randolph, Camp Jackson, S. C.

F. W. Gee, Camp Pike, Ark.

S. Otto Wright, 316th Infantry, Camp Meade, Md.

J. L. Allgood, Emory University Unit.

A. McCullen.

W. B. Hogg.

Chaplains in United States Navy.

W. G. Isaacs, Navy Yard, New York.

J. B. Frazier, Naval Training Station, Norfolk, Va.

C. H. Hastings, U. S. S. North Dakota, care P. M., New York City.

H. G. Gatlin, Navy Yard, Mare Island, Calf.

B. D. Stephens, Naval Training Station, Hampton Roads, Va.

W. F. Edmonson (retired), Nashville, Tenn.

Camp Pastors.

M. E. Lazenby, Camp Sheridan, Montgomery, Ala.

G. M. Davenport, Camp McClellan, Anniston, Ala.

F. L. Meador, Camp Bowie, Fort Worth, Tex.

Umphrey Lee, Aviation Camps 1 and 3, Fort Worth, Tex.

J. N. Vincent, Aviation Camp 2, Everman, Tex.

S. B. Knowles, Camp McArthur, Waco, Tex.

D. A. McGuire, Camp McArthur, Waco, Tex.

G. T. Forrester, Newport News, Va.

H. P. Myers, Petersburg, Va.

Starke Jett, Portsmouth, Va.

D. T. Merritt, Norfolk, Va.

R. H. Kleiser, Camp Shelby, Hattiesburg, Miss.

Watson E. Holly, Camp Meade, Md.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

TIME TO READ THE BIBLE.

"President Wilson has accepted membership in the Pocket Testament League and has signified his purpose to read at least one chapter in the Bible every day and to carry a New Testament or Bible with him wherever he goes."

"When men hide their sins, they usually put them in an incubator."

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.



Fertilizers

Feed the Fields that Feed the World!

THE world is asking for bread and meat. Bigger crops cannot be raised by increasing your acreage, the shortage of labor makes that impossible. To meet the demand for bread more grain must be raised on the acres you now cultivate. You must fertilize. You cannot ship away more fertility in the form of bigger crops unless you bring more fertility in.

To raise more livestock, we must have more feed. The only way to grow more feed, is to add to your soils supplies of plant food. Upon the use of fertilizers depends both bread and meat.

In the vast storehouses in the earth, Nature provided food for the soil, Nitrates and Phosphates, just as she provided food for man and beast. These plant foods we gather from the four corners of the globe, and make into V-C Fertilizers that are balanced crop rations—that benefit the crop immediately—nourish it from seed time until harvest. The crop is not overfed on one element and starved for the lack of another.

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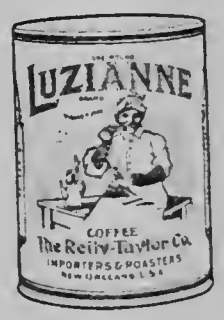
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The flavor is wonderfully good and the aroma—get it?—oh, ma honey!

Better run quick and get a bright, clean tin of Luzianne while it's there. If you don't like it—every bit of it—then your grocer will give you back every cent you paid for it. Try Luzianne today and see how mighty good it is.

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Sunday School

SOMETHING BESIDES GOODNESS NEEDED.

There has recently come to our Sunday school headquarters here at Nashville a pencil-written letter of which the following is a copy, omitting names:

"Smith & Lamar Publishing Co.

"Dear Sirs

"I am writing you in regard to the way you have of Puting out Sunday school literary I am the superintendent of ——— Sunday school and I find that your lessons are not Printed as scriptures are, and Dont Expec eny more orders from us, unless you Will Print lessons as scriptures are wrote for we Dont Want to teach children enny other way But gods way. I hope you will consider this matter and Do as god word says Da.

"Please read the 22 ch. of Rev 18, 19, 20 Verses.

"I hope you will git som good out of it.

"read 1st. John ch. 9 V. Now I trust that god will lead you to Do his will, and not to Do as scribes.

"yours as a Bro.

"_____"

I am printing this letter here not to ridicule its writer or to hold him up to scorn, but as an illustrative text for a few remarks concerning the nature and need of our modern Sunday school work.

The writer of the above letter is representative of many superintendents, other officers and teachers in our Sunday schools—good, sincere Christian men and women; but uninformed, untrained and of circumscribed vision. Many of them, possibly the best "fits" that can be secured for the places they fill; but I feel that some of them could be replaced by others better qualified.

The writer above quoted displays in his letter not only lack of language-training, but ignorance concerning the Scriptures one would hardly expect to find this day in a Methodist Sunday school superintendent. From his letter he evidently knows nothing of the various translations of versions of the Scriptures and therefore believes that in printing in our Sunday school periodicals the American Revised Version our "Publishing Company" is not printing the Scriptures as they are written. He also believes that the injunctions in Revelation xxii 18 and 19 have reference to the whole body of writings in our Bible, and that as the printing of the American Revision "adds to" and "takes from" the version with which he is familiar (and I rather suspect he believes that God wrote it, or ordered it written, just as it is printed in the King James Version). Therefore our publishers are guilty of great sin, and need to be cited to 1 John i,9.

This good man's letter helps one to understand why, of two fine educational systems side by side in this great land of ours, and both absolutely essential to the development of man's God-given possibilities, one ranks high in the general public estimation and consideration and the other yet has to make its slow progress against a quite general public opinion that does not even credit it with being an educational institution at all. Our public school system, through control and management by trained men and women, probably has no superior system anywhere. But in the matter of religious education the Church has been so slow in recognizing the technical nature of the task, and therefore preparing trained leadership for it, that still our Sunday schools in most communities do not receive the respect and regard the public school does. And it will continue to be that way, and we will continue to touch in our Sunday schools only a small fraction of the boys and girls of the "educable age" until there is a church-wide recognition of the real importance of that work and a more adequate provision for it in the way of leadership, housing and equipment.

To help bring the day of such "recognition" nearer, the General Sunday School Board has a committee at work on an Exhibit which will occupy the entire basement floor of the great Wesley Memorial Church in Atlanta, Georgia, during the General Conference when it meets there next May. This Exhibit will include completely equipped Sunday school quarters from the Cradle Roll class to the Home Department, and will visualize as it has never been done before what a modern Sunday school should be and do. It is hoped to make this one of the most effective object lessons the American Sunday school world has seen. In later communications we shall take up the different departments of the Exhibit and tell you something about them.

And the whole thing is to help raise the standard so high that, added to the "goodness" of our brother quoted above, there shall be a trained intelligence that will make impossible any more such letters.

A. L. DIETRICH,
Secretary Exhibit Committee.

"We shrink from any precise or dogmatic statements concerning a future of which we know nothing. It is absolutely enough for us to believe that our future lot will more than satisfy us, even though our hearts were a hundredfold more exacting than the tenderest heart can be. The heart of God will be satisfied—that is enough."

"From the human standpoint we may often seem to fail, but God's point of view is the true standard whereby success can be measured."



BUGGY VALUES

depend as a rule on their durability, beauty of lines, and reasonableness of price, and so do "Ames-bilt" buggies, for they are made from select material by skilled workmen, in designs tested through years past and manufactured in a modern buggy factory where costs of production are reduced to a minimum.

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Ames of OWENSBORO

has been for years recognized as a conscientious buggy expert and why the many attractive styles of "Ames-bilt" buggies have been in such demand throughout the land.

They are made from hard, tough, Kentucky hickory, and consequently have the strongest shafts and wheels that can be made. Only the best of hardwood and other materials are used in the bodies. Skilled workmen and modern machinery produce perfection as far as buggies are concerned.

Ask your dealer for an "Ames-bilt" buggy. If he can't show you one write for a catalog of over a hundred excellent designs that considering quality are extremely reasonable in price.

The F. A. Ames Co.,
INCORPORATED
700 AMES BUILDING
Owensboro, Ky.

BUGGIES THAT BRING YOU HOME

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

Foley's Honey and Tar

Always reliable for

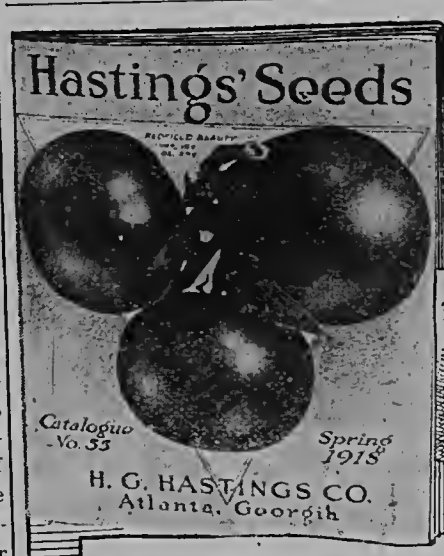
Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever 25c, 50c and $1.00 Sold Everywhere



LET HASTINGS' CATALOG PRECEDE THE HOE



BEFORE PLANTING this year's garden and farm crops, get our new Spring Catalog for 1918. A ready reference book for Southern gardeners and farmers. More than 100 pages. Profusely illustrated. Full of helpful suggestions and descriptions. Handsome cover in bright and natural colors. Interesting to the women as well as the men in every Southern home.

HASTINGS' SEEDS ARE CERTAINLY FINE

AND being specially grown for Southern climate and Southern soils, they always produce satisfactory yields. For 29 years we have supplied seeds for hundreds of thousands of planters who re-order from us year after year. The standing of our house is a guarantee of quality on every order filled. Write for the FREE catalog at once.

H. G. HASTINGS COMPANY
"The South's Foremost Seedsmen"
ATLANTA, GA.

THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

MONEY RECEIVED AND CABLED.

Cleveland H. Dodge, Treasurer of the American Committee for Armenian and Syrian Relief, announces the total contribution received during the week ending January 29, 1918, to be $203,067.70. This includes all contributions from individuals, societies, churches and towns.

The total amount cabled to the field since January 1, 1918, is $1,403,000. This sum will be disbursed through the relief stations as follows: Asia Minor via Constantinople, $450,000; Syria via Beirut, $150,000; Greece and Macedonia via Athens, $3000; Russian Caucasus via Erivan and Tiflis, $400,000; Western Persia via Tabriz, $250,000; Central Persia via Teheran, $50,000; Palestine via Cairo and Jerusalem, $100,000.

Sunday School Campaign.

$500,000 for Armenian and Syrian Relief has been received by the National Committee for Armenian and Syrian Relief, 1 Madison Avenue, N. Y., from the Sunday schools of America. The Sunday schools of other nations, notably Japan, $200, and Egypt, $2000, have responded to the appeal. Checks are still coming in as a result of the Christmas drive.

"Every State in the Union is represented at Harvard University this year except Wyoming and Mississippi. Alaska, Hawaii, the Canal Zone, and Porto Rico, are represented also."

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

COURT STREET CHURCH, HATTIESBURG.

Dear Brother Meek: The pastor and his family have been received very cordially by the good people of Court Street Church. Notwithstanding the prolonged inclement weather, and considerable sickness among the people, the outlook is encouraging for a very prosperous year.

Our first quarterly conference has just been held and the pastor's salary fixed at $1800, a substantial increase. This is my first association with Rev. W. B. Jones as presiding elder, and I am sure that his genial, affable disposition has endeared him to all who know him. In a quiet, pleasant manner he inquires carefully into every interest of the Church.

I am fortunate to have had in my predecessor, Rev. T. W. Adams, a man so abundant in labor that I have heard nothing but praise for his ceaseless activity, and expressions of love for his kindly ministrations to the people.

The proximity of Camp Shelby has transformed Hattiesburg. The town is filled with soldiers, many of whom have their families, and every house is taxed to its limit. Business of every kind seems to boom. I am informed that one business house sold $225,000 worth of goods in the month of January. The Church here is called upon to meet and solve many new and intricate problems, for which great tact and wisdom are required. But the Gospel of Jesus Christ is the only known panacea for the evils of this world, and in times of great stress like this, which are not local but world-wide, Christian people should present an uncompromising attitude against every form of worldliness and unrighteousness.

The claims of the The Advocate are being looked after—several new subscriptions have been secured, and others will be taken.

Sincerely and cordially,
C. F. EMERY, Pastor.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

SARDIS DISTRICT PREACHERS' MEETING.

Despite the inclemency of the weather the preachers' meeting of the Sardis District, held at Sardis, Jan. 29-30, was in every way a great success. The attendance was small, on account of the weather, but those who were there felt that it was time well spent as the discussions were very helpful and inspiring. The preachers were of one mind touching the most vital part of our work—the importance of leading men and women, boys and girls, to the Christ. At a similar meeting last year, the goal for the district was "1000 souls for Christ and the church in 1917." And the goal for 1918 is a still larger number. Many of the preachers present pledged themselves, under the leadership of God, to reach at least 100 souls for Christ and the Church this year.—Senatobia (Miss.) Democrat.

SWEET POTATO DRAWS

Nancy-Hall, Porto-Rico varieties, $1.75 by express; $2.50 by insured mail per thousand. Shipments from April 1st to June 1st. Cash with order. Order early from nearest office.

SEXTON PLANT CO.,
Royston, Ga. Tallahassee, Fla. Valdosta, Ga.

The doctrine of the atonement is such to me that, without it, philosophy would lead by self-evident truth only to the conclusion that we, of all men, are most miserable, since we have sinned, and do not know a way of escape. There is to me such clearness that, if you say no atonement ever has been made, philosophy, to me, is not good tidings, for it is clear tidings of a necessity not met.—Joseph Cook.

A LETTER FROM BROTHER MORRIS.

Dear Doctor Meek: Leaving New Orleans with my family on Friday, December 7, we arived in Atlanta in sufficient time to get the full benefit of the Billy Sunday services on Sunday, December 9. It was a very cold day, but from eight to twleve thousand persons were present at each of the three services. The sermons at the morning and night services were good. They were simple and delivered with great earnestness, but were not more impressive than a number of sermons I have heard. In the afternoon Mr. Sunday must have been at his best. I had never heard such a terrific arraignment of the liquor traffic. Statistics, striking illustrations, pointed facts, so convincing and overwhelming, were marshaled, that it seemed there was nothing left for the traffic or its supporters but sure and awful damnation.

Leaving Atlanta early Monday morning, we did not have the much desired privilege of visiting our great university there.

Rock Hill, the little city in which we are living, has a population of 10,000 or 12,000. It is the seat of the South Carolina State Normal, Winthrop College, which has an attendance of 1200. There are eight cotton mills and one automobile factory here—one of the few in the South. We have three Methodist churches, but the Presbyterians and Baptists are numerically stronger than our Church. The church that I serve, West Main Street, is made up largely of workers from the cotton mills and the automobile factory.

This country is very much like the clay hills of North Louisiana. The distinctly Southern sentiment is more pronounced here than in any place I have ever lived. Much is made of Robert E. Lee's birthday, while the Daughters of the Confederacy are very influential. The moral atmosphere here is excellent. Baneful Romish influences—the dance, wine drinking, and other sinful amusements—have little to do with society. While I love Louisiana and my many friends there, it is refreshing to live where you feel that your children are safe from such dangerous influences. We are pleased to receive the Advocate and keep in touch with Methodism in Louisiana.

C. M. MORRIS.

Rock Hill, S. C.

WAYNESBORO, MISS.

Dear Dr. Meek: I have no special news to tell. I am having an awfully good time in my present field of labor. I am down over my books, and don't know it is cold, except now and then when I go out to see what the world is doing. I am going to try to finish my course this year in the University of Chicago, as I have notice of credit that will be allowed for outside work. My pastorate is delightful—a quiet community and an appreciative people. We are to have Dr. Du Bose with us soon, the district conference is to be with us later, and the people ask me to invite a "live Bishop" to come to see us some time this year. So, you see I will not miss Dr. Holloman as much now as I did last year.

Come by on your way to the General Conference, and I will try to go with you—just for the fun in it.

Yours truly,
C. M. CHAPMAN,
Pastor.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost sight;
We shall know at last by a certain token
How they fought and fell in the fight.

—Sir Edwin Arnold.

"The church that welcomes not the poor shuts its king outside the door."

DANGER TIME NEAR
Moth Will Soon Eat Your Things



Can't afford to lose things this year. This moth-proof red cedar chest $5.98. After long summer in cedar, everything dustless, fadeless and mothless.

Write for Catalog No. 16 showing 114 Styles from $1.96 to $56.25

AMERICAN CEDAR CHEST CO.
10th and Main Sts. Fort Worth, Tex.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

E C Z E M A
IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.**

Mothers of the South Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in this section would testify just as do the following:

LENOIR CITY, TENN.—"Some years ago I broke down from overwork and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MRS. MARY L. WALKER.

SYLACAUGA, ALA.—"My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.



Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMAN'S MISSIONARY WORK.

General Julian S. Carr, of North Carolina, after a visit to the Orient, during which he made a careful study of mission work, writes: "Just a word with reference to missions. As a business man, I have carefully studied the question at first hand. The man who, for any reason, opposes missions is, to put it plainly, a fool. He is wronging God, his country, humanity, and himself. The very best use the world can make of its surplus is to put it into missions, and my prayer and heart's desire is that my beloved America may lead in this work."

ANNUAL MEETING OF LOUISIANA CONFERENCE W. M. S.

The eighth annual meeting of the Louisiana Conference Woman's Missionary Society of the M. E. Church, South, will be held in First Church, Shreveport, Feb. 25-28.

The special guests of the Conference will be Mrs. Hume R. Steele, Educational Secretary, who comes as the Council representative, and Miss Janie Watkins, missionary from China.

Names of delegates should be sent at once to Mrs. Geo. Sexton, 903 Wilkerson Street, Chairman of the Committee on Entertainment.

MRS. A. P. HOLT, Cor. Sec.

A MESSAGE TO THE WOMEN OF THE NORTH MISSISSIPPI CONFERENCE.

The sixth annual meeting of the W. M. S. of North Mississippi is to be held early in March. This will be a gathering of workers from all parts of the Conference to map out what shall be undertaken for 1918 in all the different activities of the Society. There is much information to be gained from the interchange of ideas with each other; there is enthusiasm to be gained from meeting together; there will be spiritual uplift. We need to have representatives from all the auxiliaries that the results of this meeting may be taken into the remotest portions of each district.

Have you ever been discouraged as you struggled through the year's work and wondered if any others had the difficulties you were experiencing? All of us have questionings of this kind and need something to hearten us. Plan now to be at the annual meeting. Many good things are in store for those who attend.

The plans made at Conference will transform into service the zeal we have for doing God's will. May we show a greater zeal, greater consecration, greater efficiency, greater faith, and may 1918 be the greatest year in missionary activities that North Mississippi has ever had.

MISS MARGARET LEACH,
Superintendent Study and Publicity.

MRS. HUME R. STEELE IS HIGHLY HONORED.

Mrs. Hume R. Steele, Educational Secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South, was elected President of the Federation of Woman's Foreign Mission Boards of North America at the annual meeting held in New York City, Jan. 18-19.

The Federation of Woman's Foreign Mission Boards is composed of forty-one Mission Boards of the United States and Canada and two interdenominational agencies. It is one of the most influential missionary organizations, and has accomplished much in providing Christian literature for women and children in mission fields and in promoting union institutions for the higher education of women in foreign lands. Mrs. Steele's election to the Presidency of this body is a source of gratification to her many friends, as it is not only a recognition of her ability, but puts Southern Methodism in its rightful place among the other great Mission Boards.—Extract from a notice appearing in the Nashville Tennessean.

REPORT OF CORRESPONDING SECRETARY OF LOUISIANA CONFERENCE, FOURTH QUARTER, 1917.

Adult auxiliaries, 106; membership, 2328; Y. P.'s, 27; members, 462; Junior auxiliaries, 45; members, 729; Baby Divisions, 29; members, 245.

Subscribers to the Voice, 682; to Y. C. W., 264. Number scholarships paid, 4; number of Bible women paid, 2; auxiliaries presenting Christian Stewardship, 57.

Total amount sent to Conference Treasurer, $4778.79.

Adult pledge paid, $1905.37; Y. P., $68.90; Juniors, $104.50; Baby Division, $7.71; total, $2086.49.

Two new auxiliaries organized, one at Mary Werlein Mission, New Orleans District, and the other at Belcher, Shreveport District.

MRS. A. P. HOLT.
Conf. Corresponding Sec.

THE HOUR OF DISILLUSION.

Abeut the hour of disillusion. There is that bitter in the cup. To drink that cup alone—in Africa—how endure? In Africa there comes an hour when the distrust and the ingratitude of men—black men, sometimes white men—turn the tropic air to winter. This is especially, pathetically, true of the young missionary who first encounters the defection of the black Christian, who first sees the lad he trained for evangelist turn trader, who first sees the girl who was to be the mother of new Africa go wild. Young missionaries suffer, then, according to their temperament, their hour of disillusion. And those senior missionaries—those single souls chosen of God to bear the solitude of the third watch—they have, while the world sleeps, their crushing hours of disillusion. Mackay, Coillard, Livingstone—these men of many disillusions—how did they endure—who was then their friend? "Lo, I am with you alway," says Livingstone to himself in such an hour. And of this promise he writes in his diary—for a man must talk to himself when he is in the hungry country—"It is the word of a gentleman of the most sacred and strictest honor, and there's an end on't."—From "An African Trail."

OUR WORK IN MEXICO.

At a conference of Mexico missionaries and Secretaries of the Board of Missions, held in El Paso, Texas, in December, many important subjects vital to the future development of our work in Mexico were fully discussed.

It was the unanimous opinion of those present that where our work has been closed it should be reopened as soon as conditions make it possible for our workers to return and that a redistribution of territory is advisable. Under the new Constitution of Mexico it will be necessary to reorganize the educational work conducted by the Council, and it was thought that institutional work might be effectively used as a means of benefiting the people and giving them the gospel.

"A garment, grimy from honest toil, is much more pleasing in Christ's sight than the most spotless robe, whose spotlessness is the result of doing nothing."

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

"Wealth is not in having much, but in depending on little."

Tired Nervous Mothers

Should Profit by the Experience of These Two Women



Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. Zielinska, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. Josephine Kimble, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

From the Field

Calhoun City, Miss.

The first quarterly conference of the Calhoun City charge was held at the Methodist Church in Calhoun City on January 27 and 28. In spite of the disagreeable weather, Rev. T. H. Lipscomb, our presiding elder, was present and delivered two very able sermons. The local pastor, Rev. W. R. McDougal, was confined to his bed, and not able to attend, but the reports from the various churches were encouraging, and the outlook for the year 1918 is promising, both from a financial and spiritual standpoint.—"A Member."

Homer, La.

Dear Doctor Meek: There are two slight errors in the financial table for this charge as shown in the published minutes for the last session of the Louisiana Conference. One of these is in the case of the assessment for Conference Claimants. The minutes show an assessment of $94, with a payment of $80 made. The amount of the assessment as given me by the Secretary of the Board of District Stewards was $80, and this is the amount that was paid. The other error is that of the missionary special raised by the Sunday school which was $122, but which appears in the minutes as being $112.

How these errors occurred, I do not know. It may have been that the errors were made in my reports to the Statistical Secretaries. They are slight, but I believe that it is justice to the people here to call attention to them. Our people worked hard to pay out in full, and of all the assessments we certainly would not have slighted that for the Conference Claimants. This statement does not intend to censure any one.

We had a fine day last Sunday and are having some most helpful prayer meetings. We are making plans fer a meeting to be held in April. We have made no report of work done for the Advocate, but your interests will not be forgotten.

With best wishes, I am.

Yours faithfully,

W. L. DOSS, Jr.

Homer, La., Feb. 5.

WHO WILL FOLLOW DR. JOWETT?

The pastorate of the Fifth Avenue Presbyterian Church in New York has been made vacant through the resignation of Dr. John H. Jowett, whose pulpit ministry has made the great pulpit an even better known center than it had ever been. After repeated entreaties for a reconsideration, Dr. Jowett has announced his intention of leaving for England in March. The pulpit committee in seeking a successor has considered scores of candidates, among whom have been "Billy" Sunday, Dr. John Timothy Stone of Chicago, Dr. S. Parkes Cadman of Brooklyn, and Robert E. Speer of the Presbyterian Board of Missions. At present the reports indicate Professor Harry Emerson Fosdick, the author of some of the most popular books of the last years. Dr. Fosdick is a professor in Union Theological Seminary in New York. Should he succeed Dr. Jowett, it would be a case of a Baptist succeeding a Congregationalist in a Presbyterian pulpit.—N. W. Christian Advocate.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

METHODISTS WILL BEGIN HOSPITAL SOON.

Construction of the Methodist Hospital, which is to cost $400,000, will be begun in May, according to Thomas B. King, Financial Agent, who addressed the commissioners of the four Conferences united in the great undertaking yesterday, February 5, at a meeting in Mr. King's office.

He assured the 24 members of the North Mississippi, Northern Arkansas, Mississippi, and Memphis Conferences that the plans of the architect are being made and that work on the foundation will be started within the next three months.

The structure will be erected on the old Mallory residence grounds, eight and one-half acres in extent, on Lamar Boulevard. With the exception of the last note against the property, the purchase price has been paid and the financial agent reported that there were almost sufficient funds in bank to liquidate the entire indebtedness.

It is planned to use the residence now on the grounds as a nurses' home and administrative office for the hospital. The hospital building will cost over a quarter of a million dollars and will have accommodations for approximately 450 patients when completed.

Over 300,000 Methodists in the four Conferences have joined in the undertaking and already $175,000 has been pledged. Mr. King reported yesterday that $8600 had been subscribed during this year, 1918, and that, on the whole, contributors were paying their subscriptions as they fell due, though a small number were slightly in arrears.

The Commissioners adopted a charter with the incorporators constituting the entire Board of Commissioners. The charter is broad and grants all the authority necessary from a legal standpoint to build and operate a modern hospital and receive endowments for the institution. The charter was drawn up by Capt. G. T. Fitzhugh.

A meeting of the Commissioners will be held in Memphis on March 6 to complete the organization authorized by the charter. John H. Sherard is President and L. M. Stratton is Secretary of the Commission.—Memphis Commercial Appeal.

"We are not building for ourselves; nor for to-day."



Clear Velvety Skin

is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

USE TETTERINE

You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

Doctor Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-Down People in Two Weeks' Time in Many Cases.

"ONE glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. I have seen dozens of nervous, rundown people who were ailing all the time increase their strength and endurance in from ten to fourteen days' time while taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Salts is Fine for Kidneys, Quit Meat

Flush the Kidneys at once when Back hurts or Bladder bothers —Meat forms uric acid.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood, then you get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to activity, also to neutralize the acids so they no longer cause irritation, thus ending bladder disorders.

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Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5230 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

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TEN SERMONS IN THIRTY SECONDS.

Charles Stelzle.

The devil never taunts the man of whom he is sure.

Innocence is ignorance of sin; virtue is sin conquered.

We are punished not so much for our sin, as by our sin.

Reputation is what others give us; character is what we give ourselves.

If any man were half as good as he knows how to be, he would be twice as good as he is.

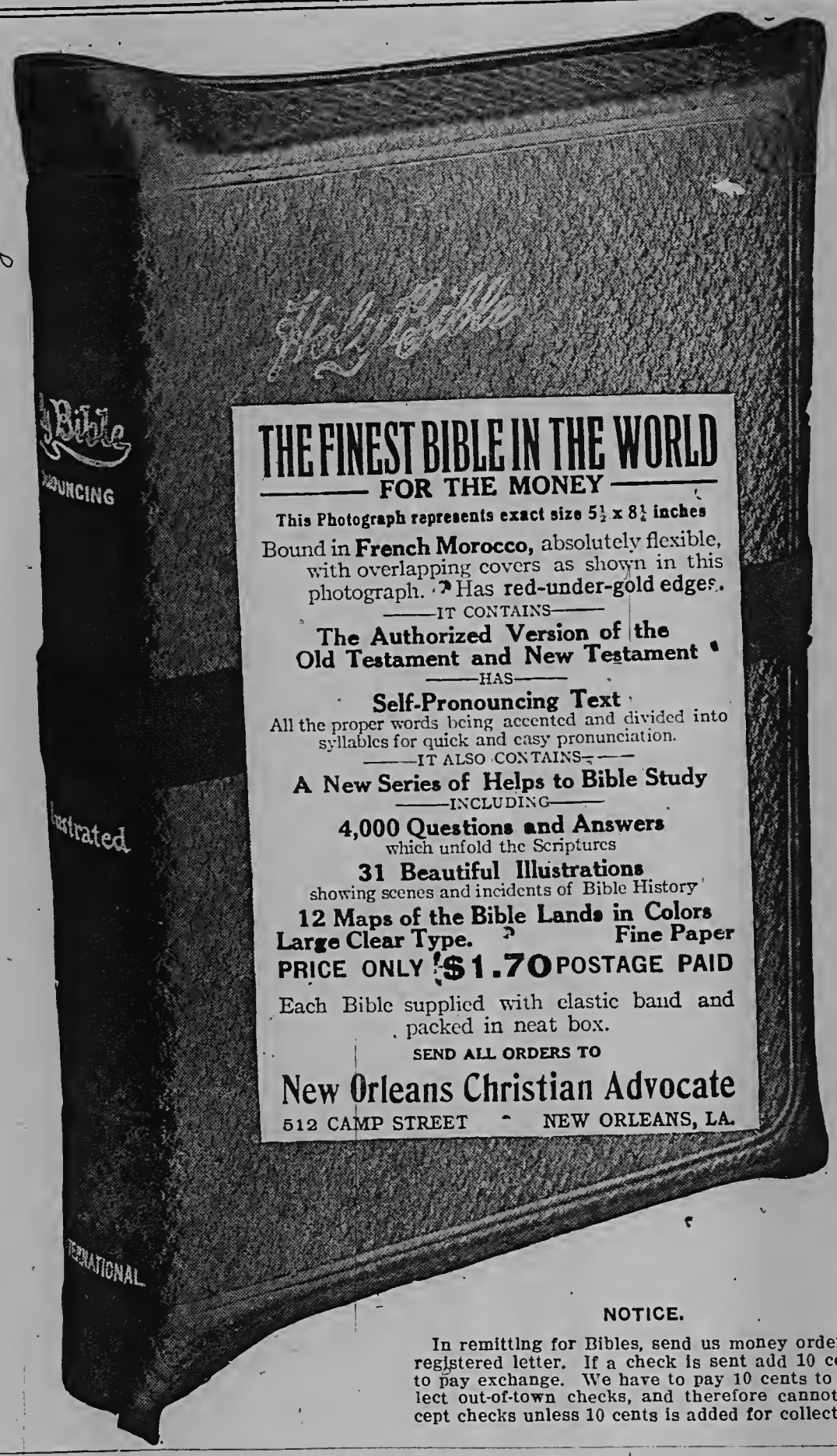
Most men are sorry, not because they have sinned, but because of the result of their sin.

Some men are trying hard to get rid of sins. They will never succeed until they conquer sin.

There are many kinds of "memory methods," but no one has ever invented a scheme which will help a man to forget.

Most men flatter themselves that they cannot be fooled by their fellows, but they are fooling themselves by supposing that they can fool others.

Some people find fault because it requires ten dollars to save a soul in a religious campaign, but they are indifferent to the fact that a man may spend ten dollars in a single night and send his soul to hell



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JUST THREE THINGS.

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel."—Christian Commonwealth.

SALARY OF SOLDIERS.

A private in the army of the United States gets $33 a month in addition to board, clothing and medical attention. If he goes to Europe he gets $36.99 a month. If he has a wife she gets direct from the Government $15 a month. If a wife and one child it is $25 in addition to his pay, two children $32.50 additional, etc.

Allowance is also made for others who are dependent upon him such as parents, $10 a month each, and $5 a month for brothers, sisters, etc., who are dependents. If he becomes blind or loses both feet or both hands, etc., he gets $100 a month as long as he lives whether married or not. If he dies from injuries in service the dependents get from $20 to $75 a month.

The Government allows him to take out insurance up to $10,000 at a rate no higher than in times of peace. Officers get higher salaries. So you see while the soldier has a hard task to perform Uncle Sam looks carefully after his interests. We are glad the Government is able to do a good part by those who bear our burdens in defending our flag and country.—Central Methodist.

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No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 21, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

THE STATUS OF THE UNION NEGOTIATIONS

The Joint Commission on the Unification of American Methodism has issued a statement setting forth the results of its labors, the full text of which we are carrying in this number of the Advocate. The Commissioners are to be commended for giving this information to the Methodist public, though we think they should have gone further and also have lifted the curtain on the entire proceedings of the body, authorizing the publication at the earliest date possible of the stenographic records of each of the three meetings that have been held. The reports of the sessions at Baltimore and Traverse City are already in print, and, in view of the fact that at Savannah the utterances of every member were said to have been promptly submitted to him for correction, it presumably would not take long to have the full proceedings to come from the press. An accurate account of the various movements of the Commission, along with the discussions that took place, would enlighten the two Churches as to the true situation as nothing else could, and would show to each of them precisely what has been done in the way of a faithful effort to carry out the instructions of its General Conference. We do not doubt that the circulation of these printed reports would be sufficiently large to cover the expense of their issuance; so we venture to express the hope that the Commission will at once order the veil of secresy raised as to its entire deliberations. In our opinion, **The Churches involved are entitled to know all that has gone on**, that they may be in a position to deal intelligently with the momentous issues that are now before them.

What Was Done at Savannah.

Before taking up for discussion any of the features (tentatively agreed to or merely recommended) of the plan of union now before the Commission, we desire, in view of the various representations that are being made in the public prints as to what was done in Savannah, to touch briefly upon that question. The report concerning the Judicial Council, which was stated at Traverse City to have been practically agreed upon, was taken up on the first day of the late meeting and largely completed, very little time being consumed in doing so. What the features of this report yet remaining to be acted upon are, may readily be ascertained by running over that part of the general statement of the Commission. As a matter of fact, nearly the whole meeting at Savannah was taken up with an effort to fix the status of the Negro in the proposed unified Church. At Traverse City there were three reports from the Sub-Committee having this matter in hand: one, signed by a majority of its members, proposing to place the Negroes of the Church, North, in an Associate General Conference; another, signed by Bishop Denny and Judge H. H. White, recommending that they be placed in an independent Church, and a third one, signed by Dr. R. E. Jones and Dr. I. Garland Penn (the colored members of the Northern Commission), urging that they be gathered into a Regional Conference and given their full rights and privileges. When the Commission was about to adjourn at Traverse City, these reports were all re-committed to the Sub-Committee for further consideration.

At Savannah, this Sub-Committee laid before the Joint Commission, to be considered, two unsigned plans, without making any definite recommendations. One of these was to place the Negroes of the Methodist Episcopal Church permanently in a Sub-Regional Conference, with a restricted representation (having both a voice and vote) in the General Conference; the other was to place them in an Associate General Conference, very much after the order of the plan that has been championed in the Church press by Dr. Blake, Dr. Du Bose, and others. Following the submission of these plans, there was a general discussion of the question of the status of the Negro as related to American Methodism and the unification movement covering a period of perhaps a week, when finally Judge Rogers, of the Northern Commission, proposed a scheme blending the two suggested arrangements. It provided that the Northern Methodist Negroes should go at once into a Sub-Regional (or Central Conference) with ten representatives in the white General Conference, with both the power to speak and vote in that body; but that when this Associate Regional Jurisdiction (or Central Conference) should come to have 600,000 Church members within its bounds, it should become an Associate General Conference, after which it should still have ten representatives in the white General Conference, with the privilege of speaking but not voting. The Associate General Conference would also be allowed to elect one member of the Constitutional Council to be constituted for the whole Church, and accorded representation proportionate to its membership on all the distinctively connectional boards and societies of the Church in which its interests would be involved." The two recommendations (marked 1 and 2, shown at the close of the Commission's general statement—see page 5 of the Advocate) were also made a part of the Rogers' plan.

This plan was referred to a Committee of Eight (four from each of the two Commissions), which reported favorably upon it without any material alterations. It was later adopted by a majority of the Southern Commission (a minority dissenting), **provided the Negroes in the C. M. E. Church and the Negroes in the M. E. Church, would unite, and, upon the taking place of this union, they should at once be gathered into an Associate General Conference; and that if union should not be effected between these two bodies, all the money raised for the Negro work in the reunited white Church from that portion of it now predominantly Southern Methodist should go to the C. M. E. Church.**

The Northern Commissioners, in a separate meeting, agreed that if the Southern Commissioners accepted the report, they would accept it, **provided any member of the Joint Commission should have a right to propose any amendment to that report.**

Later, the Joint Commission adopted the following resolution: "That we accept the Report of the Committee of Eight as the basis of a plan for determining the status of the Negro and foreign jurisdictions and that we proceed to the consideration of the report seriatim." When this report was taken up, the two Commissions disagreed as to two of its three chief provisions, the third not being taken up, after which it was voted to adjourn until April 10, when the Joint Commission will reassemble in St. Louis. It is our understanding that the Northern Commissioners did not desire a fixed representation of ten delegates in the white General Conference, preferring a sliding scale, and that they were not willing to make it imperative that the Negro contingent in their Church should pass into an Associate General Conference upon reaching the number of 600,000. As we have before stated in the Advocate, **there was never any prospect of a unanimous report by either of the Commissions.** There would certainly have been a minority report from the Southern Commission if Judge Rogers' scheme had been accepted by the Northerners, and we do not doubt that there would also have been one to their denomination by representatives of the Church, North. We were informed in Savannah that both Dr. R. E. Jones and Dr. I. Garland Penn (the two colored men on the Northern Commission) were uncompromisingly hostile to the Rogers' scheme.

A Statement by Dr. Jones.

It may be interesting to our readers, in this connection, to see the following statement by Dr. Jones, taken from an extended editorial in his paper of February 14: "Two propositions (concerning the Negro) were presented, both of which were inseparably linked. The first was called a preferential plan, and provided for the placing of the Negro in a Central Conference (formerly called Sub or Associate Regional), to which Conference would be granted legislative powers on all matters local, and with power to elect Bishops, subject to the confirmation of the General Conference (white), and with fixed representation in the (white) General Conference. It was further provided in the report that when this jurisdiction reached a membership of 600,000, it should automatically become a Jurisdictional Conference or an Associate General Conference with practical autonomy, with power to elect Bishops, with full legislative and judicial powers, with one representative on the Constitutional Council, and with representation on all the Connectional Boards. On this report there was a disagreement. First, as to fixed representation in the General Conference, and, second, as to whether the Central (or Sub or Associate Regional) Conference should automatically, upon reaching a certain number of members, become an Associate General Conference. After eleven days of continuous discussion of the question, morning and afternoon, with a number of conferences and separate meetings of the Commissions, the two Commissions failed to agree on the status of the Negro in the reorganized Church, but agreed to meet on April 10 in the city of St. Louis to formulate a report embracing matters on which there was an agreement, which

(Continued on Page Five.)

THE OUTLOOK AND THE UPLOOK.

"When the outlook is dark, try the uplook."
These words hold a message of cheer;
Be glad while repeating them over.
And smile when the shadows appear.

Above and beyond stands the Master.
He sees what we do for His sake;
He never will fail nor forsake us.
"He knoweth the way that we take."

"When the outlook is dark, try the uplook."
The uplook of faith and good cheer;
The love of the Father surrounds us.
He knows when the shadows are near.

Be brave, then, and keep the eyes lifted,
And smile on the dreariest day;
His smiles will glow in the darkness;
His light will illumine the way.

—The British Weekly.

"DON'TS" FOR SUNDAY STAY-AT-HOMES.

Don't stay away because company comes; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away beeause it isn't your denomination; the same excuse would keep you out of heaven.

Don't stay away because you have no influence; the church-goer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the Church does not need you; never did the Church need more, good men and women.

Don't stay away because the Church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away beeause you do not need the Church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

FAILURE.

Argue and elaborate as we will on our burdens, we know fate has been good to us. Life is not all sunshine. If it were, we would very soon grow tired of life. Disappointments, setbacks, disillusionments, come to every one, and we must expect they will eome to us. Indeed, we have no voice in the matter. They will eome to us as surely as day follows night; but do we aeeept them patiently? That is another story.

Many women look only on the dark side of life. "What's the use?" they say, dejectedly. "Everything I try to do turns out a failure." There is a tiny breath of selfishness here. "I" is very prominent in these women's thoughts. Pehaps if they did something worth while for some one else their work would be crowned with success. Doing something for another has never yet turned out a failure. There is not a case on record showing where failure has followed a kind deed done for another. Pehaps this other did not appreciate the efforts taken in her behalf, yet the fact remains that the woman who put herself out to make another woman happy experienced a wonderful happiness herself.—New York Evening Telegram.

A LOVE SERVICE.

Have you, my dear comrade, been serving the Lord blindly and slavishly, simply because it is your duty, and yet with a constant feeling of unrest and unfitness? Oh, how He loves you, and wants to catch your ear, and win your heart, and draw you into a glad love service!

"But I am so weak and faulty, I have failed so often. Surely, the Lord must be discouraged with me," you say. No, no, not if you are in earnest, any more than your mother was discouraged with you when, as a little toddler just learning to walk, you fell again and again. She did not cast you off, but picked you up, and kissed the knees and nose that were bumped, and loved you more than you dreamed. And in all your other failures she still bore with you and hoped for you. So it is with Jesus. Let this love constrain you. "We love Him because He first loved us." Trust Him. Give yourself wholly and heartily to Him, and be sure you serve Him for love, and you will have learned the secret of a holy, happy life.

"O let Thy love my heart constrain.
Thy love for every sinner free;
That every fallen soul of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love."

—Lieutenant-Colonel S. L. Brengle,
of the Salvation Army.

THE COMMISSION REPORTS.

[We are in receipt of the following, which we take pleasure in laying before the readers of the Advocate.—The Editor.]

The Joint Commission on Unification presents herewith the plan which it is considering for the reorganization and reunion of the two Churches which it represents.

The matter in light face type has been tentatively accepted. The matter in black face type is yet to be aeted upon.

Any inconsistencies that may appear in the plan are due to the faet that it is the work of several committees who worked independently of each other. When the Commission's report is completed it will be consistent in all its parts.

There are other important matters, including the name of the reunited Church, yet to be acted upon.

The Commission will meet in St. Louis, April 10, and at that time it hopes to complete its report and to present a perfeeted plan of reunion to the two General Conferences which it represents.

ABRAM W. HARRIS,
FRANK M. THOMAS,
Secretaries.

Savannah, Ga., Feb. 7, 1918.

The Tentative and Proposed Plan.

ARTICLE I. PASTORAL CHARGES.

The membership of the Church shall be divided into local societies, one or more of which shall constitute a pastoral charge.

ARTICLE II. CHURCH CONFERENCES.

A Church Conference, composed of all the members of the local society and resident members of an Annual Conference and sueh others as the General Conference may prescribe, shall be held at such times and places as the Church Conference shall deeide. It shall eleet such a number of delegates to the District Conference as may be fixed by the General Conference, provided that only those members of the church who have reached the age of eighteen years shall be entitled to vote in the Church Conference.

ARTICLE III. QUARTERLY CONFERENCES.

A Quarterly Conference shall be organized in each pastoral charge, and shall be composed of such persons and have such powers as the General Conference may determine.

ARTICLE IV. DISTRICT CONFERENCES.

There shall be held annually in each district of the Annual Conference a District Conference, to be composed of the traveling, superannuated, supernumerary and local preachers of the district, of delegates from the Church Conference, and of sueh other members as may be designated by the General Conferenee.

ARTICLE V. ANNUAL CONFERENCES.

The traveling preachers shall be organized into Annual Conferences with such privileges and duties as are hereinafter provided for. Laymen shall be represented in the Annual Conference in a number to be determined by the General Conference, which shall prescribe their qualifications and their method of election.

ARTICLE VI. REGIONAL CONFERENCES.

(This Article has been recommended by the Sub Committee, but not yet adopted by the full Commission—Editor Advocate.)

Section 1. There shall be the following Regional Jurisdictions, each having its own Regional Conference.

(1) Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and New Jersey, inclusive.

(2) Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky and North Carolina, inclusive.

(3) Tennessee, South Carolina, Georgia, Florida, Alabama and Mississippi, inclusive.

(4) Ohio, Indiana, Illinois, Michigan and Wisconsin, inclusive.

(5) Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii and Alaska, inclusive.

(6) Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona, inclusive.

MEMBERS.

Section 2. Each Regional Conference shall be composed of the ministerial and lay delegates elected to the General Conference by the Annual Conferenees within the territory of the said Regional Conference.

POWERS.

Section 3. (1) Each Regional Conference shall have power to elect from time to time the number of Bishops allotted to it by the General Conference according to a uniform principle, and said Bishops shall be confirmed by the General Conferenee, and ordained by the Bishops, unless two-thirds of the members of the General Conference, present and voting, shall object to said confirmation.

(2) Subjeet to the limitations and restrictions of this constitution, each Regional Conference shall have full legislative power over all distinctively regional affairs within its area, including the power to fix the boundaries of Annual Conferences, Mission Conferences, and Missions, and to provide for the organization of the same, provided that no new Annual Conference shall be organized in the States of the United States with less than fourteen thousand church members in full connection therewith.

(3) It shall also have power to receive, own, transfer and eontrol educational, benevolent and charitable institutions of the Church within its own territory which are not otherwise legally provided for, and shall have supervision of all such enterprises, except those which are owned, controlled and supervised by some other organic ageney of the Church.

(4) Each Regional Conference may, in the exercise of the powers provided herein, make rules or regulations not contrary to or in conflict with any rule or regulation made by the General Conference for the government and control of the connectional affairs of the Church.

MEETINGS.

Section 5. Each Regional Conferenee shall meet for organization immediately succeeding the organization of the General Conferenee, and at such other times and plaees as the Regional Conference itself shall determine.

PRESIDING OFFICER.

Section 6. The effeetive Bishops resident within a Regional Jurisdiction shall preside over the sessions of the Regional Conference as these Bishops themselves may determine.

QUORUM.

Section 7. Whenever a Regional Conference is in session it shall require the presence of two-thirds of the whole number of delegates to constitute a quorum for the transaction of business, but a less number may take a recess or adjourn from day to day, or approve the journal at the final session of the Regional Conference.

Section 8. All other matters of procedure shall be governed by rules and regulations as the Regional Conference shall from time to time prescribe.

ARTICLE VII. CENTRAL CONFERENCES.

Section 1. There shall also be constituted the following jurisdictions, each having its own Central Conference.

(1) The Annual Conferences, Mission Conferences, and Missions embracing the work among colored people in the United States and the continent of Africa.

(2) The Annual Conferences, Mission Conferences, and Missions in Porto Rico, Cuba, Mexico, Central America and South America.

(3) The Annual Conferences, Mission Conferences, and Missions, in Europe, the Madeira Islands, and in Africa, not otherwise provided for.

(4) The Annual Conferences, Mission Conferences, and Missions in China, Korea, Philippine Islands and Malaysia.

(5) The Annual Conferences, Mission Conferences and Missions in India and Burmah.

MEMBERS.

Section 2. Each Central Conference shall be composed as follows:

(1) One ministerial and one lay delegate from and elected by each Annual Conference, Mission Conference and Mission of its jurisdiction for each 2000 church members in full connection or fraction of two-thirds thereof, provided that each Annual Conference, Mission Conference and Mission shall be entitled to one ministerial and one lay delegate. The numerical basis of representation in a Central Conference may be changed by a Central Conference, subject to approval by the General Conference, so as to provide that the membership of a Central Conference shall not exceed 400 ministers and laymen in equal numbers.

(2) Ministerial delegates shall be elected by the ministerial members of the Annual Conference, Mission Conference or Mission, and the lay delegates shall be elected by the lay members thereof.

(3) Ministerial delegates of Central Conferences shall be at least 25 years of age and shall have been members of an Annual Conference or Mission Conference for at least 4 years, and at the time of their election, and at the time of the session of the Central Conference shall be members of an Annual Conference, Mission Conference or Mission within the jurisdiction.

(4) Lay delegates of a Central Conference shall be at least 25 years of age and shall have been members of the Church for at least 5 years, and at the time of their election and at the time of the session of the Central Conference shall be members of a pastoral charge within the bounds of the jurisdiction.

(5) Each Central Conference shall be the judge of the election, returns and qualifications of its own members.

AREA AND BOUNDARIES.

Section 3. The area and boundaries of a Central Conference Jurisdiction may be changed by the General Conference, the Central Conference, Central Conferences affected, concurring, or may be changed by the concurrent vote of two successive General Conferences.

PRIVILEGES AND POWERS.

Section 4. (1) Subject to the restrictions and limitations of this constitution and to the rules and regulations adopted by the General Conference in relation to the connectional affairs of the Church, each Central Conference, having not less than 150,000 church members in full connection, shall have power to elect from time to time the number of Bishops allotted to it by the General Conference, and said Bishops shall be confirmed by the General Conference, and ordained by the Bishops, unless two-thirds of the members of the General Conference present and voting, shall object to said confirmation.

(2) The privileges, powers and duties of a Bishop elected by a Central Conference shall be limited to that Central Conference Jurisdiction.

(3) Subject to the limitations and restrictions of this constitution, each Central Conference shall have full legislative power over all distinctively regional affairs within its area, including the power to fix the boundaries of Annual Conferences, Mission Conferences, and Missions, and to provide for the organization of the same, provided that no new Annual Conference shall be organized in the States of the United States with less than fourteen thousand church members in full connection therewith.

(4) It shall also have power to receive, own, transfer and control educational, benevolent and charitable institutions of the Church within its own territory which are not otherwise legally provided for, and shall have supervision of all such enterprises, except those which are owned, controlled and supervised by some other organic agency of the Church.

(5) Each Central Conference may, in the exercise of the powers provided herein, make rules or regulations not contrary to or in conflict with any rule or regulation made by the General Conference for the government and control of the connectional affairs of the Church.

(6) The powers and privileges of a Central Conference, having less than 150,000 church members in full connection, shall be determined by the General Conference.

(7) Each Central Conference Jurisdiction shall be entitled to be represented in the General Conference by five ministerial and five lay delegates, who shall be elected by its Central Conference at the regular meeting preceding the meeting of the General Conference. (Not yet adopted.)

MEETINGS.

Section 5. (1) Each Central Conference shall meet not more than six nor less than three months in advance of the regular meeting of the General Conference, at such time and place as may be determined, and at such other times and places as it may itself determine. Special meetings of any Central Conference may be convened by the Bishops of its jurisdiction and shall be convened whenever a majority of the Annual Conferences and Mission Conferences of the jurisdiction shall request such special session. Provided that the first meeting of a Central Conference shall be convened at such time and place as the General Superintendents may direct.

(2) The effective Bishops resident within a Central Conference Jurisdiction shall preside over the session of the Central Conference thereof, as said Bishops may themselves determine, but if there shall be no Bishop resident in the jurisdiction of said Conference at the time of its session, the General Superintendents shall designate one of their number for such presidency.

ARTICLE VIII. JURISDICTIONAL GENERAL CONFERENCES.

Any Central Conference by a majority vote of its members present and voting, with the concurrence of a majority of the members of the several Annual Conferences, Mission Conferences and Missions of its jurisdiction, present and voting, and with the approval of the General Conference, may become a Jurisdictional General Conference, and when it has 600,000 church members in full connection shall become a Jurisdictional General Conference with the privileges and powers herein provided. (Recommended, but not yet adopted.—Ed. Advocate.)

MEMBERS.

Section 1. A Jurisdictional General Conference shall be composed of an equal number of ministers and laymen to be chosen in such manner as said Jurisdictional General Conference may determine; provided, that each Annual Conference shall be entitled to one ministerial and one lay delegate; and provided further, that the membership of a Jurisdictional General Conference shall not be less than 100 nor more than 300 ministers and laymen in equal numbers.

The first Jurisdictional General Conference shall be constituted in such manner as a Central Conference. (Recommended, but not yet adopted.)

POWERS.

Section 2. Subject to the restrictions and limitations of this constitution, each Jurisdictional General Conference shall, so far as relates to its Annual Conferences, Mission Conferences and Missions, and the members thereof, have all the powers of the General Conference, legislative, executive and judicial.

Provided, that a Jurisidictional General Conference shall not prescribe conditions, privileges and duties of church membership that are contrary to or in conflict with those prescribed by the General Conference, nor shall it define and fix powers, privileges and duties of the Episcopacy contrary to or in conflict with tne powers, privileges and duties of the Episcopacy as defined and fixed by the General Conference. (Recommended, but not yet adopted.)

PRIVILEGES.

Section 3. A Jurisdictional General Conference shall be entitled:

(1) To elect one member of the Constitutional Council as herein provided.

(2) To have representation proportionate to membership on all distinctively connectional boards or societies of the Church in which its interests are involved.

(3) To elect not exceeding five ministerial and five lay representatives to the General Conference, who shall have the right to speak in the General Conference and in its standing committees on all matters which relate to and affect the interests of the jurisdiction which they represent. But said representatives shall not have the right to vote. (Recommended, but not yet adopted.)

And the General Conference may elect not exceeding five ministerial and five lay representatives to a Jurisdictional General Conference, and said representatives shall be entitled to speak on all distinctively connectional matters, but they shall not have the right to vote in a Jurisdictional General Conference. (Not yet adopted.)

(4) To share proportionately in the proceeds of the Book Concern or Publishing House. (Recommended, but not yet adopted.)

MEETINGS.

Section 4. A Jurisdictional General Conference shall meet quadrennially and at such other times and at such places as it may determine.

It shall be governed by such rules of procedure as it may itself prescribe. (Recommended, but not yet adopted.)

ARTICLE VIII. THE GENERAL CONFERENCE MEMBERSHIP.

Section 1. (1) The General Conference shall be composed:

(a) Of one ministerial and one lay delegate from and elected by each Annual Conference within each Regional Jurisdiction for each 14,000 church members in full connection, or fraction of two-thirds thereof; provided, that each Annual Conference shall be entitled to elect at least one ministerial and one lay delegate; and provided, further, that the total number of delegates elected from a Regional Jurisdiction shall not be less than 100.

(b) And five ministerial and five lay delegates from and elected by each Central Conference.

(2) The numerical basis of representation of the Regional and Central Conferences in the General Conference may be changed by the General Conference; provided, that the General Conference shall not be composed of less than 650, nor more than 850, ministerial and lay delegates in equal numbers.

(3) The ministerial delegates from an Annual Conference shall be elected by the ministerial members of the Annual Conference, and the lay delegates by the lay members of the same.

(4) The ministerial delegates from a Central Conference shall be elected by the ministerial members of the Central Conference, and the lay delegates by the lay members of the same.

(5) Ministerial delegates to the General Conference shall be at least 25 years of age and shall have been members of an Annual Conference for at least four years and at the time of their election, and at the time of the session of the General Conference shall be members of the Annual Conference which elected them, or resident within the Central Conference Jurisdiction from which they were elected.

(6) Lay delegates shall be at least 25 years of age and shall have been members of the Church for at least five years, and at the time of their election and at the time of the session of the Gen-

eral Conference, shall be members of a pastoral charge within the bounds of the Annual Conference or Central Conference which elected them.

(7) Each Annual Conference or Central Conference may elect reserve ministerial and lay delegates not exceeding three each, and not exceeding the number of its delegates.

(8) The General Conference shall be the judge of the election, returns and qualifications of its own members.

POWERS.

Section 2. Subject to the limitations and restrictions of this Constitution, the General Conference shall have full legislative power over all matters distinctively connectional; and in the exercise of said powers shall have authority as follows:

(1) To define and fix the conditions, privileges and duties of church membership.

(2) To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses.

(3) To define and fix the powers and duties of District, Quarterly and Church Conferences.

(4) To define and fix the powers and duties of Annual Conferences, Mission Conferences and Missions.

(5) To define and fix the powers and duties of Central Conferences, including their boundaries, and to elect and assign Bishops to the same, except as herein otherwise provided.

(6) To divide, consolidate and change the Regional Conferences; but it shall not take away territory from any Regional Conference without its consent, save by the concurrent vote of two successive General Conferences; nor shall it create any new Regional Conference with less than 500,000 members in full connection.

(7) To define and fix the privileges, powers and duties of the Episcopacy, to fix according to a uniform principle the number of Bishops to be elected by each of the several Regional Conferences; to confirm their election; by a general rule, to superannuate them upon reaching a determined age, and to retire them for inefficiency or unacceptability after due notice and a proper hearing; provided, that it shall require a two-thirds vote to retire a Bishop without the concurrence of the Regional Conference in which his official residence is fixed; and provided, further, that a Bishop shall be assigned for residential supervision to the Regional Jurisdiction by which he was elected, or to the Central Conference Jurisdiction for which he was elected, but any Bishop may be assigned by the General Superintendents to any Annual Conference for presidential supervision if a majority of the resident Bishops of the Jurisdiction to which he is assigned shall concur in said assignment; and provided still further, that the General Conference may assign a Bishop to residence within any jurisdiction with the consent of the delegates of the jurisdictions from which the Bishop is to be taken and to which he is to be assigned. But the consent of a Central Conference delegation shall not be necessary to the assignment or transfer of a Bishop to or from a Central Conference Jurisdiction.

(8) To alter and change the hymnal and the ritual of the Church, and to regulate all matters relating to the form and mode of worship.

(9) To prescribe the method of acquisition, control, and disposition of the real and personal property of the Church and of all its branches.

(10) To govern the judicial administration of the Church, except as herein otherwise provided.

(11) To consider, and, if deemed wise, to disapprove of the decisions of the Judicial Council upon any constitutional question and to require its submission to the members of the Annual Conferences, the decision of a majority of whom, present and voting, shall be final thereon. (Recommended but not yet adopted.)

(12) To control and direct all connectional publishing, missionary, benevolent, and educational enterprises of the Church.

(13) To govern any and all other matters of a connectional character.

RESTRICTIONS.

Provided, (1) That the General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2) The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy, nor to do away with an itinerant General Superintendency.

(3) The General Conference shall not revoke nor change the general rules of our Church.

(4) The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a selected number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

(5) The General Conference shall not appropriate the produce of the Publishing House, or Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary and superannuated preachers, their wives, widows and children.

MEETINGS.

Section 3. (1) The General Conference shall meet in the month of April or May once in four years perpetually at such time and place as shall be fixed by the preceding General Conference, or by a commission to be appointed quadrennially by the General Conference; and the commission shall have power to change the place, a majority of the General Superintendents concurring.

(2) The General Superintendents may, by a two-thirds vote, and shall, when requested by a majority of the Annual Conferences, call a special session of the General Conference.

(3) When the time for the opening of the General Conference has arrived, one of the General Superintendents, designated by the Board of Bishops, shall take the chair and conduct the opening devotions of the session. Following the devotions, he shall direct the Secretary of the preceding General Conference, or in his absence, one of his assistants, to call the roll of the delegates-elect. The General Superintendents, before the General Conference convenes, shall elect from their own number one Bishop, or more, to preside during the session. The General Conference, upon organization, shall elect such other officers as shall be necessary.

VOTING.

Section 4. (1) The ministerial and lay delegates shall deliberate as one body; and, except as otherwise provided, shall vote as one body; but each delegate shall have the right to have his vote, or refusal to vote, recorded by name on the journal.

(2) One-fifth of either order of delegates—present and voting—may require a vote by orders, in which case it shall require the concurrence of the two orders to decide the matter under consideration, except that for changes in the Constitution a vote of two-thirds of the members of the General Conference, present and voting, shall be sufficient, as provided in Article X.

(3) One-fifth of those present and voting may require that a "yea" and "nay" vote be taken.

(4) Whenever a majority of each of two Regional delegations shall so request, a vote shall be taken on any pending motion or resolution, except amendments to the Constitution, by Regional delegations, and it shall require the concurrence of a majority of the Regional delegations—the members thereof voting as one body—to adopt said motion or resolution, provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting.

QUORUM.

Section 5. Two-thirds of the members elected to the General Conference shall be necessary for a quorum, but a smaller number may adjourn from day to day, and at the final session may approve the journal, order and record the final roll call, and adjourn.

ARTICLE IX. THE JUDICIAL COUNCIL.

TITLE AND PURPOSE.

Section 1. There shall be, and hereby is, established a Judicial Council, whose decisions shall be final, except as herein otherwise provided.

COMPOSITION.

Section 2. The Judicial Council shall be composed of one ministerial and one lay member from each of the Regional Jurisdictions and three (3) members to be elected by the General Conference.

ELECTION.

Section 3. The ministerial and lay members from each Regional Jurisdiction shall be chosen by ballot by their respective orders in the several Regional Conferences, during the session of the General Conference, and the members shall be subject to confirmation by the General Conference.

TERM OF SERVICE.

Section 4. Members of the Judicial Council shall serve for eight (8) years, or until their successors are confirmed, and shall be subject to re-election. The term of each member (except as provided in section 10), shall expire at the close of the second General Conference succeeding that at which his term began; provided, that the ministerial members chosen at the first election from the even-numbered jurisdictions and the lay members chosen at the first election from the odd-numbered jurisdictions shall serve for four years, and their terms shall expire at the close of the General Conference next following that at which their terms began. It is provided, further, that the term of the members of the first Judicial Council shall begin at the time of their election and confirmation by the General Conference. (Recommended but not yet adopted.)

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

ELIGIBILITY.

Section 5. Members of the Judicial Council shall not be eligible to membership in the General or Regional Conferences, nor shall they hold any other connectional office, nor serve on any connectional board during their term. After the first election no member of the General or Regional Conference shall, during his term of service, be eligible to membership in the Judicial Council. No member of the Judicial Council shall hear, review or determine any case before the Judicial Council to which he may be in any way related, nor shall he sit in the Council while such case is being examined.

ORGANIZATION.

Section 6. The members of the Judicial Council shall convene at the close of each General Conference, and shall organize by choosing from their number, by ballot, a president and a secretary; provided, that the members of the first Judicial Council shall organize immediately upon their confirmation. The secretary shall keep a record of all proceedings, together with the records and documents in each case, with the decision and reasons for the same, and shall report such decisions to the parties involved and also to the succeeding General Conference. All decisions of the Judicial Council shall be in writing.

POWERS.

Section 7. (1) The Judicial Council shall have full power to review upon appeal on constitutional grounds the acts of the General and Regional Conferences, the records and documents transmitted to it from Judicial Conferences, to hear and determine questions of law and all other appeals coming to it in course of lawful procedure from Annual Conferences, from Judicial and Regional Conferences and from the General Conference; provided, that no appeal from any Conference shall be entertained unless the same has been taken by at least one-fifth of the Conference. (Recommended but not yet adopted.)

(2) The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body, when such action is brought before it by appeal by one-fifth of the members of said body or by the General Superintendents. In all cases the decision of the Judicial Council shall be final; provided, that if on a constitutional question there shall be a majority vote of two-thirds of the members of the General Conference, disapproving a decision of the Judicial Council, its construction of the question involved shall then be sent to the Annual Conferences for final approval or disapproval, as provided in sub-section 11, Sec. 2, Article VIII, of the constitution. (Recommended but not yet adopted.)

GOVERNMENT.

Section 8. The Judicial Council shall prescribe rules and regulations for its government and methods of procedure for the hearing and disposition of appeals, which rules and methods shall be printed in the Discipline, and shall not be changed or altered during the quadrennium, without due notice.

QUORUM.

Section 9. Two-thirds of the Judicial Council shall constitute a quorum. Constitutional matters shall be decided by a majority vote of the entire Judicial Council. All other appeals shall be decided by a majority of those present and voting. (Recommended but not yet adopted.)

MEETINGS DURING QUADRENNIUM.

Section 10. The Judicial Council shall meet at the same time and place as the General Conference and shall continue in session until the final adjournment of the General Conference; provided, that if during the session of a General Conference the appeal of a Bishop is pending, the Judicial Council shall defer its time of adjournment until it disposes of said appeal.

The Judicial Council shall convene during each quadrennium at such times and places that it

may deem necessary to hear and determine appeals.

VACANCIES.

Section 11. Vacancies shall be filled by the Judicial Council from the same order and jurisdiction in which the vacancy occurs, until the next meeting of the proper Regional or General Conference, which may then fill the vacancy for the balance of the unexpired term.

ARTICLE X. AMENDMENTS.

Section 1. The recommendation of two-thirds of all the members of the several Annual Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote of its members, present and voting, to alter or amend any of the provisions of this Constitution, and also whenever such alteration or amendment shall have been first recommended by a General Conference, by a two-thirds vote of its members, present and voting, then so soon as two thirds of all the members of the several Annual Conferences, present and voting, shall have concurred therein, provided that such concurrence shall take place previous to the meeting of the next ensuing General Conference, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents. (Not yet adopted.)

RECOMMENDATIONS.

1. We recommend that following the adoption of this Constitution, or within four years thereafter, the status of the Colored Central Conference Jurisdiction be submitted to the Annual and Lay Conferences of said jurisdiction for determination, and if a majority of the members of said Annual and Lay Conferences, present and voting, shall elect to accept the status of a Jurisdictional General Conference, said jurisdiction shall be recognized as such with all the privileges and powers of the same, otherwise the Colored Central Conference shall be recognized as a Central Conference. (Not yet adopted.)

2. We recommend that in organizing the Colored Central Conference or the Colored Jurisdictional General Conference the Commission invite the members of the Colored Methodist Episcopal Church and such other Methodist Episcopal church organizations composed of members of African descent to consider the feasibility and desirability of uniting themselves in the proposed organization. (Not yet adopted.)

THE STATUS OF THE UNION NEGOTIATIONS

(Continued from page one)

report should be submitted to the General Conferences of the two Churches."

The Outlook.

But what of the present outlook for the two Commissions to get together in St. Louis? Of anything like a unanimous report by them, we do not think there is any prospect; but as to what a majority of the Commissions may do, we should not like to hazard a prediction. As we see it, so much of all that the Southern Church has stood for has been surrendered, that we shall henceforth be but little surprised at anything that may take place. By a formal resolution (which was published in last week's Nashville Christian Advocate) a majority of our Commissioners admitted that they had exceeded their authority and gone beyond anything embraced in the scope of the Plan of Unification endorsed by our General Conference at Oklahoma City. And Bishop Mouzon expressly stated: "We surrendered our original conception of Regional Conferences; we yielded the principle of representation for the colored man in the General Conference." (See Nashville Advocate of Feb. 15, Page 5.) And the report is current that some of the Southern Commissioners at Savannah were even inclined, in spite of their past assurances to the Church, to stand for leaving Negroes permanently in the General Conference, with both the right to debate and vote.

But a lack of space forbids us to go extendedly into these matters now. It is our purpose to discuss them fully within the next few weeks, showing the extent to which the Oklahoma plan has been departed from, and what we conceive to be the objections to the scheme of union now pending. As will be seen, the recommendation as to the Regional Conferences is exactly as we stated it to be in our issue of November 1, with the exception that they are differently numbered. The territory of the Southern Church is to be literally chopped to pieces in the heart of the South, and no adequate and stable protection for the minority has been provided.

And the General Conference will, under the present proposed arrangement, invariably have a heavy Northern majority. A distinguished Southern Commissioner stated at Traverse City that in the outset "two-thirds of the total number of delegates would amount to 471, and that the delegations from the present territory of the Methodist Episcopal Church would be 398, which would put them within 76 of having two-thirds of the General Conference, not including the representatives to come from the foreign-speaking Conferences in this country." "This comes," he declared, "perilously near putting our branch of the Church in the reorganized Church in the position of having a trifle less than one-third of the delegates to the General Conference." This utterance was not contradicted by anybody. All of these matters we shall lay bare later. In the meantime, let no Southern Methodist make up his mind about any of these issues until he shall have seen them exhaustively discussed and all the facts brought out. This is no time to be influenced by sentimental appeals. The situation is one which calls for calm, clear thought, and conclusions based upon solid reasoning.

MEETING OF TRUSTEES OF THE METHODIST HOSPITAL.

By T. B. King.

The Methodist Hospital Commissioners met in Memphis, Tuesday morning, February 5, 1918, in the office of the Financial Agent. Those present were: Rev. T. W. Lewis, Memphis, Tenn.; Rev. H. B. Johnston, Paris, Tenn.; Mr. L. M. Stratton, Memphis, Tenn.; Mr. T. K. Riddick, Memphis, Tenn.; Rev. J. T. Leggett, Brookhaven, Miss.; Rev. J. R. Jones, Gulfport, Miss.; Mr. P. H. Enochs, Fernwood, Miss.; Mr. L. N. Dantzler, Gulfport, Miss.; Mrs. C. R. McQueen, Meridian, Miss.; Rev. W. S. Lagrone, Drew, Miss.; Rev. J. C. Park, Starkville, Miss.; Mr. Jno. H. Sherard, Sherard, Miss.; Mr. W. T. Reaves, Tupelo, Miss.; Rev. J. K. Farris, Fort Smith, Ark.; Rev. J. R. Nelson, McCrory, Ark.; Mr. T. J. Boston, Earle, Ark.; and Mrs. Adah L. Roussan, Osceola, Ark.

The financial report made by the Agent was encouraging in that all but the last note against the property for purchase money had been paid off, and that there was nearly enough money in the bank to liquidate this one, thereby relieving the property of all encumbrances of every kind. This beautiful property, ideally located, is worth $100,000.

The Commissioners recognized the demand on the part of the members of the Methodist Conferences and others interested to proceed at once to the building of the new hospital and unanimously instructed the Building Committee and those directly in charge of that department to proceed at once to the adoption of plans and the making of a contract for the new building.

The Building Committee assured the Commissioners that the architect had been selected to draw the plans and that it was confidently believed that work would begin on the foundation some time during the month of May, if not sooner. While the high cost of material has been a hindering cause in the past, the greatest obstacles has been the inability to get labor, as well as material, at any price. This fact was accepted as reasonable grounds for not having the new building ready for occupancy.

The Commissioners adopted a charter, with the incorporators constituting the entire Board of Commissioners representing the four Annual Conferences that have joined together to build the hospital. The charter is broad and grants all the authority needed from a legal standpoint to build and operate a modern hospital, receive contributions and endowment therefor, and to do anything else that may be necessary to carry on a first-class institution of this kind. The charter was drawn by Hon. G. T. Fitzhugh, which fact is a guarantee that right of ownership and control to the Methodist Episcopal Church, South, is thoroughly safeguarded.

The report of the Financial Agent showed that during this year, 1918, $8600 had been added in new subscriptions to the hospital fund.

The Commissioners adjourned to meet again in Memphis, March 6, 1918, in order to complete the organization as required under the new charter.

Memphis, Tenn.

Our Advocate Campaign.

LET THE GOOD WORK BE KEPT UP.

Our Advocate campaign continues to go forward encouragingly. We are most grateful to the brethren for the assistance that they are giving the Conference organ in this time of need. We trust that the good work will be kept up until the utmost possible is done to place the paper in all the Methodist families of Louisiana and Mississippi.

WORDS FROM THE FIELD.

Rev. H. P. Lewis, Jr., Madison Station, Miss., in forwarding us 3 subscriptions, encouragingly says: "This is just a beginning of our work for the paper."

Rev. Olin Ray, our promising young pastor at Tunica, Miss., gives us a fine list of 15 subscriptions (8 of them new), and says: "I hope to send more soon. I think that we shall have no trouble in securing the number apportioned to this charge."

Rev. W. N. Ware, of Walnut Grove, Miss., writes: "I am sending you my check for $22.50 to pay for 12 new and 3 renewal subscriptions. Twelve new ones are my quota; but I haven't got around yet, and I hope to get several more yet." This is a fine showing.

Rev. W. H. Lewis, Jackson, Miss., in forwarding a name for our subscription files, thus expresses himself: "I trust that the Advocate campaign will be a great success. I shall endeavor to keep the matter before my people."

Rev. C. A. Northington, pastor of the New Albany (Miss.) Circuit, gives us 45 subscriptions, and in his business letter says: "Thirteen of these are new; my allotment was only 10." So far Brother Northington and Rev. R. W. Tucker, of Crowley, La., have the blue ribbons as to the number of subscribers secured.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, writes: "My preachers are evincing a real interest in securing the number of subscriptions to the Advocate apportioned to them, and I hope to see our quota come up as spring opens and they are able to get about among the people."

SOME RECEIPTS OF SUBSCRIPTIONS.

We are indebted to the following friends, to whom acknowledgment has not elsewhere been made, for two or more subscriptions, sent in since the last issue of the Advocate: Rev. T. C. Cooper, Ellisville, Miss., 1; Rev. J. W. Ramsey, New Augusta, Miss., 2; Rev. S. A. Brown, Leland, Miss., 5; Rev. B. P. Jaco, Lexington, Miss., 7; Rev. R. T. Pickett, Collins, Miss., 3; Rev. S. F. Harkey, Hesterville, Miss., 2; Rev. Jas. M. Lewis, Prentiss, Miss., 5; Dr. W. T. Johnson, Greenwood, Miss., 7; Dr. T. B. Holloman, Vicksburg, Miss., 7; Rev. T. J. Hopper, Abbeville, Miss., 8; Rev. W. W. Woollard, Oxford, Miss., 3; Rev. J. L. Lay, Calhoun, La., 5; Rev. T. M. Ainsworth, Nola, Miss., 2; Rev. L. A. McKeown, Inka, Miss., 10; Rev. J. C. Ellis, McComb, Miss., 8; Rev. J. M. Boykin, Bossier City, La., 3; Brother F. A. Howell, Durant, Miss., 9; Rev. J. C. Ellis, Jr., Escatawpa, Miss., 2; Rev. C. E. Fike, Rayne, La., 3; Rev. C. H. Ellis, Lintonia charge, Miss. Conf., 6; Rev. W. L. Blackwell, Terry, Miss., 3; Rev. Geo. Fox, Bunkie, La., 1.

"Whatever the Christian prays for, he ought to be willing to live and die for."

MURINE FOR YOUR EYES
Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For *Book of the Eye* — Free.
Ask Murine Eye Remedy Co., Chicago

The Great Battle

CHURCH LEADERS AND PROHIBITION.

By A. J. Gearheard.

There is no question before the American people that has such lasting possibilities as has the question of prohibition. On the final turning of this issue depends the future safety of the youth of our nation, and to a great extent the vitality of our Church. It is interesting to know just how the moral leaders of America are lining up on the issue. Cardinal Gibbons, speaking for Roman Catholics, gave to the press a few days since a bitter pronouncement against national prohibition. He voiced the stock arguments of the liquor dealers, stressing personal liberty and States' rights.

The Jewish Ledger, spokesman for Jewish thought in the South, published recently an editorial bitterly denouncing prohibition and taking to task a rabbi who has been somewhat active in the cause of prohibition. While there has been no unanimity of action on the part of the leaders of the Evangelical and the Lutheran denominations, those organizations have not taken any strong stand in favor of the proposed Constitutional Amendment. Thus, we see that the burden of moral leadership falls upon the Methodists, the Baptists, the Disciples of Christ, Presbyterians, and Episcopalians—the two last-named denominations being somewhat hindered by intense liberality toward things worldly on the part of the Episcopalians, and a natural timidity on the part of Presbyterians about bringing questions that smack of politics into the pulpit. This timidity constrains their influence to their private influence, which is to a man for prohibition.

I am proud of the part the great Methodist Church, both North and South, is taking in this reform. It would be easy to break into raptures of praise about our activity. Certainly the Baptists and Christians have fought and are fighting with shining steel, but their denominational organization does not give them the united front Methodism presents.

I have been much interested in the Jewish position. In Alexandria, La., Rabbi Leonard Rothstein has taken a positive stand in favor of prohibition. He has been attacked bitterly by the editor of The Jewish Ledger for his activity. Rabbi Rothstein has answered his accuser in the Ledger of February 8, and I append an excerpt from that answer, which is, perhaps, the strongest language ever used by a Jew in favor of abolishing the liquor traffic. The excerpt is as follows:

"Rabbis are often given to disagreeing with one another, but there is one subject upon which they seem to be almost a unit, and that is in their antagonism to prohibition. I am just wondering whether the fact that so many of our people are in the liquor business and that not infrequently the presidents of Jewish congregations are liquor dealers has anything to do with this attitude. Whatever be the explanation, permit me to say that it reflects little credit upon them. And I know of nothing that is better calculated to vitiate our claim as the 'Chosen People' than this constant excoriation of Prohibition and its protagonists. * * * What a fine evidence of our sincerity of purpose, of our own belief in the genuineness of our selection as moral guides it would be if we would say to the non-Jews: 'We like liquor. Our Bible permits us its use. We have indulged in it from time immemorial with impunity because we are a temperate people and never indulge to excess. But we see the stupendous amount of harm it has wrought for you. We know how your leaders have struggled to stay the curse of intemperance among you and have struggled in vain. We realize with you that as long as the traffic in liquor is permitted to continue just that long will this curse continue. We want to help you, we want to do all that we can to keep your people sober and healthy; therefore, we join forces with you in the fight against the saloon. We pledge you our whole-hearted support in your praiseworthy efforts to make prohibition a reality.'

"If we cannot, or will not, go as far as that let us at least maintain a discreet silence upon the subject. In God's name, and in the name of the faith we hold so dear, let us cease this senseless and humiliating campaign against prohibition, in which already too long too many of us have been engaged. We say we are moral and ethical leaders. Let us prove it, and we can do so in no more effective way than by ceasing to align ourselves with those forces that make for degradation and crime, than which there is none more prolific than liquor."

Church News

The Presbyterian Board of Foreign Missions (Northern) has 1353 missionaries on its rolls.

Bishop W. A. Quayle is perhaps the most popular lecturer in the Methodist Episcopal Church.

The Baptists of Louisiana are endeavoring to raise $60,000 for their Sanitarium at Alexandria.

Bishop Collins Denny left Richmond, Va., his home city, last week for an official visit to Mexico.

Dr. J. W. Lee, of St. Louis, has been invited by the McMillan Company, the well known New York publishers, to prepare for them a book on the city of Jerusalem.

The place of the meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, has been changed from Louisville, Ky., to Knoxville, Tenn. The date is April 3-11.

Dr. L. C. Branscomb, Editor of the Alabama Christian Advocate, has recently been sorely bereaved in the death of a little daughter. He has the sympathy of many friends in his great sorrow.

Rev. W. A. Borum, D. D., the well known Mississippi Baptist minister, has resigned as pastor of the First Baptist Church of Jackson, Miss., to become the Financial Agent of the Baptist Hospital located in that city.

The Christian Intelligencer, an organ of the Dutch Reformed Church, has lately changed its form to a smaller and more handy size. This is a New York publication, and one of the best of our exchanges.

There were 8033 additions to the Methodist Episcopal Church, South, in the State of North Carolina last year, but the net gain was only 2384. The Raleigh Christian Advocate thinks that there was too great a loss, from some cause.

Col. E. C. Reeves, of Johnson City, Tenn., after attending the meeting of the Commission on the Unification of American Methodism lately held at Savannah, Ga., went to Florida to spend some time with relatives. Col. Reeves is one of the ablest of the Southern Commissioners.

Dr. F. P. Culver was taken from the Austin Avenue Church of Waco, Texas, and assigned to First Church, Fort Worth, left vacant by the tragic death of Dr. A. L. Andrews. Rev. Robert E. Goodrich, stationed in St. Joseph, Mo., has been appointed to serve the Waco congregation left pastorless by the removal of Dr. Culver.

Dr. George F. Pentecost, 76 years old, was recently installed as pastor of the famous Bethany Church of Philadelphia. Dr. Pentecost has long been known as one of America's outstanding preachers. Mr. John Wanamaker, who also is an old man, is still the superintendent of the large Sunday school maintained by this congregation.

The Church News Association (New York) says: "The movement for men in Bible classes, always in connection with Sunday schools, started some twelve years ago, and there are now 68,000 classes registered with the Association, besides many other classes existing, but not registered. The number of men in these classes exceeds 2,500,000. The religious bodies contributing the largest numbers of men are, in order, the Disciples of Christ, the Presbyterians, the Methodists, and the Baptists."

The railroads of the United States earned in 1917 about $958,000,000, which will be approximately the sum that our Government will have to pay the roads as compensation under national operation.

ANOTHER OPEN LETTER.

By Rev. T. B. Holloman, D.D.

In the Advocate of February 7th appears a communication entitled "An Open Letter to the General Conference Delegates of the Mississippi Conference," which both surprised and grieved me. For forty-four years I have counted it an honor to be a member of that body, and eleven times I have participated in the election of delegates to the General Conference. Occasionally I've heard charges of "politics," but this comes with a smack of political maneuvering suggestive more of the "secret caucus" than anything I've ever heard. Throughout the entire article there is a threat of intimidation unbecoming our Christianity and our great Church. Such expressions as "digging ecclesiastical graves" and "tolling funeral bells" may be tolerated in connection with political conventions, but are scarcely to be thought of in connection with the spirit of Christ and his Apostles. Unbecoming suggestion is made in this sentence, addressed to our delegates, "Since you are men of laudable aspirations, presumably you would like to succeed yourselves four years hence." Shades of Lamar, who treated political honors as baubles when personal honor, integrity, and conception of right were in the balance! It is befitting that that chapter in his history as a great statesman, and one whom Mississippi delights to honor even to this day, should be read again. Another improper insinuation is made in the statement that "some (two) delegates to the last General Conference did not succeed themselves, because they were guilty of class legislation." Indeed! Who's to be the judge? This writer recalls nothing to warrant such a statement and doubts if the writer of "The Open Letter" can substantiate his declaration. However, I'm not set for the defense of these worthy brethren. They are fully able to take care of themselves.

The very fact that the Methodist Episcopal Church, South, consented to treat upon the question of unification at all, makes it evident, or should do so to every reasonable man, that there is merit in the case, and the fact that some of our greatest leaders and Bishops have consented to serve on the Commission stamps the movement as other than mere child's play—"my doll rags and home, if you don't play as I say." Then if there be merit in the case, wherein is the reason in practically saying to our delegates: no matter how fair the proposition, no matter what the concessions, no matter even though our own terms might be accepted, you are bound by iron-ribbed instructions not to accept—in other words, play the farce in the whole matter.

The writer reminds the delegation that it should stand upon the Oklahoma platform if it represents fairly the sentiment of the Mississippi Conference, and yet there is intimation that there shall be no right of personal convictions or reasonable conclusions. I believe it was the great Henry Clay who once said he'd rather be right than to be president, and it was L. Q. C. Lamar who said in voting against the silver bill that he was voting his convictions as a legislator and thinker. I have such confidence in the integrity, good sense and loyalty of our delegation that I must repudiate the insinuation that they shall have no right of independent thought or action. (It might be in place here to state that I voted for three of the four on every ballot, and am perfectly satisfied with the entire delegation.)

The writer calls attention to the several ballots had before the delegation was completed—yes, there were eight, and it is also very significant that none who were elected received majorities as to boast of—and, as one of those majorities, I believe I voice the sentiment of the body when I say we are willing to trust our men to do the right without any threat that they may dig their "ecclesiastical graves" or "sound their funeral bells." Those who have read my contributions on the subject of unification know my position, but be it far from us to muzzle any self-respecting man.

Vicksburg, Miss.

Nearly all of the principal cities of England have police-women in their service.

The Home Circle

WHEN HE GROWS.

I wonder when it is I grow!
It's in the night, I guess.
My clothes go on so very hard
Each morning when I dress.

Nurse says they're plenty big enough;
It's cause I am so slow.
But then she never stops to think
That children grow and grow.

I wonder when! I can't find out.
Why, I watch Tommy Pitt
In school for hours and I can't see
Him grow the smallest bit.

I guess that day we stay the same.
There's so much else to do
In school and play, so I must grow
At night, I think. Don't you?

—Youth's Companion.

GUSSIE'S HYACINTH.

Gussie Magee heard the news in school and he immediately raised his hand, saying, "I'll be one of 'em."

Hastening home to his mother, he said, "Muvver, there'e a rich gentleman has sent a lot of hyacinth bulbs down to our school and the boy or gyurl as grows' em the best is goin' to get a prize. I'm goin' ter be the boy."

"Very likely, ain't it?" said his mother.

"Very," he answered. "Where can I find a pot?"

His mother stared.

"The flower pot, I mean, muvver, to put the bulb in."

"I ain't got none," she answered, and returned to her work.

"Muvver," coaxingly, "lend me a cent until saturday. I'll hold some one's bag and give it yer back. I must have a pot or I can't put this 'ere bulb in."

"Can't," she said, "I've no money to waste."

"You'd giv' it ter dad if 'e wanted it fer a drink."

"I'd have ter," she replied, briefly. "That's why I can't give it to you. A flower pot's a luxshery."

"Luxshery or not, I'm goin' ter git it," he said, and went out, looking round with sharp eyes for a pot, but it wasn't there to see.

"I've got ter make one, I suppose," he muttered, and into the first florist's he saw he went, and tapped with his finger on the counter.

The man came out and Gussie stood there and smiled.

"Well," said the man at last, "what do you want?"

"I want a flower pot, but I can't pay fer it, so I'll run an errand fer yer," said Gussie. "Don't mind how fer it is. I want to earn that flower pot. Chink's scarce at home. I'll post yer a letter, take out a parcel—anythin' yer like—fer a cent. I'll do it twice fer a cent, and four times if ye'll giv' me the mould in."

The man smiled. "What's it for?" he asked.

"Hyacinth! Prize! Two dollars!" said Gussie.

"Right you are," said the man. "You can have a pot and welcome, just to encourage you."

"I ain't beggin'," said Gussie. "I'm strong. I'll work it out." And the man let him.

So he got his pot, put in his bulb, and began the care of that flower every day, and every night dreamt what he'd do with the prize money. It needed a lot of care, but Gussie's father came home one evening in a state that he could not see straight, and he knocked the beautiful thing over. In the morning when Gussie got up it lay there in pieces.

Gussie set his lips and forgot to whistle for some days. One day as he was passing the florist's the man stood in the doorway.

"How's the hyacinth?" he cried.

"Dead," said Gussie. "Got knocked down."

"Oh, accident?" said the man.

"Yes,' Gussie answered. "Public-house accident."

The florist stood there watching Gussie's sorrowful face, then, as the boy moved to go the florist stopped him, saying "Come in a minute. How old are you?"

"Why, d'yer want a boy?" cried Gussie. "I'm ready fer yer."

"Stop a minute," said the florist. "I'll tell you what I'll do. You deserved that prize. I'll take you on Saturdays, and give you fifty cents every Saturday for four weeks. Afterwards we'll see."

Gussie has been there now many more than four weeks, so you see, dear children, the Lord saw to it that even that which nearly broke his heart opened a door to something better.—Lutheran.

ODD MOMENTS.

"Mother, how soon will dinner be ready?" asked Louise impatiently.

"In just about ten minutes," responded mother in cheery tones.

"O dear, I do so hate the half hour before meals! I simply can't get settled to do anything." And Louise proceeded to lounge comfortably in a big chair.

Just then her sister, Frances, bounded into the room. "Did I hear mother say that dinner would be ready in ten minutes? There, I had planned to use the fifteen minutes before each mealtime for special memorizing in music, and here five of them have gone already!"

To some people the odd moments in the day are a bore; to others they are precious. Splendid opportunities have been overlooked in the odd moments; wonderful results have been accomplished. A great deal depends on the individual.

If there are certain periods in the day which you dread, make up your mind to have some special work for them. Just before dinner is a splendid time to do brainwork. Difficult problems have often been solved then; the finer points in education have been mastered. The time that most people throw away others use for some special advantage.

Try filling these spots with a definite purpose, and you will be surprised how quickly the minutes pass.—The Visitor.

THE CLEAN MOUTH.

A distinguished author says: "I resolved when a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation by every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot imagine a decent girl using words she would not utter before her father, or teacher, or most esteemed friend.

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked." But it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul and prepares the way for many of the gross and fearful sins which now corrupt society.—Unidentified.

A JEWISH FLAG.

It may be for the first time since the Maccabean wars that a Jewish flag has been borne in front of Jewish soldiers, as is now the case in the present war. Jewish volunteers from Galicia have imitated their Polish countrymen and have chosen a national flag for the battles in Russia. On a blue field it shows in white the Mogen David—the shield of David—In it the first name of the Emperor Franz Josef, and round it in Hebrew "Immanuel" and "O Lord, give victory." Blue and white are suitable colors for a Jewish flag, as we find these two colors prominent in the sanctuary of Israel. White represents purity, blue the color of heaven. The shield of David has been used from time immemorial as a sign of recognition among the Jews. Emperor Charles gave to the Jews of Prague a standard with the Mogen David, which is in existence to-day. The Jewish organizations for the care of the sick and wounded have this sign instead of the Red Cross, as have also the field rabbis.—From the Missionary Review of the World.

WELL SAID.

The New York Christian Advocate has recently given a very candid statement of its position on unification. A running controversy has been carried on between that Journal and Zion's Herald on certain features of unification since the sitting of the Commission at Traverse City, Mich. The latter contends for a separate General Conference for the Negro, while the New York Advocate wishes to keep them as they are at present in the Northern Church. Zion's Herald has recently taken a straw vote of the members of their General Conference with reference to their attitude toward the Negro. He has answers from a little more than half the members and in the votes cast his scheme for a separate General Conference for the Negro was sustained by a good majority. It is worthy of note that there was a rather strong vote for an entirely independent Church for the Negro. In our judgment, the latter is the wisest, most religious thing to do. It will be vastly better for all concerned. Anything else will create trouble, involve embarrassing complications, promote factions and dissensions, and be an unending troubler of the peace of Zion. Let us have an ecclesiastical emancipation proclamation for the Negro!—Raleigh Christian Advocate.

IMPROVE COLLEGE.

Modern Dormitory to Cost $60,000 Will Be Erected Soon.

Grenada, Miss., Feb. 12.—There was a very important convocation at Grenada College yesterday afternoon, when the Board of Trustees of the College met to consider the matter of erecting a new dormitory for that now crowded Institution.

There were present: Judge J. G. McGowen of Water Valley, President; E. M. Fant of Holly Springs, H. K. Barwick and Dr. J. W. Sharp of Grenada, and the following ministers: Revs. B. P. Jaco of Lexington, E. S. Lewis of Greenville, W. S. Shipman of Itta Bena, and J. H. Felts of Holly Springs.

There was no debate about the advisability of the new building, and accordingly it was determined to erect the same and that work to that end should begin at a very early day.

The proposed structure is to cost about $60,000 and will be one of the most modern college dormitories in the South. Every room is to have a bathroom and lavatory.

The outlook for this old and honored institution was never brighter.

Only recently the field agent, Rev. T. M. Brownlee, has secured very handsome donations for the college from members of the Conference, several running up as high as $5000.

Another addition to the college which is soon to be a reality is a library building.

The following were named as a special building committee: Rev. J. R. Countiss, President of the College; Rev. R. A. Tucker, pastor of the local church, and Hon. E. M. Fant, H. K. Barwick and T. E. Heath. Another important action of the trustees was the election of President Countiss for another term of five years.—Memphis Commercial Appeal.

WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A DANGER POINT.

Is there any organization that ean eontinue to exist and flourish without guarding its entrance door; without taking eare to see that those admitted into it are in sympathy witb its purposes and are of a kind who will give it support? What, for instanee, would beeome of the Masonie fraternity it it should take in just anybody and tolerate any kind of warfare that reealeitrant members might wage against it? Manifestly it would soon be in a bad eondition. Herein, in our opinion, has been the weakness of some branches of the Christian Chureh. In their lust for members they have eagerly weleomed all who eould be indueed to beeome conneeted with them, paying but little attention to the important matter of true eligibility to membership. The result is that the worldly element in them has beeome strong, and it is to be feared in some eongregations dominant, while Chureh vows are treated by many as if they were of no eonsequenee. Suеh a situation is truly deplorable, and about the only remedy for it is a genuine revival, and a wise insistence that Church membership must be magnified and made to mean more in the future.

SOME OBJECTIONS TO THE ROGERS' SCHEME.

In view of the fact that a majority of the Southern Commissioners on Unification voted for the Rogers' scheme of disposing of the Northern Methodist Negroes in the proposed reorganized Churcli, we desire to state briefly what we eoneeive to be some of the serious objeetions to that suggested arrangement (though the Northern Commissioners would not aeeept even these extraordinary eoneessions).

1. It would leave the Negroes in the white General Conference, with both a voiee and vote, **for an indefinite period of time.** True, that representation (upon the suggested basis) would not be large, but the prineiple involved would be the same. To be sure, it is provided that when they shall grow to the number of 600,000 they shall be gathered into a general Conferenee of their own. Many years—perhaps a quarter or a half eentury—would pass before they would seeure that many members (they now number something like 340,000, and have gained sinee 1884—33 years ago—only about 140,000); and, furthermore, a eomplieation might arise from the faet that the Negroes of the Church, North, might not be willing to be thus segregated, and, sinee they have full legal rights in that denomination, it is doubtful whether they eould be foreed into any suеh separate organization. Judge Henry W. Rogers, of New Haven, Conn., is reported to have argued before the Unifieation Commission that they could be legally eompelled to accept a separate General Conferenee; but that is merely the opinion of one lawyer. Tbere are others, perhaps quite as eompetent, who hold the view that the Negroes in the Methodist Episeopal Church eould not be thus diseriminated against if they should see fit to resist the effort by an appeal to the eourts. Certainly Judge Rogers' position is eontrary to praetically all former statements by Northern Methodists pertaining to this question. Thus in his issue of January 23, the able Editor of the Western Christian Advoeate (Cineinnati) said:

"First, such action eannot be given legal support. The Negro is a member of the Methodist Episcopal Church, enjoys its rights and privileges, whieh cannot be taken away from him without his eonsent. He has an interest in all the properties and enterpris s of the Church and eontributes to their support, not only with his money, but his personal bopes and spiritual ambitions. Should any group or party seek to terminiate his membership or READJUST HIS RELATION THERETO WITHOUT HIS CONSENT he could appeal to the civil courts, whieh, without doubt, would issue an injunction against any such procedure. The Methodist Episcopal Chureh eannot dispose of the Negro. With this absolute impossibility, it is, to say the least, impraeticable and unwise to rest the eonsummation of unification on that one condition."

Thus, it will be seen that this proposed eontingent arrangement would be fraught with uneertainty, and might have the effect of ensnaring the Church, South, into an allianee suеh as she would not tbink of entering if all involved were plainly in view in the outset, but from whieh it would be impossible to reeede after she had gone into it.

Furthermore, we may well ask ourselves the question, if we can afford to place our Church in such an attitude as might make her the proseeutor in a movement to foree the Negro contingent of the Church, North, into a subsidiary position whieh they and many of the white Northern Methodists (possibly a majority) might not desire to see established. This, as we see it, would be a most unenviable role for Southern Methodists to have to perform. It would likely draw upon them bitter eriticism from all the publie of the North that might be hostile to suеh an arrangement. If the Negroes of the Methodist Episcopal Church are to be plaeed in a separate General Conferenee, why should the setting up of that arrangement be postponed? We ean see no speeial merit in the 600,000 mark—they would now have in a separate Associate Jurisdietion 100,000 more members than has the C. M. E. Chureh. So, why not effeet this adjustment of matters before uniting the two Churehes? Why drag the Church, South, into an allianee with the Chureh, North, with all of these eontingencies to be worked out afterwards, thus leaving things in an unsettled and uneertain state, and probably paving the way for contention and trouble in the future? There is nothing in the talk about the automatie "SHALL" in this ease. No provision, however imperative, ean enforee itself. It takes the aetion of agents to exeeute it, whieh may always be resisted if there is any basis for opposition.

2. It should also be earefully noted that even if the Negroes should be sueeessfully gathered into an Assoeiate General Counеil finally, there would be Negro representation (without a vote) in the white General Conferenee; a Negro on the Judieial Counеil to help pass upon white legislation; and a number of Negroes, proportionate to the strength of their Chureh membership, on praetieally all the General Boards of the United Chureh, thus giving a Northern and Negro majority on praetieally all of these great and powerful administrative bodies. Moreover, sinee the Negroes would be under the eommon eonstitution of the united Chureh, and would have representation on the Judieial Counеil, presumably they would have a vote on all questions involving eonstitutional changes, along with the whites. Are Southern Methodists willing to stand for all this?

3. Still another objection to this scheme is, that it would in all likelihood bar the way to the uniting of the Negro Methodists of the United States. Bishop Phillips' article, which we published last week, clearly indicated that he does not believe that the C. M. E. Church would be inelined to go into suеh an arrangement. Much less so, probably, would be tbe other great Negro independent Churches. Even Bishop Mouzon, who is eonsidered one of two or three most extreme unionists on the Southern Commission, stated in the Nashville Advocate last week that he regarded an independent Negro Chureh **"as the only way whereby to hold out any hope for the unification of the bodies of colored Methodists."** Shall that hope be flung to the winds, when a union of Negro Methodists is more needed than that of a union of white Methodists?

A RESPECTFUL REQUEST.

Dr. T. N. Ivey, editor of the Nashville Christian Advocate, eontinues to speak of the "LARGE" number of eolored Methodists in our Church, and of the possibility that we may soon be embarrassed by Negro delegates knocking at the door of our General Conference for seats therein. He stated that in his paper last week that there are "LARGE" numbers of suеh eommunieants in Cuba and Brazil and some in Afriea.

His "Year-BOOK"—1917—shows that we have in Cuba (ineluding whites and all others) 4066 members, and in Brazil 6603. The number in Afriea did not appear to be large enough to be given a plaee in the Doctor's "Year-Book." In the light of these statisties, we would respectfully ask Dr. Ivey to give us the preeise figures showing the number of eolored members in our denomination, and to state where they are. We can then form some idea of what the Doctor means by his indefinite expression "LARGE NUMBERS."

Is it not a bit strange that the possibility of our Chureh being soon embarrassed by these "LARGE NUMBERS" of eolored members sending delegates to the General Conferenee **was never mentioned in the public prints until the union agitation appeared to be in sore straits?** But we will not argue the question of the seriousness of this situation until our worthy eonfrere had had an opportunity to give us the figures upon which he is basing his alarm.

As regards the Southern Presbyterians, whom the Doetor eites to us as an example of having eolored representatives in their assembly, they are already taking steps to gather the eomparitlvely few Negro members that they have into a separate Chureh, as the Cumberland Presbyterians and Southern Baptists did long ago. Morcover, as respeets the Episeopal Chureh, its government is largely dioeesan, and not connectional, as is ours. For instanee, no Bishop, white or Negro suffragan, could be forced upon Mississippi or Louisiana without the eonsent of the Episeopalians of those States. On the other hand, in the proposed reorganized Methodist Chureh a Northern majority could, through the General Conference, govern anywhere within its bounds. There are not enough Negroes in the Protestant Episcopal Church, nor are there likely ever to be enough, to make the Negro question embarrassing for that denomination in either its general Chureh assemblies or loeally in the Southern States. The Negroes are mostly Baptists and Methodists, and both of the Southern branches of these Churehes have adjudged it to be wise for their eolored members to be in separate and independent organizations. And all the logic of history (what the Negroes have aehieved in the independent bodies, etc.) sustains this view.

WHY NOT USE THEM?

The year is swiftly passing, and, so far as our knowledge extends, but little revival work is going on in the Advoeate's territory. Why not keep our Conference evangelists busy? Surely, in appointing them to be revivalists we must have intended to use them, not to shelve them. So, let us open the way for them to reaeh and save the lost without delay. The Holy Spirit can work in the winter and early spring as well as in the summer months. Our Conferenee evangelists in Mississippi and Louisiana are: Rev. J. H. Bell, Columbus, Miss.; Rev. J. A. Bowen, Tupelo, Miss.; Rev. J. V. Bennett, Brookhaven, Miss.; Rev. W. T. Griffin, Summit, Miss.; Rev. D. E. Kelly, Hattiesburg, Miss.; Rev J. S. Duke, Jaekson, Miss., and Rev. H. T. Young, Jena, La. These brethren are open to engagements now.

PERSONAL AND OTHER NOTES.

Keep this issue of the Advocate. You will probably have occasion to refer often to the pending plan of unification which it contains within the next few weeks.

Rev. R. G. Lord, of Water Valley, Miss. (Main Street Church), writes: "Everything is progressing finely with us. These people know how to treat a pastor. The outlook generally is encouraging."

Rev. J. L. Carter, of McHenry, Miss., sends 4 new and 2 renewal subscriptions, for which he has our thanks. He states that he is well settled in his new field, and that the prospect is encouraging.

Rev. A. F. Vaughan is planning to hold revival services during the Easter season at Carrollton Avenue Church, this city, of which he is pastor. Brother Vaughan will be assisted by Rev. C. V. Breithaupt.

Rev. W. N. Dodds, of Verona, Miss., writes enthusiastically of his work. He speaks in most appreciative terms of his people, and regrets that this is his fourth year with them, which he is striving to make the best of all.

Rev. H. E. Raley, our pastor on the Meridian Circuit, sends us 3 subscriptions to the Conference organ, and in his business letter says: "We are planning for some great meetings in the year 1918. Our work has opened up well."

Rev. C. A. Northington, our pastor on the New Albany (Miss.) Circuit, who is a leader, not a trailer, in Church work, says: "Everything is going well with us. I have secured all our Conference collections, except three items."

"Things look brighter up this way." So writes our worthy pastor at Eupora and Maben, Rev. H. M. Young, in a communication bringing us 4 new subscriptions. The Editor thanks Brother Young for a kindly invitation to visit his charge.

Rev. W. W. Bruner, of Pleasant Hill, Miss., sends us 4 subscriptions to the Advocate, and thus refers to his work: "Everything is moving along finely, considering the winter that we have had. I hope to send you more subscriptions soon."

Rev. W. M. Williams, our faithful pastor at Collins, Miss., has brought us under obligations to him for another list of 5 subscriptions. This makes for Brother Williams a total of 5 new subscriptions and 5 renewals; and he says, "I will send more soon."

We regret to be informed that Rev. C. R. A. Brantley, our pastor at Vardaman, Miss., has been confined to his bed for nearly two weeks with a serious liver trouble. Let us pray for the speedy recovery of this faithful servant of Christ and the Church.

Rev. Henry T. Young, evangelist of the Louisiana Conference, was scheduled to begin a meeting at Gilbert, La., where Rev. J. R. Roy is pastor, on February 10. We hope that one of these brethren will write the Advocate concerning the results of these services.

The Louisiana Wesley Bible Class Federation will be held in Mansfield, La., March 13-14. An excellent program has been arranged for the occasion. See Brother Breithaupt's statement on page 12 of this issue of the Advocate. By all means, lay your plans to be there.

The Louisiana Orphanage Visitor is on our desk, brimful of interesting matter. We are pleased to note that the movement to raise funds for the new buildings at this institution is making successful headway, more than $20,000 having been secured. Let the good work go on!

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, writes: "The Aberdeen District Conference will be held at Tupelo, Miss., March 29-31, including the 5th Sunday. Bishop W. B. Murrah will preside and also preach on the Sabbath, which will be Easter Sunday.

Rev. W. M. Commander and family, including his sister, the widow of the late Rev. A. P. Leech, are comfortably domiciled in the new parsonage, recently purchased, at Algoma, Miss. Brother Commander has for years been doing excellent work in the North Mississippi Conference.

Rev. R. M. Evans is pleased with his new field at Isola, Miss., and is hopeful of a good year. The interests of the Advocate are on his heart, and his letter brought us 2 subscriptions to begin with. We always feel that we can count on Brother Evans, who is truly a man of God and a faithful worker.

The Methodists of Pontotoc, Miss., have recently bought an excellent house, splendidly located, for a parsonage. After some improvements are made upon it, Rev. W. M. Young and his family will move into it. Those who know Brother Young will not be surprised to learn that he is held in very high esteem by his growing flock.

Rev. F. L. Crowson, of Webster, Fla., writes as follows: "I should appreciate an opportunity to hold two meetings within the bounds of my old Mississippi Conference the latter part of July and in August. If any brother feels that he can use me, let him write me." We are grateful to Brother Crowson for words commendatory of the Advocate.

Rev. O. L. Savage, of Webb, Miss., has given us 11 new subscriptions to the Advocate from his charge, thus exceeding his quota of 10. He has secured his Conference and Home Missionary assessments ($92) and $17 for the Conference Sunday School Field Secretary. Brother Savage says: "Our people are doing all that could be expected for our comfort."

Dr. S. A. Steel, our eloquent pastor at Mansfield, La. (and perhaps the most brilliant orator in the entire Church), is giving his congregation a series of mid-week (Wednesday evening) addresses on "The Family." The Methodists of Mansfield are highly favored in being able to wait on the ministry of Dr. Steel. How we wish that we could share with them that privilege!

We are in receipt of the following wedding announcement: "At the residence of Mr. J. E. Townsend, at Pineville, La., Mr. Charles L. Coddon and Miss Mamie Sheppard were married on Feb. 9, 1918, Rev. R. V. Fulton officiating. The bride is a daughter of Rev. and Mrs. B. H. Sheppard, of the Louisiana Conference." The Advocate extends congratulations and best wishes.

We have received the following notice, signed by Mrs. J. W. Conger, President, and Mrs. G. C. Jones, Secretary: "The sixth annual meeting of the Woman's Missionary Society of the North Mississippi Conference, M. E. Church, South, will be held in Greenville, Miss., March 1-4, 1918. Please send names of delegates to Mrs. John G. Archer, Chairman of Entertainment Committee."

We have before us the following note from Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference: "I have just received from Rev. S. L. Pope a check for the educational assessment on First Church, Columbus. This is the second remittance for this cause that has reached me this Conference year." Good for Brother Pope and his fine congregation!

Rev. James G. Galloway, of Forest, Miss., sends us 14 subscriptions to the Advocate, 4 of which are new. Brother Galloway says: "I will continue to press the canvass for the paper here and at Morton. Notwithstanding the bad weather and the fact that there has been much sickness in the community, our work has started off well." We are grateful to Brother Galloway for this fine work in behalf of the Conference organ.

Rev. W. B. Baker, of Sherman, Miss., says: "Our work is progressing nicely. Sherman is one of the nicest little towns on the Frisco railway between Birmingham and Memphis. We have a very fine people to serve. They know how to treat their pastor and are loyal to the Church. I am sending you a list of 6 new and 7 renewal subscriptions. I hope to send you others soon." We take off our hat to Brother Baker for this good service to our paper.

Rev. George Fox, of Bunkie, La., who has lately been successfully pressing the claims of the Advocate in his rounds, sends us the following message: "The Bunkie charge was this year changed from a circuit to a station; and it is by all odds the choicest little station in the Louisiana Conference. I feel that in being assigned to it I was favored beyond my deserts." We dare say that if the Bunkie people were consulted they would non-concur in this last statement.

Rev. Olin Ray, of Tunica, Miss., writes: "We are getting along finely up this way. These pretty days are making us feel good, and the attendance at church is much more encouraging. We are sorry to lose Dr. L. L. Minor, who is moving to his home near Memphis. There is no choicer official to be found anywhere in the Church than Dr. Minor, and he and his family will be greatly missed in the beautiful little church which was largely made possible by their efforts."

The following telegram from Houston, Texas, reached the Advocate office Monday of this week: "Mrs. Lizzie A. Davis, wife of Rev. R. A. Davis, a superannuated member of the Louisiana Conference, died on February 17, at 2:33 o'clock a. m." It is with sincere sorrow that we chronicle this sad occurrence. Brother Davis will have the sympathy and prayers of many friends in his sore bereavement. We hope that some one will send the Advocate a fitting memoir of the deceased.

Miss Mary Wilkinson, aged 11, granddaughter of the late Bishop John C. Keeper, died last Thursday afternoon, Feb. 14, 1918, at her residence, on Elm street, near Carrollton avenue, this city, and was buried from the Carrollton Avenue M. E. Church, South, of which she was a member, on last Friday afternoon at 2 o'clock. Rev. W. W. Holmes, presiding elder, and Rev. A. F. Vaughan, her pastor, conducted the funeral service, and the remains were interred in the family tomb in Lafayette Cemetery No. 1, on Washington avenue.

Rev. F. H. McGee, of Crenshaw, Miss., sends us the following note: "Considering the inclement weather, our work is progressing well. We have received 9 persons into the Church since Conference. This is our first year in the Delta. The water is fine. We now have plans under way to build a new church at Sledge. We will begin work on it in April. We are with you on the unification issue. I am enclosing one new and 6 renewal subscriptions to the Advocate." Thank you, Brother McGee.

Writing from the University of Mississippi, Rev. Julian S. Duncan, who is serving his first charge, the Oxford Circuit, says: "I have had pretty hard weather to start out on, but the people have been wonderfully good to me. I am confident that, by the grace of God, we are going to have a good year. So far, I have missed only one appointment, but the congregations have been rather slim." Our young friend's letter brought us three names for the Advocate's mailing files, one of which was a new one.

Rev. Wm. Schuhle, our scholarly pastor at Logansport, La., remembers us with some subscriptions and in his business letter appends the following note: "We had a kindly reception here and the outlook is good. The Woman's Missionary Societies both here and at Longstreet have a splendid work projected and they will carry it through. Our genial presiding elder, Rev. C. D. Atkinson, has been here and left us all touched with sunshine. It is just 22 miles to Mansfield; so you see Steel is handy."

Rev. H. R. McKee, our energetic young pastor at Rose Hill, Miss., forwarded to us on Feb. 6 two new subscriptions, which makes four that he has recently secured. Brother McKee says: "This is my fourth year on this charge, and I desire to make it the best one of my quadrennium. The stewards have raised the assessment for the pastor $170. We have recently liquidated a small indebtedness on the parsonage, and are paying some debts of long standing on churches. We have some excellent people on this work."

Sister McCullough, wife of the late Rev. W. D. McCullough of the North Mississippi Conference, writes us as follows from Belzoni, Miss.: "I recently noticed in the Advocate a call for the names of Methodist ministers' sons in the Army and Navy. Dr. W. A. McCullough, one of my sons, has been commissioned as a First Lieutenant, and Jesse H. McCullough, another son, as a Sergeant. G. B. McCullough, my eldest son, volunteered in April of last year, but was not accepted because of overweight. What the draft will do with him, as he is within the prescribed age, we do not yet know. It seems that my faith in God is about all I have left; but he says, 'My grace is sufficient for thee.' Both of my soldier sons are members of the M. E. Church, South. Pray for me and mine."

Rev. Chas. D. McGehee, our gifted young pastor at Indianola, Miss., thus reports: "I am glad to say that everything is moving along well here at Indianola. I have received 30 persons into the Church since Conference, most of them adults and among the best people in the community. The pastor's salary has been increased $300, making it $1500. We will have all the Conference assessments paid in full by the time of the district conference. We have a wonderful people here in Indianola—I never saw better. For the enclosed list of 17 subscriptions (12 of them new), you are indebted to the efforts of Mrs. E. H. Smith, one of our mainstays among the ladies." We extend our thanks both to Brother McGehee and Sister Smith for this good work for our paper. Indianola has certainly started off the work of the new year in fine style.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec.1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed. Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

Your Five Hundred Muscles.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. ELIZABETH WHITE (nee Nesom) was born on April 2, 1847, and died on Feb. 5, 1918. She was married to G. F. White on Feb. 5, 1868. Her recent death occurred just fifty years after her marriage. Her husband and four children, Mrs. N. L. Haney, Clinton, La., Mrs. John Chatman, Port Arthur, Texas, Mrs. Charley Gorge, Montpelier, La., and Mrs. W. T. Cobb, Houma, La., survive her. She joined the Methodist Episcopal Church, South, nearly fifty years ago and lived a consistent Christian life until death. May her children, and all who knew her, follow her as she followed Christ, that they may be able to join her in the great reunion!

Her Pastor, J. L. CADY.

Mrs. M. J. JONES died on Jan. 24, 1918. Sister Jones was formerly a Miss Goff. In her early youth she united with the M. E. Church, South, and had been a faithful member all her life. She was ever ready to lend a helping hand to the needy, and through her kindness won many friends. The writer had known her for only a few weeks, but in that short time he had learned to love her for her many virtues, and had found in her a true friend. On Thursday night, Jan. 17, she was taken ill. Her sickness ran into pneumonia the next day. She spent one week of intense suffering, and on Thursday, Jan. 24, at 12 p. m., she drew her last breath. She is survived by four brothers, one sister, her husband, two sons, and two stepdaughters.

Her body was tenderly laid away on Jan. 26 to await the general resurrection morn. The great crowd of sorrowing friends who attended the funeral bore testimony to her loving nature. That God may, out of His great heart of love, speak abiding peace and comfort to the grief-stricken family, is my prayer. Her pastor,

J. C. ELLIS, Jr.

ZACK TURNER was the son of R. Z. and S. A. Turner. He was born on Nov. 21, 1893, and died on Feb. 3, 1918. He was married to Miss Beulah Hall on Dec. 13, 1916. He leaves his wife, one child, his mother, four sisters and four brothers to mourn his death. Zach was an ideal young man. He was the oldest child, and the death of his father in his early youth placed on this boy the responsibility of providing for his mother and the other members of the family. This he did very efficiently. Zack was converted and joined the Church about seven years ago. He lived a Christ-like life, a life of purity, a life that I have never heard criticized during my pastorate of two years before his death. He was a devout son, a kind husband, and a loving father, and a faithful member of the Methodist Episcopal Church, South. He was a steward in the Church when he died. He called his family around the bed before going away and gave them the assurance that he was going into the arms of Jesus. Weep not, loved ones. Zack "is not dead but sleepeth." The funeral was held in the Wells' Chapel Methodist Church. It was attended by the biggest crowd that ever assembled there on an occasion like this. I commend the loved ones to the Great Physician who is able to heal all wounds. C. A. NORTHINGTON.

On November 27, 1917, at her home near Williamsburg, Miss., after a brief illness, the spirit of Mrs. ETTA VASHTI McGILVERY passed from this life to that above. Sister McGilvery was the daughter of Mr. and Mrs. C. W. Robertson, of Bethel Church, near Collins, Miss.—a family and community noted for its Christian worth, and from which place have gone out many useful men and women. At the same service she and an aged lady, Mrs. Geiger, a devout Christian character, were buried in the Bethel cemetery.

Mrs. McGilvery was born on March 22, 1884, and was married on October 1, 1908, to Mr. W. S. McGilvery. She was of Christian inclination from a child—coming into a definite Christian experience and uniting with the Methodist Church at the age of eight years; and constantly through life she maintained a rich Christian experience, bearing fruit in active service for the Master.

But our Heavenly Father, through his all-wise providence, saw fit to call the young wife and mother home. She leaves her husband, six small children, her parents, several brothers and sisters, and many other relatives to mourn her departure. May these be enabled, by God's grace, to say: "Thy will be done." We would not call her back. We can go to her; she is free from all we suffer here—forever with the Lord.

May the memory of her life be an inspiration to her loved ones; and may the children become such Christians as their mother was. "She, being dead, yet speaketh." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Her pastor, R. T. PICKETT.

The subject of this sketch, Brother JOHN BIRDWELL was born in Alabama, on July 1, 1828, and peacefully departed this life on Jan. 31, 1918. His parents moved to Natchitoches Parish, La., while he was quite a child. There he was reared to young manhood. In his early twenties he moved to Holmes County, Miss., where he spent the vigor of his manhood. He was married three times: first to Miss M. E. Brewster in 1855; the second time to Miss Emily Akin, in 1858, and last to Miss Mary Fredonia Russell in 1866, with whom he lived in companionship for 37 years. Brother Birdwell was the father of nine children, of whom 7 were by his last wife—four girls and three boys. Of these 5 survive him. Brother Birdwell was a good companion, and a gentle and loving father, who provided well for his family. He joined the Methodist Church in early boyhood, possibly had 75 years of church life, which remained sacred to him to the end. He often spoke to the writer in an incidental way of his church life in Mississippi, in a manner which evinced his loyalty to its institutions.

Those who had known him for 30 or more years in Louisiana say that he lived a straightforward church life here, ever keeping in the faith of his God. The writer heard him repeatedly in his suffering say "Praise the Lord." He loved his Bible and read it much, and marked the passages most sacred to him. Like the blessed man in the First Psalm, "His delight was the law of the Lord," and in his law he meditated day and night. His life was as a tree planted by the rivers of water, that comes from the throne of the eternal. He left five children, a number of grandchildren and a host of friends to mourn his departure. Our loss is his gain. He was 89 years and 5 months old. His Pastor,

J. C. PRICE.

Mrs. SALLIE (CHAPMAN) JONES BROWNING was born in West Tennessee, on July 25, 1860. Through her immediate family, she was connected with the most prominent families of that State. In 1878 she married David Jones of Taylor, Miss., and came to make her home there. Some years after the death of Mr. Jones, she married Mr. John Browning, in 1899. He many years ago passed into the great beyond, and during these years Mrs. Browning had fought the battles of widowhood. To the shocking surprise of her friends and loved ones, death claimed Mrs. Browning near the noon hour, January 7, 1918. She was not thought to be seriously ill until near the end. She leaves four children (all

(Coutinued on page 11)

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D. F. JAMISON, Summerville, S. C.

Obituaries

(Continued from page 10)

by her first husband) to miss her; two sons, N. B. and J. P. Jones of Taylor, Miss., and Mrs. Georgia Norris and Mrs. Lena Williams of Water Valley, Miss. We buried her in the old family cemetery near Taylor on the evening of January 8, her pastor being assisted by Rev. James H. Felts. Early in life Mrs. Browning heard the voice of the Savior as He said "Come unto me," and in faith she answered the call and the burden of her sins was lifted. She united with the Methodist Episcopal Church, South, and was a faithful follower of the Savior, bearing her cross, which was often heavy, without a murmur for nearly forty years. She took a keen interest in the affairs of the community at Taylor, where she lived. She was ready to help in any enterprise for the building up of the community and the Kingdom of God. Many a one has felt her tender and gentle touch and careful attention during the hours of affliction. But God has called her to rest. The children have lost a mother, the Kingdom of God has lost a most faithful suhject, and humanity has lost a friend indeed—but heaven has claimed its own. Her pastor,

R. G. LORD.

ROBERT V. McDONALD was born on April 24, 1836, and died on the morning of Nov. 8, 1917, being 81 years and 7 months old. Brother McDonald was married to Miss Laura O. Hackler in 1860. Theirs was a happy marriage, as was fully demonstrated by the 57 years that they lived together. Eight children were born to them, 6 sons and 2 daughters, all of whom are living except children who died in infancy. In the translation of this true Christian the Church of Christ is deprived of one of its worthy members, for our deceased brother was a God-fearing man. He was a member of the Methodist Episcopal Church, South, and loved its doctrines and polity, and best of all he firmly believed in all the teachings of orthodox Christianity. He was not one of those who have doubts about the divinity of Christ. Brother McDonlad was a steward in the M. E. Church, South, for nearly the whole of his married life, and he was also Sunday school superintendent for many years. Preachers were always welcome at his home. He was one of the South's gallant sons who fought bravely in the Confederate Army. He was a true citizen and loved his country. During the dark days of Reconstruction he stood like a mighty oak in a giant forest for principle and the right. He was a good husband, a loving father, and a splendid man, courteous, hospitable, and gentle-spirited. It was my good fortune to be his pastor for nearly two years, after which period at the request of him and his wife I transferred them to the Fayette Methodist Church, and then in the providence of God not long after I was permitted to preach the funeral sermon on Nov. 9, 1917, in the Methodist Church at Fayette, being assisted by Brother J. O. Ware, his pastor. After this the remains were carried to the cemetery for interment. The honorary pallbearers were Confederate soldiers. The body was accompanied by the local Masonic Fraternity and by many relatives and friends. The ceremony was performed by the Masons. Although his body moulders here, the soul is safe with God. We shall know where to find him.

N. S. LOFTUS.

G. P. HAMMERLY was born at Athens, Ala., on August 13, 1829, and died at Iuka, Miss., on January 20, 1918. He was married to Miss Mary A. Scruggs, of Hardy, Miss., in 1856, and two years later moved to Iuka, where they lived a happy life for nearly sixty years. His wife, a consecrated Christian, was ever watchful and ready to help him in every movement, either spiritual or of a business character. Now, it is hers to remain awhile alone, but she knows where his spirit is, and is counting the days till her spirit shall take its flight, and they will be re-united forever.

In the death of Brother Hammerly, the Methodist Church, the town, and the entire community sustained a great loss. He was a prominent business man, being the first merchant in the town, and he continued in the mercantile business, and at his desk, till two weeks before his death. But his chief interest was in the Christian life, and the Methodist Episcopal Church, South, which he joined in early life and loved with a loyal devotion, leading many souls to Christ annually. He entered Sunday school at the age of six years, and attended regularly the remaining eighty-three years of his life. He had been a Sunday school superintendent for the past fifty-three years, a steward sixty years, and a constant reader of the Nashville Advocate fifty-two years. Two weeks before his death, he was present at Sunday school and opened the services with the same zeal and love that had characterized his life-work.

A truer husband and father, I never knew. I had been intimately acquainted with him and closely associated with him for fifty years, and I never knew him to be idle—never saw him do wrong, nor heard him say a word that was not a truthful and righteous expression. His life was an example worthy of emulation.

We stood at his bedside to behold the calm departure of a saint, and he passed to his reward like one going into a sweet, restful sleep. Surviving him are his wife, three daughters—Mrs. Mamie Wells, of Grand Junction, Tenn.; Mrs. Lelia Davis, of North Carolina; Mrs. Laura Copeland, of Iuka, Miss., and one son, E. T. Hammerly, of Memphis, Tenn. One granddaughter, Miss Mary Massey, who was reared in his home, is now engaged in foreign mission work in El Paso, Texas. Brother Hammerly's face is gone from us—and we shall miss him; but his influence will live on, and the fruits of his labors we shall reap for years to come.

L. A. McKEOWN.

Iuka, Miss.

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ATLANTA, GEORGIA.—"I suffered for two years with an enlarged gland on the right side of my neck. I tried several doctors and they told me I would have to have the gland taken out, but a friend of mine advised me to try Doctor Pierce's Golden Medical Discovery and after taking ten bottles my neck is entirely well and I not only recommend it to my friends but to every one I see in the condition that I was. I feel as though I can never be thankful enough for what this medicine has done for me."—MRS. DELLA BOYER, 107 Trinity Avenue.

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Many think of these crops as legumes that help the soil. They do when you plow them up and turn them under. But nobody is burying soy beans and peanuts in this manner when they bring such excellent prices. They are invariably harvested, and when harvested they take away fertility, exhaust your soil—just as corn, cotton, and all other crops do. They must be fertilized. There are V-C Fertilizers made by formulas to suit these and every other Southern crop.

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Freight is congested — cars so scarce—that every farmer should give the dealer his orders **now.** V-C Crop Books tell how to make the most from every acre of soy beans, peanuts, or any other crop. They will be sent free upon request. Just write saying what crops you grow, and the books will be sent you free.

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Sunday School

METHODISTS TO MEET IN MANSFIELD, LA.

The Rev. Clyde V. Breithaupt, the Louisiana Conference Sunday School Field Secretary, states that announcements have gone out for the second Wesley Bible Class Federation for Southern Methodist Sunday School workers. The meetings are to be held in Mansfield, La., March 13 and 14, and a large attendance is expected. There were enrolled in new Wesley Bible Classes last year 1172 members. These, with a large number who compose the older classes in the State, will give a larger number from which to draw the attendance than were available last year.

Mansfield is breaking a precedent in that the delegates are to be guests in its homes, whereas heretofore all Federations have been self-entertaining.

Bishop J. H. McCoy, of the M. E. Church, South, Rev. Chas. D. Bulla, D.D., General Superintendent of the Wesley Bible Class Department for all of Southern Methodism; Mr. A. L. Dietrich, secretary for the Gulf division, comprising one-fourth of the membership of the Southern Methodist Church; Hon. H. H. White, a member of the Unification Commission for the two larger branches of Methodism and a delegate to the coming General Conference, and Mr. O. A. Wright, a prominent business man of Shreveport and also a delegate to the General Conference, are some of the speakers for this meeting.

PEACH & APPLE TREES 2c & up

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog.
TENN. NURSERY CO., Box 72, Cleveland, Tenn.

Salts if Kidneys or Bladder Bother

Harmless to flush Kidneys and neutralize irritating acids—Splendid for system.

Kidney and Bladder weakness result from uric acid, says a noted authority. The kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread, the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in avoiding it.

Bladder weakness, most folks call it, because they can't control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids so they no longer are a source of irritation to the bladder and other organs which then act normal again.

Jad Salts is inexpensive, harmless, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by uric acid irritation. Jad Salts is splendid for kidneys and causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink, which quickly relieves bladder trouble.

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

One-fourth of our foreign mission work is supported by specials; one thousand churches carry specials, sixteen thousand do not. At least five thousand could carry specials and would be glad to do so if they were only informed of the need and opportunity. Why not try giving the information?

We need to stop and face the main issue every now and then or else we will spend our time in doing things of minor importance. What is the supreme task of the Church, of the individual member of the Church? "Making Christ known." This is evangelism, this is missions.

If the Church is to be more evangelistic and more missionary than it is, we will have to get this main thing on the conscience of the leaders. It may not be possible to have every Sunday school in the Conference to carry a special this year, but it is possible to give some missionary instruction in every school, and after the instruction is given we can hope for contributions to the work of giving the world a knowledge of Jesus Christ.

Here are some of the ways provided by the Church for giving missionary instruction: An art calendar that has been sent to each superintendent in the Conference, a monthly missionary program in the Workers' Council and Missionary Voice, a quarterly that can be used any quarter for seniors—"Japan, the Key to the East," "Heroes of Faith in Japan" for intermediates, "Boys and Girls of an Island Empire" for juniors, "About Little Folks in Japan" for primaries.

Hernando, Senatobia, Sardis, Batesville, Pope, and, in fact, nearly every school in this district proposes to put mission study in the Sunday school during the year. It is no accident that the Sardis District led in specials for missions and reported the largest number of conversions of any district in the Conference last year. The men followed their leader. They are at it again this year more earnestly than ever. Let us never forget it—our mission is "Making Christ known," and if we fail in this we fail in doing the thing that is most worth while.

THE SUNDAY SCHOOL MISSIONARY LITERATURE.

I think it is fairly well agreed that we are not as much "on the job" as we might be when it comes to missions. I think we should always bear in mind that our membership is not as rich as others we could mention by any means, and that we are spending a great deal of effort in reaching those here at home that others are leaving practically untouched. I do not mean to say that I feel we are doing all we should, but that we are doing something.

One quarter's study of missions will put a new spirit into the life of the Church. We will be studying the Bible really and truly if the lessons are presented as mapped out, covering all the Scriptures dealing with missions during the quarter.

"Japan the Key to the East" is the book for young people and adults. It gives us a fresh picture of Old Japan and how it was made new. We see that the trouble with Japan is materialism. It is presented in all its nakedness. We long to change the picture when we are shown the possibilities of doing it.

Are the Japanese really Christian? We have heard that question often asked. The chapter dealing with it in this quarterly is very frank, and seems to be a real answer. It will most certainly be profitable for any church to really answer this question in the light of the facts of Japan's history.

Kwansei Gakuin and Dr. J. C. Newton—how our hearts will ever thrill at those two names! Hiroshima and Miss Nannie B. Gaines—we believe in modern miracles sure enough. The Lambuths — God has not forgotten us and we still have the Pauls to hear the call and answer.

Kimura—no, all the Billie Sundays are not of America. Kimura of Japan holds the same place there, and, so far, God has used him quite as wonderfully with his own people.

"As Goes Japan so Goes the East." A study of this quarterly by the Adult Classes of your Sunday school will help in every way to get Japan to go right. It may be used supplementarily in connection with the Adult Student.

"Heroes of Faith of Japan," is for the Intermediates and Seniors. We are given the beautiful story of how Japan got its name. Its wondrous beauty is presented to us, and we feel that this beautiful country should indeed and in truth be God's country.

One thrilling story follows another. One is of Wakasa, who found a Bible, and, though forbidden to read it by the laws of his country, and forbidden to associate with foreigners who could help him understand it, followed the small gleam till the great light comes.

Another is of Nusima, who found God, rebelled at the laws of his country that shut out his fellow-countrymen from this great blessing, ran away to America, and, against privation and hardships, educated himself; who then refused lucrative offers and went back to establish a Christian college for his own people.

The story of Mary Lambuth reads like a fairy story. Could people be thus heroic? Look at our loved Bishop. What marvels God has wrought through this family! It reads like a chapter in Acts. Every Southern Methodist heart must beat a little faster after reading these thrilling chapters.

I do not see how any boy or girl could complete the quarter's work without being stirred to live a holier and nobler life. Nor do I see how they can be used without some one hearing the call, "Whom shall I send, and who will go for us?"

Try these studies in your Sunday school. They will cost you 20 cents a copy. A worthy book for your home! It is a little higher in price than the regular literature, but for the purpose it is one that will be far-reaching in effect in this and in the next world.

JOHN C. CHAMBERS.
Joint Field Secretary Missions and Sunday Schools, Shubuta, Miss.
Shubuta, Miss.

GRAY'S OINTMENT.

bears a name that for ninety-seven years has been on the minds if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

THE INDWELLING CHRIST.

To those who hear Him and receive Him, there comes a peace and strength, a patience to bear, an energy to work, which is to the soul itself a perpetual surprise and joy, a hope unquenchable, a love for and a belief in fellowman that nothing can disturb, and around all, as the great element of all, a certainty of God's encircling love to us which conquers sin and welcomes sorrow, and laughs at death and already lives in Immortality.—Phillips Brooks.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers.

SHUPTRINE COMPANY, SAVANNAH, GA.

"His face was as the face of an angel:' accordingly they stoned him."

DO MISSIONARIES DIE YOUNG?

The Christian Advocate of Madras quotes a discussion of this subject by Rev. Dr. Downie, of the American Baptist Mission, Nellore. Confining himself to his own station, he gave a negative answer to the question. Nellore has a reputation of wide application. Three missionaries, including Dr. Downie, have been in charge. Rev. S. S. Day died at 63. Rev. Lyman Jewett at 84, and his widow has just passed away at the age of 91. Dr. Downie is 76, and still hale and hearty. These three lives, the third not yet completed, cover a preiod of 223 years; and, if wives are added, the total is 465 years, or an average of 77½ years. Dr. Downie himself has been forty-two years at Nellore, and may reach a more mature age than his predecessor. He says: "Young missionaries who come to India with sound constitutions and who exercise moderate care should look forward to living to a good old age."—The Christian.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MARRIED.

At Vaughan, Miss., on Feb. 5, 1918, by Rev. R. E. Rutledge, Mr. JOHN HOWARD RANKIN, of Claborn, New Mexico, and Miss HAZEL FRIZELL, of Vaughan, Miss., the accomplished daughter of Dr. H. Frizell.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

"The touch of Jesus is life, and health. To touch Him is to partake of His infinite power and to come within the circle of His infinite love and compassion. The noblest souls among men are those who have touched Jesus somewhere on the highway of life."

"The true felicity of life is to be free from perturbations, to understand our duties to God and man; to enjoy the present without any anxious dependence upon the future. The great blessings of mankind are within us and within our reach."

Life is an education in love. Prayer is an attitude of the soul, opening the life on the Godward side, and keeping free communication with the world of spirit.—Hugh Black.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any other who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in purer blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

FROM A LAYMAN.

Dear Advocate: Nearly one-fourth of this Conference year has gone, and, from outside appearances, not much has been done—yet, in reality, much has been done in many ways. At the last session of our Conference at Oxford, Miss., it was seen proper to move our pastor, Brother Wyatt, who had served us faithfully for two years. He is a true and conscientious laborer in the Master's vineyard and did much good here. He is an ideal pastor. In his pastoral visits he always brought joy and sunshine into our homes. We loved him and Sister Wyatt and hated to see them go. We trust that they will accomplish much good in their new field. May God bless them and give them many more useful and fruitful years!

The Bishop sent us a man unknown to any one here and on his arrival he did not meet with a very enthusiastic reception. At his first appointment the congregation was small. The mercury stood at zero, and it continued to drop until it reached 10 below on January 12; but at his next appointment, on January 13, he must have warmed things up, for at about 2 p. m. the church was discovered to be on fire, having caught somewhere about the furnace. However, by the exercise of good judgment and by quick action the fire was soon extinguished and there was but little damage done.

The good women here had everything in readiness at the parsonage, and the new preacher and his family were made to feel at home at once. He knew how to take hold of things and the people have fallen in love with him. We predict great things for this year, but we realize that without the co-operation of his church he can't do much. With the help of God's guidance by the Holy Spirit, we can do much. Brother Ward is a strong preacher and a good pastor.

We want to say right here that we heartily indorse Hon. W. A. Belk's article in the Advocate of January 24. He is exactly right when he says that too many of us laymen expect the preacher to rub us down gently and cater to us somewhat before he begins his work, and after his sacred work is entered into we think that he ought to amuse and cajole and perhaps pet us all along. We should remember that we, too, have a work to do and that if we succeed in it we must work. The pastor needs our help, and must have it if he succeeds in doing much.

I read with much interest the letter of Brother Ramsey in the Advocate of February 7. I feel sure that the men elected to represent us of the North Mississippi Conference are safe men, and that none of them are politicians and that they were elected because those who supported them knew them, and knew they would look well after our interests.

Doctor, you are giving us a good paper. I endorse your policy on unification. You are usually right in what you write.

I enjoy reading Dr. Steel's letters. They are both interesting and edifying. There is no one that writes for the Advocate whose letters I enjoy more than I do those of Dr. T. B. Holloman.

Under the leadership of our efficient presiding elder, Brother Dorsey, and our pastor, Brother Ward, and with the co-operation of the church, we are expecting a great year. Pray for us!

H. W. REES.

Booneville, Miss., Feb. 9, 1918.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

HON. LEROY PERCY TO SAIL FOR FRANCE.

The Register understands that Hon. Leroy Percy, ex-Senator from Mississippi, and a prominent and well known lawyer of Greenville, who has manifested so much interest in the Y. M. C. A. war work, will depart to-day for New York, from whence he will sail at an early date for France, where he will assist with the Y. M. C. A. work in the war zone. The following clipping bearing on the subject is taken from the current issue of the Yazoo County News:

"Mr. Percy was chairman of the Mississippi Y. M. C. A. war fund campaign recently, with Rev. Philip Davidson of Greenville as secretary, and Mississippians subscribed more than double the amount allotted to the State. Both became intensely interested in the importance of the work and both volunteered their services for personal work on the battle fronts, without salary.

"Senator Percy's appointment has been confirmed and he will begin the work at once. Mr. Davidson is expecting a confirmation of his appointment, and if he receives it in time will leave here with Senator Percy on February 6. Members of the vestry of St. James Episcopal Church, of which Mr. Davidson is rector, will grant him an indefinite leave of absence for this war work and will pay his salary to his family during his absence. Senator Percy's only son, Lieut. William A. Percy, is already on the way to France on important army work."—Clarksdale Register.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA

Voice of our God, O yet be near!
In low, sweet accents whisper peace;
Direct us on our pathway here,
Then bid in heaven our wanderings cease.

IMMIGRANTS TO READ THE BIBLE.

A new distinction for the Bible is the adoption of it by the United States Immigration Bureau as the book on which each incoming alien will be tested to see if he can meet the requirement of the latest immigration law for ability to read in at least his native language. The bureau chief is at pains to explain that he has not thus selected the Bible for any religious reason, but merely because it is the one book available in all the divers tongues and dialects spoken by the multitudes who knock at America's gates. Moreover, the Bible always is translated into common rather than literary speech, and those who can read at all cannot fail to manage its simpler passages. But no Christian citizen will consider it altogether an incidental and unimportant thing that, at the moment of introduction to his new home land, the arriving stranger is to find the Bible the first book put in his hands by representatives of the American government. And the passages chosen for the reading test may well leave a lasting influence on the mind of the new settler in America.—The Missionary Review of the World.

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind—next to honor.—James L. Allen.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, Invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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CASH FOR OLD FALSE TEETH worth up to $10.00 per set (broken or not). Also buy old gold jewelry, watches, diamonds—also false teeth by mail. Goods held subject to your approval of our price. UNITED STATES SMELTING WORKS, Office 1724 Caswell Blk., Milwaukee, Wis.

"We are not made rich by what we can get, but by what we can't lose."

"The way to find more light is to search for it with the light you have."

"THOSE HASTINGS' SEEDS ARE CERTAINLY FINE"



RAISE BIG CROPS this year, Mr. Southern Farmer, and you help win the war as much as the Southern boys on the fighting front in France. The whole world needs food. Good gardens cut store bills and release food for our fighters in army and navy.

We will help you succeed by supplying the seeds that produce the biggest and best of crops—Hastings' Seeds—fresh, clean, full of vitality and specially adapted to our Southern soils and climate.

SPRING CATALOG NOW READY FOR YOU

Write at once for FREE COPY of our new Spring Catalog for 1918. Just off the press. Full of helpful hints for every farmer, gardener and flower raiser in the South. It points the way to greater production and bigger profits. Write today. A postal will do.

H. G. HASTINGS COMPANY
Atlanta, Georgia

"The South's Foremost Seedsmen"



The Itching and Sting of Blazing, Fiery Eczema

Seems Like the Skin Is on Fire.

There is a harrassing discomfort caused by Eczema that almost becomes a torture. The itching is almost unbearable, and the skin seems on fire with the burning irritation. A cure from local applications of salves and ointments is impossible, because such treatment can only allay the pain temporarily. The disease can only be reached by going deep down to its source.

The source of Eczema is in the blood, the disease being caused by an infection which breaks out through the skin. That is why the most satisfactory treatment for all so-called skin diseases is S. S. S., for this remedy so thoroughly cleanses the blood that no impurities can remain. Get a bottle to-day at any drugstore, and you will see results from the right treatment. Write for expert medical advice, which you can get without cost, by addressing Medical Director, 21 Swift Laboratory, Atlanta, Ga.

Easy to Make This Pine Cough Remedy

Thousands of families swear by its prompt results. Inexpensive, and saves them $2.

You know that pine is used in nearly all prescriptions and remedies for coughs. The reason is that it contains several peculiar elements that have a remarkable effect in soothing and healing the membranes of the throat and chest. Pine is famous for this purpose.

Pine cough syrups are combinations of pine and syrup. The "syrup" part is usually plain granulated sugar syrup. Nothing better, but why buy it? You can easily make it yourself in five minutes.

To make the best pine cough remedy that money can buy, put 2½ ounces of Pinex (60 cents worth) in a pint bottle, and fill up with home-made sugar syrup. This gives you a full pint—more than you can buy ready-made for $2.50. It is pure, good and very pleasant—children take it eagerly.

You can feel this take hold of a cough or cold in a way that means business. The cough may be dry, hoarse and tight, or may be persistently loose from the formation of phlegm. The cause is the same—inflamed membranes—and this Pinex and Syrup combination will stop it—usually in 24 hours or less. Splendid, too, for bronchial asthma, hoarseness, or any ordinary throat ailment.

Pinex is a highly concentrated compound of genuine Norway pine extract, and is famous the world over for its prompt results.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices as ever 25c, 50c and $1.00 Sold

DANGER TIME NEAR

Moth Will Soon Eat Your Things



Can't afford to lose things this year. This moth-proof red cedar chest $5.98. After long summer in cedar, everything dustless, fadeless and mothless.

Write for Catalog No. 16 showing 114 Styles from $1.96 to $56.25

AMERICAN CEDAR CHEST CO.
10th and Main Sts. Fort Worth, Tex.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

Woman's Missionary Work

Edited by..... Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Willis Lattimer, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Are we praying for our missionaries and for the work in which they and we are engaged? If a million people were on their knees night and morning asking God to thrust out the men and women needed, and to move upon the hearts of the churches so that they would provide the funds needed for their maintenance and equipment, we would see such results as we have never seen and shall not see until we avail ourselves of the infinite resources of our God. There is urgent need now of prayer that is fervent and effectual."

LOUISIANA ANNUAL MEETING.

The Eighth Annual Meeting of the Louisiana Conference, Woman's Missionary Society of the M. E. Church, South, will be held in First Church, Shreveport, Feb. 25-28.

Names of delegates must be sent at once to Mrs. Geo. Sexton, 903 Wilkerson Street, Shreveport, chairman of Committee on Entertainment.

MRS. A. P. HOLT,
Corresponding Secretary.

THE PRAYER-LIFE OF A CHINESE CHRISTIAN.

The following is a personal testimony of Ding Li-Mei of Shanghai, secretary of the Student Volunteer Movement for the university in China:

"From boyhood I have taken delight in conversing with my friends on prayer and Bible study. Even when in school I joined two or three of my most intimate schoolmates in secret meetings for prayer and the study of Holy Scriptures. I also knew what it was to retire alone to pray for fellow-Christians in school and church whose zeal had become chilled, or for other important objects. Many times was I conscious of the Lord's favor in answering my most fervent supplications throughout these early years. After finishing school I spent three years in theological studies, giving myself wholly to a search for truth. During these years the number of fellow-pray-ers grew, until by 1899 my prayer list included 105 names, of which nine-tenths were students. The list has continued to grow, until now, in 1917, it numbers 2347, and is divided into three classes.

"The first class is composed of eighteen smaller groups, numbering from six to forty-eight each, made up of those who have all promised to pray every day for all others in the same group. I keep a separate list of each group. The eighteen groups contain in all 342 names.

"The second class has only the names of those who have made individual covenants with me to pray one for the other, and includes pastors, principals of schools, teachers, doctors, merchants, and military men; it contains the names of both men and women, of Chinese and foreigners, of children of seven or eight and youths in their teens, and also those who live in non-Christian families. We mutually remember one another and sympathize with one another. The strength of this bond exceeds that of any merely natural bond by a thousand times ten thousand. In this class I have 1760 names.

"The third class is made up of those whom I have voluntarily selected and especially delight in remembering before the Lord and who for the most part are carrying large responsibilities in some phase or other of the Church's work in Asia, Europe or America, such as Dr. John R. Mott and Dr. Sherwood Eddy, of America, and Dr. F. B. Meyer and Dr. R. F. Horton, of England, a list of 245 names in all.

"As I think back over twenty years of experience in intercessory prayer, the longer I practice it, the more its importance grows on me. I do not know all the benefits which others may have received through these prayers, nor does it matter that I do not. I cannot refrain from enumerating ten out of the uncounted blessings which I myself have experienced in the practice of this habit.

(1) I am so much with the Lord that He seems my closest Friend.

(2) My spiritual life is refreshed like the sprouting grain with rain.

(3) Justice, peace and joy constantly fill my soul as the light fills the heavens and I get uncommon strength.

(4) When I study the Bible I seem to see heaven opened and realize that I am having communion of heart with Christ Himself.

(5) When I talk about the Gospel in private or in public I have an unshakable confidence that the hand of the Lord is supporting me.

(6) My love has been steadily expanded until I now am conscious of no man in the universe whom I cannot love.

(7) When I fall into sin, whether secret or open, whether great or small, I experience an immediate rebuke of conscience, which drives me at once to confession and repentance.

(8) In all my work for the Lord, although the results are not alike evident or immediate, I do not know of any effort that has been in vain.

(9) Intercessory prayer has greatly enlarged my circle of friends among God's co-workers, and through the Lord's kind care those friendships will never cease, but will continue to grow thus far excelling the friendships of the world.

(10) And best of all, I am not the only one who is trying to persevere in intercession. Others in my own and in other Christian organizations, both men and women, in church, school and ministry, have likewise been handed together in similar covenants of prayer these same twenty years. I am personally acquainted with not less than ten who have their individual lists for prayer, besides the cycles prepared for the use of groups. They are unanimous in their testimonies to the blessings of this habit."—Missionary Review of the World.

TRAINED NURSES IN JAPAN.

Almost all nurses in Japan are from the servant class, ignorant and uneducated. They are constantly exposed to the most immoral surroundings and temptations, and something should be done to elevate the whole standard of nursing in the country. This could be done through a properly organized training school conducted on American lines, and a magnificent opportunity is offered for constructive Christian mission work.

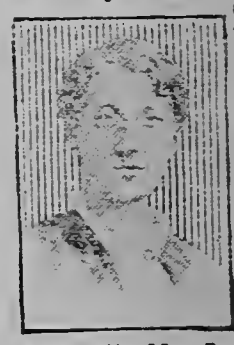
Miss Tsuda, the principal of a girls' school in Tokyo, says that a well-equipped training school for nurses is one of the most urgently needed institutions in the Far East.

With a model training school under Christian protection and influence, young women of a much higher class will gladly enter the profession. The work already done by St. Luke's, the Protestant Episcopal mission hospital, proves this true, and the experiment has commanded wide approval throughout Japan. From such a school, educated girls from good families who have completed their training should go out as leaders and head nurses to other hospitals in Japan and Korea.—The Living Church.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

TO ALL WOMEN WHO ARE ILL

This Woman Recommends Lydia E. Pinkham's Vegetable Compound—Her Personal Experience.



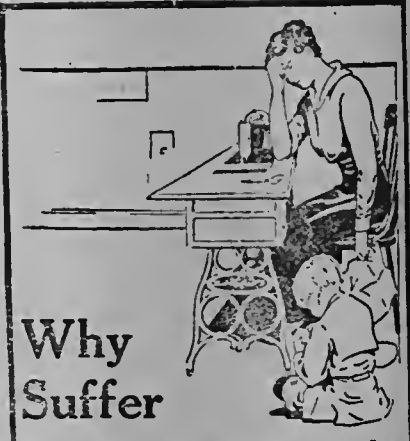
McLean, Neb.—"I want to recommend Lydia E. Pinkham's Vegetable Compound to all women who suffer from any functional disturbance, as it has done me more good than all the doctor's medicine. Since taking it I have a fine healthy baby girl and have gained in health and strength. My husband and I both praise your medicine to all suffering women."—Mrs. JOHN KOPPELMANN, R. No. 1, McLean, Nebraska.

This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

For special suggestions in regard to your ailment write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert, of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 95 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.—Adv.



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles' Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

From the Field

Lintonia Charge (Miss. Conf.)

Dear Mr. Editor: "The Lord of hosts is with us, the God of Jacob is our refuge." Psalm 46:7. "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28. Intensely trying weather has hindered and discouraged us, but the sun now shines and the heart sings for joy! With full equipment for service, what opportunities await the Church and ministry for 1918!—C. H. Ellis, P. C.

Walnut Grove, Miss.

Dear Dr. Meek: I am serving my first regular work, and that back at my old home. I have had bad weather to begin with, but I have missed only one Sunday from the pulpit—that was just after the snow in January, and my appointment was twenty miles away over bad country roads. However, I have made my round at last, and I like my work very much. I have secured all the new subscriptions to the Advocate that I was assigned (twelve in number), and have two more churches yet to work and six more days to my credit; so I will get several more, which will more than put me over the "top." I have secured several renewal subscriptions also. I have, furthermore, collected some on the Conference claims. Things look encouraging for a good year. Pray for me!—W. N. Ware.

Estherwood, La.

Dear Dr. Meek: Please allow me a few words concerning the village of Estherwood. On April 1, 1917, a wind came just before the evening preaching service and demolished the M. E. Church. Since then they have been occupying the old Central Methodist Church; so a short time ago they, or the leaders, desired to drive the devil out of our town and purchased the old saloon building, which was one of the first buildings erected in the village of Estherwood, and which had been used as a dram-shop up to last year. God has done all things well. Preparation is now going on to move the old saloon structure and change it from a house of the devil into a church building—a house of God. Our little village is "bone dry" in answer to prayer. God grant that it may ever remain so! We are praying for great things this year in the midst of war and strife. As Christians we should quicken our pace, and to do better in the future than in the past, thus putting the devil to shame.—J. H. Hoffpauir.

Lafayette, La.

Happy am I to be back in dear old Louisiana again, and doubly blessed to have as co-workers such a fine body of women as are in our Missionary Society at this place. They are alert to every good cause and seem to take such pleasure in the Lord's work. At the close of a very inspiring meeting last Monday afternoon, our capable and honored President, Mrs. E. R. Kennedy, stirred our hearts with a woman's plea for the cessation of the horrors of war and the necessity of prayer for the world's peace. At her suggestion, we unanimously pledged to make a prayer for such a miracle of peace the very first thing we did when we awoke in the morning. It would rejoice our hearts if all the auxiliaries of our Church would enter into a similar covenant. Mrs. Kennedy helps our colored friends in their work so much also. She meets with them in their "Community Club" and directs and encourages them. If it were not for occupying too much space, I would like to mention other reasons why I am thankful to be located in Lafayette.

OCTAVIA WYNN RICKEY.

OUR BRAVE ONES AT HOME.

(A home war poem to keep company with L. W. Cain's poem which recently appeared in the Advocate.)

Our good brother and friend, L. W. Cain,
Sets forth praise to our boys in camp,
In all of which he is right in the main,
Giving each glory's immortal stamp.

Cain has a strong son defending the true,
At the front ready to dare and to die.
Rev. L. W. tendered his own services, too—
That he's 100 per cent American none will deny.

Let's remember as well the dear ones at home,
Praying for brother, father, husband friend:
Sharing war's heartaches and pains all alone,
Looking to the day when it all shall end.

These, as much in eternity's hall of fame,
Will clothed in glory be;
Not a one in all America
Will bow at the Kaiser's knee.

While our boys are beyond the seas,
And loved ones at home continue to pray,
Each with purpose strong—no desire for ease—
Desires wicked militarism forever to slay.

Many a brave, noble, patriotic son,
True to principles in the home taught,
Their lives are giving—'tis nobly done—
That justice and truth may be wrought.

Thousands of homes are lonely and sad;
Fathers, mothers, sisters, wives are true—
Praying for brother, son and dad;
See them pass in the grand review.

The God of Heaven speed the hour
For the universal triumph of right—
The death knell to Prussians' power,
And the onward march of eternal light.

E. H. CUNNINGHAM.

Kosciusko, Miss.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over $175,000 paid to **widows, orphans,** and **disabled.** Over $60,000 reserve fund. Specially desirable for the young. Write *J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.*

Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

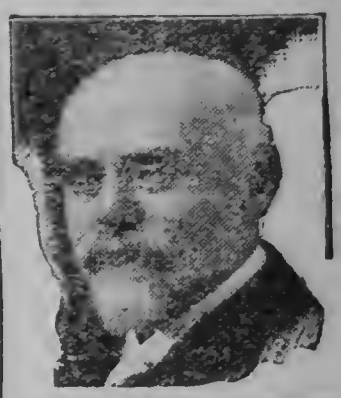
WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was instructed many times to recommend different bad ones, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its beneficial strengthening effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due in a large degree to my personal use of Nuxated Iron, and if my endorsement shall induce anaemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my hard and fast rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm R Kerr

Former Health Commissioner, City of Chicago.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in every part of the country, is not a secret remedy, but one which is well known to druggists everywhere. Unlike most of the inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

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Dependable Double Daily Passenger Service
Excellent Fast Freight Service

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THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

DIRECTORY OF NEW ORLEANS METHODIST CHURCHES

Rev. [illegible], pastor Trinity Memorial Church, residence 1st floor rear, Trinity Church; 'phone [illegible].

Rev. [illegible], pastor Trinity Church, Prytania and Terpsichore streets; residence [illegible]; 'phone Jackson 1772.

Rev. W. H. Seward, pastor First Methodist Church, Dryades and Melpomene streets; residence 1331 Dryades street; 'phone Jackson 1771.

Rev. J. M. Thomas, pastor Felicity Memorial Church, Dryades and Annunciation streets; residence 1331 Dryades street; 'phone Jackson 1771.

Rev. W. C. Hoss, D. D., pastor Napoleon Avenue Church, Napoleon Avenue and Chestnut Street; residence 1331 Napoleon Avenue; 'phone Uptown 1771.

Rev. W. C. Bowden, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1221.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 232 Vallette Street; 'phone, Algiers 132.

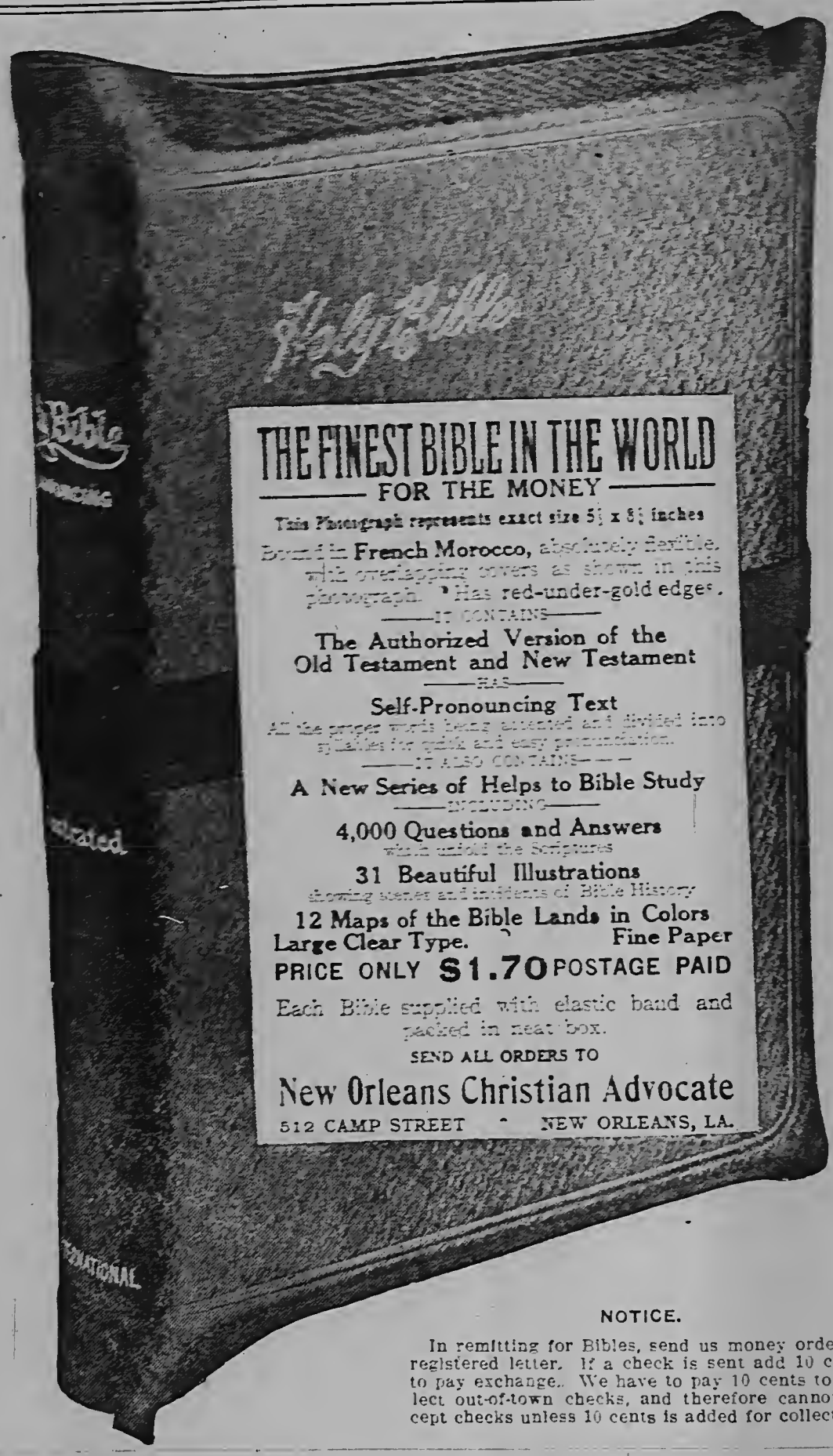
Woman's Work—St. Mark's Hall 902 Esplanade Avenue; 'phone, Hemlock 1454; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Beverly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

HOW TO FIND HAPPINESS.

Some people dream of happiness as something that will come to them by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to Him. —J. R. Miller.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

OUR MISSIONARY GOD.

1. Where must we go to find the beginning of Foreign Missions? To the heart of God the Father.

2. How did God begin Foreign Missions? By sending out the first missionary.

3. From where was that missionary sent? From heaven.

4. To what foreign country did he go? To this world of ours.

5. Who was that missionary? Jesus Christ our Savior?

6. Why did God the Father send him? "God so loved the world that He gave his only begotten Son."

7. If God had lacked the spirit of Foreign Missions, what about us? We should not have had a Savior.

8. Did this great missionary stay in the foreign country? No; he returned to His Father's house.

9. Who gathered around Him before he returned? His disciples.

10. What did He tell these disciples to do? Go into all the world and preach the Gospel to every creature.

11. If these disciples had not obeyed, what about our America? We would not to-day have a knowledge of His Gospel.

12. From what church did two missionaries go a few days later? From the church at Antioch.

13. What two men did they send? Paul and Barnabas.

14. Did Paul and Barnabas not have enough impenitent heathen to preach to at home? They had tens of thousands.

15. Should not their own city be evangelized first? God commanded them to go into all the world, to the uttermost parts of the earth.

16. Did God the Holy Spirit suggest that His disciples would go? No; He commanded.

17. If we are indifferent to Foreign Missions, what do we show? Unlikeness and disobedience to God the Father.—Mrs. W. H. Dodge, in Presbyterian of the South.

"This would be a delightful world if its beauty and usefulness were not so marred by the effects of sin. God saw everything that He had made and, behold, it was all very good. It was all designed to contribute to man's happiness and well-being and is wonderfully adapted to that end in so far as it has not been perverted from it by man's own sin."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3236.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 28, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"More servants wait on man
Than he'll take notice of; in every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
Oh, mighty love! Man is one world, and hath
Another to attend him."

* * *

True Christianity has no more dangerous foe than counterfeit Christianity. Since his first appearance in Eden, Satan has been a skillful perverter of the truth. It was as a distorter of the Scriptures that he sought to ensnare and defeat the Son of God when he stood at the threshold of his earthly ministry, and this is the strategy that he is still employing in his ceaseless warfare against the Christian Church. Well may we strive to be on our guard against this prince of deceivers.

* * *

One would judge from many of the utterances of this day that democracy and righteousness are synonymous terms; but, as a matter of fact, the two things may be as far apart as the poles. Some commonwealths where all men have the ballot shelter about as much injustice and wickedness as can be found anywhere. A government of the people can rise no higher than the morals and ideals of those constituting its citizenship. We must do more for men than merely to give them political freedom if we would redeem them from the dominion of evil, either in time or in eternity.

* * *

Fitzsimmons, Sullivan, and McGovern, three noted prize fighters, have within the past few weeks gone to their graves. However men may live, in the course of a few years death overtakes them. For none is there any escape. The wonder is that this tremendous truth does not exercise a greater influence in shaping the lives of people. There is no tragedy so terrible as for a human being to expend his powers wholly or chiefly in ministries to himself, acting as if time were the whole of man's existence, and forgetting God and eternity. Well has it been said, "He builds too low who builds beneath the skies."

* * *

It is the part of wisdom to follow the leadings of Providence, rather than to try to rush ahead of it and have it to follow us. Wesley was careful to pursue the former course, waiting always to see the Lord's beckoning hand, and it was wonderful how the various institutions of the Methodist movement developed as they were needed. So true was this, that Methodism has been called "the child of Providence." Are not some of the Church workers of this day inclined to be too venturesome and anticipatory? Would they not be helped if they had somewhat more of the spirit that led the early disciples to tarry for a time at Jerusalem? We must yet have Divine guidance if we are to succeed in saving the sin-cursed millions of mankind. The inventions of men cannot take the place of the leadership of the ascended Christ.

THE SECRET OF A FRUITFUL LIFE.

It should be the earnest desire of every Christian to live a largely useful, a fruitful life. This should be the dominant passion of both the preacher and lay disciple. The Master said in one of his memorable discourses: **"Herein is my father glorified, that ye bear much fruit."** What must one do to make sure of measuring up in this essential particular to what our Lord expects of him?

There are some who seem to think that great activity in various forms of outward service will yield this much-to-be-desired result. Hence, as Mr. James H. McConkey says in his admirable little book, "The Three-Fold Secret of the Holy Spirit:" "Their life is one continual round of meetings—societies, conventions, addresses, and services, without number. To them hours of prayer are an unknown factor; communion is a meaningless term; waiting on God a waste of precious time; the guidance of the Spirit, and the life of trust are without significance. Yet these lives, with all their busyness, lack a radical something. There is fret and fume, worry and anxiety; a conscious lack of quickening power in service, and an absence of joy, peace, and blessing in the lives they are living with such intensity." And more than this, there is a dearth of truly spiritual fruit in the outcome of all their strenuous efforts.

Well, does Mr. McConkey say: "Works wrought in our own might are dead works; the chamber of prayer is the only true power-house; ministry without annointing is lifeless. We must touch Christ before we can touch men; we cannot pour out if we have not received of him. One touch of a live wire will thrill a man through and through, but you may touch him all day with a dead one and never quicken him. Faith without ministry is dead; ministry without faith—which is ministry **apart from Christ**—is declared by Christ himself to be NOTHING."

It ought not to be necessary to stress this great truth to Methodists, for never was it more conspicuously illustrated than it was in the life of the great Wesley himself. Highly educated, gifted, and animated by lofty motives, he toiled, prior to his Aldergate Street experience, for thirteen years, and pitiably meager were his achievements; but after he had re-discovered the doctrine that had set Luther afire and his heart had been "strangely warmed," he wrought with a power before unknown, turning thousands to Christ and setting all England aflame. It is not enough to try to work FOR Christ; to be truly successful, we must work WITH Christ. The great religious movements of the world have invariably sprung out of calls **to a deeper spirituality and a larger degree of holiness.** They have have never been generated by great mechanical combinations, along with latitudinarianism as to doctrines and conduct. Ecclesiasticisms may be built up in the latter way, but not the Kingdom of God.

Whether the world is growing better or worse, it is still gloriously true that "God keeps watch above his own," and that an unfading crown awaits every faithful disciple.

THE PENDING SCHEME OF UNIFICATION.

In the Advocate of last week we printed the full text of the pending scheme of Unification as it was recently given out by the Joint Commission, and discussed briefly the Rogers proposal for fixing the status of the Negro contingent of the Northern Methodists in the suggested new Church. We now desire to take up and examine the plan that has been proposed for the General Conference and the Regional Conferences. We trust that the reader in perusing what we shall have to say will refer to the Plan of Unification that has been officially reported and see whether or not we state things correctly. Certainly, we do not desire to misrepresent any point or any person in the slightest particular, and if we shall make any mistakes it will afford us sincere pleasure to correct them, if only our attention is called to them. What we wish to do is to give to the Methodist public the facts involved plainly and simply, and then leave it to the Church to act as she may please in the matter. This we conceive to be our duty as one of her editors, and we shall endeavor to perform it as best we can, undeterred by insults or any effort at intimidation. Much of what we shall say in this discussion will be but a repetition of an editorial entitled, "Shall Southern Methodism be Dismembered and Absorbed?" which appeared in the Advocate of November 1, 1917, and which we have been requested to reproduce, but which we prefer not to do except in part.

I

The General Conference.

(a) The General Conference of the unified Church is to consist of one House instead of two, as was recommended by the original Joint Commission (both Northern and Southern) and by our General Conference. These two Houses were intended to be a safeguard against ill-advised and hasty legislation, each Regional area having an equal number of representatives in the upper body, just as each State has in the United States Senate. Practically all the great governments of the world regard two such assemblies (one serving as a check upon the other) as a wise and necessary expedient. **Yet this protective provision of the Oklahoma plan (and also of the original plan)** has been rejected by a majority of our present Commission. Surely there would be no need for a Church of more than 6,000,000 members, and perhaps the richest in America, to take such a step **in the interest of economy.** The original two-house plan would also have had the further advantage of giving the united Church a more adequate representation in its legislative councils, without having to assemble so many delegates in one body as to make it unwieldy. But, as we have said, this recommendation of our last General Conference has been abandoned.

(b) Each Regional Conference is to be assigned General Conference delegates IN PROPORTION TO ITS NUMERICAL STRENGTH, and the said delegates are to be apportioned among the Annual Conferences in proportion to the number of their

(Continued on Third Page)

PEACE, BE STILL!

Rev. Marvin K. Miller.

I've been reading an old, old story.
A tale of the long, long ago;
And the beautiful thought that it brings me,
I am sure you would like to know.
It tells of a band of disciples,
Launched out in the midst of the sea;
The Savior was voyaging with them
'Cross the waters of blue Galilee.

I read that the Savior was sleeping,
Tired—He had labored all day.
Doing merciful deeds for the masses
Who had crowded each step of His way.
But alas! while the Master was resting
A storm-cloud fast darkened the sky;
And soon all their lives seemed imperiled
By the waves that were dashing so high.

Despair filled the hearts of the boatmen—
Forgetful that He was so near!
"We perish!" They cried as they woke Him,
(Their confidence lost, in their fear).
How gently He smiled and rebuked them;
Then spoke to the winds: "Peace, be still!"
How quickly the storm was abated,
As the elements bowed to His will.

And here is the thought that I gather,
From the tale of the storm on the sea:
It seems that the old boatmen's weakness
Often crops out in you and me.
When the storm-waves of life rise about us,
And threaten our barques to destroy,
We forget that the Master has power
To change all our sorrows to joy.

We forget all the love He has shown us,
When the heart-aches and cares come our way;
We begin to cry out that the Savior
Forgets, and we perish, to-day!
Oh friends, let us not grieve the Master
With our "little-faith" doubts of His love.
When the world seems to be all against us,
Let us turn to our true Friend above!

Pelahatchie, Miss.

GOOD ALL THE WAY.

"The Twenty-third Psalm is one of the first to be learned by the child. It is also the sweetest music that can fall on the ear of the aged Christian who has fought the good fight. Edward Irving, when on his deathbed, repeated it in Hebrew. The dying words of Sir William Hamilton were, 'Thy rod and thy staff, they comfort me.'"—Dr. John Ker.

NEVER OUTGROWN.

Spurgeon wrote: "Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the Book widens and deepens with our years." One testimony to the Book is a group picture of its haters. "The fool hath said in his heart, 'There is no God'"—hear the verdict, "Corrupt are they." A better testimony to the Book is the picture of Him who said, "Search the Scriptures," and with Christ as a center the picture of the vast group "of whom the world is not worthy."—Christian Intelligencer.

WANTED EVERYWHERE.

The minister needed always and everywhere is the man who knows and loves Jesus Christ and has a passion for souls. He must be filled with the Spirit and must know the Bible. He must have a clear and orderly knowledge of the doctrines of salvation, and must have risen long since above the petty doubts which ill become the man who would speak of and for God. His sermons must be full of unction; and when he speaks of daily living, the breath of heaven must be in his words. The little children must love him, and the young people he drawn to him, and the older regard him as a brother beloved. He is the man whom the poor and the sick welcome, and whose visits are a benediction. Only a plain man, perhaps, but a truly great and good man is this minister whom the vacant pulpit and parsonage need. —Lutheran Church Work and Observer.

CHRISTIAN SERVICE.

By Wm. C. Allen.

I know a young woman who, had she so desired, might have entered into fashionable life with all the possibilities that money, social position and superior education could afford. But she was a Christian and her parents had brought her up with ideals of service. So she preferred to teach school where her Christian talents could influence many young people for good. Was her choice not a wise one?

When in Korea I met with a missionary who years before as a young man had keenly felt that God was calling him into service in that distant land. But apparently there was no opening for him there. He finally decided that he would accept a position as missionary to India, wrote a letter of acceptance and, in New York City, walked to the letter box to post it. Just as he was about doing so he heard behind him a voice in clearest accents: "But what about Korea?" He looked behind him but no one was near. "This is very strange," he said to himself. "I will wait." Instead of mailing his acceptance to India he walked over to the office of the Missionary Board working in Korea. When he entered the elderly Secretary, holding a letter in his hand, remarked, "If ever there was a coincidence in the things of God, here it is. I am holding in my hand a letter from a young man whom we had expected to go to Korea, but in which he informs me that he can not go. Just as I read it, you, who want to go to Korea, enter. Secure your medical examination and if everything is all right, we will send you to Korea." Soon he was en route for that strange land, and for thirty-two years previous to my meeting him his service had been wonderfully blessed. His was an instance of the fact so often seen that when God calls us into a definite service He is sure to open the door.

Much observation in many lands has conclusively proved to me that the day of divine guidance is as bright as ever, but that we must consent to be led by God when He has service for us to perform.

God often leads His children by His providences. Very often we are obliged for a season to walk by faith and not by sight. There may be the willing mind, but not the immediate sense of the Divine guidance that we crave. We are perplexed. The earnest followers of Jesus are humbled by such experiences. Frequently these tests of faith are impatiently met. We nervously feel that we must get at something. We forget the possibility of excellent work being sadly misapplied in the great harvest fields. Our finite comprehension fails to understand the vast range of the operation of God and His deeper purposes with respect to others and ourselves. He may have other plans for us. His desire to secure our willing service is much greater than our ability to serve Him. Under such conditions the best thing we can do is to wait. We read of how Paul, in obedience to the Divine Spirit, waited until he heard the call from Macedonia, "Come over and help us." Then he went forward. Europe heard of the risen Savior. In proportion as Christ's people permit Him to control their activities will the efficiency of their service for Him be increased.

The ways of contributing spiritual help to others are limitless. Perhaps the daily Christian life is the best of all. "They that turn many to righteousness shall shine as the stars for ever and ever."

San Jose, Calf.

THE CAMPAIGN FOR THE MILLSAPS COLLEGE DORMITORY.

Dear Dr. Meek: I spent Sunday, February 10, at Greenwood, and was greeted by a fine congregation at the eleven o'clock service. At night a union service was held at the Baptist Church, the sermon being preached by the Episcopal rector, Dr. L. W. Rose. The pastor, Rev. J. A. Hall, who is in high favor with his flock, gave the Millsaps Commissioner a very cordial introduction, and his co-operation in other ways was much appreciated. I am glad to report that the Greenwood Methodists made a liberal response to the call for funds for the Millsaps Dormitory, the aggregate amount subscribed being upwards of $1400, other subscriptions being promised later. Two generous-hearted laymen, namely, Brothers A. G. McLemore and W. L. Craig, subscribed $500 each. May others imitate their splendid example!

In this connection permit me to say that Brother James Hand, of Purvis, recently sent in a check for $500 on his subscription of $1000 to the Dormitory. To him belongs the honor of having made the first subscription outside the city of Jackson.

The Commissioner visited Flora and Brandon during January, and secured some excellent subscriptions at each of these places. Bad weather has necessitated the postponement of several important engagements till later in the season.

On account of the numerous calls to support our Government and auxiliary agencies, such as the Red Cross and Y. M. C. A., in the prosecution of the great war in Europe, some few church people have the idea that the Church should discontinue her campaigns for educational equipment. But to do this would be to make a fatal mistake; for "education is a war measure in that it is for Christian preparedness." Says the editor of the New York Christian Advocate: "The present campaign for educational funds would be sadly out of place at a time like this, when every day is tag day and worthy hands are stretched out to generosity at every corner, were this appeal not fundamentally and vitally a part of war emergency. Stronger Christian schools will produce stronger Christian leadership, and it is only by the ideals of Christ incarnated in men that the mad world can ever be made over in his likeness."

Our Northern Methodist friends are in a great campaign to raise $30,000,000 for the better equipment of their institutions of learning, and $20,000,000 of this amount has already been secured. The Southern Baptists are laboring diligently to raise $10,000,000 for their educational work. Shall Southern Methodism lag behind in this great campaign for Christian preparedness? God forbid. Never has the Church in America had a more urgent call to foster Christian ideals in education, to train men for Christian leadership, and strongly reinforce her educational work than to-day when we are witnessing the disastrous effects upon Germany and upon the world of godless, materialistic culture. Most of the European universities are closed, and the rest are sadly crippled on account of the war. Sad to say, the majority of our American colleges and universities are secularized to an alarming extent, and if culture is to be saved from godless secularism, and if civilization is to be saved from final collapse, the Church must prepare herself for larger service in the reconstruction of society by strengthening her institutions of learning. Higher education without religion only enables men to be more efficiently selfish and devilish. Yours fraternally,

M. M. BLACK,
Commissioner Millsaps College.

Jackson, Miss.

A GOOD INVESTMENT.

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through the drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. Would it pay? he questioned. He would receive no money for his services, and, besides, if the child's life was saved he would no doubt become a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after, when this same child —Lloyd George—became Chancellor of the Exchequer, the old doctor said: "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the national leader."

For most men life is a carnival in which one vies with his neighbor in show of costume and ingenuity of mask.—Abraham Solomon.

THE PENDING SCHEME OF UNIFICATION

(Continued from First Page)

members and elected by them, as they are at present in the Churches, North and South.

(c) The powers of the General Conference of the unified Church (actual and potential) would be quite as large over all its territory (except possibly in the Missionary or Associate Jurisdictions) as the Church, South, now has over her territory. That is to say, THE NEW GENERAL CONFERENCE WOULD HAVE QUITE AS MUCH POWER (actual and potential) OVER ALL THE AFFAIRS OF SOUTHERN METHODISM as our present General Conference has. The following are some of the things it would exercise power over: 1. It would fix the conditions of Church membership, the qualifications of all ministers of various grades, the powers of Church, Quarterly, and Annual Conferences, Missions, and Mission Conferences. 2. It would fix the duties and powers of the Bishops, making them uniform, indicate to each Regional Conference how many it might name, confirm or (by a two-thirds vote) reject them, retire them, and, under certain restrictions, transfer them from one Regional Conference to another. 3. It would have power to do as it might please with the hymnal or ritual, and to regulate all matters pertaining to the mode of worship. 4. It would control all the distinctively connectional enterprises of the Church, **including educational institutions.** 5. It could under certain limitations, which might be easily overcome, divide, or change the Regional Conferences, or make new ones. (See Article VIII, Section 2, Paragraph 6, of the Plan officially given out and printed in last week's Advocate.) 6. It would "prescribe the method of acquisition, control, and disposition of the real and personal property of the Church in all its branches." (THIS WOULD VIRTUALLY PLACE THE OWNERSHIP AND CONTROL OF ALL THE PROPERTY OF THE CHURCH, SOUTH, IN THE HANDS OF THE GENERAL CONFERENCE, except such as may be held by independent boards or under charters, in a way that it could not be taken over and transferred.)

(d) The general Restrictive Rules would protect the Articles of Religion, the General Superintendency, the General Rules of the Church, and a few other things, just about as is done at present in the Disciplines of the two Churches, with the exception that a two-thirds vote (or it sub-Section 11, Article VIII, of the Constitution should be adopted, a bare majority) of all the Annual Conferences would be required to effect constitutional changes, instead of three-fourths, which would be a weakening of the protection thus afforded. The position of the Church, South, in the great issue of 1844 is completely surrendered and the General Conference may retire a Bishop not only because he is physically unfit for work, but may set him aside at will for any adjudged inefficiency or unacceptability. Thus all that Bishop Andrew and the great Southern leaders stood for when the Church was divided is abandoned and the Episcopacy for which Asbury, Soule, and McKendree stood is struck down. If asked for by a majority of two Regional Conferences, the vote of the General Conference on a pending question (unless it be constitutional) must be taken by Regional delegations, the members thereof voting as one body, and a concurrence of a majority of the Regional Conferences is required to pass it. (The inadequacy of this arrangement as a protective measure will be discussed further on.)

II.

The Regional Conferences.

(a) Instead of the three white Regional Conferences recommended by the original Joint Commission, the Sub-Committee having the matter in hand has recommended six as follows (we are numbering these Conferences here as we did in our editorial of November 1, 1917, instead of the way the Commission has numbered them—the arrangement of the States and boundaries, however, are identically the same):

1. (Number 5 in the Commission's Report). Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii, and Alaska. In this Regional Conference, according to the United States Government statistics, gathered in 1906 and published in 1910 (we use these because they are so arranged that the Negroes in the M. E. Church figures can easily be eliminated—we take it that the growth since that time has been fairly proportionate), there are 526,705 white Northern Methodists, and 19,322 Southern Methodists.

2. (Numbered 6 by the Commission). Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico, and Arizona. White Northern Methodists, 114,884; Southern Methodists, 494,861.

3. (The Commission's 1.) Ohio, Indiana, Illinois, Michigan, and Wisconsin. White Northern Methodists, 927,239; Southern Methodists, 8016.

4. (The Commission's 1.) Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, and New Jersey. White Northern Methodists, 864,621; Southern Methodists, 868 (these are in Pennsylvania).

5. (The Commission's 2.) Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, and North Carolina. White Northern Methodists, 190,148; Southern Methodists, 477,113.

6. (The Commission's 3.) Tennessee, South Carolina, Georgia, Florida, Alabama, and Mississippi. White Northern Methodists, 47,250; Southern Methodists, 655,758.

Let it be noted that the Regional Conferences in which the Northern Church would be in the ascendency are much the stronger numerically, and that that Church would have a considerable contingent in 2 and 5 (our numbers), in which the Southern Methodists would be in the lead—114,884 in the former; and 190,148, considerably more than one-fourth of the membership, in the latter. On the other hand, in the New England section (our Number 4) the Church, South, would have only 868 members, only a little over 8000 in (our) Number 3, and less than 20,000 in (our) Number 1. The accompanying map will give a view of the boundaries of the Regional Conferences as it is proposed to have them.

(b) As to the powers of the Regional Conferences, we will not write fully now. It is said that they may have legislative powers over all local matters (**a very indefinite expression**); but the enumerated powers of the General Conference show that these could amount to little more than very restricted powers of administration over a prescribed territory. Take your Book of Discipline and look at how much of it pertains to matters left in the hands of the General Conference and how little relates to matters left in the hands of the Regional Conferences, and you can form some idea of how much legislative power the latter bodies are expected to exercise. And the fact that a Regional Conference is to be made up of the delegates to the General Conference from a certain area, and that it is expected to hold its meeting at the same time and place as the General Conference forbids the idea of its exercising any large legislative functions. Indeed, the Southern Commissioner who at Traverse City suggested the idea of thus making these bodies mere appendages of the General Conference **declared that he did not wish them to exercise any legislative powers of importance.** And, as has been stated, the General Conference may, under certain minor limitations, rearrange or multiply these bodies. They have no indestructible stability.

Some Plain Deductions.

1. If unification should be consummated along the lines it is now proceeding upon, there would never be a General Conference of the united Church that would not be largely dominated by the Northern Methodists. The proposed plan of electing delegates proves this beyond question. The delegates are to be assigned to the Regional areas in proportion to their Methodist population, and distributed equitably among the Annual Conferences in them, which bodies would elect them. The Regional Jurisdictions in which the Church, North, would be practically solid are the more populous and so would have the larger representation, and, besides this, with the large contingents that they would have in some of the Regional areas in which the Southern Methodists would lead, there would be in them Annual Conferences in which they would have a majority. Hence, there would invariably be a heavy Northern Methodist preponderance in every General Conference. Speaking to this point at Traverse City, Bishop Collins Denny said: "I think a clear statement would show that two-thirds of the total number (delegates to the General Conference), would amount to 474, and the delegation from the present territory of the Methodist Episcopal Church would have 398, which would put them within 76 of two-thirds of the General Conference, not including the representatives to come from the foreign-speaking Conferences in this country. How many the delegates from these foreign Conferences would make, I do not know; but it comes perilously near putting our branch of the Church in the reorganized Church in the position of having a trifle less than one-third of the delegates to the General

THE PROPOSED REGIONAL CONFERECES



This map shows the proposed Regional Conference arrangement in the pending scheme of Unification—the areas being exactly the same, but numbered differently, as this map was made before the Commission submitted its official report. As will be seen, it literally chops the Methodist Episcopal Church, South, to pieces in the very heart of its territory. Louisiana, Arkansas, Missouri, and Texas go into one jurisdiction; Maryland, Virginia, West Virginia, Kentucky, and North Carolina into another; and South Carolina, Tennessee, Georgia, Florida, Alabama, and Mississippi into still another. And between these segments there would be no special connecting bond whatever. On the other hand, New England and the Middle States are left absolutely intact, and the great Middle West, and the Far West are each kept pretty well together.

Conference." This statement was contradicted by no one.

2. The recommended arrangement of the Regional Conferences would literally chop the Church, South, to pieces, leaving no special connecting bond whatever between the dissevered fragments. The South proper would not be kept together at all, as was the design in the original plan of unification. When two bodies, one of which is very much larger than the other, are to be united, the more the smaller one is carved up, the more nearly the process approaches that of a simple amalgamation We do not for one moment believe that our last General Conference would have authorized the continuation of the unification proceedings if it had been thought that this wholesale splitting up of the central territory of Southern Methodism was a possibility. Not one of the gentlemen now standing for this program who sat in that body so much as even hinted at such a thing. **They did not dare to do it.**

When we showed last November how it is thus proposed to dismember the Church, South, Dr. J. M. Moore, indirectly replying to us in the Nashville Advocate, nonchalantly declared that **nothing is being done to the Church, South, that is not being done to the Church, North.** We wonder if the Doctor thinks that such weak sophistry as that will pass with the Methodists of the South? It is the minority, not the majority, that needs protection. The North has no delicate Negro problem that necessitates local self-government, so secured that unsympathetic or hostile outside influences cannot disturb the existing social order. If the two Churches were directly merged, the one with 4,000,000, and the other with 2,000,000 members, **precisely the same thing would be done to each of them,** yet it would practically amount to the absorption of the smaller body. And if the present arrangement goes through, the result will amount substantially to that.

New England and the Middle States were left banded together and intact. Why, then, was it decided to chop up the heart of the South? Was the doing of this merely incidental? Look at the following statement taken from the proceedings of the Joint Commission at Baltimore:

"R. E. Blackwell (a Southern Commissioner): **"I want, as a great many people in the South want, to break the solid South."**

"Bishop Hamilton (a Northern Commissioner): **"Amen!"**

The fact is, it has been repeatedly declared by influential Commissioners that the splitting up of the solid South was one of the things that must be accomplished in working out a plan of union.

3. The suggested provision for having the Regional Conference to vote by areas, if a majority of the delegates from two such jurisdictions should so request, which seems to be the only attempt to safeguard the interests of the minority, is, as we see it, a weak and wholly inadequate arrangement. The thing that chiefly makes this protection an imperative necessity is the presence in the Central South of some nine or ten millions of Negroes—they are in the majority in some of the States. Now, suppose that the General Conference were to undertake to pass a measure relating to the colored people that the white Methodists in the heart of the South, chiefly grouped in the Regional Conferences numbered 4 and 5 (our numbers) considered vicious and their representatives should insist upon a vote by Regional areas, what could they hope for from the other area containing a Southern Methodist majority—Number 2 (our number)? The States of New Mexico, Arizona, Texas, Arkansas, and Missouri, with their large white majorities, know comparatively little about the Negro problem as a concrete reality, and could not be expected to feel the same concern about the matter as the Conferences in the black belt. As we have before said, **while we will not attribute such a motive to those who originated the present Regional Conference scheme, we doubt whether a more catchy and effective method of shattering the power of the Southern Church could be devised than this arrangement to detach from the main body of its membership the elements which are the least Southern in their environments and ideals, linking them with contingents from the Church, North, and empowering them to act in a separate and distinct capacity upon matters of a connectional character.**

But even if it were known that the three Regional Conferences in which the former members of the Church, South, would be the stronger, would stand together, the protection thus afforded could not reasonably be regarded as sufficient, **because the element of permanence would be lacking.** In the course of a few years there would naturally and inevitably be an increase in the number of Regional jurisdictions. To illustrate, the territory embraced in Regional area Number 1 (the great Northwest) is about as large as that embraced in the other five, and could not be expected to be kept together indefinitely. So unstable a safeguard would be a mere rope of sand. The slogan that is being passed around: "The Church, North, would have a majority in three of the Regional Conferences, and we would have a majority in three," has in it, when analyzed, little merit. There would soon be other like bodies. Moreover, the Regional Conferences have been whittled down until they have been practically stripped of all autonomy of consequence. The government of the proposed Church has been so centered in the General Conference that it is potentially supreme, subject to the few restrictive rules; and in that powerful body our people would always be in a hopeless minority. They would be in much the same predicament, under the present arrangement, that the Southern States would be in if Congress were vested with the authority to legislate entirely for them, as it does for the District of Columbia. Is there a single State in the South that would be willing to surrender its rights as a State and be governed wholly by the Federal Legislature at Washington? The fact is, there is just about enough semblance of protection in the pending plan of unification to make possible the confusing of our membership and to serve as a kind of lure to lead them into an alliance (we do not say that this was designed) from which they could never emerge, and in which they would speedily be overwhelmed and obliterated. The real question now before Southern Methodists, stripped of all fair disguises, is, SHALL OUR CHURCH BE DISMEMBERED AND COMPLETELY ABSORBED? This is the issue into which the long drawn-out union movement has at last evolved itself.

METHODISM AT CAMP SHELBY.

By Rev. Roy H. Kleiser, Camp Pastor.

As the brethren who are contributing to the support of my work are doubtless anxious to know what we are doing. I will take this method of reporting. When I went to Bishop Murrah, after my appointment, for instructions concerning my new work, he gave me a very broad (and I doubt if he realized how difficult) commission. My instructions were "to go down there and use common sense and judgment"—two of the most difficult things I have ever attempted. The work of the camp pastor in the initial movement was rather an indefinite and intangible religious occupation. However, through the efforts of the War-time Commission of the Churches, camp pastors have come to be recognized by the War Department and are proving quite a vital factor in the religious life of the camps.

I spent several weeks in looking over the field before making any definite plans for the work. I was invited to preach frequently in the Y. M. C. A. buildings, and I must say I had the most inspiring congregations that I have ever preached to, ranging anywhere from four or five hundred, to as high as fifteen hundred men, at a time. When a man looks into the faces of these boys and begins to preach, it is hard to follow the set outlines of a prepared sermon. Somehow, he wants to forget all he ever heard of homiletics and just talk right out of his heart to the men before him. However, when preaching thus, I was not bringing the Methodist Church before the men and letting them know its interest in them. To do this without introducing sectarianism was one of the first problems I had to face.

After carefully studying the situation, I came to the conclusion that there were two ways open to me. I might go in and out of the Camp, mixing with the boys and making a number of personal friends, and yet to them be just "some sort of a preacher," without a definite attachment so far as they were concerned. On the other hand, I felt that it would be possible to work out a plan by which the Methodist Church could be definitely brought before the Camp, as a vital factor in the life of the Methodist men. Just how to do this seemed rather a puzzling proposition in the beginning. However, we finally worked out what promises to be a very successful program.

The Methodist pastors of the city of Hattiesburg and their people are giving me the heartiest sort of support and co-operation, putting themselves unreservedly at our service.

I have organized a Committee on Methodist Activities, composed of representatives from each of the Methodist churches in the city. This Committee will arrange various programs of activities, both within and without the Camp, for the good of the soldiers, and will act as a kind of board of directors for all Methodist work connected with the Camp. Under their direction, the Social Service Department of the Woman's Missionary Society has undertaken to "mother" one of the Y. M. C. A. buildings. Their work is to give an attractive home-like touch to the building, for, one of the greatest needs, and one which is most missed by all of the men, is the home-like touch of women in their surroundings. The ladies have certainly transformed Building No. 1 since they have had it in charge. They have hung curtains on the windows, put potted plants in the building, tasteful decorations on the walls, and in various ways transformed the barn-like "hut" into an attractive place for reading and writing and spending leisure hours. They have already had one social afternoon, which proved quite a success. An attractive program of entertainment was rendered by local talent of the city, with the assistance of some of the men at the Camp, after which refreshments were served and everybody had a very pleasant time. **The point of it all was that the men went away feeling that the Methodist Church was interested in them and trying to add to their comfort and pleasure.** We expect to have these socials frequently. In connection with them we have laid down three ironclad rules, viz.: 1. No girls shall be present between the ages of 14 and 18, except where they are on the program, and then they go home immediately after the performance. They are not to enter into conversation with any soldier. 2. No girls between the ages of 18 and 26, except under very careful chaperonage. 3. No evening dresses on any occasion.

We hope soon to have the consent of the Y. M. C. A. to have special occasions upon which the regular Sunday night services of the Y. M. C. A. will be turned over to the Methodist Church, and advertised in advance. On these occasions, I hope to have the assistance of the choirs of the city and have special musical programs as well as the preaching service.

We are arranging a special Affiliated Military Membership for the Methodist men in the Camp, by which they can become definitely identified with some one of the Methodist churches in the city, and at the same time hold their present membership with their home churches. Men who are converted in the services at the Camp are given the vows of the Church and baptized by the camp pastor, and, unless they prefer to be permanently identified with one of the local churches, their membership is sent to their home church, while at the same time they are enrolled with us as an Affiliating Military Member.

In the evangelistic services of the Y. M. C. A., the men who profess conversion are urged to sign what is known as the War Roll Card. This is a direct pledge to serve Christ as their Savior and King. On this card the man gives his name, regimental number, home address, and Church preference. These are all turned in at the Y.M.C.A. head-

quarters, assorted, and copies of those cards which express preference for his Church are given to each of the camp pastors. I have worked out a plan of following up these cards, and am trying to tie up the new converts with some of the religious work of the Camp. If they are already members of the Church, they are urged to identify themselves at once with the nearest Bible class. If they are not members of the Church, arrangements are made to receive them, and dispose of their memberships as above stated. Where it is possible, men are urged to come to town and assume the obligations of the Church before the regular congregation, but if this is not convenient, I receive them at the Camp.

I am frequently invited to preach in these evangelistic services of the Y. M. C. A., which are held in each of the buildings every Sunday night, and one week night. I have seen a goodly number of professed conversions under my own preaching in the short time that I have been here. Last Sunday night (February 17) I had charge of the services at Y. M. C. A. Building No. 6, and spoke to a splendid body of men. I think there were some 12 or 15 who expressed a definite purpose to begin a new life, and after the services, two men came to me privately and asked to be baptized and received into the Methodist Church at once.

No report could be complete without some mention of the work at the Base Hospital. It has been my sad privilege to minister to several dying men and help them face the Great Beyond bravely; and I think that I have also been able to inspiro courage in the hearts of one or two men to help them make a successful fight for life when they had been given up to die.

At the next meeting of the Committee on Methodist Activities I expect to ask for a committee from each of the Methodist churches to visit tho Base Hospital on regular days and take flowers and good cheer to the inmates.

I am delighted with my work at Camp Shelby as camp pastor. It takes lots of hard work, but there is almost an unlimited opportunity for service. I sincerely hope that I may have your prayers in the performance of my duties.

EVANGELISM.

The winter has been unusually severe, and but little has been done in the revival work of the Church. But the time has now come to be active. We must be about the Master's work of calling sinners to repentance. Our Conference evangelists, the Rev. J. A. Bowen and the Rev. J. H. Bell, have given good proof of their usefulness in the Lord's kingdom. All the pastors of North Mississippi know these brethren to be men of power. Their work has been far-reaching and of the highest value, both to pastors and people. They are specialists in evangelism, in that they lead men to make a decision. They inspire and help the churches wherever they go. Under God, they are doing a great work. Now, brethren of the Conference, let us keep these men at work. Since the severe winter is about over, may we not have a number of early revivals? This should be a year of much prayer and searching of the heart, for we feel that our nation is in the mightiest test of its history, and that the Church must save the nation in this awful visitation. In many places we see signs of a mighty awakening, but in many places the Church, like many parts of the nation, seems to be asleep. So, let our ministry and people of the North Mississippi Conference call to their assistance our Conference evangelists. Don't delay until their time is entirely taken up, but get your dates settled now. The preparation for a meeting is very important. May it be the prayer of tho whole Church that this may be one of the greatest years spiritually that we have ever seen in North Mississippi!

W. M. YOUNG,
Secretary Evangelistic Committee.

Pontotoc, Miss., Feb. 19, 1918.

"Obedience is better than freedom. What's free?
The vexed foam on the wave, the straw on the sea;
The ocean itself, as it rages and swells,
In the bonds of a boundless obedience dwells."

BISHOP THIRKIELD'S VIEW.

In a recent article on the Negro question, Bishop W. P. Thirkield, among other things, said:

"The methods of the State are too often mechanical. The methods of the kingdom of God are spiritual. The State, for example, said: 'We shall make the Negro a man by making him a voter'—an external, artificial process—the enfranchisement of men en masse. It failed.

"However, let me say, incidentally, that while some men call this a blunder, it was one of the strange blunders of providence. While it was inevitable that it should break down, and at great cost to the Negro, yet it did not altogether fail. The ballot in the hand of the Negro for the first time awakened the consciousness of manhood. It is a dictum of Kant always to treat humanity, whether in yourself or another, as a person, never as a thing. The Negro had been classed with chattel and traded as a thing. The ballot in his hands first gave him a name. No longer was he 'Cicero' or 'Pompey,' but Cicero Jones and Pompey Washington. The ballot individualized him. As he stood erect, his forehead bared to the stars, a ballot in his hand, he by that act was lifted out of the herd and made for the first time to count as one. The ballot did more to give to the Negro a sense of personality, of human dignity, and of personal rights, than all the schooling of a race for a generation could have done.

"Trained and efficient manhood in a democracy is the essential basis of participation, and the question of a loyal son of the South, Edgar Gardner Murphy, must have ever increasing significance: 'Is the organization of democracy in the Southern States never to include him? Is he never as a factor of government to be accepted as a participant in our civilization?' This question is now to the front. More than one leading Southern paper bravely faces the question of Negro suffrage. They see that the man who bravely fights to save our democracy is worthy to vote to conserve that democracy. And may God forbid that the Church shall by any racial discrimination or denial lag behind the State!"

BUDDHA INVADING THE UNITED STATES.

S. M. Barnard, in American Home Missionary.

Some months ago I received an invitation to attend a Sunday afternoon service at the Buddhist temple in Los Angeles in honor of the birthday of Buddha. Accompanied by some friends, I went.

The temple is located in one of the less favored parts of the city, but is in easy access to two car lines. It is a two-story frame building on a hill and is in full view for quite a distance.

The building was crowded, and people stood in the aisles for more than three hours to hear what would be said in a Christian nation in honor of Buddha. First, we heard the sound gongs to drive away the evil spirits. Then three Buddhist priests took their places before the altar and engaged in a weird chant.

A priest then came forward with a sacred book and read an "oration to Buddha." Two little Japanese girls ascended to the altar and bowed to an image of the god.

A Los Angeles citizen took charge of the meeting and introduced a Japanese musician and afterwards a cultured American woman, each of whom rendered special music.

One of our city councilmen gave an address in behalf of the city, expressing appreciation of Buddha and his followers.

The mayor was to have done this, but was not present.

A leader in Red Cross circles told how the Japanese in Los Angeles had enlisted 1200 strong in her work.

A Persian woman and her American husband rendered a Persian song; a Persian prophet compared Buddha and Christ; an East Indian woman expounded Buddha's teachings; and a Los Angeles doctor lectured on the sacredness of all life, saying that he could easily worship at the altar of a horse.

The British consul spoke briefly, but had not much to say for Buddha. Not so the Japanese consul, who had much to say, urging that Christianity should make a more careful and sympathetic study of Buddhism. The priest closed the symposium, and the lunch for the audience was spread on the temple lawn.

Brethren, is not this sufficient argument for home missions?

NORTH MISSISSIPPI BOARD OF CHURCH EXTENSION.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Winona, Miss., on March 19, at 11 a. m. All parties interested in this meeting should write Rev. J. T. McCafferty, at Durant, Miss., and secure blanks on which to make application to the General Board for donations and loans. Please have your papers in due form before leaving home. It will be too late to correct them after you get to Winona. We will only be in session one day, and we shall begin our meeting promptly at 11 a. m.

W. S. LAGRONE.

Drew, Miss.

THE LOUISIANA BOARD OF CHURCH EXTENSION.

The Executive Committee of the Board of Church Extension will have a meeting during the first days of March to consider the applications to the General Board of Church Extension for assistance. All who desire to make application to the General Board for help will please get their applications ready and send them to the Secretary, Rev. E. K. Means, Monroe, La., by March 5. Application blanks may be had by writing to Brother Means.

K. W. DODSON.

Minden, La.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Eighth Annual Meeting of the Woman's Missionary Council will be held in the Church Street Methodist Episcopal Church, South, Knoxville, Tennessee, April 3-11, 1918.

The Workers' Conference will be held Wednesday afternoon, April 3, at 2 o'clock, and an inspirational service the evening of the same day.

Delegates and visitors should correspond with Mrs. H. A. Evans, Vice Chairman General, who will furnish a list of hotels and boarding houses. An effort is being made to secure reduced railroad rates and if the same can be had, due announcement will be made through the Church papers.

Miss BELLE H. BENNETT, President.
Mrs. FITZGERALD SALE PARKER,
Secretary.

FROM DR. JOHN T. SAWYER.

Dear Doctor Meek: I have been reading very carefully what you published in the last Advocate anent the Unification matter. There is no need for me to write at length what I think about it all, as you have had my unqualified endorsement of all you have written about Unification from the start of the movement to the present. I may say, however, that your editorial on the front page and continued on page five is clear, strong and logical. As you truly state, by the plan as thus far proposed, "the territory of the Southern Church is to be literally chopped to pieces in the heart of the South and no adequate and stable protection for the minority has been provided." The statement which you quote as made by "a distinguished Southern Commissioner at Traverse City," and which "was not contradicted by anybody," shows plainly that the General Conference would "invariably have a heavy Northern majority." You say: "All of these matters we shall lay bare later," and that is right. Judging by what you have already done along that line, we are sure our Southern Methodists will have all the needful information in order to wisely determine their final action. Keep right on, Doctor, just as you have been doing, and may God guide you in it all!

Yours fraternally,
JOHN T. SAWYER.

New Orleans, La., Feb. 22, 1918.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

The Great Battle

NOTES.

The pending prohibition amendment to the Federal Constitution has been ratified by the following states: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland, and Montana. Two of these, Maryland and Kentucky, were classed as wet States.

The Governor of Texas has called a special session of the State Legislature to deal with important matters, prominent among which are certain phases of the liquor problem. Texas is expected to take, without further delay, some decidedly forward steps looking to the suppression of the whiskey traffic.

While in New Orleans last week, Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, expressed the confident belief that the Louisiana Legislature, which is to convene on May 13, will ratify the National prohibition amendment. His co-worker, Rev. Claude L. Jones, concurred in this view.

WHY?

Why is it that breadstuffs must be rotted into beer? Is it for the benefit of the soldiers? No, we will not allow a drop of beer in any fort or cantonment. But why do we discriminate against these soldiers? If beer is a good thing, are not our soldiers denying themselves enough already in comforts, safety, isolation, to desire that we give them beer, if it is a good thing? But if it is a bad thing why do we allow it to ourselves—that is to say, to the rest of the citizenship—will America gulp down a known poison while she denies the poison to them? There is nothing in it anywhere, except that for some occult reason the voice of the brewers and the brewers' friends seem to have a louder voice at headquarters than the rest of the nation has. It ought not so to be.—Central Christian Advocate.

GUILTY!

One has well stated the case against the liquor traffic in summing up the testimonies of various witnesses as follows:

"The law: That the liquor traffic has 'no inherent right' to exist.

"The courts: That drink is the chief cause of crime and pauperism.

"Physicians: That drink is the chief cause of disease.

"Business: That drink produces incompetency and inefficiency.

"The home: That drink destroys happiness and prosperity.

"The Church: That drink is the chief foe of religion.

"The school: That drink is the greatest enemy of education.

"Motherhood: That drink poisons the fountains of life.

"Economy: That drink wastes food and robs labor.

"Conservation: That drink is always destructive, never constructive.

"Patriotism: That drink has disqualified a large percentage of the young men called to the colors, and, as General Leonard Wood says, 'is the soldier's worst enemy.'"—Midland Methodist.

MRS. MATTIE WREN PATTERSON.

"Sometimes the Master takes a human life
And clothes it with the beauty of His grace
And sets the radiance of His peace to shine
With its clear light on some beloved face.

And, hand in hand, with His own saints we stray,
While day by day their voices tenderer grow;
Till, sudden, at the parting of the way
His chariot meets them, and they smile and go."

So it was that the sweet spirit of Mrs. Mattie Wren Patterson winged its flight from earth to heaven on January 16, 1918. Her going was not unexpected by her loved ones, as she had been an invalid for two years, during which time she had suffered with sweet patience and beautiful resignation to God's will. This devoted Christian woman was born in Putnam County, Ga., on November 8, 1845. When she was a small child, her parents, Mr. and Mrs. G. W. Wren, moved to Louisiana and settled near Minden, where they became identified with the Methodist Church and the religious life of the community. In this Christian home, Mattie early gave her heart to God and at twelve years of age joined the Methodist Church, to which she was ever loyal and devoted. She was a graduate of the Minden Female College, and on Jan. 15, 1868, was happily married to Rev. J. F. Patterson, a beloved and valued member of the Louisiana Conference. For fifty years, love and harmony ruled supreme in this religious home, which eight children came to bless and brighten. Four of them were waiting to welcome the mother in heaven, and, reunited, rejoiced in a more golden day than that which had been celebrated the day before on earth—her golden wedding day.

As a mother, Mrs. Patterson was firm but tender; as wife, she was sympathetic, helpful and true; as a woman, she was noble and good. In her going the Church has lost a loyal and consecrated worker, and the world a true woman.

"So she passed on; the loving and the loved
We cannot see—our eyes are dimmed with tears—
But in some realm, from sadness far removed,
She wears the beauty of unfading years.
With us, with God unseen, yet near at hand,
Not loving less, for that sweet heavenly birth—
She has but joined the glad immortal band
Of those who do the Master's will in heaven or earth."

A FRIEND.

MISSES EARLE AND LEOLA GREER.

The two young ladies shown in the picture below are recent graduates of the Louisiana Industrial Institute, of Ruston, La., and are girls from the Louisiana Methodist Orphanage. Their mother died about six years ago leaving four little girls



(entire orphans), who, at her request, were placed in our Orphanage. The Superintendent promised the mother he would not give the girls away or separate them, but would keep them in the home and educate and equip them for life. These girls have shown their merit and worth by making the best of their opportunities, and by diligent application have finished the prescribed courses of study, and are now out teaching in the public schools of our State.

We feel sure the friends of the Orphanage are glad to see in these two young ladies some of the results of their benefactions to the work that is being done for homeless children at Ruston.

R. W. VAUGHAN,
Superintendent.

Ruston, La.

Secular News

The British troops in Palestine captured Jericho on Feb. 21, the Australian forces having the honor to enter it first.

A Paris press dispatch states that the French Government has ordered 1,000,000 footballs for the army, to be delivered within seven months.

Philadelphia is said to be the Nation's greatest ship-building center, as many as 50 vessels sometimes being under construction there at once.

Senator Ransdell has written from Washington that the Government is ready to back the city of New Orleans in the construction of a ship-yard.

King Albert and Queen Elizabeth, of Belgium, have recently been spending some time in Italy, where King Victor Emmanuel has shown them many courtesies.

California, according to report, leads all the States in the Union in the production of barley, more than 35,000,000 bushels having been grown in the Sacramento valley alone in the year 1917.

It is stated that probably an airplane mail service will be established between Washington, Philadelphia, and New York this summer, the service beginning with a round trip a day, with the expectation of its extension later. First-class mail only will be carried in the outset.

The Memphis Commercial Appeal is probably the most widely read daily paper in the South. Its average week-day circulation is about 85,000, and that of its Sunday issue about 125,000. Nor do we know of any paper in the Southern States that we think is more ably edited. Mr. C. P. J. Mooney, its Managing Editor, is a really great journalist.

The United States Senate passed on Feb. 22 the administration bill providing for government control of the railroads. The feature of the original measure suggested by the President, that they might be held after the close of the war until Congress should determine otherwise, was changed, and the enactment requires that they shall pass back to their owners within eighteen months after the cessation of hostilities.

Russia has at last officially announced her withdrawal from the war against Germany, Austria-Hungary, Turkey, and Bulgaria, but she has yet made no treaty with these powers. It is affirmed that the Russian troops will be demobilized on all fronts, and that a vast number of German and Austrian prisoners will be liberated, as will also doubtless be the captured Russians. The effect of this denouement will manifestly be to strengthen greatly the forces of the Central Powers in the West.

President Woodrow Wilson appeared before Congress on February 11 and discussed the recent peace addresses of Count Czernin, the Austrian Minister of Foreign affairs, and Count von Hertling, the German Chancellor, contending that there was a marked difference between the two utterances that of the former being much more reasonable and straightforward. The President stated emphatically that the entire resources of the American Nation would be mobilized to defeat Germany's present autocratic purposes, if necessary. England's two foremost statesmen, Mr. Asquith and Mr. Loyd-George, the Prime Minister, did not seem to take the same view of Mr. Wilson's pronouncement that there is a difference in the attitudes of Germany and Austria-Hungary toward peace. The former agrees with the President, while the latter thinks that the two countries understand each other and are only working toward the same end by somewhat different methods. We think it was well for our Chief Executive to let it be known that the United States will not be diverted from its course by the pacific talk that has been in the air, and that if the Central Powers want the war to cease they must make up their minds to accede to just and proper terms.

"Singing in sorrow is the sign of God's saints."

The prospects are as bright as the promises of God.—Judson.

The Home Circle

PUSSY WILLOWS.

By Marianna C. Ganes.

Baby Tommy stroked them gently,
All his tiny arms could hold,
"Cuddle close to me," he whispered;
"Dear tree-kittens must be cold."

"Tree-tops are no place for kitties,
'How you came there?' O, I see!
'Twas that hateful old dog, Violet,
Scared you up into the tree."

—Christian Intelligencer.

A BOY WORTH WHILE.

Little "I Will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course, "I Will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought the "I Will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say, "Louis, gather up your toys; it is almost supper time."

"I will," would come the smiling answer.

Dear little "I Will." He is a big boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I Will" in every home!—Author Unknown.

BETTY'S VALENTINE.

Everybody loved Betty, because she loved everybody, and the trees and birds and flowers, too. Her happy, sunshine heart spoke out in her cheeks and eyes—all over herself. When she was in the Junior meeting her sweet voice sang like a bird's, just as if she could not help singing. But there came a day when, although she still smiled, it was a sad, little smile, and she rather choked when they were singing a song she loved very much.

She lived alone with her mother in a very little home, just about big enough for two, but it had vines on the porch in the summer, and pinks and pansies in little beds on each side of the walk leading up to the front door. But it was winter now, cold February, and the vines were gone, and snow covered the little flower beds with a white blanket. The mother, too, was not well enough to work and at times there was hardly enough to eat, or fire to keep them warm.

It was the Junior meeting, where Miss Cameron had been talking to the boys and girls about helping "O-t-h-e-r-s." Betty did not stop to speak with them that afternoon as they gathered around the stove to get warm before going out into the cold, and they watched her as she went out, so different a little Betty she seemed. Jack was the first to speak.

"Say, what can we do about this? Miss Cameron has been talking about helping "O-t-h-e-r-s," and it seems to me here is a mighty good chance to begin with Betty if we know how."

"Yes, that is the trouble," said Winifred; "we must do it in just the right way, for we know just how Betty and her mother are loved and respected, and they have not been in such trouble before."

They all thought hard for a minute or two, and then Donald surprised them by speaking up—big, tall Donald who never had much to say.

"I tell you, let's send Betty a Valentine!" They were all too surprised to speak for a minute, and then they came to understand his meaning, they clapped their hands and cried, "Good!" "Good!" "Just the thing!" "Hurrah for Donald!" "A Valentine worth having it shall be!"

Then they told Miss Cameron about it, and as Valentine Day was on Saturday they had a whole week to work.

Very early Saturday morning, two big boys walked on tip-toe up to Betty's door, carrying a wonderful, big basket. It was truly "a Valentine," for it was all covered with white, lacy paper, and decorated with red hearts. Inside there were just the things that Betty and her mother needed, besides a check the fathers and mothers insisted on giving to buy things that would not go in the basket!

And in a beautiful little envelope, tied with red ribbon to the handle of the basket they hung very carefully to the door-knob before they knocked and ran away as fast as their legs would carry them, was this message:

"Dear Little Betty, kind and true,
Whose love shines out in your eyes so blue,
We ask you to take from our hearts this sign,
Of our love for you.
Your Own Valentine."

—The King's Builders.

JERRY'S BUBBLE PARTY.

"I'm going to have a party to-day," announced Jerry on the morning of his sixth birthday.

Uncle Jimmy stared at him in surprise. He and Jerry were alone in the house. Jerry's mother and father had been called away to grandmother, who had been taken ill.

"I guess not," said Uncle Jimmy at last. "Who is to give the party for you? Not your Uncle Jimmy!"

"I'll give it myself," said Jerry. "I've got the pipes from last year, and I'll have another soap-bubble party. But it won't be a real party without anything to eat," he ended wistfully.

Jerry invited his six best friends, and they all came, even though he told them there would be nothing to eat. They blew bubbles until Rosemary blew one as big as a five-cent balloon. Then they laid aside the pipes and went into the woods.

They had been gone only a few moments when they came running back, Jerry leading.

"Come quick, Uncle Jimmy," he called. "There's something in the tree that's trying to make soap-bubbles or else it's trying to bust itself."

Uncle Jimmy hurried back with the excited children.

"There it is," whispered Jerry.

"It" was a grayish-brown object about three inches long, with a lumpy body and a pair of beautiful, bright eyes. Every other second its breast puffed out until it did look a little like a soap-bubble, in shape at least. And all the while there was a shrill note thrown upon the air.

"Do you hear that noise?" asked Uncle Jimmy. "That is the tree-toad's song. And the soap-bubble is his chest expanding when he takes in a breath to sing."

"I didn't know toads sang!"

"You're listening to one now, Rosemary," said Uncle Jimmy. "The tree-toad's song is about the first spring note heard in the woods. They beat the birds to it. Now, if I know this fellow, I believe I can give you another treat, though it seems a shame to disturb him. Watch him and tell me if anything happens."

Uncle Jimmy stood on the stump of a tree and gently prodded Mr. Tree-Toad with the end of his finger. Instantly he stopped singing, the soap-bubble chest became quiet, and after a moment's watchful waiting, he hopped up the branch until he came to a shelter of green leaves. Not for a second did the eager eyes of the children leave him.

Suddenly Billy cried out, "He's changed his clothes!"

Sure enough, he was wearing a green suit!

"He changes to match his surroundings," explained Uncle Jimmy. "When his brown coat did not hide him on the limb of the tree he hurried to the leaves and took on their color. He thinks he is hidden now. And he won't sing for a while, either. So let's go back to the house. I believe I smell a birthday cake, and who knows but there might be some roses made out of pink ice cream to eat with it?"

"Oh! oh!" cried seven voices.

"It's a real party, after all!" shouted Jerry. "And I've had a special singer at my party, just the way mother has at some of hers!"—Janet Thomas Van Osdel.

IN MEMORY OF A DEAR SISTER.

Myrtle Purcell was born at Black Hawk, Miss., on August 11, 1880, and died at Shreveport, La., on December 3, 1917. When a small child, Myrtle was converted at the family altar. As the family sang that gospel hymn, "Amazing Grace," she was convicted of sin there, and was led to Christ by the help of her parents and others of the family circle. She never doubted her relation to Christ. She was a close student of the Bible, and therefore made a useful member of her beloved Church. She was always glad to do anything she could for the cause of Christ.

Myrtle became a trained nurse and underwent many hardships. In fact, she contracted typhoid-pneumonia from exposure while caring for the sick. Her spirit of self-sacrifice was known to all her friends and loved ones. Her service in the Church and Sunday school at Bolinger, La., was a means of much and lasting good to that community.

She was laid to rest in the cemetery at Plain Dealing, La., near the grave of her father, J. S. Purcell, Sr. The funeral service was one of the most beautiful I have ever attended. It was conducted by Rev. T. J. Holladay and Rev. C. A. Powell. The remains were accompanied to the grave by a host of relatives and friends. Young lady friends, who had served with the deceased in nurse-training, acted as the pallbearers. It was a beautiful scene as the young ladies, dressed in white, each carrying white flowers, stood near the lovely white casket of our departed sister. Nature itself seemed to be at its best that December day. The sun shone softly and dimly, and the wind moved not a leaf, while we, with tearful eyes, and sad hearts, placed her body in the tomb, feeling assured that we would see her again some sweet day. She leaves a mother, seven sisters, and four brothers, who expect to meet her again.

Her brother, J. S. PURCELL.

Crystal Springs, Miss.

He who lives without committing any folly is not so wise as he thinks.—La Rochefoucauld.

A man may be as much a fool from the want of sensibility as the want of sense.—Mrs. Jameson.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

METHODISM IN LOUISIANA AND MISSISSIPPI.

The late Minutes of the Louisiana and two Mississippi Conferences, which make up the Advocate's patronizing territory, have been on our table for some time; but until now we have not had an opportunity to examine them. These Annuals show that the Church prospered within the bounds of these Conferences last year in all respects except as to an increase in members. The net gain in membership in the Louisiana Conference was 974; in the Mississippi Conference, 436, and in the North Mississippi Conference, 263. We cannot believe that these figures correctly represent the numerical growth of Methodism within the limits of these three organizations. When hundreds of men participate in handling figures and making up statistics there is much room for inaccuracy, and, as is well known, not a few inconsistent things can be pointed out in the statistical exhibits of almost any Annual Conference. However, this showing is not creditable to the Methodism of Louisiana and Mississippi, and there is need to discover wherein the trouble lies and to take steps to correct it. If the cause is in the manner of making reports, we should find some way of remedying that weakness; or if we are really having so little numerical growth as is indicated, we need to increase the vigor of our efforts in the work of soul-winning and of shepherding our flocks that there may be a larger ingathering into the fold.

There are now in the Louisiana Conference, according to the latest figures, 39,914 Methodists; in the Mississippi Conference, 58,432; in the North Mississippi Conference, 59,067.

The numerical strength of the three Conferences by districts is as follows:

Louisiana Conference — Alexandria District, 4991; Baton Rouge, 6103; Lafayette, 5064; Monroe, 5319; New Orleans (including the city and a number of outlying points), 4739; Ruston, 7438; Shreveport, (including the city and some adjoining parishes), 6260.

Mississippi Conference—Brookhaven District, 8884; Hattlesburg, 8269; Jackson, 8558; Meridian, 9147; Newton, 9011; Port Gibson, 6813; Seashore, 7750.

North Mississippi Conference—Aberdeen District, 9740; Columbus, 6169; Corinth, 10,578; Durant, 9420; Greenville (in Mississippi Delta), 3371; Holly Springs, 7394; Sardis, 6896; Winona, 5499.

The following are the largest churches in each of the three Conferences:

Louisiana Conference—First Church, Shreveport, 1271; Alexandria, 926; First Church, Baton Rouge, 784; Ruston, 715; Monroe, 714; Lake Charles, 611. The two largest churches in New Orleans—First Church and Rayne Memorial—have a membership, respectively, of 601 and 462.

Mississippi Conference—Galloway Memorial, Jackson, 1500; Central, Meridian, 1111; Capitol Street, Jackson, 959; Brookhaven, 802; First Church, Gulfport, 793; Main Street, Hattiesburg, 786; First Church, Laurel, 660; Centenary, McComb, 638.

North Mississippi Conference—First Church, Columbus, 770; Greenwood, 655; West Point, 635; Tupelo, 634; First Church, Water Valley, 598; First Church, Corinth, 596.

"THE SUPREMACY OF LIFE."

This is the subject of an attractive volume, in blank verse, from the gifted pen of the late Rev. W. S. Harrison, of Starkville, Miss., an honored superannuate of the North Mississippi Conference, which has come from the press since his lamented death, a few weeks ago. It is tastefully bound, and numbers 239 pages. It is really in many respects a remarkable production. Its sets forth impressively the author's views concerning many of the vexed problems of creation and the Sacred Scriptures. He was an earnest student and a vigorous thinker, and the conceptions which he lays before the reader in these pages are quite interesting and are well worth consideration. The book also is one of considerable poetic merit, some of its passages being strikingly beautiful, while others rise majestically into the realm of the sublime. No person of ordinary intellect could have written this noteworthy epic. It deserves to have a wide circulation. The Publishers are Sherman, French & Company, 6 Beacon Street, Boston, Mass.; and the price is $1.25, net.

We quote below a statement by the Publishers, giving some idea of the character and scope of this excellent publication:

"A poem in Miltonian vein, contemplating the wonders of life, of God, creation, the earth and its numberless counterparts, sin, salvation, heaven and hell.

"In Book One the author would grasp something of the magnitude of life, and of the infinity of time and boundlesness of space as giving some conception of the greatness of God, who is Life to all things. In the second book, he beholds in a vision the glories of space, and philosophizes upon the overwhelming vastness of nature and the necessity for redemption to precede the creation of any life capable of sin. In the third book, worlds in the making are viewed, from an unused void to a newly completed world. At the end a glimpse of heaven is given.

"Book Four follows the progress of creation through the six days to the coming of man and woman and the first wedding. In Book Five is considered the first of the three great primal laws —'Multiply and fill the earth,' which to the author means the conservation as well as the production of life. In this connection much attention is given to war. The second primal law—'Subdue the earth'—is seen in Book Six to be the greatest and best gift to man. The Sabbath law, the third, complements the second, and looks to growth of soul. Book Seven tells of the Garden of Eden and the Flood: the life of the people both before and after the Flood is interestingly suggested.

"The author next seeks to know why man was made to sin. The atonement is found necessary as the source of new laws of love which convert all life to means of good,, and present life in all its phases is accepted as best for the divine purpose.

"Book Nine tells of the last judgment, with the human race turned out upon a great plain for the assize. There God's honest deal to every man is shown.

"The last book of all tells of heaven. This is a place for work, but work here is pure joy, for each one is doing the task he likes best and for which he is best fitted, with every opportunity to develop in doing it. Growth of mind and soul are still constant in heaven, and here the wealth of soul stored in life gone by unfolds as the ages pass.

"A highly imaginative and deeply thoughtful volume, written for those pressed by the problems of the beginning and the end of all things, as well as by the eternal, present problems of life."

BREADTH OVERMUCH.

The following recently appeared as an editorial in the New Orleans Daily States:

"Christian Scientists won fresh recognition of their Church the other day with the appointment by Secretary Daniels of a Scientist to be a chaplain in the Navy. Two already had been appointed in the Army. The event is interesting when considered in connection with what was once the attitude toward this Church. It is not so many years ago when all other denominations were hostile to it, when the general public was indifferent if not contemptuous and when even in Louisiana powerful forces moved to put it under a legislative ban. But the faith has grown apace. Its followers now represent a not inconsiderable element of the population in every State, the old intolerance has largely disappeared and Christian Science is firmly established in every community as a permanent, growing and respected institution. It will be immensely helped by this latest recognition by the Government, which is in part responsive to the spirit of religious freedom created by the war."

The foregoing utterance is strikingly illustrative of the spirit of the times. There is a widespread notion abroad that one kind of religion is as good as another and that there are no differences of consequence in Churches. Indeed, there seems to be quite a propaganda of this kind under way, with plenty of money behind it. It has been effecting various sorts of combinations in the mission fields, and its fruitage is becoming increasingly manifest in the homelands of Christendom. Nor are such ideas confined to secular newspapers and politicians. As proof of this statement, we submit the following, taken from a recent issue of a Northern Methodist weekly, in which it appeared with obvious approval:

"The temper of the age was lately seen in Brookline, Mass., when the pastor of every church in the community, except the Roman Catholic, was present and assisted in the administration of the Lord's Supper. Rev. Dr. Willis P. Odell, pastor of St. Mark's, had been invited by the other clergymen to conduct this service according to the ritual of the Methodist Episcopal Church, all participating as communicants. Nearly five hundred persons were in attendance, including Protestant Episcopalians, Congregationalists, Presbyterians, Baptists, Unitarians and Universalists, and the service, says Zion's Herald, was one of much tenderness and spiritual import."

If Unitarians and Universalists may join with the orthodox, evangelical Churches in administering the Sacrament of the Lord's Supper, why may they not with equal propriety preach from their pulpits? If such recognition is given them, how can the people be safeguarded from their unsound teachings? In this day when we are hearing so much of "breadth," would it not be well to meditate somewhat upon these words of Jesus:

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Beware of false prophet's which come to you in sheep's clothing."

Shall we follow the divine Christ, or the "temper of the age?"

WRITE FOR IT.

"The Three-Fold Secret of the Holy Spirit," is the name of a little volume of 123 pages, which may be had, free of cost, by writing the Silver Publishing Company, 1013 Bessemer Bulding, Pittsburgh, Pa. It is highly commended by the Sunday School Times, Robert E. Speer, J. Campbell White, and others. Dwight L. Moody pronounced it one of the two best books in existence on the subject of which it treats. We regard it as a treatise of much merit, calculated to profit greatly every earnest reader.

OF GENERAL INTEREST.

Mississippi has led all the States in the Union in ratifying the National Prohibition Amendment. The history of the temperance movement in that commonwealth is a remarkable one, and the story of its origin and growth is well told by Rev. T. J. Bailey, of Jackson, Miss., in his interesting volume, entitled "Prohibition in Mississippi." This work ought to be in every up-to-date library in the Magnolia State. It may be ordered of the author. The price is $1.25.

PERSONAL AND OTHER NOTES.

Rev. W. N. Ware, of Walnut Grove, Miss., in a letter bringing us 5 additional subscriptions, which brings his total of new names up to 17, says: "I haven't stopped working for the Advocate yet, and I don't think I shall." Such words cheer us not a little.

From Lecompte, La., Mrs. Augusta Davis Crichlow, Feb. 23, writes: "My father, Rev. R. A. Davis, is now with me here. He would appreciate any messages from friends among the Carrollton and Epworth Church people, of New Orleans, or elsewhere."

Rev. G. A. Morgan, of Jonesboro, La., thus reports: "The outlook for this charge is fine. The attendance upon public worship is good, and the assessments for the pastor and presiding elder have been considerably advanced over those of last year."

Rev. J. S. Purcell, of Crystal Springs, Miss., affirms that he has a fine people to serve, and states that his work is making good headway. His kindly letter brought us 16 subscriptions, 13 of which were new. Our hat is off to this brother beloved and faithful toiler.

Brother A. S. Brisco, our diligent pastor on the Nettleton (Miss.) Circuit, has our thanks for 4 subscriptions to the Advocate, 3 of which are new. He has been cordially welcomed back for another year by the people, and is encouraged to expect a good showing in the months ahead.

Rev. W. F. Baggett wishes us to state that henceforth his address will be Picayune, Miss.. He reports that the work of the year has started off well, and that the prospect pleases. Assurance is given that the interests of the Advocate will be faithfully looked after in his field.

Writing from Oak Ridge, Miss., Rev. J. A. Wells, in a letter bringing us 5 subscriptions, says: "I desire to secure more subscribers to our Conference organ. I find my members very much interested in the question of unification, and they should inform themselves about it." So they should.

We have on our desk a leaflet, entitled "Seven Reasons Why I Am a Methodist," from the pen of Rev. R. G. A. Carlisle, of Longview, Miss. Brother Carlisle presents his case in a very striking manner. Since it is brief, we hope to let our readers see these "Reasons" in our columns in the near future.

Rev. L. E. Crooks, pastor of the Greensburg charge, La., was in New Orleans last week and paid the Advocate office an appreciated call. He said that his name was omitted in the list of appointments in the Conference Annual, and desires us to state that his post-office address is Greensburg, La.

Rev. J. E. Thomas, of Amory, Miss., Feb. 18, writes: "I noticed in last week's Advocate a list of the sons of North Mississippi Methodist ministers who are in the Army and Navy. My only son, Dabney A. Thomas, is a yeoman on the U. S. S. Dolphin. He volunteered and was accepted on June 17, 1917."

Mrs. Blanche Thibodaux, in renewing her subscription, thus writes: "Enclosed, find $1.50 to pay for the Advocate for another year. I think that your paper is fine. I should surely hate to give it up, and I would deprive myself of almost anything before doing so." Such friends of the Advocate are appreciated.

Rev. W. F. Rogers, our faithful pastor at Oakland, Miss., has brought us under obligations to him for 15 subscriptions, forwarded on Feb. 20, ten of them new. In his letter, Brother Rogers said: "I expect to send others soon. Everything is moving on nicely with us. The prospects for a successful year are encouraging."

Rev. J. F. Campbell, of Benton, Miss., sends us 4 subscriptions to the Advocate, and thus remarks: "We think that we have made a good start on the Benton charge for the third year, and I am resolved to do my best to make it surpass the two preceding years." We trust that success will crown the efforts of our brother.

Rev. A. Joe Beasley, of Camden, Miss., who last December was transferred from the North Mississippi to the Mississippi Conference, reports a royal reception and a bright prospect in his field. He has called for a list of our subscribers in his charge, and states that the claims of the Advocate will be pressed. Thank you, Brother Beasley.

Rev. K. W. Dodson, of Minden, La., writes us as follows: "We had a very impressive patriotic service in our church here on Feb. 17. A flag was given the church by Mrs. W. J. Brown, the wife of Captain Hubert Brown, of Camp Pike." Brother Dodson's letter brought us a copy of the program arranged for this occasion, which we found to be quite interesting.

From Jonesboro, Ark., Rev. J. W. Hall, formerly of North Mississippi, and more recently of Memphis, Tenn., writes: "I have charge of the Jonesboro Circuit. I have one church in Jonesboro, a city of 12,000 people, and 6 churches on the railroad near-by. They have agreed to pay me $1050." We are pleased to know that things are going well with this friend of former days.

In a note dated Feb. 23, Rev. W. D. Wendel informs us of the recent death of Captain D. G. Pepper, one of the oldest members and Chairman of the Board of Stewards of our church at Sardis, Miss. We extend sympathy to the bereaved family. A suitable memoir will be furnished us in due time.

In a communication bringing us 4 names for our subscription files, Rev. T. D. Lipscomb, of Greenwood, La., appends the following note: "The work in this charge seems to be moving on very well. We expect soon to begin using our nice, new brick church at Greenwood, which is nearing completion. It is my purpose to send in more subscriptions to the Advocate in the near future."

Rev. T. J. Holladay, of Plain Dealing, La., states that the year, so far, has been with him one of hard labor. He says: "I have never seen so much cold weather during a winter and so many sick people. I have had to bury two of my brightest and most cheerful members." We sympathize with our brother, and we trust that brighter skies will soon be bending above him and his flock.

We are in receipt of the following fine message from Rev. O. P. Armour, of Houlka, Miss.: "I am sending you herein a list of 9 new and 3 renewal subscriptions. My allotment of new ones was 7; so I have given you 2 in excess. But as yet, I have only canvassed Houlka; so I expect to send you another list pretty soon. My work is moving on nicely here. I have an excellent people to serve."

Mrs. C. McDonald, of Pelahatchie, Miss., writes: "My son, H. H. McDonald (his father was the late Rev. C. McDonald) is a sergeant in the Ambulance Corps of the Army, and is now at Camp Pike. He was a pharmacist and enlisted in a company raised by Dr. Nolan Stewart, of Jackson, Miss. He has just been home on a furlough. Pray that, if it be the Lord's will, he may return from the war safely."

Rev. George S. Sexton, D. D., of Shreveport, La., attended the meeting of the Southern Pine Association at the Grunewald Hotel in New Orleans last week, and on Wednesday, Feb. 20, delivered an address bearing upon the great war that stirred the gathering to a high pitch of enthusiasm. Dr. Sexton's speech was extensively reported in the Times-Picayune. The Doctor lacks a good deal of being a friend of the Kaiser.

Dr. H. C. Morrison, of Kentucky, who has been preaching at St. Mark's Church of this city, of which Rev. W. E. Thomas is the efficient pastor, addressed a very large audience at the First Methodist Church last Sunday afternoon on "Prophecy and the Present World War." Dr. Morrison has made a deep impression in New Orleans by his earnest and spiritual messages. Such preaching is much needed in the Crescent City, as indeed it is in most places.

Rev. W. L. Duren, presiding elder of the Columbus (Miss.) District, in forwarding his second round of appointments, says: "Owing to the weather conditions and other things, the first quarter's work in our territory was difficult and disagreeable, but notwithstanding our handicaps I think fair progress was made." Brother Duren stated that he had requested Rev. S. L. Pope, of Columbus, to send us the news from his district during the year.

Mr. and Mrs. H. C. Williamson, of Memphis, Tenn., prominent members of our St. John's Church of that city, have been spending some time in New Orleans. Mr. Williamson's health is not robust, and it was thought that the milder climate of South Louisiana might prove helpful to him at this season. We are glad to report that he seems to be steadily improving. Mr. Williamson was formerly a distinguished citizen of North Mississippi, and once served with conspicuous ability in the Legislature of that State.

While in the city last week, Dr. G. S. Sexton, of Shreveport, La., in company with Rev. F. M. Freeman, paid the Advocate office a call. Dr. Sexton reported all our pastors in Shreveport, "The Hub" of Louisiana Methodism, as having begun the new year unusually well. He stated that the Noel Memorial officials had considerably increased the pastor's salary and that Rev. W. W. Drake was leading his forces steadily forward. Rev. A. G. Shankle, he said, had made a fine impression at First Church, and has received up to the present time about 90 members.

A man who lives right, and is right, has more power in his silence than another man by his words.—Brooks.

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transpareney. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light."—Spurgeon.

Our Advocate Campaign.

Our Advocate campaign continues to make pretty good headway, which is most gratifying. Both the Publisher and the Editor highly appreciate the excellent work that many of our pastors are doing in behalf of the Conference organ, and we extend to them our hearty thanks. March has usually been a good month for the Advocate, and we trust that it will break all records this year. Let us continue to strive to place our paper in the homes of our people. The General Conference will soon be in session and the Methodists of this section should keep up with what is going on in these stirring times. This is a good point to make in soliciting for the Advocate. The Editor will be in Atlanta and will send a letter to it every week.

Some Messages from the Brethren.

From Rev. C. E. Fike, of Rayne, La., along with 3 subscriptions, comes this message: "I expect to work for the Advocate a great deal this year."

Rev. G. D. Anders, of Indian Bayou, La., forwards us ten names for our mailing files, and adds: "All these are new subscribers except one. More to follow."

Rev. O. W. Bradley, Tupelo, Miss., sends us 20 subscriptions, and remarks: "This makes 21 from here up to date. May have others later." Thank you, Brother Bradley.

Our gifted young friend, Rev. C. A. Parks, of Ackerman, Miss., sends us 30 subscriptions from his good charge, and assures us that the Conference organ shall have due attention in his parish. Hurrah for the Choctaw County Capital!

Rev. G. A. Morgan, Jonesboro, La., sends us 5 subscriptions, and says: "Please send me a list of your subscribers at this place, Hodge, Dodson, and Wyatt, La., and I will look after the renewals." This is the way to go about this needed task.

Dr. I. W. Cooper, Whitworth's fine President, who, we believe, was the originator of the present Advocate campaign, expresses in a note his great interest in the movement. He enclosed a letter from Rev. W. B. Jones, presiding elder of the Hattiesburg District, from which we take the following: "The figures for the 200 new Advocates from this district were duly apportioned. Some subscriptions have already been secured and we expect to succeed in bringing up our share."

Some Receipts of Subscriptions.

We are indebted to the following friends, to whom acknowledgment has not been elsewhere made, for two or more subscriptions sent in within the past few days: Rev. W. D. Kleinschmidt, Athens, La., 7; Rev. W. D. Bennett, Sardis, Miss., 3; Brother T. M. Babington, Franklinton, La., 3; Rev. M. E. Scott, Black Hawk, Miss., 3; Rev. W. W. Drake, Shreveport, La., 2; Rev. A. M. Broadfoot, Fernwood, Miss., 3; Brother W. D. Heidelberg, Shubuta, Miss., 2; Rev. L. H. Floyd, Okolona Circuit., North Mississippi Conference, 3.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A. R. BRYAN was born on July 23, 1851, and died on Nov. 28, 1917. He joined the M. E. Church, South, in July, 1875, and lived a consistent Christian life until death. He was not demonstrative, but, nevertheless, he was true and loyal to the Church of his choice. He was frail in body, but sincere in spirit. He was married to Miss E. O. Nix on May 14, 1874, who, with three daughters, one nephew, and a host of friends is left to mourn his passing away, but not without hope. His was a happy home, but it is now sad and lonely, though the grief-stricken hearts are sustained by the hope that they will meet their loved ones again in a land that is fairer than day. THOS. J. MARTIN, Sr.

MRS. SUSAN J. MORRIS (nee Payne) was born in North Carolina on August 3, 1834. She came to Mississippi early in life and settled in Union County, near the town of New Albany. On Jan. 8, 1860, she was happily married to Mr. Jesse Morris. To them were born seven children—four boys and three girls. In the year 1880 she moved with her family to Chickasaw County and settled near the town of Okolona. On Oct. 5, 1902, her husband died, and since his death Sister Morris had been making her home with her daughter, Mrs. C. B. Evans, of Egypt, Miss. Sister Morris professed religion and joined the Methodist Church about the year 1858. She was a devout Christian, believing fully in the doctrine of regeneration and also in that of the witness of the Spirit. She rested her faith upon the eternal promises of God. She was loved by all who knew her. Earth has been made better by her life. Heaven has been made richer by her death. Sister Morris died January 17, 1918. We laid her body to rest beside her husband in the beautiful little cemetery at Buena Vista. May husband, wife, and all the children meet in a higher and a grander life, where youth and beauty never fade, and where there shall be neither sickness nor death! Her pastor,

W. R. WILLIAMS.

MRS. SALLIE HUNTLEY, wife of C. C. Huntley, who was one of the best women in the Noxapater charge, passed from earth's sorrows to her reward in our Father's house on Dec. 19, 1917. She was born on Jan. 3, 1853, and was married to C. C. Huntley in 1894. Early in life she was converted, and, uniting with the Missionary Baptist Church, she remained a faithful member of the same until after her marriage, when she, with her husband, joined the M. E. Church, South. Sister Huntley was a good, true woman and was faithful in every relationship of life. She loved the Church and was liberal in her support of its institutions. I have never heard a disparaging word spoken of her. The old and the young of all denominations, as well as those who are not members of any Church, speak of her only in words of praise. She was a capable woman. In the Sunday school, both as a teacher and as a scholar, her familiarity with God's Word was clearly seen. She possessed a kind and lovable nature which drew all to her. As a wife, she was true. It has never been my privilege to enter a happier or a more delightful home than was hers. We miss her much. This is especially true of her devoted husband. Having no children to lean upon, he is indeed left sad and lonely. He said to me after her departure: "I owe all that I am to God and to my ascended wife." May God tenderly care for him and at last give him a happy meeting with his precious wife in our Father's house!

G. W. GORDON.

Feb. 19, 1918.

Mrs. ELEANOR RUSSELL (nee Everitt), wife of Dr. Virgil Russell, was born on Jan. 8, 1862, and died on Dec. 20, 1917. Her husband preceded her by several years to the better land. She leaves several noble boys and girls to mourn her departure. Sister Russell was truly a most exemplary Christian character. Her beautiful life was an "epistle of Christ," an eloquent sermon incarnating the truth of the gospel and commending the Savior to lost and needy souls. She had been a life-long Methodist and a devoted Christian, having joined the Church early in life. But she was not narrow, for she loved and visited all Christian churches. Of her life we can say in the Master's own words, "She was among us as one who served." "She hath done what she could." In her going the home and community lost a noble mother, for truly she was a mother to all. The church lost one of its most substantial members in every respect. We shall never fail to miss her face in the congregation, for she was always there. Truly, in her passing there was no death, no tragedy, but a happy translation, a joyous entering into rest, an arrival, after a weary journey, home, where she "is no stranger," for she intimately knew her Lord, and many loved ones and friends were awaiting her there. She reared a noble Christian family, whose devotion to her in life was touchingly beautiful and who will "rise up and call her blessed." The writer counts it a great privilege to have been her pastor for three years and recalls many a profitable and delightful visit, when he enjoyed the rarest Christian fellowship and felt always the stronger for the visit. Friendly hands laid her away after the funeral service, conducted by the writer, assisted by Rev. C. H. Strait, of the Shiloh charge, and Rev. J. D. Wiley, the Baptist pastor. Let us all be faithful and join with her again where partings are no more.

T. B. WINSTEAD.

On Feb. 8, 1918, we laid to rest the body of little MERL RAY WILKINSON, infant daughter of Mr. and Mrs. P. H. Wilkinson, of this vicinity.

"There's not a blossom of beautiful May,
Silver of daisy or daffodil gay,
Nor the rosy bloom of apple-tree flowers,
Fair as the face of wee Merl Ray."

Our hearts realized, alas! all too soon that she was placed here by our Heavenly Father, for only a short while, to radiate sunshine in the once happy home.

Little Merl Ray was stricken about four weeks ago, and although only fifteen months of age, she bore her suffering with a fortitude characteristic of one of more mature years. She was the pet of the neighborhood, and her sweet, winsome ways won the love of every one—but God loved her more, and sent His messenger to pluck the little bud and transplant it, to blossom in His beautiful garden above. All was done for her that loving hands and kind physicians could do, but to no avail. The warm clasp of the baby fingers and her winsome smile will ever linger, in the memory of those who loved her most.

To-day I visited her grave. As I stood gazing at the newly turned mound, covered with the beautiful floral tokens placed there by loving hands, I called to mind the words of the poet:

"All that's bright must fade, the brightest still the fleetest;
All that's sweet was made but to be lost when sweetest!"

Our hearts go out in deepest sympathy to the bereaved parents. Time, the only balm for such a wound, will allay the pain and give us greater fortitude to bear, with nature's laws, what, at times, is difficult to understand.

"We see through a glass darkly now,
But then we shall see face to face."
Father, mother! brush away those bitter tears,
And strive to say, "God's will be done;"
And live through all life's coming years,
To meet in Heaven thy angel one.

A FRIEND.

Wilson, La.

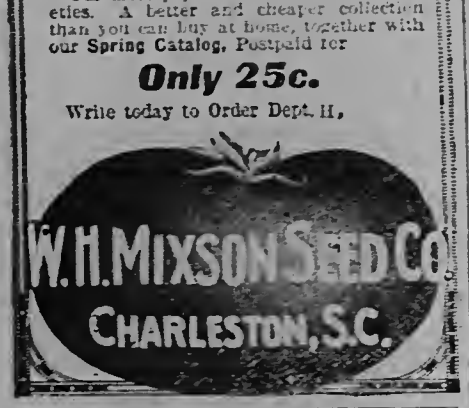
PEACE.

Mental satisfaction alone does not bring peace, if the heart remains unsatisfied. And that which satisfies the heart is beauty—that uncreated and eternal beauty of which all earthly beauty is but the shadow. Sooner or later trouble and death make havoc of temporal peace. Only one Being satisfies the affections in such sort, that the soul's peace is insured beyond risk of forfeiture.—Canon Liddon.

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Nowadays we get this famous mixture improved by the addition of other ingredients by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and luster and gives it an appearance of abundance.

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Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

WEBSTER, FLA.

Dear Doctor Meek: I have entered upon my third year's pastorate on the Webster charge. I would appreciate holding two meetings within the bounds of my old Mississippi Conference during the latter half of July and in August, if any wish my services. I gave eight years to the pastorate there, and have given twelve here in Florida. During this time I have served three pastorates of four years, and at each place I have done most of my own revival preaching. Last year, after having served a church for 20 months and in the first year having preached seventeen days in a revival, I held a four weeks' meeting, doing the preaching myself. We had more than 40 professions of faith and 20 accessions to the Church. I mention this to indicate that I have some reasonable appreciation of pastoral evangelism.—F. L. Crowson, P. C.

FIFTY MILLION MARK PASSED.

This telegram was recently received by Dr. Paul H. Saunders, State Director of the war savings stamps campaign of Louisiana, and Mr. J. T. Thomas, State Director of Mississippi:

"Washington, D. C., Feb. 15, 1918.—The War Savings Stamp sales to-day passed the fifty million dollar mark and sales have been running at the rate of more than two million a day. The steadily growing volume of savings placed at the service of the nation by millions of citizens is splendid evidence of your effective work. Business as usual is a wholly wrong theory in war times. It is only by teaching the people to save and not to compete for labor and materials with the Government that we can put the whole strength of the nation into this war. This is not only our most important contribution to the war, but it is the sure way to raise the required money. In the next few weeks we and our entire organization of nearly two hundred thousand workers must make it our common purpose and resolve to spread this gospel so that there will be a militant army of war savers to put War-Savings Certificates and the next Liberty Loan over the top.

"F. A. Vanderlip."

"Who Will Win This Battle?"

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric and you win the battle of life.

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.

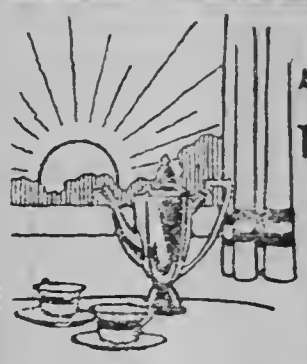


HARTFORD, ALA.—"When I commenced the treatment of Anuric I was in bad shape. My back ached all the time and oh! how my back would ache at night until I would have to get up. I could never sleep all night. But since I have taken the Anuric Tablets my backache is all gone and I can lie down and sleep good and sound all night. Oh! how much better I do feel—no one knows but myself. My adviee to all sufferers of kidney troubles is to give Anuric a trial and they will find relief from their trouble."—MRS. B. G. COKER.

CONFERENCE EVANGELISTS.

The following are Conference evangelists of our Church:

Rev. J. W. Reinhardt, Alabama Conference, Montgomery Ala.
Rev. L. L. Evans, Central Texas Conference, Polytechnic, Tex.
Rev. A. P. Lowery, Central Texas Conference, Polytechnic, Tex.
Rev. T. N. Lowery, Central Texas Conference, Waco, Tex.
Rev. E. N. Parish, Central Texas Conference, Cleburne, Tex.
Rev. J. D. Edwards, East Oklahoma Conference, Wagoner, Okla.
Rev. O. C. Fontaine, East Oklahoma Conference, Durant, Okla.
Rev. M. C. Hamilton, East Oklahoma Conference, Poteau, Okla.
Rev. S. S. Holcomb, East Oklahoma Conference, Ada, Okla.
Rev. F. E. Shanks, East Oklahoma Conference, Hydro, Okla.
Rev. E. L. Addington, Holston Conference, Abingdon, Va.
Rev. J. J. Clark, Holston Conference, Knoxville, Tenn.
Rev. J. C. Patty, Holston Conference, Morristown, Tenn.
Rev. Bascom Waters, Holston Conference, Clinton, Tenn.
Rev. J. W. Carter, Kentucky Conference, Wilmore, Ky.
Rev. L. G. Wallace, Kentucky Conference, Falmouth, Ky.
Rev. T. P. Clark, Little Rock Conference, Conway, Ark.
Rev. H. T. Young, Louisiana Conference, Alexandria, La.
Rev. J. W. Weldon, Louisville Conference, Louisville, Ky.
Rev. C. F. Wimberly, Louisville Conference, Louisville, Ky.
Rev. J. V. Bennett, Mississippi Conference, Laurel, Miss.
Rev. J. S. Duke, Mississippi Conference, Jackson, Miss.
Rev. D. E. Kelly, Mississippi Conference, Hattiesburg, Miss.
Rev. Jerry Jeter, New Mexico Conference, Albuquerque, N. Mex.
Rev. R. H. Jones, North Alabama Conference, Anniston, Ala.
Rev. J. A. May, North Alabama Conference, Gadsden, Ala.
Rev. J. L. Bryant, North Arkansas Conference, Fort Worth, Tex.
Rev. A. E. Goode, North Arkansas Conference, Conway, Ark.
Rev. W. H. Neal, North Arkansas Conference, Fayetteville, Ark.
Rev. E. T. Wayland, North Arkansas Conference, Heber Springs, Ark.
Rev. J. H. Bell, North Mississippi Conference, Columbus, Miss.
Rev. J. A. Bowen, North Mississippi Conference, Tupelo, Miss.
Rev. L. E. Conkin, North Texas Conference, Greenville, Tex.
Rev. F. M. Neal, Northwest Texas Conference, Amarillo, Tex.
Rev. C. R. McDaniel, South Georgia Conference, Macon, Ga.
Rev. R. F. Campbell, Southwest Missouri Conference, Blue Springs, Mo.
Rev. D. B. Boddie, Texas Conference, Palestine, Tex.
Rev. E. C. Escoe, Texas Conference, Palestine, Tex.
Rev. J. L. Harley, Upper South Carolina Conference, Spartanburg, S. C.
Rev. J. M. Oakey, Virginia Conference, Danville, Va.
Rev. T. E. Graham, West Oklahoma Conference, Hobart, Okla.
Rev. E. M. Myers, West Oklahoma Conference, Lawton, Okla.
Rev. D. V. York, West Oklahoma Conference, Eldorado, Okla.
Rev. Dow B. Beene, West Texas Conference, San Antonio, Tex.
Rev. R. A. Waldrip, West Texas Conference, San Antonio, Tex.
Rev. J. C. Wilson, West Texas Conference, Alpine, Tex.



Start the Day Right with a Cup or Two of Luzianne-



HAM-AND-EGGS and a cup of steaming, stimulating Luzianne. What better start could anybody have for the day's work!

The sanitary, air-tight tin *locks the flavor in!* Buy a can of Luzianne today.

If you don't agree it's the best hot beverage that ever passed your lips, your grocer will give you back what you paid for it, and ask no questions. So, *there.*

LUZIANNE coffee

"When It Pours, It Reigns"

Order Fertilizers Now
or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.
Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Baltimore, Md.
Charleston, S. C.
Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.
Atlanta, Ga.
Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

GOOD-WILL AMONG MEN.

What kind of thing was that good-will which the angels' song said His coming was to bring? We learn that best, perhaps, from the after life of the One who came to bring it. It was certainly not any mere mild benevolence or general and diffused sentiment of kindliness. We see that from the way He lived, from the passion and only enthusiasm with which He sought to bring it about. There was a stern and virile and uncompromising strength of the whole program and spirit of His life that showed that the good-will among men that He sought to establish rooted itself in righteousness and justice and goodness. It was the very passion of His soul to achieve it, and the way to its achievement lay through suffering and persecution and ended at last in a Cross. It was no light, surface, soft-hearted thing that was to be won that way, and the world in our day is learning, as it did not know before, that the good-will of the Master's program is set in righteousness and is flanked by justice, brotherhood, equality and love.—The Christian Guardian.

FULLY SURRENDERED.

"Not as I will, but as Thou wilt." Words which have perplexed many a troubled soul! Yet as we speak of them to those whose life is an unbroken walk with God, we find that, unlike ourselves, they are not troubled by them. And if we go on to ask the reason for this unclouded faith, the saints will tell us just this: that once, long ago, they, too, were perplexed; but that there came a day when they ceased to wonder at the words, and began to pray them, and that from that day the light broke upon their souls.—F. A. Iremonger.

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

Eat Less Meat if you Feel Backachy or have Bladder Trouble—Take Glass of Salts.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which excites the kidneys, they become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood, then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts or if the urine is cloudy, full of sediment, irregular of passage or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

THE BLUE PRINTS OF GOD.

The builder must have the blue prints of the architect in order to build according to specifications. So the builder of a true individual life or of a great Christian enterprise must have the blue prints of the Divine Architect in order to erect the structure designed by Him. It is from this point of view that an eminent Bible scholar in a recent address urges: "We ought to get the blue prints of God and study them." And then we ought to build according to the specifications contained therein.—Unidentified.

INEXPRESSIBLE.

What it is to find God or to be found of God every devout man knows, but the secret cannot be told. We feel His touch and we know that the unseen Hand can be only His. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the Eternal. A light shines: we know that it is divine.—R. W. Dale.

SAVED TO SERVE.

We are saved to serve. The Christian life cannot be lived in isolation. Here, too, we follow the example of Christ, for to be a Christian is, as the word implies, to be a Christ-one. It is the reversal of the old selfish life, for it shifts to a new center. * * * The Christ-centered man finds all things new. He now lives, not to get but to give, not for selfishness but for sacrifice.—G. Sherwood Eddy.

TO THE POINT.

"It is curious to note how many people insist on having all the Christian doctrines and sacraments explained before they will accept them. And the fact that the explanations are often partial and dim seems to them a reason for disbelief. But who rebels against using electricity? And who has explained its nature and laws?"

WITHOUT MONEY AND WITHOUT PRICE.

A revival of religion, the most precious thing on earth, may be had anywhere without money and without price. The expense of an evangelist or even of a pastor is not necessary. Wherever a company of believers in Christ unites in humble prayer the Holy Spirit is promised.—Unidentified.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.—Adv.

"I am not much of a mathematician," says the cigarette, "but I can add to a youth's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances of success."—The Watchman-Examiner.

The real purpose of every home is to shape character for time and for eternity. The home may be one of poverty, the cross of self-sacrifice may be required, suffering may sometimes be necessary, but whenever a home fulfills this purpose it is overflowing with joy.—Dr. J. Wilbur Chapman.

Alexandria Dist.—First Round.

Alexandria, March 4.
Provencal, March 10, 11.

The brethren will please not fail to observe Advocate week or month, whichever it takes to secure the number of subscribers allotted to our District. Let's try to go "over the top," no matter what.

BRISCOE CARTER, P. E.

Brookhaven Dist.—First Round.

Hazlehurst, Mar. 3, 4.
Barlow, at Brandywine, Mar. 9, 10.
Scotland, at Bethesda, Mar. 16, 17.
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 17, 18.
Pleasant Grove, at Pleasant Grove, Mar. 20.
McCall's, at McCall's, Mar. 24.

J. T. LEGGETT, P. E.

"There is a kind of optimism that is worse than pessimism.

It is the optimism that sits down, holds its hands, and smiles.

Meanwhile, the house may be burning.

But this particular optimist doesn't see. He is absorbed in smiling."

CASH for OLD FALSE TEETH worth up to $19.50 per set (broken or not). Also buy old gold jewelry, silver, platinum. Cash by return mail. Goods held subject to your approval of our price. UNITED STATES SMELTING WORKS. Office 1724 Caswell Blk., Milwaukee, Wis.

Some time when you are tired drinking just ordinary Coffee and feel like drinking **"A REAL GOOD CUP OF COFFEE,"** try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

Iron Is Greatest of All Strength Builders, says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Ten Days' Time in Many Cases.

MOST people foolishly seem to think they are going to to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely, both in this country and in great European Medical Institutions, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary [illegible] for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people, who were ailing all the while, most astonishingly increase their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron which is prescribed and recommended above by Dr. E. Sauer, and other physicians, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



NUX IRON PEPSIN and

SARSAPARILLA — Effective Spring Medicine Combination.

As comprised in Hood's Sarsaparilla and Peptiron, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic propertles of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Peptiron after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is billousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

A SUGGESTION.

Dear Mr. Editor: In view of the fact that our nation is reading the darkest pages of its history I feel that we should not only be much in prayer all the time, but that we should set aside one day to be given over to fasting and prayer that God will safely lead us through this great conflict to a just and lasting peace—a peace that shall bring freedom to millions. I believe that it should not only be observed by all Churches, but that it should be a "National Day," as we stand forth as a "Christian Nation." I know of no better day for this than Good Friday—a fitting commemoration of the anniversary of Christ's death to bring freedom to us.

A SUBSCRIBER.

TO BE PITIED.

"The girl who cannot cook or sew has some hard, humiliating hours ahead of her as a wife and mother. Ignorance means loss and lack of power. Domestic science is a true science, the greatest friend of the home-maker."

METHODIST CHAPLAINS AND CAMP PASTORS.

The following members of Annual Conferences of our Church are chaplains in the United States army and Navy and camp pastors at the various military camps:

Chaplains in United States Army.

John M. Moose, 7th Cavalry, El Paso, Tex.

J. R. Peters, 38th Infantry, Syracuse, N. Y.

10-CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

J. A. Randolph, Engineers, American Expeditionary Force.
W. C. Cowart, 328th Infantry, Camp Gordon, Ga.
C. M. Reves, 87th Division, Camp Pike, Ark.
J. P. Tyler, 325th Infantry, Camp Gordon, Ga.
W. P. Baird, Fort Oglethorpe, Ga.
G. F. Rixey, Fort Bliss, Tex.
E. R. Stanford, 344th Field Artillery, Camp Travis, Tex.
G. W. M. Taylor, 111th Field Artillery, Camp McClellan, Ala.
W. T. Howard, 334th Field Artillery, Camp Pike, Ark.
George M. Boyd, Camp Bowie, Tex.
H. M. Timmons, Camp Bowie, Tex.
J. D. Randolph, Camp Jackson, S. C.
F. W. Gee, Camp Pike, Ark.
S. Otto Wright, 316th Infantry, Camp Meade, Md.
J. L. Allgood, Emory University Unit.
A. McCullen.
W. B. Hogg.

Chaplains in United States Navy.

W. G. Isaacs, Navy Yard, New York.
J. B. Frazier, Naval Training Station, Norfolk, Va.
C. H. Hastings, U. S. S. North Dakota, care P. M., New York City.
H. G. Gatlin, Navy Yard, Mare Island, Calf.
B. D. Stephens, Naval Training Station, Hampton Roads, Va.
W. E. Edmonson (retired), Nashville, Tenn.

Camp Pastors.

M. E. Lazenby, Camp Sheridan, Montgomery, Ala.
G. M. Davenport, Camp McClellan, Anniston, Ala.
F. L. Meador, Camp Bowie, Fort Worth, Tex.
Umphrey Lee, Aviation Camps 1 and 3, Fort Worth, Tex.
J. N. Vincent, Aviation Camp 2, Everman, Tex.
S. B. Knowles, Camp McArthur, Waco, Tex.
D. A. McGuire, Camp McArthur, Waco, Tex.
G. T. Forrester, Newport News, Va.
H. P. Myers, Petersburg, Va.
Starke Jett, Portsmouth, Va.
D. T. Merritt, Norfolk, Va.
R. H. Kleiser, Camp Shelby, Hattlesburg, Miss.
Watson E. Holly, Camp Meade, Md.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Central, Mar. 3.
Hawkins Memorial, Mar. 3.
Poplar Springs, Mar. 10.
Seventh Avenue, Mar. 10.
Daleville, at Soule Chapel, Mar. 16, 17.
Lauderdale, at Lockhart, Mar. 17, 18.
Meridian Ct., at Sageville, Mar. 23, 24.
Fifth Street, Mar. 24.
Pachuta, at Adam's Chapel, Mar. 30, 31.
Quitman and Hiwannee, at H., Mar. 31 and April 1.
Shubuta, April 6, 7.
Buckatunna, at Chicora, April 7, 8.
DeSoto, at Manassa, April 9.
Porterville, at Mount Hebron, April 12.
Moscow, at Shiloh, April 13.
DeKalb, at Spring Hill, April 14, 15.
Scooba, at Binnsville, April 16.
Vimville, at Why Not, April 20, 21.
East End, April 21.
Enterprise, at ———, April 25.
Matherville, at ———, April 26.
Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Mendenhall, at D'Lo, Mar. 3, 4.
Florence, at Thomasville, Mar. 9, 10.
Halnesville, at Braxton, Mar. 10, 11.
Jackson, Galloway Memorial, 11 a. m., Mar. 17.
Jackson, Capital St., 7:30 p. m., Mar. 17.
Brandon and Pelahatchie, at Brandon, Mar. 24, 25.
Jackson, at Rankin, p. m., Mar. 27.
Jackson, Millsaps Memorial, p. m., Mar. 29.
Edwards, at E., Mar. 31-Apr. 1.
Lintonia, at ———, Apr. 6, 7.
Yazoo City, Apr. 7, 8.
Benton, at ———, Apr. 9.
Sharon, at Lone Pine, Apr. 13, 14.
Canton, Apr. 14, 15.
Terry, at Spring Ridge, Apr. 20, 21.
Camden, at Camden, Apr. 27, 28.
Vaughan, at ———, Apr. 25.
Fannin, at ———, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.

District Conference at Eden, May 28-31. J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Long Beach, Mar. 3, 4.
Bay St. Louis, Mar. 10.
Logtown, Mar. 16, 17.
Hub, at Baxterville, 7:30 p. m., Mar. 22.
Columbia, Mar. 23, 24.
Saucier and Lyman, at Lyman, Mar. 30, 31.
McHenry and Howison, at McHenry, April 6, 7.
Brooklyn and Bond, at Bond, 3:30 p.m., April 7.
Mentorum, at Pine Grove, April 13, 14.
Wiggins, at the close of evening service, April 16.
District Conference, at Wiggins, 9 a.m., April 17.
Biloxi, April 21, 22.
Gulfport, First Church, 7:30 p. m., April 21, 24.
Coalville and Mission, at Big Ridge, Mar. 24.
Carriere and Picayune, at Carriere, 7:30 p. m., April 26.
Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, 7:30 p. m., June 9.

The District Conference will meet at Wiggins, on the morning of April 17, at 9 o'clock. Pastors are urged to elect their delegates, and forward the list to me, and a list to Rev. J. L. Sells, the Conference host. The opening sermon will be preached on Tuesday night, April 16, by Rev. J. E. Gray.

J. L. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Cedar Bluff, at Cedar Bluff, Mar. 2, 3.
Brooksville, p. m., Mar. 3.
Caledonia Ct., at Flint Hill, Mar. 9, 10.
Cochrane Ct., at Dancy, Mar. 17, 18.
Crawford Ct., at Shafer's Chapel, Mar. 23, 24.
Macon, Mar. 30, 31.
Artesia, Mar. 31, April 1.
Longview Ct., at Smyrna, April 6, 7.
Starkville, April 7, 8.
Central Church, Columbus, at New Hope, p. m., April 13.
First Church, Columbus, a.m., April 14.
Mashulaville Ct., at Middleton, April 20, 21.
Sturgis Ct., at Pleasant Hill, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

The District Conference will be held in Starkville, April 24-26, inclusive. Preliminary preaching service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Holly Springs Dist.—Second Round.

Ashland, at Salem, Mar. 2, 3.
Red Banks, at R. B., Mar. 9, 10.
Lamar, at Early Grove, Mar. 16, 17.
Paris, at Paris, Mar. 23, 24.
North Main, at N. M., p. m., Mar. 24.
Abbeville, at Mt. Zion, Mar. 30, 31.
Holcomb, at Holcomb, Apr. 6, 7.
Grenada, at Grenada, Apr. 7, 8.
Potts Camp, at Cornersville, Apr. 10.
Waterford, at Soule's Chapel, Apr. 13, 14.
Holly Springs, at H. S., Apr. 14, 15.
Byhalia, at Emory, Apr. 20, 21.
Toccopoia, at Tula, Apr. 27, 28.
Randolph, at Shady Grove, Apr. 27, 28.
Coffeeville, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.

District Conference at Abbeville, April 29-May 1. It will take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordingly. JAMES H. FELTS, P. E.

MOTHERS TO BE

Should Read Mrs. Monyhan's Letter Published by Her Permission.

Mitchell, Ind.—"Lydia E. Pinkham's Vegetable Compound helped me so much during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, some days I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all my housework. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good."—Mrs. PEARL MONYHAN, Mitchell, Ind.



Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegetable Compound.

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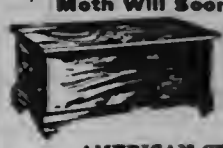
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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Willz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMANS MIS. WORK :w—— ....

HIS GIFT AND MINE.

"Over against the treasury
He sits, who gave himself for me;
He sees the coppers that I give,
Who gave his life that I might live;
He sees the silver I withhold,
Who left for me his throne of gold.
Who found a manger for his bed.
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."

MISSISSIPPI ANNUAL MEETING.

The Seventh Annual meeting of the Mississippi Woman's Missionary Society of the M. E. Church, South, will be held in Brookhaven on March 12-15.

Please send names of delegates to Mrs. C. S. Butterfield, Brookhaven, Miss., Chairman of Committee on Entertainment.

Mrs. H. L. McCLESKEY,
Conf. Rec. Sec.

A CHANGE IN PLACE OF COUNCIL MEETING.

The Woman's Missionary Council convenes on April 3-11. Because of the crowded conditions of hotels and boarding houses in Louisville, it has been deemed wise to hold the Council meeting elsewhere. Knoxville, Tenn., graciously invited the Council to meet there when it was understood that there must be a change. The Council is most fortunate in having so central a location offered.

AN EXPLANATION FROM RIPLEY, N. MISSISSIPPI CONFERENCE.

We, the Methodist women of Ripley, deem it best to explain why we could not entertain the North Mississippi Conference.

Ripley is a most hospitable town, but a small one, and if it had been possible to postpone the Annual Meeting to a later date, we would rather have entertained from fifteen to twenty delegates in each Methodist home than to have missed the great blessing which would have come to us in the entertaining of such a band of Christian workers.

But, as we wrote our president, Mrs. Conger, the full situation was such a serious one that we did not have enough coal in our town to heat our church or to make our homes comfortable, and in a large per cent of the Methodist homes there was serious illness.

Miss Murry went into detail in the letter to Mrs. Conger, and I could do so here in justice to ourselves; but we know Christian women everywhere will realize the true situation and our keen disappointment.

Since writing our President, the sickness here has not abated, but rather grown worse; and at this date, a supply of coal has not been received, and we could not have entertained the Conference under these circumstances, much to our great sorrow and regret.

Mrs. J. A. SMALLWOOD,
Pres. Ripley Auxiliary.

OPIUM GROWING IN CHINA.

Rev. E. W. Thiving, of the International Reform Bureau in Peking, went to Korea in the summer to investigate a rumor that opium was being grown there, to be sold to the Chinese. He reports that he found it true, and that he was told that Japanese officials had provided the seeds, and had encouraged the Koreans to plant opium, saying that they could make much money. Mr. Thiving had an interview with the responsible Japanese officials in Seoul and tried to show them the ruin that would come from this new policy. They said that the Government was very strict in regard to the sale and use of opium in Korea, and they gave him copies of the anti-opium laws. They claimed, however, that opium was still needed for medicine; that in China it was still planted; that the Chinese wanted it, and that opium was bringing high prices. They seemed somewhat ashamed when Mr. Thiving explained how hard China had worked to suppress it, and, in spite of revolutions and a weak government, had accomplished wonders. Japan, with a strong central government, could easily put down this evil.

A new anti-opium campaign is needed. The public opinion of the world must speak. Organizations that stand for international justice are asked to take action on this subject, and to bring it to the attention of the press. —Missionary Review of the World.

THE GOAL SET BY COUNCIL MORE THAN MET BY THE NORTH MISSISSIPPI CONFERENCE MISSIONARY SOCIETY.

Our slogan for the year 1917—"A ten per cent increase in auxiliaries, funds and membership," was so thoroughly heralded throughout the North Mississippi Conference that the goal set by the Council was more than met. Mrs. Conger, the President, writes that the financial gain of 1917 over 1916 is $1972. The rate of gain is 15 per cent more than was asked by the Council. Last year North Mississippi made a splendid gain in membership, and now they have this new record to place beside the one of 1916.

Much of the success of the work is due to the untiring efforts of the efficient President, backed by the cooperation of a splendid corps of officers. What this Conference has accomplished, others can accomplish. It means the devoting of every energy to this one thing. A strong determination, permeated by a spirit of sincere, earnest prayer, can be a means in God's hands of revolutionizing the work of a Conference missionary society.

These women deserve honor and praise for reaching this goal, especially now when every day sees some new demand made upon our resources. That they have put "first things first" is self-evident, and His promise that His presence shall go with them has been richly verified.

A CHINESE FINDS PAGANS IN AMERICA.

A letter written to a friend in China by a Chinese Christian who has come to the United States to study, is suggestive of some of the things that need remedying in America. This Chinese says:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study! It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the Church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think I make too bold a statement, yet the fact is there." —The Living Church.

OUR WORK.

We may strive by that devotion to the spiritual element in national life which even pure secularity of public methods still leaves possible, to hasten the day, which must come if Christ be what we know He is, when the idea of Jesus shall be the shaping and moving power of the Christian state; and among the happy sons of God the Son of God shall evidently reign, as the old phrase describes, "king of nations as king of saints."—Phillips Brooks.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

FELLOW-COUNTRYMEN.

In a traveling menagerie the lion died suddenly. The proprietor proposed to an Irishman out of work that he should allow himself to be sewn up in the lion's skin and take the lion's part, so as not to hinder good business. "All went well until the entertainment began, when the proprietor commenced his speech, by announcing that he proposed to bring together in one large cage the cat, the monkey, the dog, the lion and the tiger. Upon this the lion began to protest, but was silenced by the tiger raising his paw and remarking, in a well known accent, 'You needn't mind me. Sure, I'm from Roscommon myself.'"—Christian Guardian.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual, delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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Calomel To-Day, Sick To-Morrow

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Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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From the Field

Okolona, Miss.

Dear Dr. Meek: We are very much pleased with our new charge, and we have the prospect for a good year. We have had 11 accessions to date, and the stewards have advanced the assessment for the pastor's salary $200 and have agreed to pay it monthly. They have already paid the first two months, and more.—J. B. Randolph, P. C.

South Mansfield, La.

Dear Doctor Meek: Two large boxes of good things to eat and household essentials arrived by express this morning at the parsonage from the people of the Harperville and Sena charge, which we served last year. May we use this means for expressing our sincere appreciation? We are pleased to leave our brother to the keeping of these faithful people.—Leland Clegg, P. C.

D'Lo, Miss.

Dear Dr. Meek: Our pastor, Rev. G. G. Yeager, is a fine man, being kind and Christlike. He is getting the church waked up, and our Sunday school is growing in interest and in numbers. Brother Yeager is doing a splendid work, and we are expecting a great year. We will send you a few lines now and then throughout the year and let you know how we are progressing.—(Rev.) D. C. Farmer.

Ringgold, La.

Dear Brother Meek: I will write a few lines in regard to the Advocate. The pastors of the Louisiana Conference should be diligent in the canvass for increasing the circulation of our Conference organ. I never have had much difficulty in securing a nice list of subscribers. I am filling a wayside appointment where there are but few people who belong to our Church. It is my purpose to make an effort to secure all the subscriptions that I can. Weather conditions have been so very unfavorable that little church work has been done up to the present time. —Thos. J. Martin, Sr., P. C.

Longview, Miss.

Dear Brother Meek: I am getting along with my work as well as I could expect. I have been hindered by bad weather and by the fact that I have not been well. I have been suffering with a cold, and I have had catarrh and also something like sciatica in my right hip. Therefore, I have not been able to go about much, but I am some better at this writing. I hope that I will be all right in a few days. I am anxious to get busy with my work. This is my second year here. Our people received us gladly when we returned from Conference. We pray that we may be able to do a greater work this year by the help of God.—R. G. A. Carlisle, P. C.

Wesson, Miss.

Dear Mr. Editor: Our work has begun well on the Wesson charge. We serve a loyal people who are growing in spirituality and in the grace of giving. This is my second year as pastor of this people. The year 1917 was one of progress along all lines. We are grateful for the many favors shown the parsonage home by quite a number of people in the charge, but special mention should be made of the Missionary Society. I do not think that you could find any more earnest workers among the women of our Conference than this noble band at Wesson. Our first quarterly conference was well attended and the interest shown in things was satisfactory. The pastor's salary was raised to $1000, and the stewards took the responsibility of raising all collections. Our presiding elder gave us a most excellent sermon. We are praying for and expecting a great year.—J. W. Thompson, P. C.

Doyle, La.

Dear Advocate: I am very glad to say that, as Brother Murphy comes back to this little community for his fourth year, we are expecting to do a greater work than ever before. There is a great mission before us, and we have our trials; but we are pleading very earnestly with God to make us victorious. We have a very progressive Sunday school at Red Oak now and are making every effort possible to reach the banner standard, which I believe we will do soon. We are very grateful to know that some of the good Christian workers who have served their time out here with us are trying to instruct us still further on our way to glory and are yet interested in the welfare of our Livingston people. While we feel a great need of help, we are trying to bring the lost ones into the fold and make ready for the second coming of Christ, which will be very dear to many. One in the work.

LELA M. MOORE.

Cockrum, Miss. (North Miss. Conf.)

Dear Mr. Editor: I have never seen people more concerned for the Church and for that which pertains to the kingdom of God than these among whom I am laboring. And oh, how this stimulates a pastor to do his best! We are going at full speed now in order, if possible, to make up for lost time. My congregations are surprisingly good. I preached to 150 people on the second Sunday at old Greenleaf, in the country. Think of this in the country where there are no concrete walks, not even shell-roads! Our beloved Brother Holder was with us last week on Wednesday, holding our first quarterly conference. He is full of the Spirit and he preaches with ease and ability. Rev. N. G. Augustus, the pastor at Coldwater, Miss., was with him and preached at eleven o'clock a great and helpful sermon. A good audience of attentive hearers were present to hear the discourse. After preaching, there was a bountiful spread of baskets which made it good to be there and enjoy the dinner. I have never seen a larger attendance or greater interest manifested on a like occasion in the winter season. The five churches of the charge were all represented, with reports almost in full to date, and without a dissenting voice each made a liberal advance on the pastor's salary. The parsonage building committee is to meet this week, and we hope ere long to have the old house removed and a new and modern building erected in its place. The good women of the charge are planning to buy new furniture for the parsonage as soon as we have it constructed. Praise God from whom all blessings flow!—W. A. Bowlin, P. C.

Feb. 19, 1918.

"The easiest sin to commit is often the hardest to repent of."

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Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

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Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

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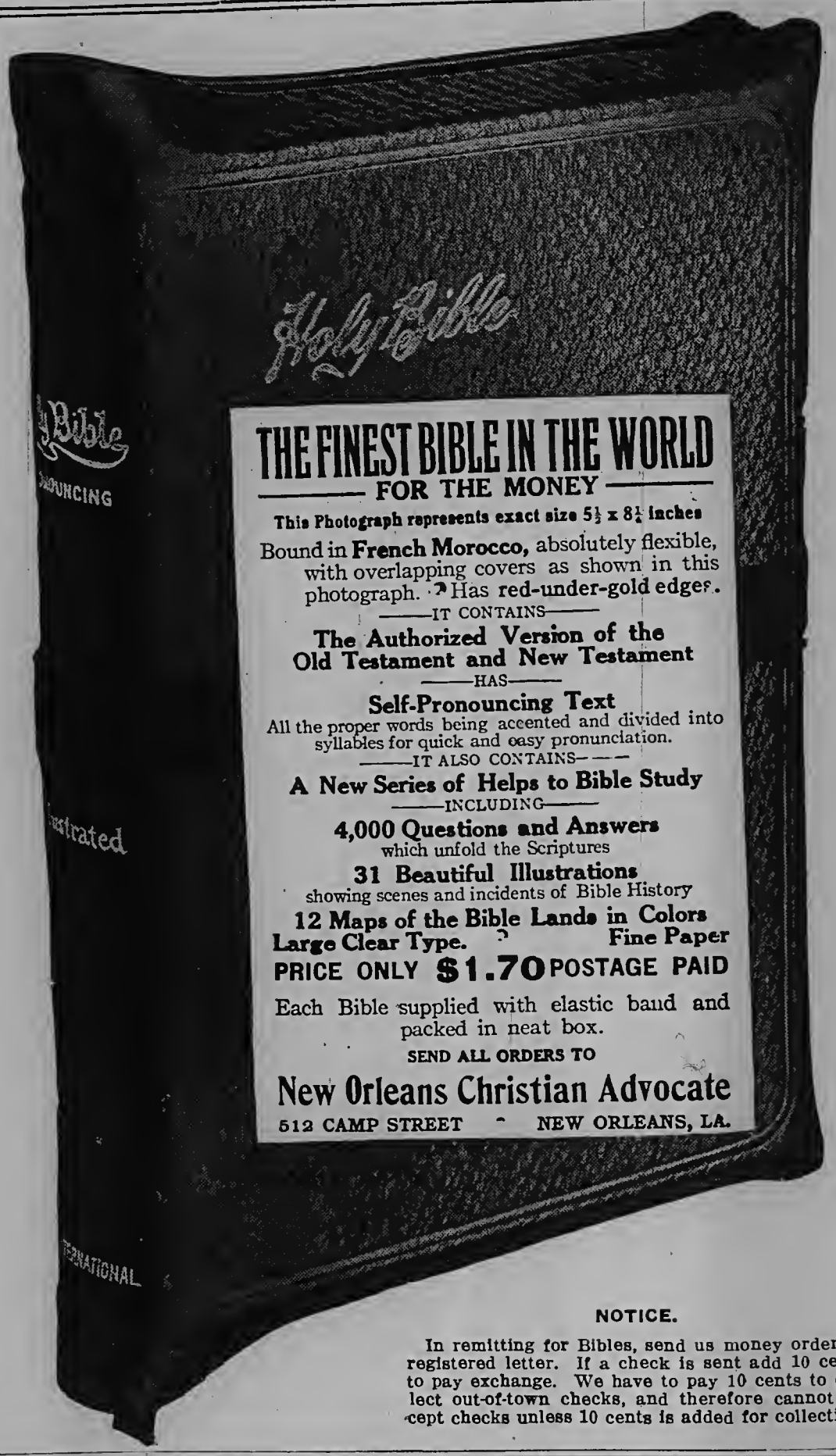
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Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

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CHRISTIAN ADVOCATE

Vol. 65—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3237.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 7, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

FAITH THE GREAT ESSENTIAL.

One sometimes wonders why God does not so express himself to-day in visible manifestations, by vocal communication and in other phenomenal ways, that no man could possibly doubt his personal care and watchfulness over every individual. The reason for his attitude is that he has allowed with great purpose the free play of the will either to believe unto salvation or doubt unto condemnation. It is a matter that concerns each individual whether he will see with the eyes of faith the opening gates and the standing walls of the Holy City, or whether through lack of this precious essential there confronts him no more than a barren plain with no eternal home for the soul.

One of the chief characteristics of this faith is its simplicity. The sum of the whole matter is, "Believe on the Lord Jesus Christ and thou shalt be saved." There can be added nothing to this admonition which would be helpful to the entering into the riches of this faith; but, on the contrary, the appropriation of this advice may be greatly complicated and hindered by long explanations and meaningless directions. The way to Jesus is not to be found by wading through ponderous tomes or listening to trying theological vagaries. The great apostle to the Gentiles knew that it was possible to preach in many ways which would be attractive to people, but he was determined to know nothing but Christ in his ministry. Holding up Jesus, as the serpent was lifted up in the wilderness, and crying out "Believe!" is the chief business of an evangelistic ministry. The reason we hear of some of the heathen so easily accepting Jesus and enjoying the blessings of close relationship with him is because they have taken him at his word without question. How often do we of this enlightened country becloud our spiritual vision by many "logical" complications that eternally keep us lukewarm in faith and slow of action for the Master! Peter could walk upon the water as long as he had faith, but when he began to suffer with introspection it failed him and he sank. Let us come back to the real meaning of Jesus in our preaching and our practice and show the people how simple Christ meant it to be to believe on him.

It may also be seen from the attitude of Jesus that he was no respecter of persons in spreading his teachings and accepting men for this new relationship. A centurion whose servant was ill from leprosy told Jesus that he knew he was able to heal and all he must do was to speak the word. The certainty of the centurion concerning the power of Jesus led him to marvel and explain that he had not seen so great faith, even in Israel. The quickness with which he criticised the Jew and commended this man of an alien race evidenced that not for one moment would he hesitate to preach his gospel, and cause it to be preached by others, among any people whatsoever who would believe on him. The trusting faith of the centurion was that which gained the immediate attention of Jesus. It brought forth results from him in the healing of the sick man.

Just as certain as people believe on Jesus to-day he will attend to their needs and forgive their sins. But if they refuse him, or delay in accepting him, the rich heritage of the kingdom of God will pass on to others. Whenever a nation loses its power of personal faith in Jesus he will pass on to others who will accept him. Mexico and Brazil have a nominal Christ, but that possession is of comparatively little value to them. How strange it would be to see the power of America wane because it refused to admit Jesus and to behold China, the great sunflower kingdom, spring into the dazzling light of glory in its purposes toward the Savior. There could be no more engaging spectacle than to see the vast hordes of Church members in America really turn to Jesus with a simple faith and begin to work consistently for the one great cause. C. A. B.

A HIGH-PRICED MAKESHIFT.

The cumbersome scheme of unification which has been put forth "tentatively" does not meet the approval of even the friends of unification, and does not merit their approbation. Dr. H. M. Blair, the Editor of the North Carolina Christian Advocate, has been an advocate of unification, but in his issue of Feb. 28 he says:

"It is well known that the editor of the North Carolina Christian Advocate has been favorable to the union of the Methodist bodies in the United States, and that he has studiously avoided any aggressive attitude on the subject. We have not been a party to any bitter agitation, believiug that the only safe method of approach to this great matter is that of frank and brotherly counsel such as could take place in a body of representative men from both sides. Such a body of men we think it has been the good fortune of the Churches concerned to have in this Joint Commission. They have held three meetings and have discussed all questions, looking at them from every conceivable standpoint. The most gratifying report that comes from these conferences is that the deliberations have been conducted with much prayer and with the finest spirit of Christian brotherhood. Surely we can not go astray if we continue our quest in such a spirit. Nevertheless we must confess to a degree of disappointment that here, within about sixty days of the convening of our General Conference, we should be so far from the haven; for, while the Commission gives this clear-cut statement as to the principles upon which they are agreed, they are far from having worked out the details of a reorganization of the Churches. We regret that we could not find space for printing the full report of the plan which is before the Commission, but will do so next week. Our candid opinion is that when our readers see this plan they will agree that is altogether too complicated, and that it is open to the fatal objection that it will perpetuate divisions and sectionalism rather than cure these things. True, it might do away with "altar against altar," thus eliminating a rivalry which has been both expensive and irritating; but, the price paid for such an achievement would be altogether too high. If we must set up the hard and rigid partitions of these Regional Conferences, why not let things stand as they are? Is not such a makeshift for union evidence in itself that we are not ready for union? When a boy, accustomed to the duties of farm life, we always found that animals wont to kick and nag each other, necessitating poles and rails to separate them, were better and safer stabled apart. Until the melting-pot has fused us all into the mass of a common brotherhood it would seem better that we mend up the fences we already have rather than build more and thus increase, rather than diminish, the amount of rubbish to retard the Kingdom of our Lord."

If we were the most ardent advocate of unification, we should agree with Dr. Blair that this scheme of "unification" is "a makeshift for union" and that the price required to secure it "would be altogether too high."

The plan of the General Conference held at Oklahoma City has been thrown overboard, and the plan proposed is a cumbersome, awkward, and injurious thing.

Why do certain Southern Commissioners—notably Dr. John M. Moore—rush into print after each meeting of the Commission to proclaim that the whole plan of unification has been worked out, and will be speedily adopted by the Churches? Is the wish father to the thought, and is this method adopted to try to rush the Church into a thing before most of our people know what it means?

There has been too much of the shouting business about this matter. It was put through the General Conference at Oklahoma City in 1914 towards the close of the session and without any discussion or deliberate consideration.

In the same way the evasive and adroit answer of the Northern General Conference was put through their General Conference at Saratoga in 1916 without discussion.

Now it is proposed to hold a meeting of the Commission in St. Louis on April 10, and certain Commissioners are apparently trying to prepare the way for shouting through what may be compounded there. Seemingly this is the purport and purpose of these articles. We do not believe the General Conference to be held in Atlanta in May can be thus rushed.

The Northern General Conference of 1912 refused to touch the subject, although the scheme of unification must have been known to practically all the members of that body, as it had been published in the Northern Methodist papers. Our Northern brethren waited for our General Conference to act on it first, which our General Conference guilelessly did. Now they seek to have our General Conference speak first again, and that too, on the shortest possible notice. We do not believe the General Conference will again act with such haste. This time doubtless the matter will be carefully examined.

We may say that other Southern Commissioners than those we have mentioned say that nothing was really done at Savannah except to talk. The report of the Secertaries seems to show that these latter Commissioners represent the case more truly than the others, and the facts do not seem to us to justify the sanguine predictions of the rushers and shouters. Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, and one of the two colored members of the Northern Commission on unification, does not seem to be very hopeful as to the final outcome. In his paper of February 21, among other things, he said.

(Continued on Eighth Page)

THE GODLIKE SOUL.

The eternal destiny is in you and you cannot break loose from it. With your farthing bribes you try to hush your stupendous wants; with your single drops to fill the ocean of your immortal aspirations. O this great and mighty soul! were it something less, you might find what to do with it; house it in a safe with ledgers and stocks, take it about on a journey to see and be seen. But it is the Godlike soul, capable of rest in nothing but God; able to be filled and satisfied with nothing but His fulness and the confidence of His friendship. What man that lives in sin can know it or conceive it? O Thou Prince of Life! Come in Thy great salvation to blinded and lost men and lay Thy piercing question to their ear: "What shall it profit a man to gain the whole world and lose his own soul?"—Horace Bushnell.

OUR LORD'S HABIT OF PRAYER.

I wonder if we have sufficiently observed our Lord's love of the heights, and of the ministry of the heights upon his spirit. Have we all experienced the subtle ministry of hill and mountain? There is something even in physical altitude which helps the elevation of the soul. There is something in wide spaces which aids the expansiveness of prayer, and redeems it from narrowness and meanness. And then a mountain by night! There we have height and depth, with the allied ministry of mysterious silence. There is an absence of glare and glamor, and in the deep hush the primary voice becomes audible. And then, again, "all night in prayer for God!" Think of it—the night, the ceaseless communion! Let us not suppose that the Master spent the night in speech. There would be seasons of quiet listening, perhaps seasons when familiar Psalms were sung, and seasons when he just comfortably realized the enwrapping presence of the Father in heaven. Now and again there would be the cry of a sheep or a lamb, and the lone plaint would make his own purpose emerge, as the Shepperd whose mission it was to seek and to succor wandering sheep. And I wonder what the dawn would have to say to him, and whether in its growing radiance he would foresee the gradual illumination of the whole world with the evangel of his love and grace. Be that as it may, the night was thus spent as a preparative to the choice of the morrow. He sought to be perfectly attuned to his Father's will, in order that all his decisions might be one with the mind of the Father in heaven. "The Son can do nothing of himself, but what he seeth the Father do."—J. H. Jowett.

JUDGE NOT.

Would that we could read others' minds as we know our own! Think of the misunderstandings this would prevent—the jealousies, the heartaches, the silent, angry reproaches! Men do not think nearly so ill of us as we imagine they do. There is much more of kindness and love among us than we give men credit for. The world is not nearly so unsympathetic as we in our feverish mental processes often paint it to ourselves.

One's gloating, ungovernable thoughts conjure up the worst that might be possible until he believes it to be true. He hides a fancied hurt and turns it over and over in his thoughts until his mind is stagnant with it, and no good seems possible, while all the time his trouble is merely, or at least mainly, the result of his imagination.

We know a man who never could think or write or speak an unkind thought of any other, for he continually practiced the plan—when suspicion or fancied hurt sought harbor in his mind—of burying it deep under kinder thoughts. If his friend seemed to have failed in his friendship, it was not the slight or the snub or the hurtful word that this man remembered. He painted his mind white with the remembrance of all the kind words, loving deeds, winning acts of his friend. And in the worst of us there are these virtues.

And after we have done all this—brought our souls to God and asked him to purify them of the angry or captious thought—how frequently do we find that we ourselves were in the wrong rather than the other, or at least that our hurt was purely of the imagination!

"Judge not, that ye be not judged." The world is full of trouble and sin, but it is fuller still of kind thoughts, loving intentions toward others, and a universal desire to do good to all men. The man who seems indifferent to you, or hateful, may even think more highly of you than you deserve.—Unidentified.

THE NEGRO QUESTION AS RELATED TO THE PROPOSED UNION OF THE METHODIST CHURCHES, NORTH AND SOUTH.

(This very able address was delivered at the recent meeting of the Joint Commission on Methodist Unification at Savannah, Ga., by Judge H. H. White, of Alexandria, La. Judge White is one of the most distinguished lawyers in this State and was an influential member of the last Louisiana Constitutional Convention.—Editor of the Advocate.)

Dear Mr. Editor: I am in favor of Unification, see many powerful reasons for bringing it about, and hope that it can be accomplished; and I am willing to go a long way in seeking to achieve that end. I am, however, not willing to surrender, for the purpose of Unification, what I consider to be the settled and proper policy of the South as regards the race question. I, therefore, stated my views as to that policy before the Joint Commission at Savannah in the following speech:

Judge White's Address.

Brethren:

Pretermitting any discussion as to the desirability or feasibility of union of our two great Churches, were all other causes for division removed or satisfactorily adjusted, I shall address myself to a short discussion of the proposition as related to what should be the proper status of the Negro Methodists, either in or out of the proposed united Churches.

This question should be viewed from the standpoints of desirability and of feasibility, taking account both of ethical and of practical considerations. The time and place are met when in Christian brotherhood frank statements should be made, and the exact status of both thought and feeling should be made known.

We raise no question here as to the relative superiority of races, nor as to whether such racial differences as exist are due to education or to nature; but speaking from what the South believes in its heart of hearts to be true, both from the teachings of ethnology and from the instincts of six thousand years, the question must be considered to be one of race and not of caste, and one of the mass and not one of the individual.

Leaving argument to biologists, ethnologists, philosophers and theologians, I shall state what I believe the South and the Southern Church will stand for, and will regard as a sine qua non. What I state may sound brutally frank, but it is stated in kindness and in brotherhood, in order that we may see each other "face to face" and not as "through a glass darkly."

I believe that our position may be condensed into the following statement:

The South and our grand division of the Methodist Church believe:

(a) That the color line must be drawn firmly and unflinchingly, in State, Church, and society, without any deviation whatever; and no matter what the virtues, abilities, or accomplishments of individuals may be, there must be absolute separation of social relations. If the color line is disregarded in relations so intimate as those necessitated by the equal status theory, demanded, as I understand it, by the strongest Negro members of the Methodist Church, North, it will be impossible to long continue the fixed status of separation in affairs governmental, civic, and social.

(b) We further believe that in this matter the South is but fighting the preliminary battle of the North, and is but now further advanced along the path which the North has already entered upon and will unfalteringly follow. At any rate, to use the language of another:

"But he who supposes that the South will ever waver a hair's breadth from her position of uncompromising hostility to any and every form of social equality between the races, deceives himself only less than that other who mistakes her race instinct, the palladium of her future, for an ignorant prejudice, and who fails to perceive that her resolution to maintain white racial supremacy within her borders is deepest rooted and most immutable precisely where her civic virtue, her intelligence, and her refinement are at their highest and best."

Of course that highest and best of civic virtue, and intelligence, and refinement is found in her Churches.

We further believe that the leaders of Southern thought and policy should keep step in Church and in State; and it is but well known history to state that for forty years the South struggled, with an eagerness surpassing that of war, to throw off and to keep off the burden and the shadow of Negro influence in political affairs; and only now are the labors of the men who led in that struggle being crowned with a moderate degree of success. It was only yesterday that constitutional provisions such as the understanding clause in Mississippi, and the grandfather clause in Louisiana, took the place of harsher and more dangerous means of correcting the evils turned loose upon the South by the adoption of the Fourteenth and Fifteenth Amendments of the Federal Constitution.

But why has the South demanded and endured the storm and stress of reconstruction? We answer that it was to attain and maintain Caucasian supremacy, unadulterated and untainted in political and civic affairs.

But can the South, or what we fondly consider its leading Church, admit Negroes on the plane of perfect equality in its religious councils and law-making or law-interpreting bodies, while it denies, or helps to deny, correlative rights and privileges in those so much less intimate relations of official and legislative life?

There is no use to blink the question: Until we are ready to admit that we and our fathers have perpetrated and assisted to perpetrate civil wrong in the re-establishment of purely Caucasian government in the South, we cannot permit the admission of any tincture into the pure Caucasian control of our ecclesiastical Councils and Conferences or Courts.

But our Northern brethren now propose that there shall be only a modicum of Negro representation in our Conferences; or that the Negroes shall be set off into some special or Regional Conference where they will have a quasi-territorial form of government.

Again let us not blink the facts. All such propositions are subterfuges, unwittingly proposed and in kindness of heart, but nevertheless subterfuges, to fool "the brother in black"—to amuse him with the shadow of equality while the substance is denied him. The grandfather clause of the Louisiana Constitution is a paragon of frankness and clarity, as compared with such schemes. And nobody knows this better than the Negro. Witness the prompt, energetic, and unanswerable reply of Dr. Jones to Dr. Blake's proposition, that for the sake of harmony the Negro surrender some portion of his present rights and privileges.

If I understand the position of the Negro members of the Methodist Episcopal Church, as voiced by their press and by Dr. Jones and Dr. Penn of this Commission, they claim as a vested right the full pro rata share for each member of power, influence, opportunity for advancement, office, and property, with every other member—Caucasian, Mongol, or Malay.

Let us now view the question from another angle: The proposed union of the two Churches would take care of, say only about 300,000 or 350,000 Negroes, and would leave practically out of consideration the remaining, say 1,500,000 or 2,000,000 Negro Methodists, more or less, who are in other Churches, including our own Negroes, the C. M. E. Church. No solution that considered only a small fraction of the tremendous host of Negroes would be wise or acceptable. If I read the signs aright, the Negroes who are in independent Churches are as determined to stay there as are

those now in the Northern Church to stay there.

There is still another important fact to be considered, viz.: the relations of the races wherever they exist in the same community in large numbers.

There is no doubt that the Negro improves more by contact with and under the influence of the white race, than by any independent amount of Negro academic training or theological tuition. Therefore some arrangement should be made which would provide for close relations between the white Church and the whole body of Negro Methodists rather than a small segment, say 350,000 of them.

Just as the presence of the Negro was obnoxious to Southern white men at the polls; just as he has been an irritant in Republican National Conventions; and just as he has been an element of uncertainty and weakness in the General Conferences of the Northern Church, so will he unceasingly and in increasing ratio become a source of disquietude and danger in the Northern Church as his number increases.

Already the Negro question is more a problem for the Northern than for the Southern Church.

But say the Negro leaders, there are but three ways to get out of the Church—to die out; to resign; or to be expelled; but say they, "the Negro race is not dying out, but is increasing; we will not resign from our Church, and we will do nothing to justify our expulsion." This is all true, still "men of light and leading" in the Northern Church can bring powerful moral pressure to bear on the Negro mind by several arguments—among them these: That the Negro race can as a race, separate, though in kindly relations with the whites, work out a higher destiny than they can in the overwhelming numerical, intellectual and moral superiority of the whites; the Negro Methodists as a whole would have a far better opportunity for agglomerating into a great Church and working out a great destiny as an independent body than as individuals in a larger mass; the white Church, North and South, would act in greater sympathy with, and would contribute more materially to an independent Negro Church than they now contribute; and there would be greater scope for individual leadership than there now is. This is only a brief outline of a few of the many arguments.

I take the liberty of trying to draw some general conclusions from the foregoing statements, which while they have been presented in the form of conclusions, could in my opinion be supported by sound argument. Among those conclusions are these:

1. That the Southern Church will not be willing to go into any arrangement by virtue of which the colored delegates sit either in a General Conference or supreme court, and take part in its deliberations, on any basis whatever.

2. That the colored ministry and congregations of the Northern Methodist Church would resent very determinedly and even bitterly any proposition to assign them any sort of a minimum or modified representation in the General Conference. They are demanding, as I understand, full, absolute, and unqualified equality as members of the Church with all other members. This view on their part has been recently expressed very forcibly by Dr. Jones, who is on the Commission which is meeting here, and who edits the leading Advocate for the Northern colored Methodists in the Southwest, published at New Orleans.

3. The Southern Methodist Church would not feel justified in going into a union which would take care of, say 350,000 colored members, now belonging to the Northern Church, but would not fully and adequately take care of or provide for the other, say million and a half or two million Negro Methodists belonging to other organizations, such as the African Methodist, C. M. E., and others.

4. The only way in which a union of the Northern and Southern Churches can be brought about will be by the immediate or gradual elimination of the Negro membership and the good faith attempt on the part of both Churches, North and South, to cause all Negro Methodists to unite in one great body, which should be brought, in so far as may be, under the tutorship, and which should receive the encouragement, of the white Church. Some of the Negro leaders would probably object to this, but I am inclined to think that if they were assured:

(a) That the Northern Church would be forced to lessen its contribution to Negro Churches, unless the Negroes acceded to the view of the Northern Church;

(b) That if they did accede to that view and bring about the organization of a big Negro Church, appropriations would be continued and increased, they could then be brought to adopt the white view. I do not mean by this to insinuate that these Negroes are venal, but they are human beings, and I think that they could be brought to see that the Negro race, under their leadership, fostered by the advice of a strong white Church, and supported by the liberality of such a Church, could better work out its destiny as a separate organization than it could as members of some other Church, always necessarily being in a subordinate position.

5. If this can not be done, I am inclined to think that we had better abandon all ideas of union as far as the home Church is concerned, consolidate such missionary and cognate enterprises as possible, especially in the foreign fields, and that the line of division, whether it be the Mason and Dixon's line projected, or some other, be rigidly adhered to. Let the Southern Church withdraw from the Northern territory, and turn over its congregations and church property in the Northern territory to the Northern Church, and let the Northern Church do the same as to Southern territory, reserving to the Northern Church the right to still take care of, and for that matter, increase, if it desires to do so, its colored membership.

I have thought over and studied these matters for something like thirty years; was a member of the Constitutional Convention of Louisiana, which gave to the white people of the State the right to control the State, without the necessity of resort to force or fraud, against the Negroes. I am satisfied that even the best men of the Negro race really in their hearts look forward to and cherish the hope that some day what Professor Dubois refers to as the "veil which separates the white and the colored races" shall be removed.

I belong to the class of white men who believe that the relations of the races should be governed, and is occasioned, by race differences rather than by matters of artificial caste. I champion Negro education, and the safeguarding of the rights of the Negroes both as to property and person, but I have not been able to persuade myself that they ought to have been admitted into partnership in the political government of the country, or that it would be wise to give them such position in the Church as we feel we must withhold from them in the realm of politics.

H. H. WHITE.

Alexandria, La.

THE PLACE OF OUR UNIVERSITIES IN THE EDUCATIONAL SYSTEM OF OUR CHURCH.

By Bishop W. A. Candler.

The educational system of our Church would be incomplete without our universities.

Some would have us believe that the Church does not need, should not own, and cannot control an institution of university grade, and they would exclude our Church from the field of university work. It is interesting to note, however, that they do not propose to exclude the Catholic Church from this field or to deny that a State may own and control a university. What infirmity inheres in a Protestant Church which makes it unable to do work allowed to the Catholic Church and undertaken by American States? Is it proposed that in the final line-up the contesting forces in this field shall be Romanism on the one side and secularism on the other?

Just as a State perfects its educational system by placing its university at the head of the system, so the Church needs its universities to complete its educational system. Our Methodist brethren of the Church, North, have about ten such institutions, among them being universities which rank high among the educational plants of our country. Surely our Church needs at least two—one for the region east of the Mississippi River and one for the region west of the River.

Our universities are necessary to our colleges; for, as the case now stands our colleges must secure their faculties by engaging such men and women who have received their postgraduate training in northern or European institutions. We cannot but adopt a method which would more surely transform our civilization than to build colleges in which the faculties are composed of teachers educated elsewhere than in our own section and trained under influences antagonistic to, or diverse from, our traditions. If there are those who wish to change our Southern type of life, they could hardly devise a better way to do it than to induce us to furnish the money to support colleges in the South while they supply the teachers. By such a process we pay others to change our civilization and conform it to their own.

We should have really great universities in which the best postgraduate work can be done, and in which teachers for the faculties of our colleges can be thoroughly prepared for their work. In the matter of education our Church is at present somewhat like Israel was with respect to agriculture in the days of Saul. We read: "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock." (1 Sam. xiii. 19, 20.) Can we afford to occupy longer a position so dependent and humiliating?

We must have at least two universities supplied with such libraries, laboratories, etc., that they may furnish instruments and opportunities for research work of the most thorough character. Southern students should have in our section institutions at which they can make original investigations. We can scarcely hope to adequately equip at any early day more than two educational plants of this character; but we are abundantly able to provide for two without unreasonable delay. The South is prosperous as never before, and our people, during these days of their prosperity, ought to win their educational independence.

At present there is only one astronomical telescope in the South which is worthy to be compared with any of the great instruments which several Northern institutions own. Why should Southern students of astronomy be required to go elsewhere to study God's heavens above them?

This lack of means for the pursuit of the science of astronomy is an example of our educational destitution with reference to other sciences. The laboratories of the South are far from what they ought to be, and we no longer have any excuse for allowing them to remain thus inferior to the laboratories of institutions in other lands and in other sections of our own land.

Our universities should offer also professional courses to all Southern students who desire such advantages. Their schools of theology especially should be strong in their faculties, their libraries, endowments, and sustentation funds. If our Church is to fulfill its mission, it must have a ministry "thoroughly furnished unto every good work."

Our universities should have also schools of law and medicine and pedagogy. The last mentioned are of supreme importance. The Southern States are making increasingly large appropriations for the maintenance of the common schools and municipal high schools. But the civil government, under our political system, cannot impart to these schools any religious character whatsoever. Hence it behooves the Church to send forth thoroughly trained teachers, who are filled with the Spirit of Christ, in order that a saving influence may permeate these institutions of the State and thereby prevent them from becoming injurious to both Church and State. **The increase of knowledge without a corresponding increase of piety is a perilous experiment to society.**

Of course, our universities must and will main-

tain their collegiate departments; but these should not and will not compete with the colleges of the Church maintained by our Annual Conferences. The collegiate departments of the universities will serve the needs of students resident in the regions near them, as they ought to do. But the emphasis of our universities, when they have been fully equipped, will fall upon their postgraduate and professional schools.

The whole Church should unite in making these schools the equal of any in the land. There need be no fear upon the part of our colleges that they will suffer by reason of anything done for our universities. The colleges of the Churches, North, have not thus suffered on account of their universities; on the contrary, they have been benefited by the universities. We may confidently expect the same results to follow in the case of our own universities. Indeed, as has been indicated in a previous paragraph of this article, our colleges need our universities, and our whole system of education will be imperfect, and more or less ineffective, until we have at least two really great universities.

Surely among the more than two million members of the Methodist Episcopal Church, South, there are enough men and women of broad minds and generous hearts who will unite in supplying the funds to enable us to meet this urgent need. Such institutions will require millions of money for endowment and equipment; but it will cost us a great deal more if we fail to make these institutions what they ought to be. Already the South has expended millions of money on the education of its sons and daughters in institutions outside our section. And this financial expenditure is the least part of the loss sustained by us on account of our educational destitution.

To all of this some will say, "Education is not a sectional thing;" and in a sense this is quite true. But educational institutions reflect the spirit and propagate the traditions of the people who found and maintain them. The universities of Scotland are different from the universities of England, and in turn the English universities are different from those of Germany.

The greatness of any country is not promoted by effacing any of its sectional characteristics, but by raising the excellencies of each section to their highest power, and thus enabling each section to make its best contribution to the whole country. The glory of the United Kingdom would not be advanced by making the Irish, Scotch, Welsh, and English all alike; its glory arises from their combined excellencies. In like manner the welfare of our country would not be promoted by Southernizing New England, or New Englandizing the South.

The South has played a great part in the history of our country. The place it has occupied in the national life of the past has been very large and honorable, and it has a mission to the future of not less importance. But this mission cannot be fulfilled unless we make, without delay, our educational institutions equal to those of any other section.

These considerations are emphasized further by the fact that during the last two years the educational center of the world has been shifted to our country. Prior to the war now raging in Europe, the German universities drew to themselves students from all lands; but now these currents of student life have been turned to American institutions. At this moment more than fifty thousand students are attending the colleges and universities of the United States. If all these institutions were thoroughly evangelical in their character, these students would return to their own lands as an irresistible religious force. But, unfortunately, the wealthiest educational establishments in America are permeated by liberalism. Foreigners coming to our land naturally go to the institutions which bulk most largely in a financial way. It is to be feared that most of the foreign students now in American institutions of learning will imbibe the spirit of liberalism and go forth opposed to evangelical Christianity.

Now, the Christianity of the South is preeminently evangelical; and if our evangelical Christianity were defended by strong educational bulwarks, our section would be able to do at this time a missionary work of transcendent importance. Our educational institutions would be especially attractive to students from the warm climates of Latin America, Southern Japan, and Southern China.

Alas! how ill prepared are we to meet the vast opportunity which has been brought to us! Is it too late for us to awake to our duty and meet our opportunity?

THAT "OPEN LETTER."

By Rev. John W. Ramsey.

It seems impossible for me to write an article for the Advocate without lubricating some one's linguistic adhesiveness and stirring him into vocabulary activity, thereby involving myself in controversy.

Now comes my old friend, like a chivalrous knight of the olden times, with flashing blade, and I must cross swords with him in self-defense. I do so, however, with pleasure, not only because I regard him as a Christian gentleman, but also because I believe him to be my friend and worthy of the steel of any controversialist. He accuses me of indulging in insinuations, when I confess I was congratulating myself with the thought that I had spoken in plain English. In all my acquaintance with him, I have never known him to do or say an unkind thing intentionally. So when he speaks of my Open Letter as being "suggestive of political maneuvering" and "smacking of the secret caucus," I attribute it to a possible misconception rather than to any purpose of his to be unkind, and enter a disclaimer on my part of the slightest intention of "political maneuvering."

Conceding that my Open Letter was perhaps easy of misinterpretation, I regret that my friend did not apprehend its wider applicability. It is true that it was addressed ostensibly to the Mississippi Conference delegation, but was intended to be Church-wide in its application. For instance, had my friend been in need of demonstrating his ability to read between the lines, he would not have restricted the meaning of my allusion to the failure of the delegates to the last General Conference to succeed themselves as the Mississippi Conference delegates, but would have comprehended the content of the statement in its wider applications to the whole Church. There were 323 delegates to the last General Conference, of which only 102 were re-elected—39 lay and 63 clerical. Now, whatever reason may be assigned for the small percentage of re-elections, these figures are significant. Certainly, there is room for difference of opinion. I suppose my friend has his opinion. I have already given mine; and as long as this country remains a country of free speech, I shall feel myself at liberty to express my opinion on any vital question and give utterance to my convictions. It may not be a popular thing to do, but I have never sought popularity. And why should one not speak of the delegates to the General Conference? Does their induction into that relation to the Church by the votes of their peers render their representative position too sacred to be touched, like the Ark of the Covenant?

Like my friend, I voted for three of the delegates-elect of the Mississippi Conference on every ballot, as some of them know, and I have reason to believe that the majority of them, if not all, are my friends; yet, when the unification question is considered, to be frank, I cannot say, as does my friend, that I am perfectly satisfied with the entire delegation. Excluding unification, I could easily sanction the words of my friend. These may be plain words, and they are, but in a crucial hour such as this, when the very life of Southern Methodism is imperiled, plain speech is demanded. My love for my Church is so profound that if my sainted father were living and his attitude on the unification were such that, in my opinion, it would destroy the autonomy of Southern Methodism, I would not be satisfied with him on the delegation. I voted for three of our present delegates-elect because I had reason to believe that on this vital question they would stand four-square to every wind that blows. In my opinion, I could not bestow on them higher praise than that. Here, again, my friend failed to read between the lines of my Open Letter and apprehend its wider application.

In my friend's reply, after an attempt to show that there is merit in the cause of unification, there follow these words: "If there be merit in the case, where is the reason in practically saying to our delegates: no matter how fair the proposition, no matter what concessions, no matter though our own terms are accepted, you are bound by iron-ribbed instructions not to accept—in other words, play the farce in the whole matter." There is but one defect in this paragraph—it is shot through with sophism. Its premises are untrue, and its conclusions false. So far as I know, no one has denied that there is merit, more or less, in unification, and no one has said that the delegates are bound by "iron-ribbed" instructions not to accept unification, and "play the farce." In fact, my friend knows, as does every one else, that embodied in what is called the "Oklahoma Plan" are specific instructions for our Commissioners concerning the precise principles upon which we will accept unification. As I see it, neither Commissioners nor delegates have a right to go beyond that.

Now, with these preliminaries out of the way, the main, and in fact, the only issue, between my friend and myself, is the representative principle of government. I believe in that principle; hence, as a member of the M. E. Church, South, as well as a member of the Mississippi Conference, I believe I have a right to say to my representatives how I think they should vote on questions which are jeopardizing the very life of my Church. Since my friend speaks of "muzzling" these men, I presume he thinks they should be left free to vote their own convictions, although their convictions should be directly opposed to the convictions of those who elected them. In that case, the question arises, When is a representative a representative, and when is he not a representative? Can my friend answer that question while he entertains his present ideas of government?

I stand squarely for the representative principle in State and Church government. The reason that the drift of things to-day in the Church is in the wrong direction is to be found in the fact that there is in the thought of the authorities—those higher up—too little sense of responsibility to the people whose wishes ought to be consulted more freely and whose will ought to govern. The reason that there is restlessness among the pastors, and the movement for an elective presiding eldership is gaining attention, is because too many presiding elders, the representatives of the pastors in the cabinet, do not freely consult with the pastors about their appointments. If they would be less secretive, and consult more freely with the pastors there would be less dissatsifaction, and far less demand for an elective presiding eldership The reason that the autonomy of Southern Methodism is now endangered is because too many of our Commissioners, relegating to the scrap-heap the representative principle, have exceeded their instructions contained in the Oklahoma Plan, and have assumed the right to place upon it their own interpretations.

My friend, in an exclamatory manner, calls upon the shades of Mr. Lamar in support of his position. It is not strange that my aged friend should appeal to the ghosts of dead men since he has reached the retrospective period of life when men no longer face the future, but their faces are toward the past, all their dreams being dimly illumined by the fading light of the past, and their thoughts feeding on the memories of other years. They find themselves unable to keep step with the progress of the age. I cannot but wonder if the memory of my friend had extended over a century or so of the past, whether he would have appealed to the doctrine of the "divine right of kings."

However, if my friend insists on an exploration of the past for the purpose of stirring among the ashes of the dead, I shall not object. Over against his reference to Mr. Lamar, I quote Mr. Jefferson Davis, the President of the Southern Confederacy and Mississippi's foremost statesman. He said

in touching upon the very matters referred to by the good Doctor (Mayes' Life of Lamar, page 363): "It has been the practice of Democracy for men either to obey instructions or resign the office held from the people, so that their constituents might, if they so desired, select some one else who would more truly represent them. The statesman (Mr. Webster) who has been called the Expounder of the Constitution, when the wild waves of abolition were beating against the bulwarks of the Constitution and threatening its subversion, in view of the prospect of receiving instructions, said he hoped the event would not arise, and clearly indicated that in such a contingency he would vacate a seat which he could not consistently retain." Now, granting that Mr. Lamar believed that he had a right to vote his own convictions rather than the wishes of his constituency, as my friend boldly asseverates, but, as I shall prove, he did not, here is Mr. Davis declaring that he would vacate his seat before he would vote contrary to the wishes of the people whom he represented. Since our government is a democracy, Mr. Davis was right, of course.

Referring to Mr. Lamar's position on this question, my friend says that that chapter in the life of that great statesman should be read again. If he thinks that Mr. Lamar believed in disregarding the wishes of his constituency, his declaration should find personal application, for it is not true that Mr. Lamar held the view that the will of the people should not weigh much with a representative. Here is his own statement of his position (Life of Lamar, page 398): "We believe in the right of the Legislature to instruct the United States Senators on any question of public policy; and that no Senator should depart in his votes from an opinion expressed or given, unless in case of a clear and conscientious conviction that in following such instructions he would be violating the Constitution or injuring the interests of the whole country." It will be seen from this quotation that Mr. Lamar held that the will of the people should govern, except in certain extreme cases growing out of the peculiar relations of a United States Senator to the Federal Government, the Constitution of which he had sworn to support.

But had Mr. Lamar believed in disregarding the will of the people, and I have shown that he believed no such thing, still that should have little weight with us now. The times change, and the opinions of men change also. The hands of dead men should not guide in Church or State. Changes indicate progress. Kings once ruled, and their edicts were law, but an unlimited monarchy could not exist now, and even democracy is expanding into a more direct rule of the people. The judiciary was once appointive, it is now elective. Some officials once elected by the Legislature are now elected by the direct vote of the people. Some States have adopted the Referendum and Recall, and when an officer disregards the will of the people he is put out of office. When a man is appointed as a Minister of the United States, he is expected to represent his country, and if he fails to do so he is recalled. Recently the Outlook contained some criticisms of the Bulgarian Minister at Washington. The Editor of that periodical said: "If he is not pro-German, he has no right to hold the office of Bulgarian Minister. If he is pro-German, he should not hold an official position at Washington." With which horn of that dilemma does my friend propose to gore himself?

My position is that a representative is bound by every code of honor to carry out the wishes of the people who elected him by their votes. Otherwise, he is not a representative, but a law unto himself, and if he is a man of honor he should resign. A Methodist preacher is a representative of the Methodist Church, and if he should come to the point in his experience when his convictions are not in harmony with the fundamental doctrines of Methodism, every principle of morality and honor demands that he surrender his credentials. The attitude of my friend is anachronistic, while, in this day when democracy is supreme, the arguments in support of the representative principle—the principle that the people should rule—are irrefutable.

I repeat, if possible with added emphasis: There are REPRESENTATIVES and MISREPRESENTATIVES. A REPRESENTATIVE votes the wishes of his constituency. A MISREPRESENTATIVE votes his own convictions. I wrote my Open Letter because I believe, as a member of the Methodist Church, I have a legal and moral right to speak. I believed, therefore have I spoken, and I challenge the right of any man to castigate me for exercising that God-given and constitutional privilege. "Vox populi" may not always be "Vox Dei," but with every energy I possess and with every mental gift with which God has endowed me, I shall maintain the divine right of the people to rule. What is that for which this great nation is now engaged in the bloodlest war the world has ever seen? Mr. Wilson has said that it is to crush autocracy and make the world safe for democracy. Down with autocracy and up with democracy—the rule of the people in both Church and State!

REV. W. C. LESTER DIES.

Tutwiler, Miss., March 2.—Rev. W. C. Lester, pastor of the Methodist Episcopal Church, South, at this place died last night of heart failure. Mr. Lester was one of the oldest Methodist preachers in the North Mississippi Conference and had been a faithful Christian worker all of his life. He had held several positions of distinction in his Church during his long service as a minister and was reverenced by all whose pleasure it has been to know him.

Rev. W. S. Lagrone, pastor of the M. E. Church at Drew, and Rev. T. M. Brownlee, Commissioner of Grenada College, are already here and will accompany the remains out to Ackerman, Miss., where interment will he had to-morrow.

Mr. Lester leaves a widow and several children. John P. Lester, now a prisoner of war in Germany; Dr. Lester, with the hospital corps in France; K. P. Lester, assistant cashier of the Progressive State Bank of this place; Miss Daisy Lester, Mrs. Dr. Bradford of West Point, Miss., and another daughter living in Texas.

Mr. Lester had an attack of heart trouble a few weeks ago and it is thought that grief for his son, John P. Lester, who is now a prisoner of war in Germany, had a great deal to do with his death, as for several months his son was reported among the missing and he only learned a few days ago that he was still living and held a prisoner.

The number of telegrams pouring in from all over the country attest to the high esteem in which this good man was held by all who knew him, and the entire community mourns his loss.—Memphis Commercial Appeal.

MEETING OF GENERAL BOARD OF EDUCATION.

The annual meeting of the General Conference Board of Education of the Methodist Episcopal Church, South, will be held on April 29 and 30, at Atlanta, Ga. The first day, April 29, will be devoted to the work of the several standing committees.

Further announcement concerning the place of holding the sessions, and place of entertainment, will be made later.

STONEWALL ANDERSON,
Corresponding Secretary.

TO THE PREACHERS IN LOUISIANA.

Dear Brethren: Will you please take steps to secure a meeting of citizens of your community and get them to adopt resolutions calling upon the Louisiana Legislature to ratify the National Prohibition Amendment at its next regular session in May, 1918? This is as little as you can do to help us out, and if you really mean to help us, do this at once. Don't agree with the liquor people by taking the position that this matter should not be discussed in the Church. This is not principally a political question—a great moral issue is involved. Secure two or three laymen to speak, have your resolutions ready, and present them at the close of the meeting. A union meeting would be in order where it can be satisfactorily arranged.

Your servant,
A. W. TURNER,
Supt. La. A. S. L.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

CHURCH EXTENSION NOTICE.

Dear Doctor Meek: Please announce that the Executive Committee of the Church Extention Board will meet at Monroe, La., on March 18. All who desire to apply to the General Board for aid must have their applications in good shape and in the hands of the Secretary of the Board, Rev. E. K. Means, Monroe, La., by that time.

K. W. DODSON, For Committee.

A LIBERAL CONTRIBUTION OF THE WASHINGTON (GEORGIA) CHURCH TO EMORY UNIVERSITY.

Hon. I. T. Irvin, of our church at Washington, Georgia, has recently given $2500, and Mr. F. H. Ficklen, of the same church, has given $500 to Emory University. They were college-mates at Emory during the presidency of Bishop Candler. Two finer young laymen can not be found in Southern Methodism.

Mr. and Mrs. M. A. Pharr, who recently gave $5000 to Emory University, are members of the church at Washington, as was also the late Thomas C. Hogue, who left a bequest of $2000 to the University.

In addition to these gifts to Emory University, other members of the Washington church have made contributions of various amounts, which bring up the sum given by that church to about $11,000. It is a splendid congregation, and is doing fine work along all lines under the leadership of its gifted young pastor, Rev. G. S. Frazer.

MISSISSIPPI CONFERENCE TRAINING SCHOOL HOME-COMING COMMENCEMENT.

Plans are being arranged for a delightful Commencement season at the Mississippi Conference Training School, which is located at Montrose, Miss. All who have ever attended the institution are invited to be present. Dr. Sullivan, Vice-President of Millsaps College, will deliver the baccalaureate address. The other leading parts will be taken by those who have been students of the institution. The sermon on Sunday morning, April 21, will be delivered by Rev. W. L. Blackwell, and Rev. J. T. Abney will preach at night. Dr. Sullivan's address will be delivered on Monday, April 22. The Alumni Association will meet on Feb. 22, at which time a special program will be rendered. There will be memorial exercises in honor of Second Lieutenant Tillman Gray.

ROLFE HUNT, President.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

THE MINISTER'S SIX-FOLD BIG CALLING.

By Rev. J. Tillery Lewis.

Now, as never before in the history of the world, big-brained and big-hearted men are needed in the ministry. This is true because what the world now needs and demands is LEADERS, rather than DRIVERS. The world is now a thinking world, though much of the thinking is of the chaotic kind. The next generation of men will be truer thinkers, perhaps, than are the present generation of men. The men of the Church who are to wield the greatest influence, or rather the men who have the largest opportunity for exerting the greatest influence, are the pastors. Many ministers and laymen make the mistake of believing and teaching that the men in the Church with the greatest opportunity for influencing humanity are the Bishops, or Superintendents in Churches other than the Methodist. As I see the situation, any man of God who is called out of the pastorate, for any service whatsoever, not even excepting the Bishopric, is called upon to make an untold sacrifice as to his opportunity to personally influence men for God; which, by the way, is the highest calling of the ministry. Of course to that man of the Church, both in and out of the ministry, who is AUTOCRATIC and SELF-OPINIONATED in his nature, it is the Bishopric that appeals to him. But to the man of God who is Christ-like in his nature, it is the pastorate that appeals to him, because of the opportunity there given him to help God mould Christian character in the sons of men. The poor old AUTOCRATIC and SELF-OPINIONATED man is like the ostrich with his head in the sand. May the good Lord have mercy on his little, selfish soul!

No ordinary man, however, can fill the bill as to the requirements necessary for the ministry in the present generation. The call to the work of the ministry presents a six-fold obligation, which, if measured up to, will require the exercise of a will-power approaching that exercised by Luther, Wesley and other religious leaders who believed that they were commissioned of God to do a certain work for humanity. My thinking leads me to put the ministry's duties under the following six heads:

I.

The first thing a minister is called on to do is to SUBDUE his own lower nature with its fleshly lust, its worldly ambitions, and its purely material aspirations, and bring same under the dominating influence of the Spirit of almighty God. To desire that thing done, yea to purpose that that thing shall be done, is not enough. A minister, like all other mortals, must stay on the job eternally with Jesus Christ, in the subjugation of the lower nature and in keeping Christ on the throne of the life, else the wicked one, the devil, will subtly slip back into the life and be found controlling the same, while the minister is acting under the pretext of doing the will of God. Many have been the deeds that have been done in the name of the all-loving Father which, in the light of after developments, were seen to be done for the glory of hell. Yet some of the mortals were honest in what they did. Their mistake was their failure to studiously trust to Jesus for leadership, rather than trust to the judgment of their material minds.

II.

The minister's second task is that of growing a big brain and a big heart. The thinking men and women of the world, who are shaping the destiny of our nation and of our world, will not long listen to men of the ministry with medioere minds, nor will they long follow the lead of little-souled men. The day of dogmatism and bigotry is in the past. The eighteenth century endured such like shallow thinking and leadership, but the twentieth century will not. If we are to gain the attention of the leaders of the political, the industrial, and the social world of to-day, we, as ministers, must show ourselves worthy to lead, else we will be ignored. And, in the light of heaven, we should be ignored, if we have failed to prepare ourselves for the work to which God has called us.

III.

The minister's third task is that of inspiring in others an aspiration and a purpose to become the sons of God. All our preaching must look to that end, despite what socialistic tendencies we are compelled to incorporate into the gospel we preach. All our reference to political, social and economic questions must be but as by-products of the great commission of proclaiming the gospel. The chief business of the ministry is to help God persuade men to become reconciled to God, through Jesus Christ. This done, it will be an easy matter to lead men aright as to all other questions. Mankind is lost from God; hence he has a misconception of life from every view-point. The duty of the ministry is first to get man right with God, then lead him into paths of righteousness and justice.

IV.

The minister's fourth task is that of being a pastor. He is God's under-shepherd of the flock. He is called upon to be a true shepherd, and not an hireling. His sympathy and love should go out to every member of his congregation. He will have faithful, unfaithful, appreciative, unappreciative, backsliding, sick, and tempted ones to whom to minister. To fill this delicate place he must have the spirit of the lowly and loving Jesus, else he will fail.

V.

The minister's fifth task is that of being a manager. He must look after every department of the work of the Church. Whether he have a Board who takes all the collections, or whether he looks after the benevolences himself, he must ever keep his hand on the situation and see that everything is moving just as it should move. In the last analysis, both God and the Church must look to the pastor for the carrying forward of the kingdom of God. He should be a manager with capacity to run a bank, a big mercantile business, or some other industry, yet manage the Church at one-fourth, one-third or one-half the pay that the men are getting who are running these worldly institutions; and, too, he must command those under him in such a way that, without earthly remuneration, they will gladly give the service of their lives for the glory of God. Men at the head of other institutions can fire an incompetent person and hire one who is competent, but the minister has not this privilege. He must awaken an aspiration to become competent in self-sacrificing service for others.

VI.

The minister's sixth task is that of keeping the social side of life for his family upon a basis that will not reflect upon the honor of the Church. Here, both he and his family must remember that, as Paul said: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."

When it is remembered that ministers are but mortal men, like the rest of the human family, is it strange that but few of them see the vision herein described? And, further, is it strange that so few ministers measure up to the lofty standard herein set forth, if they see the vision? Your scribe feels that he has fallen, and is falling, so far beneath the ideal herein described that he is tempted to pigeon-hole this article rather than let it go forth on its mission. But here it is for the good that God may help it do. May the good Father help us all to do better!

Aberdeen, Miss.

"OVER THE TOP."

By Rev. W. W. Pinson, D. D.

The year 1917 carried the Board of Missions over the top. It wiped the slate clean of debt. The income overstepped all former records, far and away, and the increase has no parallel in our history as a Board.

General Income for 1917.

The general income for 1917, home and foreign, was $941,621.50 from all sources. This is $224,431.75 more than the annual income was at the beginning of the quadrennium. The increase for the year was $216,000 over the year 1916. There was an unusual increase in income from assessments, from regular specials, independent specials, and from miscellaneous sources. The total general income for the quadrennium was $3,000,459.66, which was $510,266.14 in advance of the total income of the preceding quadrennium. This in spite of the serious loss in 1914 as a result of the outbreak of the war in Europe.

The above figures do not include funds raised by foreign Conferences and expended on the field.

Income for Woman's Work for 1917.

The income for Woman's Work, both home and foreign, for 1917 was $581,910.10. This is $116,740.27 more than the income of 1914, the first year of the quadrennium, and $57,870.74 more than 1916. Total for the quadrennium $2,061,669.51, which is $287,519.87 more than the preceding quadrennium. These figures do not include the City Mission work which is reported to the Assistant Treasurer of the Board of Missions by voucher, amounting for 1917 to $74,710.13, and for the quadrennium $301,996.53.

It is a gratifying fact that the income from the Woman's Missionary Societies has steadily increased, and the report for 1917 gives fresh evidence of the tested loyalty and devotion of the women of the Church.

Looking to the Long Run.

These results have been achieved without a special campaign. Eight years ago we faced a debt of nearly a quarter of a million dollars, with an income insufficient to adequately maintain the work. It was necessary to increase the appropriations, to provide for the opening and support of our new mission in Africa; besides, it was necessary to expend large sums for building and equipment in order to conserve the work already done.

A financial policy was adopted which looked to the long run. It aimed at two things: First, the immediate increase of regular income, and second, the continuous increase of the general income, not by spectacular or whirlwind campaigns, but by methods which might be relied on from year to year. Through all its difficulties the Board has adhered steadily to those aims and its courage and constancy have been rewarded.

A Tide That Does Not Ebb.

There is no reason why the level of income we have reached should not be maintained with normal increase, since the methods by which it has been reached are neither temporary nor extraordinary. Hereafter that which has gone to pay the debt will be available for the extension and better support of the work. This is the result we have steadily aimed at. Rather than ride a tidal wave which must recede, we have preferred to go quietly over the bar where the depth is permanent and safe. What this means is shown by the fact that the regular income has made possible the accumulation of about $250,000 for debt in excess of that expended in support of the work.

The Sources of Success.

The credit is not due to any small group of men. It is due to the loyalty and liberality of the Church. The honor roll includes many noble men and women "whose names are written in heaven." A host of presiding elders and pastors have labored with heroic constancy and courage. The Laymen's Missionary Movement with its lay leaders and committees, the Sunday schools and Epworth Leagues with their efficient educational and financial methods, and the Woman's Missionary Societies with their unceasing efforts, have all helped mightily to put the Board "over the top." This noble response of the Church is a practical and very cheering endorsement of the Board's policies, a token of the determination to make Christ known and loved in all the world.

Above all, these things are not done without the power that waits on prayer. "The kingdom and the power" are not in human hands, and while our prayer is turned into praise, all should hear the call to larger things and lift our eyes unto the hills whence cometh our help.

"And now unto Him who is able to do exceeding abundantly above all that we ask or think, * * * to Him be glory in the Church by Christ Jesus."

"No business is so important to any one as the business of right living."

The Home Circle

DAILY MANNA.

Sunday.—Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that speaketh the truth in his heart.—Psalm 15:1, 2.

Monday.—God resisteth the proud, and giveth grace to the humble.—1 Peter 5:5.

Tuesday.—The fear of the Lord is the instruction of wisdom.—Prov. 15:33.

Wednesday.—Let us not be weary in well doing, for in due season we shall reap, if we faint not.—Gal. 6:9.

Thursday.—Be thou faithful unto death and I will give thee a crown of life.—Rev. 2:10.

Friday.—A good man obtaineth favor of the Lord.—Prov. 12:2.

Saturday.—He filleth thee with the finest of the wheat.—Psalm 147:16.

FOOTPRINTS.

"What is that, father?" asked Benny.

"It is a footprint, my son; and it is a sign that some one came into our front garden last night."

"It must be," replied Benny; "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin; and now show me some of the footprints of the Creator."

"I don't understand you, father," Benny said.

"Well, who made all these beautiful flowers, these splendid trees, the clouds up in the sky, the great round earth, and set the mighty sun flaming in the heavens, and started the bright moon?"

"Oh, God, to be sure!"

"Then all these things are but footprints of the Creator. They are the signs that there is a Creator, and that he has been here. See this nice plant that I hold; man could never have made it. See all the glistening grass, hear all the chirping birds; man did not and could not make them. God made them; and they are all simple 'footprints' of the great Creator, to prove to us that there is a good and great God, whom we love, worship, and obey. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson."—Children's Friend.

LUCK.

"Some people are born lucky, that's all!" grumbled Dick. "Look at Tommy Andrews' new bicycle. I've been wanting one for a whole year, too. It's nice to be lucky!"

Ruth looked up from her paper dolls, and added a sigh to Dick's grumble.

"Alice Matthews is lucky, too. She's head of the class again, and I'm sixth. It is nice to be lucky."

Little Polly sighed now, thinking of her chum, Patty.

"Patty found a quarter in the gutter," said Polly; "she could not find the owner, so she kept it," and now she has the best rubber ball of any of us."

"The rest of you needn't talk about luck," cried Robert, looking from one to the other with a scowl on his face. "Look at Max Webster if you want to see luck! He's been asked to recite for the School Club this month, and everybody knows I can recite better than he can."

Robert's books went down on the table with a loud bang, and mother put down her pen, and pushed aside the letter she was trying to write.

"Well! Well!" she said. "My four-leaf clover is certainly in trouble. Surely a four-leaf clover ought to be lucky. Let's talk over this wonderful luck which seems to come to Tommy and Alice and Patty and Max. Tommy's bicycle is a beauty, Dick. I do not wonder that you want one like it. Do you remember how hot it was last summer?"

"Yes," answered Dick, gloomily, "but that has nothing to do with Tommy's bicycle."

"Hasn't it?" said mother. "It was very hot, yet Tommy worked all summer long selling papers. He earned that bicycle himself. This spring he is enjoying his wheel—but he is also selling more papers, for now he is working for a football. He told me so yesterday. L-U-C-K spells—"

"Luck!" said all the children, except Dick. He was silent save for a long-drawn-out "O-oo!"

"Now, it's Ruth's turn," said mother, picking up one of the pretty paper dolls which Ruth delighted in dressing. "Ruth stood sixth in her class, and Alice stood first, yet one little girl is just as bright as the other."

"See—it's luck!" cried Ruth. "That's what I said."

"Wait a minute," advised mother. "Does Alice like paper dolls, too?"

"She loves them!" answered Ruth. "Don't you remember what beautiful dresses she made when she was over here last Saturday?"

"When?" asked mother.

"On Saturday," repeated Ruth, looking puzzled.

"Oh, she plays with paper dolls on Saturday, does she?"

"Yes; on Saturday and on Friday night. The rest of the time she is too busy with her—"

Ruth stopped suddenly, and mother smiled.

"L-U-C-K spells—"

"Luck!" said Polly and Robert, but Ruth and Dick were silent.

"Robert is next," continued mother.

"Mother, you know I can recite better than Max," urged Robert, eagerly. "I stood head in my class, and they ought to have let me recite this month. I deserved it."

Mother had hard work to keep from smiling as she asked:

"How often does the School Club meet?"

"Every week."

"How often did you go last month?"

"I didn't go at all, but I was too—"

"Wait a minute," said mother. "How often did Max go?"

"Every time," answered Robert, slowly.

"The teacher depends on Max. He never seems to fail her. What did Max say to you the last time you recited?"

"He said I did 'dandy good work,'" Robert said, more slowly still.

"What did you say to Max when you heard he was going to recite?"

"I didn't say anything. I was too mad."

"Max has improved wonderfully lately," mother continued. "Every one is noticing that, and Robert, I am sorry to tell you, but you didn't recite as well last time as you did—"

Mother did not finish her sentence. Instead she asked:

"L-U-C-K spells—"

There was dead silence in the room, and after a few moments mother said:

"Does Polly want her turn?"

"No, no, mother!" cried Polly. "I was worst of all. I spent two hours hunting a quarter in the gutter, after Patty found hers, and I could have earned one easily, for father said he'd give me a quarter if I picked the weeds out of the path this week. Don't say anything about me, please!"

"All right," laughed mother; "but I'd like to ask my four-leaf clover again:

"L-U-C-K spells—"

"Work!" shouted the children, all except Robert, for Robert had disappeared. The front door slammed, and mother picked up her pen smiling. She knew, and the rest knew also, that Robert was running down the street at full speed toward the house where Max lived. She knew, and they knew, that "lucky" days were beginning for the four-leaf clover.—Anne Spottswood Young.

BESSIE'S INTEMPERANCE.

Bessie hung up the receiver with a sigh. "It just seems as if we can not raise money for the Mission Band," she said to her Aunt Floy, who sat knitting. "Jean hasn't a cent, neither has Katie."

"It all comes from being so intemperate," remarked Aunt Floy.

"Intemperate!"

"Yes; in your amusements. Just let's count up, my dear. How often were you at the movies this week?"

"Three times; but generally I don't go oftener than twice a week. You must have some fun, auntie."

"That makes twenty cents a week, anyway, doesn't it? And twenty by fifty-two makes over ten dollars. Then you come straight home afterward?"

"Why, yes; no we generally have an ice cream somewhere."

"Twenty cents more at the least. That makes twenty dollars a year for movies and ice cream, not counting picnics and parties and all sorts of nice things. How many girls are there in your class all doing the same sort of thing?"

"Ten."

"Ten by twenty—two hundred dollars a year and more! I think you need to do some mental arithmetic, Bessie, in your poverty-stricken Mission Band."

"I believe you're right, Aunt Floy, I never thought of counting it up before. It does seem intemperate to spend so much money that way, when it's so hard to get it for missions."—Unidentified.

A LETTER FROM BROTHER RUFF.

Dear Dr. Meek: Please accept my greetings from "somewhere in France" to you and the readers of the Advocate. I think many times of you and the other members of the North Mississippi Conference, and am hoping that the time may soon come when I may see you again.

I had a pleasant trip over, after several days' delay in the States. I spent a week in Paris and came directly here. This is a typical French village in a wonderful section of the country—wish that time and the censor would permit me to tell you more of it. I was delighted to have a visit last week from Chaplain Randolph. He is a great fellow and has a wonderful hold upon his men.

I would be delighted to hear from any of the preachers who would care to write me. And please—oh, please—send me books, papers, periodicals, anything that will give a touch of home and a reminder of the good old United States. It will mean so much to the boys. My permanent address will be 12 Rue D'Aguesseau, Paris, France.

Sincerely,

ROBERT H. RUFF,
Y. M. C. A. Secretary.

Feb. 4, 1918.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Eighth Annual Meeting of the Woman's Missionary Council will be held in the Church Street Methodist Episcopal Church, South, Knoxville, Tennessee, April 3-11, 1918.

The Workers' Conference will be held Wednesday afternoon, April 3, at 2 o'clock, and an inspirational service the evening of the same day.

Delegates and visitors should correspond with Mrs. H. A. Evans, Vice Chairman General, who will furnish a list of hotels and boarding houses. An effort is being made to secure reduced railroad rates and if the same can be had, due announcement will be made through the Church papers.

Miss BELLE H. BENNETT, President.
Mrs. FITZGERALD SALE-PARKER, Secretary.

WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.
North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A HIGH-PRICED MAKESHIFT.

(Continued from First Page)

"We are not quite so optimistic that these differences will he harmonized. After studying the matter carefully durlng the three meetings and lending ourselves in every legitimate way to the consummation of the movement for the organic union of the two Churches, we are of the opinion that any union that does not come about without considerahle force is not worth the name. This we think is the mistake that is heing made hy pronounced unionists. Nothing is settled unless it is settled right. It is easy enough at times for individuals to adjust their differences. It is not quite so easy for large bodies. There are many unanswerahle reasons why the Churches, North and South, should be one. Admitting this, it does not follow that organic union is a necessity for the present. In fact the whole proposition of organic union may be queered too much by high pressure."

MORALITY AMONG WOMEN SOLDIERS IN RUSSIA.

When the men of Russia manifested indifference toward the hetter interests of their country and refused to fight in concerted numhers against the Huns, it is said that Botchkarova, an ignorant peasant woman, sounded a clarion call to those of her sex to rally to the standard of freedom. Those volunteering to die for their native land were formed into "battalions of death," trained at arms and sent to the front and placed in the trenches along with the loyal troops. When two hundred and fifty of these soldier-women left Petrograd one day for the front they were surrounded at the station by thousands of people who came merely out of curiosity or to jeer at these self-appointed defenders of liberty. Perhaps never in history had such a sight actually heen witnessed. It is assumed, according to good authority, that the story of the Amazons is a legend. According to Mr. William G. Shepherd, who wrote from Russia what he had seen and knew to he facts about these women. many of them conducted themselves heroically on the battle line. At one time one of Botchkarova's bands captured a hundred Germans, and when the captives flung down their rifles and threw up their hands, they exclaimed: "Ach Gott! The Russian women." To the amazement of the conquerors there were found among these Germans six German women fully armed and clothed as soldiers and fighting along with men. No one, says Mr. Shepherd, can say how many other women of the Teutons are thus fighting. Of course we in America do not know how many Russian women have taken it upon themselves to fight for their liberty. But we do know that many of those who undertook this ordeal were of the sentiment that it was better for Russian women to die than for their country to he under Prussian rule.

But the most striking truth to moralists about this movement among Russian women is, as Mr. Shepherd reports, that those who were immoral soon proved to be worthless as soldiers and actual drawbacks to the fighting. Botchkarova supposed that any woman who was physically fit and able to carry a gun could make a good soldier. Acting upon this opinion, the only examination she first imposed upon those enlisting in her army was the physical; but it soon developed that wherever a woman was lax in her morals she cared nothing for her country, and that most likely she had been prompted to enlist for the sake of adventure. Unlike the men, the women could leave the firing line and retire to the rear, or go home, as they pleased. It was not long before all those of immoral disposition were back in the cities. Out of two hundred and fifty leaving Petrograd at one time, not many days had passed before eighty of them had returned. In almost every instance those of moral habits, and without the idea of sex developed, made admirable soldiers. They stood the terrific machine fire of the enemy, the thundering artillery duels, the hand-to-hand conflicts, and the severity of trench life with a determination and loyalty equaling hardened and seasoned troops. No one can read of the motherhood of Russia thus sacrificing itself for freedom without feeling that some time God will give her the victory over wrong and cruelty. In that land of darkness there is an element of greatness and a spark of salvation.

It should he noticed that morality is the crying need of any nation. Many have wondered whether the women of America are maintaining their upward and onward moral progress that was apparent in the early days of the nation. To our women, it may be said, that the future of the country depends upon them. If they should fall into unholiness and degradation the nation would be lost; hut if they maintain their purity and saintliness of character it will be safe. C. A. B.

REV. W. C. LESTER CALLED TO HIS REWARD.

Rev. O. L. Savage, of Webb, Miss., writes us as follows:

"Rev. W. C. Lester died at Tutwiler, Miss., last night (March 1), ahout 11:30 o'clock. He was ili only about thirty minutes. Heart failure was the cause of his death."

Another statement pertaining to the demise of this well known minister, taken from the Memphis Commercial Appeal, appears elsewhere in this issue of the Advocate.

It is with sincere sorrow that we chronicle this occurrence. We had known Brother Lester personally for many years, and had counted it a privilege to number him among our friends. He joined the North Mississippi Conference in 1875, and served faithfully in the itinerancy from that time until the Master bade him leave the Church Militant for the Church Triumphant. He was well educated, possessed a clear, discriminating mind, and knew how to feed and strengthen the flock of Christ. He was a man of choice spirit and stainless character, and he has left behind an unsullied and worthy record. It is sad that he should have been stricken down without seeing again his sons, one of whom is in the United States Army, and another of whom, according to report, is in prison in Prussia; but God knoweth best and keepeth watch above his own. Our heart goes out in tender sympathy to the bereaved widow, who is stated to be in feeble health, and the other sorrowing loved ones. May the Heavenly Father sustain them with his strong arms!

We hope that some one will furnish the Advocate with a fitting memoir of the deceased at an early date.

PROF. RICKETTS DEAD.

Dr. A. F. Watkins, President of Millsaps College, under date of Feb. 27, wrote us as follows:

"You will be grieved to hear of the death of Prof. Ricketts, which occurred here on the afternoon of Feb. 25. He had heen in failing health for some months, and, as you know, had recently visited New Orleans to consult a specialist. After he returned, he continued to grow weaker, and on last Friday became much worse, his condition becoming steadily more serious until Monday afternoon, when he passed away at 3:40 o'clock."

Dr. Ricketts had been connected with Millsaps College nearly ever since its establishment, and held a chair in that institution at the time of his death. Prior to his acceptance of a position at Millsaps, he taught for many years in Whitworth College. He had long been regarded as one of the foremost educators in Mississippi. He was well equipped for his life-work, and he wrought nobly for the youth of his State, leaving a lasting impress upon hundreds of young men and women, who will ever cherish his memory. He was a devoted Southern Methodist and a great-hearted Christian gentleman, true, high-minded, and unspotted by the world. To know him was to love him, and to associate with him was to be uplifted. In the 75th year of his age, after having served well his day and generation, he has been gathered unto his fathers; but his influence will go on, helping to make the world brighter and better until the crowning day when the Lord Jesus shall come to take his followers to the place he is preparing for them. May the grief-stricken loved ones be sustained and strengthened by the Holy Spirit in this trying hour!

We have in hand a heautiful tribute to the deceased from the pen of Dr. Watkins, which will appear in the next issue of the Advocate.

PERSONAL AND OTHER NOTES.

Rev. A. L. Davenport, our pastor on the Corinth (Miss.) Circuit, thus reports concerning his work: "This bids fair to he the best of my three years on this charge."

Rev. H. W. Jamieson, of Standard, La., was a visitor in New Orleans last week and brightened the Advocate office with his presence. He was in his usual sunny mood.

Rev. M. E. Scott, the new pastor of the Black Hawk charge, North Mississippi Conference, has made an auspicious heginning. His people are much pleased with him.

Keep in mind the Louisiana Wesley Bible Class Federation, which is to be held at Mansfield, La., March 13-14, 1918. Bishop J. H. McCoy, Dr. Chas. D. Bulla, and other Methodist celebrities will be there with "thoughts that breathe and words that burn."

Mr. and Mrs. J. H. Price, of Indianola, Miss., were in New Orleans Monday of this week and made an appreciated visit to the Advocate office. The Editor, much to his regret, was not in, and missed seeing these citizens of the great Mississippi Delta, a section for which he has a great fondness.

In a business letter to the Advocate office, Brother B. F. Goza, one of the leading laymen in our church at Magnolia, Miss., says: "I am with you on the unification issue. As I see it, if we should enter into the proposed arrangement, we would gain nothing and lose many things that we hold dear."

Mr. and Mrs. H. C. Williamson, of Memphis, Tenn., left New Orleans, to return to their home in the Bluff City, the latter part of last week. Mr. Williamson, we regret to state, was not feeling so well when they took their leave. We hope to hear good things concerning his physical condition in the near future.

While in North Mississippi last week, we regretted to learn that the little daughter of Rev. V. C. Curtis, presiding elder of the Greenville District, was quite ill with pneumonia. Brother and Sister Curtis have our sympathy in this time of anxiety, and we earnestly pray that the stricken one in their home may soon recover.

Rev. W. D. Bennett, the stirring pastor of the Sardis (Miss.) Circuit, in a letter bringing us 2 subscriptions to the Advocate, thus remarks: "The unfavorable weather has at last let up and we are beginning to make some progress in this charge. The assessment for the pastor's salary has been considerahly advanced over that of last year."

The Editor of the Advocate has been out of the city much of the time since January 1, and his correspondence has in consequence suffered. We trust that persons who have written us will be patient with us. We shall do our hest to respond to all communications calling for answers at an early date, though we expect to be often out of our office this spring.

Mrs. M. B. Dottery, of Okolona, Miss., has our

thanks for two names for our mailing files. She is a loyal friend of the New Orleans Christian Advocate, and strongly commends the Editor for his stand against the absorption of Southern Methodism. Mrs. Dottery divides her time between Mississippi and Illinois, and is well informed concerning the inner workings of the two Churches.

We are in receipt of the following message from Rev. W. N. Ware, of Harperville, Miss., March 1: "I have lately had an attaek of appendicitis and am on my way from Walnut Grove to Jackson, Miss., for an operation. Remember me in your prayers." We are sorry to learn of the illness of Brother Ware, and we hope that he will soon find complete relief from the malady annoying him.

It is with sincere sorrow that we state that Rev. W. W. Mitchell, presiding elder of the Durant (Miss.) District, has recently been confined to his home by illness; but we are glad to know that he is again able to take up his "loved employ." Brother Mitchell preached at Lexington last Sunday morning and at Tchula at the evening hour. He is in great favor with the preachers and people among whom he labors.

The following wedding announcement has reached us: "Dr. and Mrs. John Magruder Sullivan announce the marriage of their daughter, Sue Elizabeth, to Mr. James Clyde Riddell on Saturday, Feb. 16, 1918, Jackson, Miss." The bride is a granddaughter of the late Dr. W. T. J. Sullivan, whose memory is as "ointment poured forth" all over North Mississippi. We extend congratulations and best wishes to the happy young couple.

Rev. A. S. Lutz, the able presiding elder of the Monroe District, in forwarding his appointments for his second round, says: "The work in my district is making steady progress. All of the preachers are hard at work. Two parsonages have been bought, and one new church will soon be erected. Some revivals have been held, and in some sections the men are reaching out into new territory. We are looking for a most gracious year in every way."

Miss Elizabeth Streater, who within recent years has done such excellent work for our Church in Mexico, is now resting for a season with relatives at Black Hawk, Miss. She attended the annual meeting of the Woman's Missionary Society at Greenville last week, where, according to the press dispatches, she made one of the most impressive addresses delivered on that interesting oecasion. She is a worker of unusual gifts and consecration.

Rev. C. M. Chapman, of Waynesboro, Miss., Feb. 25, says: "Rev. J. C. Chambers, our Sunday School Field Secretary, is with us for a four days' institute and is doing very effective work. He is one of the best equipped men in our Church for such a service. His work will abide." It scarcely needs to be said that the Waynesboro charge is making good headway under the capable leadership of Brother Chapman, who has a habit of achieving things worth while.

We have before us a very attractively printed card, which reads as follows: "The Methodist Sunday school of Boyce, La., requests your presence Sunday, March 10, 1918, at 11 o'clock a. m., at a service to be held in honor of our soldiers and sailors. J. W. Faulk, pastor; Mrs. M. H. Kirkpatrick, Superintendent of Honor Roll." We appreciate this kindly invitation, and we trust that the service in prospect will in every respect be a pleasant and profitable one.

Rev. E. B. Sharp, of Schlater, Miss. writes us as follows: "Our work at Schlater is moving on about as usual. Everything is pleasant and we are expecting a good year. As Treasurer of our Conference Board, I wish to say that the brethren are responding nicely to the call of the American Bible Society. Several have sent their full assessments for the year. The banner charge is Amory, from which, under the leadership of its efficient pastor, Rev. J. E. Thomas, $55, nearly five times the assessment ($12), has been sent in."

We have on our desk the second round of appointments of Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District. Brother Lipscomb comments as follows on the work in his territory: "The first quarter has been gratifying both as to the assessments and reports. Greenwood Springs and Tremont Circuits each took an $800 assessment last week, agreeing to pay the pastor as much as $60 monthly. Buena Vista has raised its assessment to $1000. I am emphasizing monthly payments and am urging $50 a month as a minimum for the pastors."

From a postal card written to our office by Dr. S. H. Werlein, of Alexandria, La., we take the following: "I am preaching at Camp Beauregard this week, and am delivering two sermons every night: one at 7 p. m., and the other at 8 p. m. The audiences are ranging from 1000 to 1500 men. An intensive evangelistic campaign is being conducted. Five speakers are giving messages to ten large audiences; hence the two sermons by each speaker. We have before us a big and glorious opportunity to help the boys here heavenward. Dr. M. E. Dodd, of Shreveport; Dr. Francis of San Francisco, and Dr. Foster, of Brooklyn, New York, are among the speakers participating in this revival campaign." We are pleased to be informed of this good work. Let the readers of the Advocate pray for these services among our soldier boys.

THE SINGLE HOPE.

Col. Henry Waterson, in the Louisville Courier-Journal, says:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

"Demoreracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and him crucified; the bed-rock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction, not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

"The Kaiser boldly threw down the gage of battle—Infidel Germany against the believing world—Kultur agalnst Christianity—the Gospel of Hate against the Gospel of Love. Thus is he, Satan, personified—'Myself and God,' merely his way of proclaiming it—for his 'God' is Beelzebub, the Angel of Destruction; his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

"It the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone hy the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with Kultur, the genius of infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming 'Myself and God,' the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious banner of the Cross is holsted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it, and beneath it, as sadly they collect the debris of their ruin for the reconstruction of the Fatherland.

"Let every American soldier swear this day—this Christmas morn—that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into hell, that the third day arose from the dead and ascended into heaven, and sitteth on the right hand of God, the Father Almighty!"

Our Advocate Campaign.

Our Advoeate eampaign made a good showing during the past week. The success which many of the brethren have had in securing new subscriptions demonstrates clearly what can be done for the Conference organ when a faithful effort is made in its behalf. We would assure every worker that what he has accomplished is much appreciated. The weather is now good, and we trust that there will be no let-up in the endeavor to place our paper in all the Methodist homes in Louisiana and Mississippi. The fact also should be kept in mind that it is most important to secure the renewal of all expiring subscriptions. There are many of these at this time. Write the Advocate office for a list of them in your charge, making it a point to give the names of all post-offices from which your members receive mail.

SOME GLEANINGS FROM OUR BUSINESS MAIL.

Rev. R. O. Brown, of Clarksdale, Miss., sends us 6 subscriptions, and says: "Others will follow."

Rev. T. D. Lipscomb, Greenwood, La., thus writes: "I am sending you three new names for your mailing files, and I expect to send more."

Rev. C. F. Emery, Hattiesburg, Miss., in a letter bringing us 7 subscriptions, says: "I will try to add to the list of 7 new subscribers that I have forwarded and to secure the renewal of those that have expired or are about to do so." Thank you, Brother Emery.

Rev. W. C. Beasley, Tishomingo, Miss., gives us a fine list of 10 new and 2 renewal subscriptions. He says: "It will be a pleasure to endeavor to send others. I think that the Advocate was never better than it is now."

Rev. G. D. Anders, one of the Advocate's best friends, was in New Orleans last week and called at our office, bringing with him a list of 27 subscriptions, with a check to correspond. It is needless to say that we are grateful for this fine work in behalf of our paper.

Rev. L. H. Floyd, Holcomb, Miss., who has been doing such excellent work in behalf of the Advocate, has given us another list of 16 subscribers, 12 of them new. Our hat is off to this choice young itinerant.

Rev. G. W. Baker, Sherman, Miss., who has been making glad the heart of our Publisher by what he has been doing for the Advocate, brought another smile to his face last week by an additional list of 5 names. Brother Baker commented as follows: "This makes more than the quota allotted us by the District Stewards, but I am not satisfied yet. I have another church to work, and I think that I shall have another batch to come later." Our esteemed brother has the right idea; the membership of every church should be canvassed.

Rev. John D. Ellis, Canton, Miss., writes: "Please mail me a list of your subscribers at this place and I will try my best to get them to renew and also to secure new subscriptions." We appreciate this message.

From the goodly town of Mt. Olive, Miss., Rev. T. B. Cottrell, who has long been one of the Advocate's best friends, forwards us 8 new and 8 renewal subscriptions. Among other things, Brother Cottrell says: "We will endeavor to put the Advocate in every Methodist home." That is a splendid goal to aim at.

Rev. Albert S. Lutz, the brilliant leader of our forces in the Monroe (La.) District, writes: "On this second round the question concerning the circulation of the Advocate will come up, and I hope that we shall be able to turn in a number of new subscriptions from every charge." We appreciate these words. The quarterly conferences furnish a good opportunity to stress tellingly the claims of the Church paper.

Rev. S. S. Holladay, Mitchell, La., in forwarding some subscriptions, says: "I have now sent in six new ones. My apportionment was 7, and I feel sure that I will secure the remaining one."

Rev. L. M. Sharp, Laurel, Miss., has our thanks for a list of subscriptions (11). He says: "We were asked to send you 8 new subscribers, and we have forwarded 10. We hope to hand you more from time to time." This is a fine showing.

SOME SUBSCRIPTION RECEIPTS.

The following friends, of whose kindness no acknowledgment has elsewhere been made, have our thanks for two or more subscriptions, sent in within the past few days: Rev. Jas. M. Lewis, Prentiss, Miss., 2; Rev. P. H. Fontaine, Bernice, La., 3; Rev. C. H. Ellis, Lintonia charge, Miss. Conf., 3; Rev. W. A. Bowlin, Cockrum, Miss., 6; Rev. C. Y. Higginbotham, Chunky, Miss., 2; Rev. J. M. Wyatt, Shelby, Miss., 3; Rev. L. F. Alford Enterprise, Miss., 5; Rev. J. J. Garner, Sidon, Miss., 5; Rev. J. C. Ellis, McComb, Miss., 3; Rev. D. W. Babb, Crawford, Miss., 6; Rev. B. L. Sutherland, Meridian, Miss., 3; Rev. E. S. Lewis, Greenville, Miss., 2; Rev. T. H. Porter, Lamar, Miss., 6; Rev. L. H. Floyd, Okolona Ct., N. Miss. Conf., 3; Rev. A. W. Langley, West Point, Miss., 3; Rev. R. M. Evans, Isola, Miss., 2; Rev. L. I. McCain, Hammond, La., 3; Rev. S. W. Bryant, Poplar Creek, Miss., 2.

He will certainly fail who hopes to know men deeply and to get only happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships, and contacts with mankind directly and simply for the pleasure they will give him.—**Phillips Brooks.**



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A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EDWARD W. LANE was born in Smith County, Miss. In early manhood he moved to Washington Parish, La., then to Beauregard, Miss. In 1910 he moved to Wesson, and in 1912 to Hattiesburg, where he died on Jan. 2, 1918. Of Christian parentage, Brother Lane gave his heart to God and united with the Church early in life. He loved his Church and was ever loyal to its obligations. For a number of years he served faithfully as steward and Sunday school superintendent. His place in the sanctuary was never vacant when it was at all possible for him to be there. Religion with him was a conscious experience. He could say, "I know whom I have believed." He lived in the faith and died in glorious triumph. A devoted companion and ten children are left to mourn his departure. May they all meet where parting will be no more!

His pastor, PAUL D. HARDIN.
Hattiesburg, Miss., Feb. 27, 1918.

A link in the chain that binds the family circle of W. P. WHITE, of Good Hope, Miss., is missing. On Feb. 5 his spirit took its everlasting flight, and our hearts are made sad indeed, for we are reminded by the "vacant chair" that he has crossed over the river of death and we trust is "resting under the shade of the trees." We mourn not as those who have no hope. He professed faith in Christ and joined the Baptist Church when a young man, and lived a consistent member of the same ever after. When war was declared between the States he shouldered arms in defense of his country, being among the first troops to volunteer. He went into Virginia, where he saw hard service, and at the battle of Franklin, Tenn., he received a wound from which he never fully recovered. He was a devoted husband, a fond father, and a useful citizen, and truly he was the noblest work of God's hand, being an "honest man."

ONE WHO LOVED HIM.

JOHN SARVER, the eldest son of Mr. and Mrs. Henry Sarver, was born in July, 1884, near Indian Bayou Church, and died on Feb. 23, 1918, after a long illness which lasted 27 days. In 1906 he, with his parents, moved near Abbeville, La., where he remained until death overtook him. His death was due to kidney trouble, though there was some other complication connected with it. Everything that his loving father, mother, and sisters could do was done for him, but to no avail. Money was no object. When they had done all that they could, they left him in the care of a nurse, and his brother-in-law, who was very faithful in looking after him, remained with him. The deceased possessed a kind disposition, and he was never heard to say an uncharitable thing about any one. Though he was not a church member, he was regarded as a moral man. He never was known to dishonor his parents by being in bad company. We were unable to talk to him about his preparedness for death during his illness, for he was unconscious practically the whole time. We hope, however, that he is at rest, and on account of the cleanness of his life we have reason to believe that all is well with him. The funeral services were conducted at the Indian Bayou Church by Rev. G. D. Anders, the pastor. The deceased leaves one brother, five sisters, a mother, and a father to mourn their loss. The surviving brother is a United States soldier stationed in North Carolina, having enlisted on Sept. 19, 1917, and he is liable to be sent to Europe at any time.

J. H. HOFFPAUIR.

RESOLUTIONS OF RESPECT.

Whereas it has been ascertained that Mr. Fred Wasson, the beloved son of our sister, Mrs. M. F. Wasson, lost his life recently when the British transport Tuscania went down at the hands of a German submarine; therefore, we the members of the Woman's Missionary Society of the First Methodist Church, of Kosciusko, Miss., do offer the following resolutions as a testimony of appreciation for the deceased and as an expression of our sympathy for his mother and sisters:

Resolved (1), That, while we deplore his untimely death, we rejoice in the heroic and self-sacrificing spirit which prompted him to spare not himself in such noble service. It has been truly affirmed that "we are as near heaven by sea as by land."

Resolved (2), That we extend to Sister Wasson and her family our deepest sympathy in their bereavement and that we assure them of our love and prayerful interests.

Resolved (3), That we share with the family as far as we may this tremendous loss. The statement that "death loves a shining mark" was abundantly verified when the body of Fred Wasson sank beneath the turbuient waves, but Fred gave his life unselfishly for all that is dear and sacred to us, our homes, our Christianity, and our civilization, and the great Father who doeth all things well has only permitted this life to ascend into the higher and fuller realities where there are happiness and reward.

Resolved (4), That a copy of these resolutions be furnished the family of Sister Wasson, and a copy be sent to each of the papers published in this city and to the New Orleans Christian Advocate.

"He needs no wreath nor marble's sheen
To keep his blessed memory green;
In hearts that loved him 'twill abide
Until time's latest eventide."

Signed: Mrs. E. H. Cunningham, Mrs. Clara Atkinson, Mrs. Sam Gilliland, Mrs. R. U. Galloway, Committee Woman's Missionary Society, First Methodist Church,
Kosciusko, Miss., Feb. 25, 1918.

The discovery of new truths puts no strain upon the Creed of Christendom; that Creed is not a brittle thing that it should break. What happens to the Creed when larger knowledge comes to man is simply what happened to it in your mind and mine when we passed from childhood into maturity—it takes on a grander meaning, is interpreted by a more worthy standard—in a word, is better appreciated than before. Christianity is a religion of light. It has everything to hope and nothing to fear from more light. Time may irradiate the Creed; it will never annul it.—W. R. Huntington.

Many mean things are done in the family for which moods are put forward as the excuse; when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

DR. H. B. BARTLETT

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Don't Put It Off!

If you intend to operate a gin outfit this year, lose no time in placing your order with us. Early orders are the most practical insurance against delays in delivery occasioned by abnormal conditions of labor, material and transportation due to the war. It is much better to have your machinery on the ground 90 days in advance than 60 days late.

● So whether you require a complete 1918 MUNGER SYSTEM outfit, or some additions or replacements to your present outfit, write your needs today to Continental Sales Office nearest you.

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Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you would hardly have in them all the curative power that lies in this simple "home-made" cough syrup which takes only a few minutes to prepare.

Get from any druggist 2½ ounces of Pinex (60 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and gives you a full pint of really better cough syrup than you could buy ready-made for $2.50. Tastes pleasant and never spoils.

This Pinex and sugar syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes that line the throat, chest and bronchial tubes, so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, be sure to ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

"To be dead in earnest is to be eloquent."

FROM BROTHER SHEPPARD.

Dear Doctor Meek: With a trembling hand and imperfect vision, I write you some reminiscences. My wife and I have passed our 77th milestone. If we live until August 25, we will celebrate the 54th anniversary of our marriage.

On my way home after four years spent in the Confederate Army I resolved to change my way of living, and on the next Sabbath I united with the church of which my father was a class leader and steward. For two years I remained an inconsistent member of that church. One Sunday evening, just before the hour for service, I stole away to a beautiful group of trees, near the church, where I knelt down and consecrated myself—soul and body—to God. In the very moment of my surrender I felt my heart "strangely warmed." Light flooded my soul, and a calm, sweet, indescribable peace flowed through my being. From that moment to the present I have never for a moment doubted my adoption into the divine family. Soon after my conversion my sainted father died, and I was appointed to fill the places made vacant by his death. For two years I filled these offices in the church, and I doubt whether any two years of my life have been more fruitful. I remember one night during a prayer service which I was conducting that the presence of God was so manifest that I was requested to invite penitents to come forward for prayers. Quite a number came and knelt at the chancel; and several persons were converted. The interest was so great that it was thought best by the leading members of the church to continue the services day after day. The congregations increased, and the interest grew until I insisted on sending for a preacher. A great number were converted before the preachers came, and several afterwards, and the whole country was stirred. Other communities insisted on having me hold services for them, which I did when possible. Soon the quarterly conference licensed me to preach without solicitation on my part. I suppose the brethren thought that they would put the seal of their approbation on what God had already accomplished. I am sure that their action did not increase my efficiency, for the simple reason that people did not expect me to preach sermons, but to "tell the old, old story of Jesus and his love." My, my, how I could sing in those days! I never could make much noise in my talks, but I certainly made up for it in songs. Soon the presiding elders began to employ me to fill vacancies and pastors to assist in meetings, and thus several happy, and I trust useful, years passed before I entered the Louisiana Conference. Since then my life has been full of toil, conflicts, and cares, but I thank God that I have had seasons of great joy and an ever-increasing peace. Paul claimed to have had one "thorn in the flesh, a messenger of Satan to buffet him." I have sometimes felt that I had several such messengers to buffet me; but with Paul I can say his grace is my sufficiency. I have come near to filling appointments of every class in the Louisiana Conference, from the poorest to the most desirable, and I can truthfully say that there is very little difference in appointments. Some of the most fruitful years of my ministry, and in many respects the most enjoyable, have been begun under the most unfavorable conditions. The fact is, there are only two hard appointments in our itinerant system. One is, where you are not wanted and where you do not want to go, and the other is that of superannuation. The latter I am now trying to fill without murmuring. I got on with it fairly well as long as I could preach occasionally, milk the cows, feed the chickens, and work in the garden; but for 18 months I have been under the direction of the most skillful physician in the country, who tells me that "excitement, exertion, or a full meal would prove fatal in my case." So you see my sphere of activity is limited indeed. But I am grateful that my companion for more than half a century is still my ministering angel, and that I am in the midst of people to whom I have ministered for nearly a quarter of a century—people who show by many tokens their tender regard for me. I am often lonely, and long for the companionship of my ministerial brethren, and I do so much enjoy a visit from any of them, or just a line now and then from them to remind me that I am not forgotten. I fear that you will not be able to read this letter. If you care, I will afflict you again.

Cordially,
J. L. P. SHEPPARD.

Mansfield, La., Feb. 28, 1918.

LUZIANNE coffee

and Good Cheer go together like Possum and Sweet Potatoes

"When It Pours, It Reigns"

BECAUSE Luzianne makes the best-tasting cup of coffee you ever drank. It's roasted just right. The fragrance—you can't forget it. And the flavor is delicious.

Coffee-lovers know that Luzianne just *hits the spot,* for it's full of punch and pep.

If you don't think that this good old Luzianne is worth what you paid, then tell your grocer and he'll give you back every cent.



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In the Law and the Prophets we have God's call to man; in the Psalms we have man's call to God, struggling to reach Him. The Prophets, for the most part, address men who have forgotten God. The Psalmists seek God and know where to find Him."—Prof. James Robertson.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 508 Main St., St. Joseph Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home. As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Adv.



for the largest Ponderosa **Tomato** grown from a package of

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which we will give with every purchase of garden or flower seed amounting to $1.00. The Ponderosa tomato is the largest of all and has a delicious flavor and a crimson purple color. Write for your tomato seed and your copy of our Spring Catalogue. Prize awarded Sept. 1st. Affidavit from weigher will be accepted.

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Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them



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A toilet preparation of merit. Helps to eradicate dandruff.
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"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Fnrred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, wbich sours and ferments like garbage in a swill barrel. That's tbe first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straigbten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for montbs.

CONSTIPATED ? **Get-Well Laxative Tablets** cleanse the system easily and pleasantly, purify the blood and aid the kidneys and liver. Unequaled for Constipation, Bad taste in Mouth, Sour Stomach, Torpid Liver, Headaches from Stomach, and other intestinal and digestive disorders. 25 for 25c. FREE SAMPLE. **Get-Well Remedy Co., 115-P, Knickerbocker Building, Baltimore, Md.**

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Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a littie of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

—Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckies.

"If the Good Sbepberd is leading us there is no such thing as accident."

HOW MRS. BOYD AVOIDED AN OPERATION



Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The annual epidemic of measles is earlier this year than usual. Let us get down to business and make preparations for observing "Children's Day" on, or before, the fourth Sunday in April. We can get in ahead of the school commencements. Let your Field Secretary know how many programs you need.

It is tbe purpose of the Church to make this one of the best days in the Sunday school year. With the proper management it can be made a means of education to older people as well as children. It affords an opportunity for enlisting a large number of people in some department of the school. Is it worth while to enlist them?

The programs are furnished by the Sunday School Board, but tbe Board pays for them out of the money collected on "Children's Day." Order as many as you need, but do not send for a larger number than can be used profitably. Write a post-card to-day and save trouble and expense.

It might be a good thing to read the law of the Church to the congregation regarding the observance of this day. Read paragrapbs 265, 270, 271, 273, and especially 606. Suppose every congregation should order programs, observe the day and then turn the proceeds of tbe offering over to the orphans or to some form of war-work? Only a small number of congregations did this last year, but if one has a right to do this, all have the same right.

During tbe month of February I helped to put mission study in ten scbools, teacber-training in six, graded lessons for beginners in six. It is not so bard to get people started, but some one must keep in behind the work to keep it going. We will win out in the matter of religious education, missions, evangelism, and the whole matter of the kingdom of God when the tbing gets on tbe conscience of tbe leaders. You get it on the conscience by reading, praying, working. This is the price to pay. Let us pay it in full now.

Have you ordered "Japan, tbe Key to the East" for seniors and adults, or "Heroes of Faith in Japan" for your intermediates? It will not do to put this off until next year. The main reason why people in tbe Church have no conseience on the question of missions is that they have never bcen really taugbt missions. Think a minute. Who is it that gives liberally? It is the Christian that has been taught. Who answers the call to the foreign field, or to any otber field? It is the one that knows something. How can we get missions on the conscience? By giving informaion and then by praying the information in until it sticks.

NOTES FROM THE FIELD SECRETARY.

The month of February has been a very busy month. The weather has hindered a few appointments, but most of the appointments have been met. We have held meetings of the district officers in each district, and havc found a most hearty and ready response. These meetings have been most helpful to me, and the sympathy and kindness of these splendid workers has been most cheering indeed.

The Sunday school of Fifth Street Church, Meridian, has assumed the support of two afternoon Sunday schools in Japan for the year.

The Sunday school at Waynesboro has assumed a scholarship for Japan. They are to study the missionary literature in the whole Sunday school next quarter. They graded the Beginners and have bought the Worker and His Worker series for the teachers.

The "Excelsior Class," of the Newton Sunday school. Mrs. W. L. Hunter, teacher, has adopted the following as their program of work for the year: (1) To furnish substitute teachers. (2) Maintain Home Department. (3) Build up the entire Sunday school. (4) To visit the sick. (5) To visit the strangers. (6) To write letters and cards to the soldiers who get no mail. (7) To send flowers to the sick. (8) Regular visits to be made to the Sanatorium. (9) To assist in pastoral work. (10) To furnish special music for Sunday school and Church and in every way assist in making the Sunday school and Church more attractive. (11) To secure a better attendance at the weekly prayer meeting. (12) The support of a little girl at the Orphanage.

This is a fine forward step, and I hope that it will be an inspiration to others to help them in their work.

The Sunday School Board has asked that the Field Secretary devote himself to the neglected fields. Will the brethren help to make appointments in those communities where there are no schools and where the work is weak and not well organized? All have been so kind; I do hope that they will receive value for their efforts in behalf of the work.

"Children's Day" is the last Sunday in April. This is early and I hope that all the schools will make an effort to have a bigger, better, and more spiritual observance this year than ever before.

Pray for your worker.

JOHN C. CHAMBERS.

Shubuta, Miss.

TIME WILL PROVE IT.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly in demand. It is just so with Gray's Ointment; for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as to-day: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 806 Gray Bldg., Nasbville, Tenn., for sample.—Adv.

Men are to pray not because they hope to change God's plan, but because God's plan is the wisest and most loving. They are to pray not with the idea of inducing God to be kind, but because He is kind. Christ revealed God as everywhere present—working in every life, searching every soul.—E. L. Hull.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a frugrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

"When God tells us to rejoice it is a sin not to do it."

Do not wish, but will, to be at one with God.—Huntington.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Adv.

SHERMAN, MISS.

Dear Dr. Meek: Our work is progressing nicely. The outlook is favorable for a good year. Many good wishes to you. We enjoy the Advocate.

W. B. BAKER, P. C.

Safeguard Yourself against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywbere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you bave only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

A Memorial to Bishop A. W. Wilson

"Alpheus W. Wilson—A Prince in Israel"

By Rev. C. D. Harris, Editor Baltimore Southern Methodist

A beautiful volume of 224 pages, fully illustrated, published by the Board of Church Extension of the Methodist Episcopal Church, South, as a memorial to its last charter member.

Sent postpaid on receipt of $1.00. Address,

W. F. McMurry, Cor. Sec'y, 1115 Fourth Avenue, Louisville, Ky.

"BLOOD AND IRON"

A Combination That Makes for Better Health This Spring.

Every man and woman who would enjoy good health this Spring, and would have such life and strength as not to be a slacker, but equal to anything, must have an abundance of iron in the blood.

The new iron tonic, Peptiron, combines this valuable metal in medicinal form so that it is easily absorbed and readily assimilated.

Peptiron also includes pepsin, nux, celery, gentian and other tonics,—nerve helps, digestives and carminatives—a health-giving medicine in the form of chocolate-coated pills, convenient and pleasant to take. It has given entire satisfaction in cases of anemia or thin blood, paleness, nerve debility, brain-fag One or two Peptiron after each meal will quickly tell a story of marvellous results.

Peptiron is prepared by its originators, C. I. Hood Co., Lowell, Mass.

"Doubt is not something to be proud of. It is an enemy to be fought."

PAY Loan Accounts With Liberty Bonds

The Executive Committee of the Board of Church Extension has instructed me to say that Liberty Bonds will be accepted in payment on loan accounts. The order is made for the double purpose of aiding congregations in paying their debts, and to assist the Government in prosecuting the war for freedom.

W. F. McMURRY, Cor. Sec'y,
1115 Fourth Ave., Louisville, Ky.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Box 17-B., Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

COLUMBUS DISTRICT NOTES.

Dear Doctor Meek: Below I give some items of interest from the Columbus District, and I would like to begin with our presiding elder. Brother Duren is most certainly putting his whole life and strength into the work of this district, and I think with my ear to the ground I can hear a quickening of life in the forces of the district. I have found that he knows well how to get entirely out of one job and how to get entirely into a new one.

Artesia is in one sense the leading charge in the district. In two items, at least, they lead: first, they pay more per member than any other church in the district. They have only 125 members, yet maintain a station. They have increased the pastor's salary $120 this year. Then as a second item they have a Halfacre in the pulpit every Sunday morning.

Brooksville is in deep distress, mingled with joy, over the loss of Brother J. M. Guinn to the chaplaincy in the Army. They are proud that they could send their pastor to this work, but are greatly distressed over the loss. Brooksville is one of the best charges in the Conference.

Cedar Bluff has Brother A. W. Langley as pastor. He has been greatly afflicted with an infection in one of his hands; he almost lost his life with it, but is now well, at work, and sees victory ahead.

Cochrane, along the border of Alabama, paid the pastor one-fourth the year's salary within six weeks after his arrival. Brother Williams is the first pastor of the district to secure his quota of new subscriptions to the Advocate. People and preacher are happy.

Central Church, Columbus, has voluntarily raised the pastor's salary $100. Brother Gregory has had quite a serious illness in his family, but is hustling. He will make his "Every Member Canvass" on the first Sunday in March. Central Church is looking up. The people are enthusiastic in their appreciation of their pastor.

Caledonia Circuit was reduced two churches this year, but Brother W. W. Hartsfield and his stewards made a good report at the first quarterly conference. Brother Hartsfield is hard at work and the outlook is good.

Crawford Circuit, where that prince of men, Brother D. W. Babb, serves, has paid $75 on missions, and everything bids fair for the best of the eight years Brother Babb has served this choice people. Sister Babb has been in poor health, but is somewhat improved now.

Longview Circuit, though a hard field, paid more this year at the first quarterly conference than last year. The people are rallying to the earnest work of Brother Carlisle, the pastor.

Macon, where Brother Broyles serves, is keeping up its usual good record. They are far in advance of last year in their first quarterly payments. Of course, it goes without saying that Brother Broyles has everything in good shape at this important church.

Macon Circuit seems to just outdo all records with Brother Goad as pastor. Their report at the first quarterly conference was 66 per cent in advance of the first quarter last year. Brother Goad is paying off the debt on the parsonage.

Mashulaville is a hard field and covers a large territory. Brother Ray is on the go, and indications are that he will win out in the end.

Mayhew has a very popular pastor in Brother Ellis. Sessums has been added to the charge. They paid three times as much at the first conference as they paid last year. They will have a good year.

Shuqualak has had sickness in the parsonage home of Brother Martin. This has hindered his work, but reports now are that he is winning for the Lord and the Church.

Starkville increased the assessment for the pastor $100 and is keeping ahead in payments. No pastor in the district is giving better satisfaction. No charge has a better leader than Starkville.

Sturgis is about keeping even with last year. Brother McElroy is doing faithful work in that difficult field.

West Point gave their pastor the largest advance in salary I have heard of in the Conference—$300. Brother Wasson is making progress with his new church enterprise. The U. S. Aviation field, recently located here, greatly increases the importance of this charge. Brother Wasson is wide awake to these new opportunities.

The presiding elder has just sent out his second letter to the preachers of the district. In this letter he calls especially for two things to be emphasized—the deepening of the spiritual life of the Church, and the "Advocate Campaign." We are expecting a great year.

S. L. POPE.

Columbus, Miss.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

SIDON, MISS.

Dear Dr. Meek: We are getting along nicely at Sidon and Cruger. I have most of my foreign and domestic mission assessment in hand now, and prospects are good for a great year. Come up some time and see us.

J. J. GARNER, P. C.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

COCKRUM, MISS.

Dear Dr. Meek: I preached to a full house yesterday at Independence in the morning and in the evening. This is very encouraging to a pastor. Our parsonage building committee has decided on a new house. They are going to begin work on it at an early date.

W. A. BOWLIN, P. C.

Feb. 25, 1918.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

FROST-PROOF CABBAGE PLANTS.

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50, F. O. B. here.

Delivered Parcel Post: 100, 35c.; 1,000, $2.50. Satisfaction guaranteed.

D. F. JAMISON, Summerville, S. C.



Established 1879

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*

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THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.



Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

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SOLD BY ALL LEADING DRUGGISTS

Woman's Missionary Work

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Mississippi.....Mrs. Wiltz Ledbetter, 1134 Dalzell St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF LOUISIANA ANNUAL MEETING HELD IN SHREVEPORT, FEB. 25-28.

When these words appear before you the session of the Eighth Annual Meeting will have passed into the history of the missionary work of the Conference; but God grant that the influence of the days of sweet communion, close fellowship, and deep spiritual uplift may be so abiding that throughout the year its quickening impulse may be felt in every auxiliary.

This is the first annual meeting held since our country has entered the great world conflict and the key note of the conference seemed to be a stressing of greater love, devotion and loyalty to the King of kings, every one realizing that not so much by shot and shell will this war be won but through our loyal allegiance to our great Commander, and an intensive directing of our forces against the forces of evil. The Son of Man must be lifted up as never before, for now is a time when men are needing to be drawn to Him. The love of God shed abroad in the hearts of men will furnish the only sure foundation for a permanent world peace.

The devotional services were like precious gems set in pictures of gold. Each lesson was drawn from the life of some Bible heroine and presented in so beautiful and practical a manner that the truths went right home to our hearts. From Ruth was drawn the lesson of unselfish and loving service; from the life of Deborah were brought out three invincible qualities for successful service—inspiration of vision, dynamic of prayer and venture of faith; from the ministry of the little Syrian maid we learn the lesson of magnifying the little daily services of life.

It was a source of much sorrow to our women that we were deprived of the presence of our beloved Corresponding Secretary, Mrs. A. P. Holt, who was detained at home by serious illness. This child of God has served the conference long and faithfully and her presence is always one of the great inspirations of the meetings. The report of her work was so full of vital facts that a resolution was passed that the portion dealing with foreign missions be printed in leaflet form and distributed throughout the Conference.

Another disappointment came to the Conference in the absence of Mrs. R. H. Harper, the wide-awake and enthusiastic leader of the children. The serious illness of her little boy prevented her from coming to us.

The different reports all showed growth, the greatest being along financial lines. It was a satisfaction to know that the women had been true to their pledge, but it was a time for heart searching to find an adequate answer to the question naturally arising, "Why did we not also increase in auxiliaries and membership?" Are we laying too much stress upon the financial side and neglecting the greater gifts of prayer and self?

It seemed to be the concensus of opinion that the logical time to hold the district meetings was in conjunction with the district meetings of the brethren, feeling that a greater sympathy for the work can thus be created. Where practicable this plan will be put into execution this year, and by next year it is hoped that all the districts shall have fallen into line.

Mrs. Steele's presence was like a benediction, and her Bible half-hours were seasons when the hearts of the women were drawn very close to the Savior, so beautifully and impressively did she lead us to see that the only way the world can see God is through a spirit-filled man or woman, and that it is our duty as Christian women to so manifest Him in our lives.

In her address on literature, Mrs. Steele stressed preparation for our work, and enumerated the various leaflets, bulletins and missionary magazines prepared and printed for our assistance. Weeks and sometimes months are spent in preparation for club work, but the Master's work often receives only a slip-shod preparation, and is it any wonder the women attending our auxiliary meetings pronounce them "deadly dull?" We often ask ourselves the question, "Why have we failed to interest and enlist our women?" Mrs. Steele said it was because we did not make our appeal to them big enough. Think on these words, women!

A most encouraging feature of the Conference was the attendance of so many new women, forty-three attending an annual session for the first time. It means that a larger number of women are going to receive the vision of the pressing needs of the world and that this new material will take the glad message back to the home auxiliary and present it with a fresh enthusiasm and from a new view-point.

In connection with the Social Service report Mrs. E. R. Kennedy read the following important resolution:

Resolved, That the Woman's Missionary Society of the Conference endorse the act which will come before the next session of the Louisiana Legislature providing for the establishment and maintenance of a State school for defective girls and that we work for same.

Mrs. C. F. Niebergall, State President, suggested that a cup be offered the young people's auxiliary and the junior auxiliary making the highest number of points in the Standard of Excellence. It was heartily endorsed and both cups were donated by Shreveport women—Mrs. A. W. Baird for the young people and Mrs. Della Gahagan for the children. We know that these cups will prove an incentive to our young people and juniors throughout the Conference, and to be the proud possessor of either one for a whole year will be an honor worth striving for.

This Conference set as its goal in the supply department last year, "Seven boxes from seven districts" and forty-eight boxes were reported. Mrs. H. L. Baker feels that the women have the love and ability to do even greater things this year.

Miss Gibson presented the work of St. Mark's Hall, telling of their location, their wonderful opportunities for service and the many hindrances in the way of the rapid growth of the work. No discouraging note was sounded, for she feels that slowly but surely they are making their impress upon the community as well as individual life, and several very touching instances were related to add proof to her statements, if, indeed, proof were needed. She spoke of the "greater" needs of the work and we felt she had "hitched her wagon to a star," but knowing her determination and dauntless faith we know she will hold on tight and it will be no matter of surprise when the star is reached in the shape of a new building, day nursery, model housekeeping rooms for the girls, boys' club room, gymnasium and a small playground.

Lest some of us of weaker faith become discouraged and feel it is impossible to assist with these greater needs we mention a few of the smaller ones. In sending your boxes please remember these items: reading table, subscriptions to magazines, some strong chairs, a rug, table linen, cots, mosquito nets and fruits for the pantry. We realize that some of these have outgrown the box stage, but send them along anyway and they can act as substitutes for the box.

Perhaps one of the greatest treats of the Conference was the privilege of hearing Miss Bess Combs of China, but at present Student Secretary for the Woman's Missionary Council. This past year she has spent traveling over our Southern Conferences, visiting our colleges and boarding schools and presenting the needs of our foreign fields, trying to give to our young womanhood a vision of service. Very graphically she portrayed her work, and it was easy to discern that this strong, splendid young woman has already made her place among the Chinese. Having been in China for five years, she felt better prepared to answer the question, "Why am I a missionary?" She knows that God called her and she dare not be disobedient to the "still small voice." Heeding His call, she sees the wonderful opportunities to meet the great needs of China. The "bigness of the job" appealed to her, and having set her hand to the plow, there was no turning back. The more she put into the work the more she got out of it, and it is the service that satisfies her soul.

For the encouragement of those in the homeland she said the work we were doing was "bigger" than hers. We give our prayers and means, hoping they will reach their destination, but to her is given the privilege of making and seeing results.

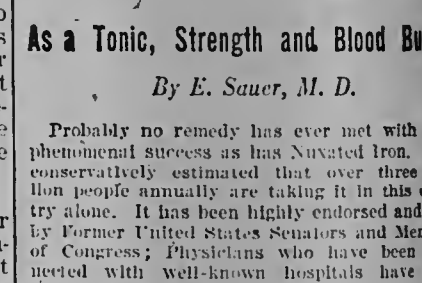
The pledge hour was a deeply impressive time, and Mrs. Steele prefaced it by asking if we thought our pledge of the past year showed our ability to pay, our willingness to pay, or the love we feel for the work. After the district secretaries had made their pledges, individual and auxiliary pledges were called for, and so insistent was the voice of God in many hearts that pledges all over the Conference were raised. We urge the women who remained at home to stand back of these additional pledges for they were made through prayer and in God's presence. They could not have been true to Him if they had refused to thus honor Him. We were thus enabled to pledge $6000 for the work this year.

What is wrong with so many of our lives is the sense of futility and unproductiveness, the failure to see that it matters or counts for anything. There is nothing like a deepening of real religion for correcting the feeling and conviction of futility and inconsequence. Consecration to the highest things brings the joy of fruitfulness into a life which may have seemed insignificant and barren before. We may be obscure and small, but we stand for what is dear to God, and this is to have life made a worthy thing. It is the great redemption from insignificance.—Thos. Yats.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.



A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

SYLACAUGA, ALA.—"My wife has used Dr. Pierce's Favorite Prescription for trouble from which women suffer and it surely did give good results. All women ought to use this remedy as it is fine. Dr. Pierce's Cough Syrup is good also."—REV. J. N. COOPER.

ALBERTVILLE, ALA.—"Two doctors gave me up—said I had a bad case of dropsy and that my system was all run-down. I could not keep any vituals on my stomach. My husband found one of Dr Pierce's pamphlets and I began taking 'Golden Medical Discovery' and 'Favorite Prescription.' I took three bottles of each kind and in six weeks I was able to be up. I also used the 'Pleasant Pellets.' I recommend Dr. Pierce's medicines to all suffering women, and am glad to say they saved my life when others failed."—MRS. SARAH C. RAINS, R. F. D. 1.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people, with such surprising results, and which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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From the Field

Canton, Miss.

Dear Dr. Meek: We are making progress here in Church affairs, and the outlook is really bright for a successful year.—Jno. D. Ellis, P. C.

Poplar Creek, Miss.

Dear Dr. Meek: We are getting along nicely at Poplar Creek. We like our work and find that we have a good people here.—Simon W. Bryant, P. C.

Mount Olive, Miss.

Dear Dr. Meek: We are serving for the second year a most delightful and appreciative people. We are moving along very well with the work, and shall endeavor to put the Advocate in every home.—T. B. Cottrell, P. C.

Harleston, Miss.

Dear Dr. Meek: I am pleased with my work this year. Everything is moving along nicely. I have never been with a better people. We are praying for and looking forward to a good year, and I am sure that we will have it.

Yours in Christ,
M. L. McCORMICK, P. C.

Ackerman, Miss.

Dear Dr. Meek: Our first quarterly conference was held on Feb. 4, and from the way things went off I am more persuaded than ever that we have some of the best people in the Conference to work with. We had a good representative from each church, and the finances lacked but little of being in full for the first quarter. The pastor's salary was voluntarily raised a little, and as much as it is needed in these times of high prices the spirit that prompted it was appreciated more than the raise in dollars and cents. Brother Mitchell preached two strong and helpful sermons for us here at Ackerman. I find him in great favor with the people on this charge. He is a good man, a good preacher, and a good presiding elder.—C. A. Parks, P. C.

Laurel, Miss.

Dear Dr. Meek: We have been received very cordially here at West End, Laurel. Brother Ed Bell, one of our loyal stewards, met us at the train and conveyed us to the parsonage, where we were welcomed by a number of the good ladies of the church. They had warm fires and a splendid supper prepared. Besides this, they left some groceries in the pantry. Notwithstanding the prolonged inclement weather and despite considerable sickness among the people, we have been able to hold all of our services except two. Our first quarterly conference has been held, and a splendid report was made. Our presiding elder, Brother W. L. Linfield, gave us two excellent sermons on Sunday, after conference on Saturday night. We are planning to overhaul the parsonage inside and outside, and give it a good coat of paint, also. We are going to insure the parsonage and the church. The outlook is encouraging for a prosperous year.—L. M. Sharp, P. C.

Guntown, Miss.

Dear Dr. Meek: We are doing fairly well here, considering the fact that we have been snow-bound and ice-bound for so long a time, but I think that good weather will bring an increased activity in our church work and put new life into everything. We have just had our first quarterly conference, which was good. Brother Dorsey came to us in his usual strength and cheerfulness, and preached for us two of his splendid sermons. Dorsey has a way of making people believe he can preach, and most all of them believe it. The assessment for three of the four churches on this charge is the same as it was last year. The Baldwyn church took a $50 raise. We have adopted the monthly payment plan at these churches, and it will work well. The payment made by the stewards was nearly twice what it was at the first quarter last year, the amount being one-fourth of the assessment. We are beginning the work of raising our Conference collections. We also hope to do good work for the Advocate.—J. D. Simpson, P. C.

Okolona Circuit (North Miss. Conf.)

Dear Dr. Meek: Owing to the severe cold weather and sickness in our home we have had a late start on our work. We have found some very fine people within the bounds of this charge. They received us very cordially. The good women of the surrounding neighborhood met at the parsonage and had a hot fire and warm supper awaiting our arrival, and we were in a very receptive mood, it being 10 o'clock at night and very cold. The people have all been very thoughtful of us during all the winter, especially when they have killed hogs. They have been bringing us fresh meat, milk, butter, fruit, potatoes, and such other things as help the dining table at the parsonage. The Ladies' Aid gave us a pounding which brought in about $15 worth of eatables. We have been welcomed at each church, and the people seem to want to co-operate with their pastor. We are looking forward to a good year. The interests of the Advocate will be looked after.— L. H. Floyd, P. C.
Aberdeen (R. F. D. 7), Miss.

Meridian, Miss.

Dear Dr. Meek: Rev. George H. Thompson, our much beloved presiding elder, was with us on the evening of Feb. 26 at Seventh Avenue Church and preached for us an uplifting sermon, after which he held our quarterly conference. The reports were good, but they were not what we would have liked for them to be. In some respects I feel elated over the prospects of this charge for the new year. The Sunday schools seem to be growing in interest at both churches. The interest manifested at the Seventh Avenue Sunday school last Sunday was pleasing to all those who were present. Our congregations at the preaching services are becoming larger, since the weather has become more favorable for the people to attend church. We are praying for and are expecting to have good revivals in our churches in this charge during this year. Some of the good people came to me on my return home from the seat of our Annual Conference and said that they were going to pray for their pastor, that his work in their midst might be much more efficient this year than it has been heretofore. From what I can see and learn, I feel like the work of the church here is on the upward grade. My people are cheerful, and I am happy in the love of my Savior.—Hilary S. Westbrook, P. C.

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development—whether it is chronic or acute—whether it is occasional or permanent—you should send for this free trial treatment.

No matter where you live—no matter what your age or occupation—if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

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DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

HERMANVILLE, MISS.

Dear Dr. Meek: We are moving along very well on the Hermanville charge, and are serving a mighty fine people. We had our first quarterly conference last Saturday and Sunday, and we find that Brother Sharbrough is a mighty fine elder, to say the least of it. We are looking forward to a great year. T. A. FERGUSON, P. C.
Feb. 25, 1918.

LAMAR, MISS.

Dear Dr. Meek: We are serving a loyal and appreciative people, and our work is progressing. While some of the brethren of the Conference have been writing about their "poundings," we could write about "tonnings," for the Christmas gifts from our people, in cash and other substantials, amounted to at least $200. We read the Advocate with great interest, and we are seeking to press its claims upon all our people. It ought to be in every Methodist home within its patronizing territory. T. H. PORTER, P. C.

RULEVILLE, MISS.

Dear Advocate: At a stewards' meeting last night the Ruleville church advanced their assessment $160 above previous assessments, and the Doddsville church has sent a free will offering to the mission preachers and superannuates of $100. The people at Doddsville have also made the last payment on their beautiful church—$700. If the brethren of the North do get this country they will certainly have a great country and people; but I tell you, Doctor, you can depend on Mr. Shipman scrapping the Yankee that tries to take this pastoral charge from him. There will be Yankee hair and hide scattered all over this part of the vineyard. Well, any way she may go, I am going to try to keep up my little fight on the devil and all of his, in whatever hide he may be wrapped in. It seems to me that we are living in a time of great fights, for it is no small affair to settle with the Kalser.
W. S. SHIPMAN, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Okolona, Station, Mar. 10, 11.
Shannon, at Center Grove, Mar. 16.
Tupelo, Mar. 17, 18.
Verona, at Plantersville, Mar. 17, 18.
Aberdeen, Mar. 24, 26.
Prairie, at Strongs, Mar. 24, 25.
Houston Ct., at Thorne, April 6, 7.
Vardaman, at Young's Chapel, April 7, 8.
Calhoun City, at Pleasant Hill, April 13, 14.
Houlka, at Van Vleet, April 14, 15.
Nettleton Ct., at Carolina, April 20, 21.
Amory and N., at Amory, April 21, 22.
Houston Sta., April 28, 29.
Montpelier, at Sparta, April 28, 29.

GLASS OF SALTS IF YOUR KIDNEYS HURT.

Eat Less Meat if You Feel Backachy or Have Bladder Trouble—Salts Fine for Kidneys.

Meat forms uric acid which excites and overworks the kidneys in their efforts to filter it from the system. Regular eaters of meat must flush the kidneys occasionally. You must relieve them like you relieve your bowels; removing all the acids, waste and poison, else you feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment; the channels often get irritated, obliging you to get up two or three times during the night.

To neutralize these irritating acids and flush off the body's urinous waste get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine and bladder disorders disappear. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive; harmless and makes a delightful, effervescent lithla-water drink which millions of men and women take now and then, thus avolding serious kidney and bladder diseases.—Adv.

Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

The District Conference will meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.
THOS. H. LIPSCOMB, P. C.

Durant Dist.—Second Round.

Ebenezer Ct., at Ebenezer, Tuesday, Mar. 5.
Kosciusko Station, preach Sunday, Mar. 10.
Durant Station, preach Sunday night, Mar. 10.
Valden and West, at West, Tuesday, Mar. 12.
Coila Ct., at Coila, Saturday, Mar. 16.
Sidon and Cruger, at Cruger, Mar. 17.
Tchula, quarterly conference, Mar. 18.
Kosciusko Ct., at Marvin's, Mar. 20.
Hesterville Ct., at Salem, Mar. 21.
Pickens Ct., at Goodman, Mar. 24, 25.
Sallis Ct., at Shrock, Mar. 26.
Acona Sta., Sunday morning, Mar. 31.
Black Hawk Ct., at Emory, April 2.
Poplar Creek Ct., at Bethel, April 5.
McCool Ct., at Chapel Hill, April 6, 7.
Ackerman Ct., at Weir, April 8.
Chester Ct., at Pisgah, April 9.
Noxapater Ct., at Stallo, April 13, 14.
High Point Ct., at Sand Hill, April 16.
Louisville, at Louisville, April 17.
Mathiston Ct., at Double Springs, April 19.
Bellefontaine Ct., at Bellefontaine, April 20.
Eupora and Maben, at Eupora, April 21, 22.
Kilmichael Ct., at Stewart, April 23.
W. W. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Newton District—Second Round.

Trenton, at New Prospect, Mar. 16, 17.
Philadelphia, at Deemer, Mar. 23, 24.
Laurel, First Church, Mar. 31, Apr. 1.
Laurel, Kingston, Mar. 31, Apr. 2.
Laurel, West End, Apr. 3.
Homewood, at High Hill, Apr. 6, 7.
Lake, at Lawrence, Apr. 7, 8.
Neshoba, at Mars' Hill, Apr. 13, 14.
Union, at Mount Zion, Apr. 16.
Decatur, at Stratton, Apr. 17.
Clarksburg, at Clarksburg, Apr. 20, 21.
Walnut Grove, at Sebastopol, Apr. 24.
Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.
W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Court Street, Mar. 17.
Mount Olive, at Mt. Olive, Mar. 20.
Magee, at Rial's Creek, Mar. 23, 24.
Purvis Mission, at Maple, Mar. 30, 31.
Purvis, p. m., Mar. 31, April 1.
Williamsburg, at Good Hope, April 3.
Hattiesburg Ct., at Batson, April 6, 7.
Collins, at Bethel, April 13, 14.
Hattiesburg, Court Street, April 17.
Silver Creek, at Bethel, April 20, 21.
Hattiesburg, Broad Street, April 26.
Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heldelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.
W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Mangham, at Little Creek, Mar. 16, 17.
Farmerville, Mar. 24.
Bastrop, at Collinston, Mar. 30, 31.
Gilbert, at Wisner, p. m., Mar. 31, April 1.
Bonita, at Jones, April 13, 14.
West Monroe, p. m., April 14.
Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.
ALBERT S. LUTZ, P. E.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

"Keeping back part makes the whole ineffective."

"The consciousness of ignorance lies at the root of true teachableness."

"Holy lives are earth's best offering to heaven."

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3338

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 14, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"Did you this morn devoutly pray,
For God's assistance through the day?
And did you read his sacred Word
To make your life therewith accord?"

* * *

A genuine revival must be both worked up and prayed down, being a result of both Divine power and human effort.

* * *

Nearly every time a new song-book is brought out, some of the great hymns of the Church are mutilated. This is a practice that should be stopped.

* * *

We fear that some of our religious speakers and writers are in danger of becoming overdemocratic. Even in Heaven there is a King upon the throne, and the Bible teaches that there will be gradation of rank there—angels and archangels, with some of the saints having authority over "five cities," and others over "ten cities." The reign of righteousness (justice), rather than the reign of equality, is what humanity needs.

* * *

One of the trials that men who stand for principle often have to endure is to be sneered at by those who ride the passing popular waves. But there is comfort in the fact that the verdicts of the multitude are by no means always the ones that will abide. What reversals of human estimates there will be on the day of "the Great Assize" when the infinite Judge shall appraise the characters and acts of all at their true value! Then, in many cases shall it come to pass that "the first shall be last, and the last shall be first."

THE GOSPEL THAT WORKS.

The January number of The Biblical Review, published by the Bible Teachers' Training School of New York City, contains a most interesting article, entitled "A Study in the Atonement," from the pen of Prof. W. H. Griffith Thomas, D. D., of Wycliffe College, Toronto, Canada. The distinguished writer opens his discussion with these words: "No one can question the centrality of the Cross in the New Testament; it is admittedly the heart of Christianity." In taking up the question of the significance of the atonement, he says: "It is essential to discover whether the use of the term is intended to represent the Biblical idea of vicarious atonement, or merely to designate some thought of reconciliation with God apart from 'the blood of the Cross.'" The former view is ably maintained, the subject being argued from the following standpoints: (1) "The New Testament Revelation;" (2) "The Old Testament Anticipation;" (3) "The Theological Interpretation;" (4) "Practical Observations." It is held that no one analogy can give a full idea of the meaning of the atonement, and that "no theory can be satisfactory which does not include and account fully for three factors:

"(a) The adequate exegesis of the New Testament, both Godward and manward; (b) The proper interpretation of the Old Testament sacrificial system; (c) The full meaning of Christian experience."

In dwelling upon this last point, Prof. Thomas, among other things, says: "There can be no doubt that one of the great essentials is a working theory adequate for the experience of ordinary men and women. In all ages the truth that 'Jesus died for me' had adequately met and perfectly satisfied the conscience of the sinner, and it will always remain a satisfying test of the atonement that it meets the demand for a peace with God and assures the conscience burdened with sin and guilt." Some illustrations are given showing the power of the conception of a vicarious atonement to accomplish this result, one of which we quote:

"It is now a familiar story, but worth telling again and again, which Gipsy Smith and others have passed on regarding the late Dr. Charles A. Berry of Wolverhampton, who was invited to follow Beecher at Brooklyn. Late one night Dr. Berry's doorbell rang. Every one else in the house being in bed, he answered the call. At the door stood a typical Lancashire girl, with a shawl over her head. 'Are you Dr. Berry?' she asked. 'I want you to come and get my mother in.' Thinking that her mother was in some drunken stupor, he directed the girl to the police. 'No,' she said, 'she is dying and I want you to get her into Heaven.' The Doctor did not want to go, but he yielded to the importunity and earnestness of the girl. When they came to the house, Dr. Berry found that it was a house of shame. Drunken carousing was going on downstairs. Upstairs, in a small room, he found the woman dying. It was in the early days of his ministry, and his beliefs were carrying him toward Unitarianism. So he told the dying woman of the beautiful life, the loving ministries, and the noble example of Jesus. He urged her to follow Him, but she shook her head hopelessly, saying: 'That's not for the like of me. I am a sinful woman, and I am dying.' 'It flashed upon me,' said Dr. Berry, 'that I had no message of hope for that dying woman, and like lightning I leaped in mind and heart back to the Gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the Cross, that just as she might be saved; of his blood poured out for the remission of sins, and all the blessed truths of the old, old story. And he added, 'I got her in, and I got myself in, too.'"

Following this incident, Prof. Thomas closes his impressive utterance with this poem:

"I sought Thee weeping, high and low,
I found Thee not; I did not know
I was a sinner—even so,
I missed Thee for my Savior.

"I saw Thee sweetly condescend
Of humble men to be the Friend;
I chose Thee for my way, my end,
But found Thee not my Savior.

"Until upon the Cross I saw
My God who died to meet the law
That man had broken; then I saw
My sin, and then my Savior.

"What seek I longer? Let me be
A sinner all my days to Thee,
Yet more and more, and Thee
To me yet more and more my Savior.

"Be Thou to me my Lord, my Guide,
My friend, yea, everything beside;
But first, last, best, what'er betide,
Be Thou to me my Savior."

(The copy of The Biblical Review containing Dr. Thomas' article may be had by sending 30 cents to that periodical at 541 Lexington Avenue, New York, N. Y. It is, we think, worth many times the cost of that number of this excellent quarterly. Editor of the Advocate.)

NEGROES IN THE CHURCH, NORTH, BECOMING MUCH AROUSED.

It is quite obvious to one who reads the Northern Methodist papers that the Negro members of the Church, North, are becoming very much stirred up over the pending plan of Unification. The district superintendents of the South Carolina Conference of the Northern Church recently took the following action:

"The district superintendents of South Carolina Conference of the M. E. Church, in session at Orangeburg, S. C., representing more than one-seventh of the colored membership of our Church, feel that it would be a degradation to our entire colored membership to agree to Unification upon the condition proposed by the Methodist Episcopal Church, South, as we understand it. We feel that the representatives of our Church will not under any circumstances accept any proposition that would subject our colored membership to any humiliation whatever, or that would place our great Church in a compromising position before the Christian world."

The Southwestern Christian Advocate (the leading Negro organ of the Church, North) contained last week several strong articles by prominent colored men against the arrangements proposed at Savannah for the Negro contingent of the Northern Methodists. One of these was by Rev. J. W. E. Bowen, Vice President of Gammon Seminary (a leading school of the M. E. Church), who wrote with much vehemence, saying, among other things: "We cannot brand ourselves and our children, or be branded as inferiors, by a voluntary surrender of the fundamental right of parity representation in the General Conference and full representation on all the Boards of the Church."

Dr. Jones Speaks.

Dr. R. E. Jones, the able colored editor of the Southwestern Christian Advocate, in his paper of March 7 devotes two ringing editorials of considerable length to the existing situation. The following is a portion of one of his strong utterances:

"There is a great deal of concern among our people as to what was proposed at Savannah and as to what may be the ultimate outcome in fixing the status of the Negro in the reorganized Church. In the process of the negotiations up to this time we have indulged in a measure of reserve. This was wise, prudent and necessary. As for our own part, both as a member of the Commission and in some sense as interpreter of the thought of our people, we have not been free to say, even in the most confidential council, everything that might have been said. Since the adjournment of the meeting at Savannah much has been said by representative men of both Churches and by the press of both Churches thoroughly optimistic as to the outcome of the meeting to be held in St. Louis. Certain

(Continued on Fifth Page.)

A PRAYER.

I asked of God, "Give me a word
Of power, that mortals never heard,
That through the earth like flame shall fly
And quicken souls that sleeping lie.
The old words are outworn, that long
On banners flamed or throbbed in song!
Love traffics, faith is in eclipse,
And silent are the prophets' lips.
Some new, great word of thrilling tone
From out the choirs of heaven loan,
That I may cry it through the earth
Till faith and love shall have new birth."
Then waiting in the silence dim
Where dwell the dreadful cherubim,
I felt a voice say, low and deep:
"The old words still their power keep.
Cry them again, and cry, and cry,
The human heart shall give reply.—
There are in all the heaven above
No mightier words than faith and love."

—Author unknown.

HONESTY WITH WORDS.

Words are sacred things. To abuse them is to sin against good taste, to juggle with them is sin. The use of the superlative, in this day, has gone beyond all bounds. It is the evidence of an hysterical generation. There is very little difference between exaggeration and outright falsehood in their effect upon the listener. He doesn't know what we "mean"; he judges us by what we say.—The Methodist Protestant.

PREACHING THE GOSPEL.

Preaching is not the easiest thing in the world. To preach the Gospel so that at all times the path of real every-day life is followed is difficult. Excursions into literature are so tempting; sociology, phychology, history, philosophy, are so inviting. And yet he must keep close to life. A father said of his son one day; "My boy says he gets all the literary things he wants at the university and all the civic things he wants at the clubs, so he would like to find a church which sticks to the things that help a man through the week." Is your church sticking to that kind of thing? If the people would only encourage their pastor to stay close to Christ, it would often be different.—The Presbyterian.

"THE WHITE FLOWER."

"He wore the white flower of a blameless life with a certain unconscious audacity." In such fine words a friend pays tribute to a friend. To be worthy of such description is perhaps the finest achievement in life. To live without reproach is well; but to live a clean life in the spirit of high adventure is better. "Not a fugitive and cloistered virtue," but virtue militant and challenging, is the world's need. Having done his best, let one be unafraid. Living blamelessly, let us ask no concessions. Goodness is its own argument; courage needs no apology; love never admits defeat. To be Christ-like is to reproduce His holy defiance. He never begged for quarter; He only asked the privilege of giving Himself to man. His was a gallant spirit; may He truly be the Captain of our lives!—George Clarke Peck.

PUSH THROUGH TO GOD.

And where shall we seek to cultivate reverence? We must seek to cultivate it everywhere. Cultivate it in the means of grace. Break through every external thing and make your way to God. Break through all the formalities of prayer, its words, its postures, its customs, and get away home to God! It may be that words and forms will sometimes almost fail you, and you will find yourself just calling, "God, my God, my God!" Hold on your way; push through to God! Break through the formalities of the sacrament; don't halt at the venerableness of the custom; don't stop at the material bread and wine! Bring out all the reserves of your will and break through the letter and push into the presence of God. At the Lord's Supper let nothing tempt you aside; let all your speech gather in the one word, "Lord, my Lord! my God!" And believe me, nay, believe the promise of God, your senses are thus being exercised to discern, and more and more you will know that your Redeemer liveth, and you will fold your wings in adoring contemplation of His grace and glory.—Rev. J. H. Jowett, D.D.

THE WAY IT LOOKS TO ME.

Rev. S. A. Steel, D. D.

Well, the Commissioners have at last given us a look at the plan they have devised for the so-called "Unification of American Methodism." I am not disposed to be ugly, or radical, or pester myself about "piffle," a something I still do not understand; and I am too busy with my garden, and with trying to convince those ultra-democratic white leghorns that a hen has no individual liberty to scratch where she pleases, to attend to the problem of "Unification." But I have read what the Commissioners have put forth over and over, and the more I read and study it the more it looks to me like a complete surrender. They may call it unification, but I call it union by the absorption of the smaller body into the larger. And yet it is an ingenious and plausible document; and I am satisfied it is an honest effort on the part of honest men to solve the unsolvable. For all that, I am against it first, last, and forever.

Look at what we give up. **We give up our name, our organization, our property, our right to control ourselves, our episcopacy;** in short, everything. Nothing is left. The Methodist Church, North, gives up nothing of consequence, and gains what it has contended for all the time, a practically supreme General Conference; and in gaining that, it gains everything, for it will have the majority there, and can, and will, have its way whenever a difference arises; especially on all questions that involve the perpetuity of our Southern ideals and sentiments, to which the North is implacably hostile. We simply let them tie our hands and blind our eyes.

The first great harm done us is in the division of our Church into separate units called "Regional Conferences." This destroys our cohesion, annihilates at a stroke the solidarity which has been a great source of our strength and a veritable bulwark of our civilization, and makes the spiritual disintegration of our distinctive Southern Methodist type only a matter of time. It creates a wide gulf between Louisiana and Virginia and obliterates the sentiment of unity in a family group that has grown up as the result of a common interest. Whether in Louisiana or in Texas, we have felt all the force of sacred ties binding us to Virginia, and Holston, and the old Conferences in Carolina and Georgia. We have stood side by side in the past. But now we must part. Our only connection with the venerated bodies east of the river is through the remote and vague association in a General Conference. It hurts me to think of having to say good-by to Virginia and feel like a stranger in Kentucky. But that is what it means.

The fatal defect of this constitution is its vagueness. It leaves fundamental questions to be construed. That was precisely the defect of the Constitution of the United States. The fundamental question of the relation of the State to the Union was left to be construed. The North construed it one way, the South the other; the North had the majority and won. Now they present us with a constitution for the Church in which the relation of the Regional Conference to the united Church is left vague and undefined; and in case of any differences arising, as they surely will in the administration of such a large and complex body, these undefined powers of the Regional Conferences will have to be construed by the Supreme General Conference, and in that Conference the North will have the majority. Everything is referable to the General Conference as the court of last resort; and to have the supreme powers of that body limited by constitutional restrictions that are vague and capable of different construction is unwise in the highest degree.

If any one should say that putting the Negroes in a separate body and in a subordinate relation is a concession to the South, I reply, don't you believe it for a moment. One of the chief reasons the Northern Methodists are so urgent for the reunion of the Churches is because it offers the only opportunity they see for getting rid of the Negro. They are tired of him, but they cannot say so. They cannot go back on their fine theory of Negro equality; but they have found out what we know by long experience—that, as the Irishman expressed it, "if you treat a nayger like a white man, he treats you like a nayger." They want to get rid of him; but they have no idea of adopting our view of the Negro, and in every issue that may arise involving a difference between the races they will take the side of the Negro in the Supreme General Conference and vote on us measures that suit them, regardless of what we want. With our Southern Methodists split into "Regional" sections and the Negroes, even if in a separate body, solid allies of the North, we would be helpless.

And what are we to gain by committing this suicide? The chief argument I have seen urged is the practical one, that it will prevent the waste now going on by the two Churches operating in the same territory. This is the great argument of Dr. Spencer, the "piffle" man. He laments the building of altar against altar. Who has built the altar against altar? The Northern Methodists. Who built the rival altars in New Orleans? Who is building altar against altar in Atlanta! There is perhaps no city in the United States so well supplied with Methodist churches as Atlanta. Yet these Northern Methodists, shouting "don't build altar against altar; that is to waste the Lord's money," set themselves right down in the heart of Atlanta, almost within sight of a Southern Methodist church, and spend $50,000, or more, building a rival altar! It is Dr. Piffle's Church that is building the rival altars. And now they come in with a plan which virtually says, the way to stop this waste of altar against altar is for you to turn over your altars to us. You may still worship at them; but we must own and control them through one supreme General Conference! And one of our milk-and-water Methodists said to me: "Steel, if we don't unite, they are going to flood the South with Northern money and Northern men, and where will we be then?" Just where we are now, only a hundred-fold stronger; for I am still foolish enough to believe that back of all these ecclesiastical policies, the real source of Church life and prosperity is the favor of the great Divine Head of the Church; and the Holy Ghost will not bless any such ungodly scheme of conquest.

I have believed all along, Dr. Meek, that if the Northern Methodists have not got the kind of religion that will prevent them from pushing into our territory, and building their churches where they are not needed, they haven't the kind of religion that will unite us. They want to swallow us, and our Commissioners seem to have agreed to it. They may force this mechanical and formal "unification;" but the spirit of unity will not animate the body. Latent elements of antagonism, smothered under a mass of vague verbiage, will be in constant danger of breaking out and wrecking the whole scheme.

This paper is critical and not constructive, finding fault rather than suggesting improvement. That is natural, because I don't want to unite. I can be more brotherly while we are separate than when we are under the control of the Northern Methodists. Some razor-back unionist may say I want to lead; but he is mistaken. I want to read; to lead a "quiet philosopher's life;" to preach about the fundamental truths of the great Gospel; to help my fellow-men in my lowly sphere. If I had had ambition for office my opportunity was when I was Epworth League Secretary; but I did not care to be a Bishop enough to be "prudent;" preferred to be myself, free and untrammeled by the limitations that hedge any office. "Shut that door; were you brought up in a barn?" said the boss in a rough, harsh voice to his man. The man closed the door, sat down, and began to cry. Thinking he had hurt his feelings by alluding to the barn, the man said: "Here, my man, don't take it so hard that I said you were brought up in

a barn. There is no disgrace in that." "That's all right," the man replied; "but that is the point. I was brought up in a barn, and it always makes me homesick when I hear a jack-ass bray!" The voice of some people is very suggestive.

No, Meek, the unification scheme is too flimsy. By all means there ought to be some definite check on the powers of that supreme General Conference. A section should be added vesting the title to Church property in the Regional Conferences. I do not see how else you can protect our property rights. The Northern Methodists refused to divide the common fund when we separated until compelled by law. The Northern Methodists took away our churches during the war by the power of the sword, and we could get them back in many places only through the courts. The Northern Methodists never did keep the federation agreements, but, in spite of their engagements, have built altar against altar wherever they could. When the formal union was forced on the Cumberland Presbyterians, the Northern majority took all the property of the Cumberland Church wherever they could. With this record before us, where is the man who is willing to let all our property pass into the control of a union organization in which the Northern Methodists will have a majority?

I hope we will vote the plan down and hear no more about "union" until the millennium, which, according to my idea, is a long way off. Listen—those hens, Meek! And when one starts, the whole neighborhood chimes in. If the Kaiser could hear that music, he would whisper to Hindenburg that they had better quit!

Melrose Manse, Mansfield, La.

THE PLAN OF UNIFICATION.

By Rev. Ulysses Grant Foote, D. D.

I have entertained some doubts that the Commissioners or the two Methodisms would agree on a plan of Unification. But my doubts are giving way as the work progresses. I sincerely hope that the St. Louis meeting of the Commissioners will result in an agreement so that the report may come before the General Conference at Atlanta to be acted upon.

So far I have not written for publication on this subject, believing the men on the Commission to be competent, sincere, broad-minded, and loyal to their respective Churches and the interests of Methodism as a whole. Yet at times I have been tempted to enter my protest to published statements which seemed calculated to embarrass the Commissioners and put obstacles in the way of the acceptance of the plan upon which the Commission might agree. It would be very unfortunate for any considerable number of either Church to undertake any movement looking toward disruption if unification should be accomplished. I have deprecated any statement that put sectionalism or personal prejudices forward or that seemed to threaten disruption or division over the subject. We are loyal Methodists and Methodism is bigger than any section. We are looking to the future and not the past; we are going forward and not backward. The Church of our Lord has a big work and it requires a big program. It needs all the forces it can command. It is not advanced by appealing to anything less than a world conquest. The misfortunes and divisions of the past must not be allowed to blur our vision to the demands of the present and the obligations we owe the future.

The Commission has done more than I had hoped it could. The proposed Constitution for a united Methodism is a great production. The Commission has taken a world view, and a world view is the Christ view. It has risen above New England and the Solid South. It has grasped the idea of a world Methodism for the future. Methodism has again taken up the slogan of Mr. Wesley and declared: "The world is my parish!" Such a vision is masterful, ideal, gripping in its conception of a world service and fellowship.

Neither branch of Methodism has been hurt in the general plan. It seems that the Methodist Episcopal Church has given more than the Church, South. But that is only apparent, for both are giving up to a larger Methodism. Sacrifice is the law of progress and there can be none where there is no surrender. The Methodist Episcopal Church has gone more than half way and all the talk we have heard about their swallowing up the Southern Church has been wasted. If the lines marking the Northern and Southern Regional Conferences are to be considered as divisional lines, in any sense, between the North and the South, as formerly understood, then the South has the bigger end of it. For Delaware, where we have no members; Maryland, where they have two to our one; West Virginia, where they have three to our two; Missouri, where we have only three to their two; Oklahoma, where we have about three to their two; New Mexico, where we are slightly in the majority, and Arizona, where we are very few, have all been assigned to the Southern Regional Conferences. Altogether they have proposed to deliver to the three Southern Regional Conferences about four hundred thousand white members to about forty thousand which we are to deliver to the three Northern Regional Conferences. This exchange with the loss of their colored members will make the three Northern and three Southern Regional Conferences near equal in numbers of members. This is, however, as it ought to be; for if we are to be one great United Methodist Episcopal Church, then the country should be so regionalized in the distribution of forces that its parts may as far as possible balance. It seems quite evident that the Commissioners have not been sparring for advantage, but have tried to be just and fair in their arrangements, looking more to the future, its fruits and good will, than to immediate advantages. For my part I cannot see how any Southern Methodist can complain of the geographical arrangements. If it may be said that the South has been chopped to pieces, it may be said also that the North has been chopped to pieces.

What should be the status of the Negro in the new organization has been the largest question in the minds of many. There has been a big difficulty; a serious problem. The proposed arrangement seems to be as reasonable as could be expected under the circumstances. Both parties to a contract have rights that have to be considered and both parties must yield some point to secure an agreement. These difficulties have not all been on the side of the Church, South; the Church, North, has had some very serious propositions to solve in the premises. They have agreed to a radical change. The proposed disposition and position of the Negro seems to be reasonable. We cannot expect to get all we might want and get anything. For my part I never could have willingly accepted Unification with the Negro sustaining the same relation to the new organization that he now sustains to the Methodist Episcopal Church. Nor could I wish for Unification that would not make adequate provision for not only the Negro membership of the M. E. Church, but also for the Colored Methodist Church. We owe an obligation there that we cannot but meet. There is a difference between religious obligations and social obligations, a difference some have not been willing to recognize. The Commission has worked out propositions that should commend themselves to our consideration and approval. Some of them have not been approved by the Commission yet. Let us not obstruct by criticism, but await their final action. Whether these conclusions shall be my opinions or not, I shall abide by the final decision. I am hoping and praying that as we have one country and one flag, we may have also one Methodism.

New Orleans, La.

REV. DAVID M. MILLER.

Rev. David M. Miller was born in Cabarrus County, North Carolina, on March 16, 1844, and during the same year his parents moved to Mississippi and settled near Sarepta, Calhoun County, where he grew to manhood. When the Civil War came he joined the army in December, 1861, under Colonel F. A. Montgomery. He was put in Company Z, First Mississippi Volunteers, being attached to Conby's Brigade, and was a faithful soldier, always performing his duty as a true patriot. While fighting against Sherman in a battle near Atlanta, Georgia, he was severely wounded, sustaining an injury from which he never finally recovered, though he improved (temporarily) sufficiently to go back to the ranks, where he remained until the close of the war came with the surrender of Lee at Appomattox. After the war, he came back to his home in Calhoun County, where he labored on the farm helping to support the family.

He was three times married: first, on September 29, 1864, to Miss Sarah E. Hanson, who died on July 22, 1875, leaving five small children. On September 28, 1878, he was again married to Miss Emily North. Ten children blessed this union, their mother dying on March 11, 1899, and leaving the husband with a large family; but he never faltered in his devotion to God, his Church, or family. On January 24, 1901, he was married to Mrs. Ellie A. Lane whom he left with eight children to mourn their loss. His youngest son is in the U. S. Navy, making a brave defender of his country.

Brother Miller was reared by Scotch parents in the Scotch Presbyterian faith; but he could not accept the teachings of that Church, as he understood them, and from a boy he was much inclined to the doctrines and polity of the Methodist Church.

He was converted in 1864, under the preaching of Chaplain Lain, and joined the Methodist Episcopal Church, South. He was licensed to preach at Sardis, Miss., as a local preacher, in which capacity he labored faithfully for more than forty years—serving most of this time as a supply on missions and hard circuits, but showing himself to be true to the doctrines and polity of the Church and a faithful servant of the people. He was a strong preacher and was great in exhortation. Few men of his time could more effectively move a congregation, and hundreds of souls have been converted under his ministry. Thirty-five years of his ministry were spent in this Delta country. He came here when it was almost a wilderness and when it took faith and courage to forge ahead under the difficult conditions then existing.

He perhaps organized more churches, received more persons into the Church, baptized more children and adults, married and buried more people than almost any man of his time. He passed to his reward peacefully on the morning of January 29, and was buried from the Methodist Church in Drew, his body being laid to rest in the presence of a large concourse of people. The funeral service was conducted by Rev. W. S. Shipman, and the pastor of the Baptist Church here, and the writer. On the last great day we shall meet him to part no more. W. S. LAGRONE.

Drew, Miss.

FROM OUR EMORY COMMISSIONER.

Dear Doctor Meek: I have just returned from a ten days' journey through the Delta of Mississippi, talking the BIGGEST thing in Southern Methodism—Emory University.

I am glad to report that I have had some success with the undertaking, receiving some very good contributions. That noble layman, J. H. Sherard, of Sherard, Miss., made the largest contribution, the amount being $1000 in cash, the contribution being in Liberty Bonds. There are many of our strong laymen who could very easily duplicate this amount, and it would tell tremendously in hastening the day when Emory will be built and equipped for the position of service in university education that it is destined to occupy in the educational ideals of the Church to which so many of us belong. It is a mistake for any man to conclude that we should postpone our efforts for Emory at this time on account of the war, for it is being demonstrated every day that what we need is a better qualified ministry and laity. This qualification is to be accomplished by the intelligent and loyal interest we manifest in making the University possible at the very earliest day in our growth. We are making progress in proportion to our interest in our educational enterprises.

I was very much gratified last night to receive a check from Rev. W. G. Henry, pastor at Brookhaven, and this is not the first that has come from this friend of higher education. Many of our pastors might do the same thing for the university and not hamper themselves in their work for the Kingdom. Let us be enthusiastic in this work, since there is so much depending upon co-operation in this great endeavor.

Yours very sincerely,

ROBT. SELBY.

Jackson, Miss.

MISS MARY WILKINSON.

By Rev. W. W. Holmes.

Miss Mary Wilkinson lived a remarkably beautiful life and died a happy, victorious death. She was born on the steamer "Southwestern" in Red River, near Montgomery, La., on January 22, 1874, and died at her home in New Orleans, on February 14, 1918. She was the daughter of Rev. John Wilkinson, who, for many years before his death, served in many of the leading churches in the Louisiana Conference. She was the granddaughter of the late Bishop John C. Keener and was his sole companion during the closing years of his life. She gave to him a service and devotion unsurpassed. In her going all of the great Keener family, save one, have passed from the earth.

She was taken to the hospital on January 22, for an operation, the outcome of which was very uncertain—yet she was not afraid. While she wanted to get well, she was wholly resigned. She said: "How fine it would be to go to heaven on my birthday." The operation was followed by long days of suffering, yet in it all she exhibited a Christian fortitude and victory rarely seen. She was conscious of approaching death and faced it without any fear whatsoever. Her "house was set in order" before her going away. She attended to the minutest details; nothing was left in confusion or uncertainty. She even indicated the kind of funeral she wanted—how she should be dressed, what flowers, what songs, etc. It was her desire that there should be no crepe, no black casket, "no sadness of farewell." There was no doubt in her heart; her soul opened to the skies. She went away possessed of an unspeakable joy and an unshaken faith. It was at the close of a beautiful day when God's good angels took her up to the Father's House to join the company of the redeemed.

Miss Mary was a good woman. We loved her and shall miss her much. One of the last acts of her life was to provide a beautiful memorial window for her Carrollton Avenue Church, in memory of her grandfather, Bishop J. C. Keener.

She is survived by three half-brothers: John Wilkinson of San Antonio, George Wilkinson of Chicago, and W. C. Wilkinson of Jackson, Miss. These, with other relatives and friends, gave every service that loving hands could render. May God's blessings rest upon them all!

STATEMENT OF SECRETARIES.

At the annual meeting of the International Secretaries for Ministerial Relief and Annuities, held in New York, February 20 and 21, the following statement was unanimously approved.

Never in the history of the Christian Church has there been a more vital demand for a strong and virile ministry and courageous leadership than now. Not only Christianity, but civilization is being put to the test. World conditions require a living faith in God and the careful practice of the teachings of Christ. It must be shown that the Christian religion involves character and brotherhood; that its very soul is the spirit of true democracy; that it is opposed to injustice, cruelty, frightfulness and the pagan teaching that "might makes right." It is the enemy of sin but not the patron of despair. It reveals the way of salvation, forgiveness and peace. It honors the family. It favors comity and friendship between nations and insists that the rights and privileges of the smaller States shall be recognized and honored throughout the world.

Christianity must show by its life and conduct, as well as by its teachings, that it is here by divine appointment, to establish the Kingdom of God upon earth and to reveal His presence in its membership and institutions. It aims so to promote friendship and fellowship, faith and love, trust and confidence, righteousness and truth, that wars may cease and the peaceful and honorable pursuits of industrial and intellectual co-operation flourish throughout the whole world.

In this great hope and task the ministers of Jesus Christ have a most important function. They are teachers of religion, representatives of the Kingdom of God, examples of faith and godliness. They are leaders among the people in matters of the Spirit and of life. They must give their whole time to the demands and opportunities of their calling. As messengers of hope and comfort, forgiveness and good-will, they sustain the morals of the people and encourage them to valiant endeavor and conquest over the enemies of the soul and of righteousness. In such a sphere they must look to the Church for support both moral and temporal.

The Church has always recognized its obligation in this direction, and believe that those who preach the Gospel must live off the Gospel. But the Church has too much in the past limited this obligation to the period of the minister's years of active service, and has neglected to provide for him in the time of his disability, retirement and old age.

We rejoice to report a growing change in the attitude of the Churches in this particular. In all the Protestant denominations, special care for the veteran soldiers of the Cross is being taken. The great pension and annuity funds which are being raised to supplement, from their income, the regular offerings from the churches and individuals for the care of the aged preachers and their families, are taken out of the realm of charity and put upon the basis of honor and just obligation. The minister who enlists in this calling for life, and serves with heroic, loving and unselfish devotion, on very meagre remuneration, shall not be neglected nor left to suffer when he can no longer labor. And his wife, who outlives him, shall also be provided for.

We record our admiration and hearty approval of the action of our Government in providing, by war insurance and a pension system, for the soldiers and their families.

We insist that the Church cannot and must not be less just than the Government, nor than the great commercial and industrial agencies of the business world which are now making generous pension provision for the old age of their employees.

The Church cannot successfully teach social and economic justice unless she practices these virtues.

In this time of war, when the claims of the Government are so imperative and the care of the soldiers, large numbers of whom are from the families of our Churches, so important and appealing, and to which we must joyfully respond with unwonted generosity and affection, still we must remember and justly care for the old soldier of the Cross. We must maintain the ministry, increase the supply and strengthen the force now in the field of service.

We rejoice that so many have entered the service of the army and navy and responded to the call of the Y. M. C. A. Yet the Church cannot relax her efforts to inspire the workers and make more attractive the appeal for recruits in the ministry, by pressing on in obtaining funds to safeguard the declining years of those who have given their all for the upbuilding of the Kingdom of God in the world.

J. R. STEWART,
Secretary Superannuate Endowment Fund of the M. E. Church, South.

Let no man say, because high noon seems long in coming, that it will never come. Let us rather say as we wait in the gloom, How glorious will that day be, of which the twilight dawn has lasted nineteen hundred years!—Alexander Maclaren.

CAMP BEAUREGARD.

By Rev. S. H. Werlein, D.D.

The quarantine between Camp Beauregard and Alexandria has been discontinued and now soldiers visit the town by the hundreds. The restrictions to which the soldiers were forced were very irksome, and the change in their spirit is very apparent. We are now at liberty to work among the soldiers.

Last week an intensive evangelistic campaign was inaugurated. Five men were selected to preach at the ten Y. M. C. A. huts every night. This necessitated two sermons each night. By alternating the preachers, each one was heard by thousands of the soldiers. Earnest appeals were made and hundreds of the young men signed the "War Roll," pledging themselves to a Christian life. The five men who did the preaching were: Dr. Francis of Los Angeles, Dr. Dodd of Shreveport, Dr. Yates of Brooklyn, Dr. Wall, an army chaplain, and the writer.

Such an opportunity to reach young men was perhaps never before accorded the preachers. The soldiers were ripe for the gospel. They had been living for weeks in a state of suspense. A number of their companions had succumbed to meningitis and other diseases. The monotony of camp life had become very oppressive. So it was that audiences of hundreds and thousands flocked to the out-of-doors places where the meetings were held. Each evening I took over with me a number of choice vocalists, and by word of mouth and song we preached salvation. I would not be surprised to learn that over a thousand young men decided for Christ. This was a noteworthy event in the history of Camp Beauregard.

Ten hundred and fifty young men are now in the hospitals—no new cases of meningitis have developed for some days. I asked the Woman's Missionary Society of First Church to gather all the flowers procurable at stated times each week, and systematically visit these sick boys. The young fellows show the most genuine appreciation of any attention given them. The splendid new road just finished brings me within twenty minutes of army headquarters. A little up-to-date enterprise in the city electric railway management would connect the city and the encampment by the electric car lines.

The Secretaries at the different "Y" huts are wide awake and intensely diligent in trying to make the soldiers' life cheerful and patriotic. I think of the difference in the opportunities of the soldier of to-day and those in the Civil War. Of course, all public places of amusement in Alexandria are doing a flourishing business. To provide the young men with clean and refreshing recreation we are giving at First Church a series of Saturday night entertainments. We are also planning to place a pavilion on our vacant church lot, seat and light it, and make it as comfortable as possible as a place of rendezvous for passing soldiers. The church is located on the street usually traversed by those coming from or going to the Union Station, and we believe as the warm weather approaches that a cool and refreshing spot like this will be appreciated by the boys. We contemplate giving Lyceum entertainments and holding religious services at this place also. The opportunity of ministering to our soldiers is only limited by the measure of physical strength and the financial ability at our command.

Until Rev. R. T. Ware, of Noble, La., sent to me the amount ($14) assessed his charge for the War Emergency Fund, not a farthing, nor a Denarius, nor a copeck, nor a centime, nor a penny had been received at this place of the $3000 voted at the Annual Conference for cantonment work.

Personal letters have been written by me to the presiding elders of the Louisiana Conference requesting immediate attention to the resolution passed at the Annual Conference—to the appeal that this money be collected from the various charges within the first quarter. Only four of the presiding elders responded to my appeal, despite the fact that I asked for a prompt acknowledgment of my letter. The amount assessed First

Church, Alexandria, is $66, and it has been paid, and more than as much more has been advanced by this church. Who will be the next to send on the amount assessed his church? Remit to Mr. S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Alexandria, La., Mar. 6, 1918.

A GREAT WORK.

Dear Doctor Meek: Six young preachers have been provided for for eight years. We will have no trouble in going beyond twenty each year for eight years. Laymen think this is greatest work in the history of the Church. I shall, no doubt, close my work on this line by August 1, 1918. No position in the church would give me so much honor as this work of love. I am receiving much spiritual good from the work. You see my plans are to go "West" some day, and I desire the sunset to be golden. With Christian love,

I. W. COOPER.

March 6, 1918.

THE (MEMPHIS) METHODIST HOSPITAL.

(This resolution was unanimously adopted at the recent annual meeting in Greenville, Miss., of the Woman's Missionary Society of the North Mississippi Conference.)

Whereas the North Mississippi Conference, as one of the patronizing Conferences, is vitally concerned about the speedy erection of the great Tri-State Hospital in Memphis, and

Whereas this body of Missionary women recognize the urgent need of such an Institution under the management of, and, supported by the Methodists of the territory involved; therefore, be it

Resolved (1), That we assure the Hospital Commissioners of our heartfelt interest in the enterprise in general, and particularly in the present plan, outlined at a meeting of the Hospital Board early in February, to begin building the Tri-State Hospital this spring.

Resolved (2), That we pledge them our moral support and our co-operation in trying to create interest in the Hospital movement in our respective towns and communities, giving publicity to its needs and aims in every way possible.

Resolved (3), That we urge both the men and women of our Conference to rally to this worthy cause by subscribing to its funds, and by paying up all subscriptions now due in order that the work may go forward to a speedy and successful completion.

Signed: Mrs. J. M. Wyatt, Representative of the Woman's Missionary Society on the Hospital Board; Miss Ellen Murry, Conference Superintendent of Social Service; Mrs. Olin Ray.

NORTHERN METHODIST NEGROES AROUSED.

(Continued from First Page.)

Commissioners, speaking in such a positive way, as if the whole matter were adjusted, have put, and naturally so, our people to thinking.

"In addition to these optimistic expressions, it is rumored a Commissioner of the Methodist Episcopal Church visited the joint session of the Bishops of the three distinctively colored Churches in their session at Louisville. Whatever his purpose, his visit has been interpreted to mean that he was there in a sympathetic way, representative of the idea that the Negro membership of the Methodist Episcopal Church desired, in some way, affiliation with these colored bodies. Such a representative had no authorization on the part of the Methodist Episcopal Church, and, as far as the Negro membership is concerned, he did not in the slightest degree represent its wishes or desire, and, however good his intent might have been, we resent in a most positive and unmistakable way the implication that we are not men enough to make our own contract with our own people at such a time and in such way as may seem best to us.

"In view of these facts, we hope we may be pardoned, even though it may queer the situation just a little bit, if we indulge in just a little plain speech at this time.

"First, the Negroes in the Methodist Episcopal Church will not permit the white men in our Church, or out of our Church, as such, to arrange any alliance for us with any one or all of the branches of distinctively colored Methodism. This we think ourselves entirely capable of doing, and if the time comes when we should do so we will be our own representatives on such occasion. Our brethren in the distinctively colored Churches would have absolutely no respect for us if negotiations for us were even begun by proxy with them. This should be final, and we hope the occasion will not arise when there is to be a reiteration of this statement.

"Second, no plan which has so far been proposed, whether it favors a Central Conference, Jurisdictional Conference, Sub-Regional Conference or Associate General Conference, can obtain without the **consent of the colored Conferences themselves.** The Methodist Episcopal Church, without the colored Conferences agreeing, cannot take away from the Annual Conferences their constitutional right to representation in the General Conference, nor can the General Conference reduce to a Missionary Conference or segregate any particular group of Conferences not applicable to every other part of the Church without the consent of such Conferences. We raise a constitutional question on which lawyers may differ, but here we take our stand that the General Conference of the Methodist Episcopal Church and our white Annual and Lay Conferences cannot put the Negro Conferences into a jurisdiction which takes from them pro rata representation in the General Conference and reduces their Annual Conferences in dignity and in strength **without the consent of these Conferences.** So that our people need not be unnecessarily concerned about any plan that has been **proposed** and **tentatively agreed to.**

"Third, let us always keep in mind that we are in the midst of negotiations. The Southwestern Christian Advocate has stood openly and above board for organic union and stands there now. We still would like to see a union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and all other Methodisms. Such a bond in common faith and order would make for larger efficiency. But the Southwestern Christian Advocate has maintained consistently, and we think conservatively, a defensible position both as to the status of the Negro in Church and in State. And now that we are in the midst of the world fight for democracy, the Southwestern Christian Advocate will not lower its standard even for so great a bond as organic union, if the lowering of the standard underwrites the inferiority of the Negro or circumscribes his manhood. We want organic union, but do not want it if we can only get it by agreeing with the ultra-South in fixing the Negro's status.

"We have had occasion to oppose Southern sentiment squarely and openly as to the status of the Negro, educationally and politically, and most assuredly we will oppose any final act in fixing the status of the Negro that will not be equitable or representative of his rights as a citizen and his divine right as a member of the Kingdom of God."

Southern Interference Declared Discourteous.

Both Dr. Bowen and Dr. Jones, in other expressions, show resentment at the efforts of the Southern Commissioners to interfere with and change the status of their people in their own Church—the Church, North—characterizing their course as indelicate and improper. Surely, in the light of this disclosure, the time has come for our Commissioners to define their position and to cease their interference with the Northern colored Methodists. That legitimately is a problem for the Church, North, to settle. With that fine sense of propriety for which he is so distinguished, we have heard Bishop Murrah say more than once that this feature of the Unification question was their affair, not ours. **Can our Church afford to pursue further a role which the Northern Methodist Negroes regard as one of persecution—one that is unjust and oppressive to them?**

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

This year has been a very hard year for people who are dependent upon a salary, or upon some stipulated amount of money to exist upon. It has been hard enough on an active and vigorous person, who could make something on the outside, if need be; but the superannuated preachers of the Conference and their widows and children have not been so fortunate as to have a salary and not strong enough to work.

The Joint Board of Finance of the Mississippi Conference some years ago instituted a method of paying the claimants every quarter; before that time they had been paid annually.

The amounts paid to the claimants is grossly inadequate to meet their demands, and if the money is not forthcoming to them at the time that it should be paid it makes the burden doubly hard upon them.

There is not a preacher in the Mississippi Conference who has not received some remuneration for the past three months' work. And in the enjoyment of the prosperous condition of his charge he should remember these claimants.

The Board wants to pay for the first quarter the claimants in full, and in order to do that it will take something in the neighborhood of $2700. Please give immediate attention to this matter and see to it that Veterans' Day is observed in your church. W. E. MORSE, Treasurer.

Jackson, Miss.

THE MISSISSIPPI ORPHANS' HOME.

An Incubator Needed.

Poultry-raising is being made one of the special departments of our Home. We intend having all the chickens and eggs necessary for our use this year. During the past year it has been impossible for us to have as many as we have really needed on account of the scarcity and high cost of the same. Even the children who were ill were compelled to do without sometimes on that account.

We need an incubator very much and should highly appreciate any help that may be given us in securing one. Our friends have always responded readily to our calls for help, and we feel sure that they will realize how great is our need of an incubator if we are to have the chickens necessary to feed all the children we have in the Home. Will you help us through your paper?

Very truly yours,

(Miss) MAGGIE LLOYD,
President of Poultry Club.

P. O. Box 36.

TREASURER'S REPORT.

The following are the amounts raised on the Missionary assessments in the North Mississippi Annual Conference during the first quarter of the current Conference year:

	Foreign.	Home and Conf.
New Albany Station	$150.00	$142.00
New Albany Circuit	65.00	75.00
Marietta Circuit	.....	3.00
Columbus, First Church	241.00	231.00
Amory	143.00	127.00
Crawford	60.00	15.00
Acona	54.00	53.00
Shelby	86.00	83.00
Lexington Station	123.00	118.00
Webb	.....	92.00
Marigold	.....	76.00
Pontotoc	.....	101.00
McCool	.....	5.00
Mt Pleasant	.....	20.00
Black Hawk	.....	38.00
Water Valley, Main Street	.....	7.00
Total	$927.00	$1201.00

M. T. BYNUM, Jr.

March 4, 1918.

Nature never did betray the heart that loved her.—Wadsworth.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Great Battle

NOTES.

Texas, another State ranked as "wet," has ratified the National Prohibition Amendment. Let the good work go on.

The Baptist Record (Jackson, Miss.) says: "The House of Representatives of the State Legislature has passed a bill asking for the co-operation of Louisiana in abating the nuisance on De Soto Island, near Vicksburg. That place has long been a whiskey hole, and Mississippians wish to buy the island, that it may no longer be a source of crime on the border."

BOOZE-SOAKED BODIES POOR GROUND FOR SOUL CULTURE.

(Prepared by Charles Steltze for the National Committee of the Strengthen America Campaign.)

Clarence Darrow—the "labor lawyer" who defended the McNamara brothers, the California dynamiters, a few years ago—threw a bluff into a labor meeting the other day, where he spoke under the auspices of a local bartenders' union against the prohibition movement.

"Has drink ever done you any harm?" he asked his audience, and he waited a moment for a reply.

"It killed my brother!" volunteered a voice in the pit.

"It killed my brother, too!" said another man a little further back.

Darrow was flaggerbasted! He didn't know the real sentiments of his audience. He probably supposed that he was talking to a bartenders' crowd.

"Has drink ever done you any harm?" The working men of America are coming to believe that it has. It isn't safe to recklessly throw into a crowd of working men a challenge which may so easily be answered! For they are coming to know the facts. And the facts are always against the liquor business.

It is bad enough for booze to kill the body of your brother—it is a worse thing for booze to kill his soul.

But what about the man who carries a dead soul in a living body? This is what happens to many a man who has become booze-soaked.

For drink destroys a man's soul before it kills his body—and usually he doesn't know what's happening to him. That's the sad part of it.

We are realizing more and more that soul culture and the things that grow out of the use of booze cannot occupy the same body at the same time—in the end one will drive the other out—and usually booze comes out ahead in the struggle.

If you believe that the traffic in alcohol does more harm than good—HELP STOP IT!

ROBERT SCOTT RICKETTS.

Professor R. S. Ricketts died at his home in Jackson, Monday afternoon, February 25, 1918, at 3:40 o'clock.

Perhaps it would not be extravagant to say that he was the best loved man in Mississippi. By this we do not mean that he was the most distinguished or most widely known citizen of our State; nor, upon the other hand, do we mean simply to express the conviction that among those who knew him he was more universally admired and beloved than any other man in Mississippi. We wish to combine these statements and say that, in view of the wide circle of his acquaintances, and the universal love of those who knew him, no man in Mississippi was more greatly loved. For twenty-eight years he had taught young ladies in Methodist Colleges in Mississippi, and for twenty-four years he had taught young men in Millsaps College. When we consider the thousands of young women and young men who had come within the range of his influence, and of the universal impression made upon them of the singular beauty and sweetness of his character, it is not too much, we think, to say that he was the best loved man in our State.

Robert Scott Ricketts was one of that long list of preachers' sons, who, by their devoted and self-sacrificing service to their fellow-men, and the unquestioned integrity of their Christian lives, have reflected credit upon the calling of their minister fathers. He was born on March 5, 1843, at Vicksburg, Miss., where his father, the Rev. R. B. Ricketts, was living, an honored member of the Mississippi Conference of the Methodist Episcopal Church. His boyhood and youth were spent in West Feliciana and Baton Rouge Parishes, of the State of Louisiana. In Baton Rouge he attended the celebrated Collegiate Institute, conducted by Dr. W. H. N. McGruder, recognized by the older Methodist people as one of the greatest educators of the Southwest. He was a student at old Centenary, Jackson, La., when the Civil War broke out, and, though but a youth, he promptly volunteered and served his State and the Southern Confederacy, first in a Louisiana Cavalry Regiment, and afterwards in a Signal Service Corps. He was twice captured by Federal soldiers and imprisoned in Baton Rouge and New Orleans. After serving as a brave and faithful soldier, he was honorably discharged, and began his work as a teacher, the work to which he devoted his long and useful life. He taught first in association with his old preceptor at the Collegiate Institute in Baton Rouge, and later with Dr. Wright, the President of the Port Gibson Female College. In 1875 he went to Brookhaven, Miss., as a member of the faculty of Whitworth Female College, at that time under the distinguished presidency of Dr. Harvey F. Johnson. After the death of Dr. Johnson in 1886, he continued his connection with Whitworth College under the presidency of the late Lewis T. Fitzhugh, where he was associated with Doctor (now Bishop) W. B. Murrah, for many years the distinguished President of Millsaps College. Appreciation of the charm of his personal character, and admiration for his talents as a teacher, caused Bishop Galloway and Dr. Murrah to recommend him for the position of Head Master of the Preparatory Department of Millsaps College. He was elected to this position, and assumed charge of this department in 1894. Here he continued to serve God and his fellow-men with distinguished devotion and success until two months before his death, when he was compelled by failing health to give up his work. On the 17th day of March, 1877, he was happily married to Miss Bertha Burnley, of Brookhaven, and to them were born five children—four sons and a daughter—all of whom, with their mother, survive the father, except one son, Charles Cosby, who died in his childhood. Of these sons, Robert is a prominent lawyer of Jackson; Edwin is a mechanical engineer of distinction, living in New York City; John is an officer in the United States Artillery, and Miss Bertha, the wife of Dr. Charles B. Sumner, is living in Ithaca, New York.

The secret of the peculiarly gentle and beautiful life of Dr. Ricketts is not hard to find. It was not that he was naturally of a gentle and gracious spirit; he was thus blessed, but only a heart dominated by the spirit of the Lord Jesus could have been as nearly faultless as was his. It cannot be doubted that the gracious influence of a parsonage home had much to do with the beauty of his life. He used to say that he did not know when he was converted, and with a suggestion of wistfulness to add, "Sometimes I wish I did know the time and place," but he always reassured his own heart by saying, "I know that I have been converted, and that I love God and my fellow-men, and that God for Christ's sake has forgiven my sins." If the Church were more thoughtful in the religious tuition of its children, such religious experiences would be more typical, and there would be fewer of those great epochal transitions from darkness to light; men would be born, as, please God, men will be born, more and more as children into the Kingdom of Heaven, and they would cross the line from darkness to light with the footsteps of a child, and not know those crucial experiences that have characterized the lives of wayward men. The path that marked his religious life began as a little child and ended at the foot of the throne, and he was all the more beautiful in his Christian life because of this. It has been a common saying with Millsaps boys these twenty-five years that "Prof. Ricketts was the best man I ever knew," and at a memorial service held in the College Chapel the morning after his death one of the students said, "I would rather lose every other influence that has ever touched me since I became a student of Millsaps College than to lose the gracious influence exerted upon my life by Prof. Ricketts since I came to Millsaps five years ago." Another said of him, "I have known him more than forty years, and in all those years I have never heard him speak unkindly of a human being." He seemed to be everybody's friend, and people indulged towards him, apparently, the spirit of proprietorship; for instance, a lady said, "He was our particular friend," and when one said, "O, yes, he was everybody's friend," she said, "Yes, but we have always felt, my husband and I, that we had a sort of proprietary claim on him." And a strong man said, "I have sustained a great loss, for, whenever I was in doubt, or in trouble, I came to him for counsel and my doubts were resolved, and my troubles were lifted;" and the one to whom the statement was made said, "He was everybody's counsellor and adviser." A friend, in speaking of him, said, "He was marked by the brightness of Sydney Smith, and the gracious spirit of Charles Lamb." At its Commencement in May, 1917, during the celebration of the Twenty-fifth Anniversary of the Founding of Millsaps College, the Board of Trustees honored itself by conferring upon him the honorary degree of Doctor of Letters, an honor all the more conspicuous, since it is the only time this institution has ever conferred an honorary degree. Dr. Ricketts was a man marked by a great love of learning, and a very fine literary taste. In his earlier years he was a frequent contributor to the columns of the New Orleans Christian Advocate, and other periodicals of his Church, always writing with an unusual grace and dignity. He was gifted with an unusual spirit of jovialness, and marked by a quiet humor that was almost irresistible in its quaintness and beauty; but he was not a practical joker, and there was never the suggestion of a sting in his wit.

From his youth he occupied official positions in the Church, always taught a class in the Sunday school, and always served on the Board of Stewards, and the preacher himself could not have been more constant and regular in his attendance upon the ordinances of the Church. To the preacher he was a source of inspiration and helpfulness, and to the young preacher, as this writer well remembers, he was a kindly critic and gracious friend. The people of Jackson seemed to realize that to them it had been given to witness the closing of a life of singular beauty and grace, and the great Galloway Memorial Church was thronged with sorrowing friends upon the occasion of his funeral. The services were conducted by the writer of these lines, assisted by Rev. C. W. Crisler, Pastor of Galloway Memorial Church; Dr. J. B. Hutton, Pastor of the Presbyterian Church of Jackson, and Rev. J. M. Morse, Presiding Elder of the Jackson District. The interment took place in Cedar Lawn Cemetery, at Jackson. As we stood in the presence of all that was mortal of our translated friend, we felt that we could wish for no man a greater blessing than this: "Let me die the death of the righteous, and let my last end be like his."

A. F. WATKINS.

Jackson, Miss.

Home missions does not mean home missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ because we want America to help win the world for Christ.—Henry van Dyke.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For **Book of the Eye FREE** ask **Murine Eye Remedy Co., Chicago**

The Home Circle

THE WEATHERCOCK'S MEANING.

A weathercock that once was placed
A farmer's barn above,
Bore on it, by its owner's will,
The sentence, "God is love."

His neighbor, passing, questioned him—
He deemed the legend strange—
"Now, dost thou think that like a vane
God's love can lightly change?

The farmer, smiling shook his head.
"Nay, friend, 'tis meant to show
That 'God is love' whichever way
The wind may chance to blow."

THE LAME BOY.

He was little. He was lame. He was only six years old. His mother was a poor washerwoman, and they lived in a tiny room on a narrow street of a great city.

All day long he sat in his high chair, looking down into the narrow street. He could see by leaning forward a bit of blue sky over the tall warehouse opposite. Sometimes a white cloud would drift across the blue. Sometimes it was all dull gray.

But the street was more interesting. There were people down there. In the early morning men and women were hurrying to their work. Later the children came out and played on the sidewalk and in the gutters. Sometimes they danced and sang, but often they were quarrelsome. In the spring came the hand-organ man, and then everybody seemed happy.

The boy's sad little face looked out all day long. Only when he saw his mother coming did he smile and wave his hand.

"I wish I could help you, mother," he said one night. "You work so hard, and I can't do anything for you."

"Oh, but you do," she cried quickly. "It helps me to see your face smiling down at me from the window. It helps me to have you wave your hand. It makes my work lighter all day to think you will be there waving at me when I come home."

"Then I'll wave harder," said the little fellow.

And the next night a tired workman, seeing the mother look up and answer the signal, looked up, too. Such a little, pinched face smiling down at him from the window, but how cheery the smile was! The man laughed to himself and waved his cap, and the boy, a little shyly, returned the greeting.

So it went. The next evening the workman nudged his comrade to look up at the "poor little chap sitting so patient at the window," and again the gay smile shone out as two caps waved in the air below him.

Days came and passed and the boy had more friends. Men and women went out of their way to send a greeting to him. Life didn't seem quite so hard to them when they thought how dreary it must be for him. Sometimes a flower found its way to him, or an orange or a colored picture. The children stopped quarreling when they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said the weary laborer to the mother one night. "'Tis a great thing to have a brave heart. It makes us all brave, too. Tell him that."

And you may be sure she did.—Unidentified.

A FORGIVENESS ACCOUNT.

John and Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was a toy cart, with a funny collection of dolls and animals in it for the passengers. He was the engine himself, and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset and the beads scattered in all directions.

"Oh, John," cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John, I'll forgive you." She remembered the lesson she heard on Sunday about Jesus telling Peter how he ought to forgive his brother seventy times seven times. Gladys was a hot-tempered girl, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him 490 times, but after that—" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in a last year's exercise book:

"The Times I Forgive John."

And under this:

"Monday—For spilling my beads."

Then she remembered that very day she had upset a tower John had built with his bricks to show father when he came home and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said slowly. She then wrote on the opposite page:

"The Times John Forgives Me."

"Monday—For knocking down his tower."

That made them even.

One day she had the longer list, and another day John had it—sometimes they were even. So Gladys was beginnig to feel very humble, and after a while said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make 490 times. Perhaps, after all, that was what Jesus meant. I will try."

The Forgiveness Account was not kept any longer; it had done its work.—Messenger for the Children.

START IN NOW.

"If we look about us we will see that everybody has to obey. Grown people have to obey the laws that they know are right; the busiest person you know is obeying, and it is sometimes as hard for grown folks to obey as it is for little children. Until we learn obedience we never can be happy."

A COURTEOUS REPLY.

The last time Washington was in New England, on one of his progresses, so called, he made a visit at the house of Roger Sherman—the Roger Sherman who has been called the author of the Constitution. As he left the house one day one of the little Sherman girls opened the door for him, and he said to her:

"I wish you some better office, my dear."

To which the bright little girl replied:

"Yes, sir, to let you in."

This little girl afterward became the mother of Senator Hoar, who preserved well the traditions and principles of the Revolution.—E. E. Hale.

MAJOR R. F. WHITE.

The many friends of Mr. R. F. White, a son of Judge H. H. White of Alexandria, La., and a member of the law firm of White, Holloman & White of that city, will be pleased to learn of the excellent record that he is making in the United States Army. Mr. White enlisted in the spring of 1917 as a private in Company K, First Louisiana Regiment. Subsequently he was promoted to the position of corporal in the same Company, and while stationed at Camp Nicholls assisted in guarding the New Orleans docks. About July, 1917, he was made second lieutenant of Company K, which was moved to Camp Beauregard. He was transferred to Company L, 156th Infantry, and was promoted to the office of first lieutenant in November, 1917. He was in command of Company L during the meningitis epidemic and the quarantine at Camp Beauregard, where he was greatly exposed, acquitting himself, however, in such a manner that on January 16, 1918, he was again promoted, this time being made Major—Judge Advocate—and is now stationed at Camp McArthur, Waco, Texas.

Mr. White is a graduate of the Academic Department of Tulane University and of the Law Department of George Washington University. He served two years as the private secretary of the late United States Senator J. R. Thornton, of Louisiana. He was regarded at the outbreak of the present war as a young lawyer of more than ordinary ability and much promise. He is about 29 years old, is married, and has one child. He has been an active member of our Church at Alexandria, and, when he entered the military service, he was filling the office of steward and teaching a large class of boys in the Sunday school.



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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

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OUR SMALL GAIN IN MEMBERSHIP.

The Nashville Methodist News Bureau has sent out within the past few days the following news-note:

"The Southern Methodist Handbook reports that the net gain in membership for our Church in 1917 was slightly more than 22,000, the smallest gain for some years past. The Sunday school enrollment shows a decrease for the year. The net gain in number of traveling preachers was only thirteen, as compared with an average annual gain of about one hundred for the years 1910-16. The financial statistics show substantial gains in amounts paid for ministerial support and all connectional claims."

By special request, we reproduce below one of our recent editorials, which bears somewhat pertinently on the questions naturally raised in one's mind by the foregoing brief statement:

"A Logical Result.

"We have noticed for some time in some of our papers a disposition to dwell upon the fact that the figures are likely to show a very small net gain for our Church during the year 1917. This would be well enough if the clear purpose of it were to emphasize the need of falling on our knees and getting closer to God, and of then bestirring ourselves to bring more people to Christ and into the Church. But the manner in which the larger gains of the Northern Methodist Church are being set over against ours rather indicates that a predicate is being laid for something else than an appeal to our people for greater consecration and earnestness in reaching the unsaved and bringing them into the fold. We shall be surprised if pretty soon we are not hearing that, because of our meager increase in membership, we need to revise our polity in this or that respect, after the fashion of the Northern Methodists, with whom some are bent upon uniting our Church, apparently at any cost.

"As a matter of fact, it is not surprising that our Church has not had large ingatherings for the past few years. Since the Asheville General Conference, in 1910, there has been a constant disturbance throughout the Connection over the Vanderbilt issue, and to it this year has been added the excitement of the union agitation and the Eleazer-Fritts assault upon our economy. With our papers carrying the most terrific arraignments of our Church government conceivable; with our Bishops denounced as autocrats, of whom our preachers are afraid; with all the talk that we have had about oppression, secret episcopal sessions, the iniquities of the unit rule, and with the flamboyant pronouncements of the extreme unionists that our Church may be expected to cease to exist within the next three or four years, at the farthest—how could members be expected to flock into it? Why, one of our leading Advocates actually carried not long since an article from Dr. John C. Granberry in which he affirmed that the man who rallied around the banner of liberty that Mr. Eleazer had unfurled, to battle against the autocracy of our Episcopacy, would as truly help to make "the world safe for democracy," as if he should go to France to fight in the trenches, or words to that effect! Who would want to unite with a Church governed in part by such an Episcopacy as that?

"There is little the matter with our Church government. Prior to 1911, the year that the last Ecumenical Methodist Conference met in Toronto—only six years ago—we had been for some time far outstripping the Northern Methodists; and if we will stop the hurtful wrangling that is going on among us, seek the annointing of the Holy Spirit, and preach the true Gospel of Christ as in the days agone, we doubt not that we shall do so again.

"But if we keep up the union agitation and other hurtful propagandas, we may expect to see our membership increase yet more slowly, or perhaps actually decline. Persons who desire to do something worth while for the Master want a better foundation to build upon than shifting sands, which may soon be swept away. It is no uncommon thing now to hear Southern Methodists saying that they are tired of the present uproar and that if it continues they will have to seek another ecclesiastical home.

"We are undoubtedly face to face with the question as to whether we shall set up the banner of loyalty and save our noble Church; or whether we shall continue to tolerate, if not encourage, a policy of disaffection and disintegration, and let it go to ruin. Which shall it be?"

DR. WERLEIN'S STATEMENT.

The statement of Dr. Werlein concerning the work at Camp Beauregard deserves a careful reading. What he says about the Louisiana Conference assessment for that cause should stir the brethren to immediate action. We cannot afford to neglect our soldier boys. LET EVERY PASTOR TAKE THIS COLLECTION AND SEND IT IN AT ONCE.

WILL PRINT IT LATER.

Dr. T. N. Ivey, in the Nashville Christian Advocate of March 1, answered our "Respectful Request" concerning the number of Negroes in the Methodist Episcopal Church, South. Because of the pressure for space that is upon us, we are unable to print the reply of our confrere this week; but we hope to let it, along with some observations of our own, appear in our next issue.

NOT NEEDED.

It would be bad to have the Church run by ecclesiastical politicians, but it would probably be much worse to have it run by the secular politicians. To trot to well known public men, because of the positions which they occupy, and have them to tell a Church of Christ what she ought to do, when perhaps they are theater-goers, frequenters of balls, and persons whose lives are far from being holy, is a species of toadyism that ill becomes the disciples of Jesus. Happy is the denomination that is wise enough to take counsel of Spirit-filled men and women, whether they be conspicuous or obscure!

REGRETTABLE.

We notice that New Orleans is to have given the "Passion Play." This, in our opinion, is to be regretted. How any one could presume to try to act out in a public exhibition the last sufferings and death of Jesus, is quite beyond us. Those tragic scenes in the earthly career of our Lord should, we think, be regarded as too sacred and awful to be subject to any sort of human mimicry. There is to us a shocking irreverence in the mere thought of human beings trying to pose and perform as God.

PERSONAL AND OTHER NOTES.

Rev. W. L. Blackwell, of Terry, Miss., writes: "Things are progressing nicely with us. I have a choice people to serve. The congregations are good, the interest in the work is growing, and we have the promise of a good year."

A leading layman from the Alexandria (La.) charge stated to us last week that Dr. S. H. Werlein is preaching to large congregations, with great acceptability, in that city. This is Dr. Werlein's second pastorate in Alexandria.

In ordering the address of his Advocate changed to Corinth, Miss., Bro. R. C. Huggins says: "I am moving back to 'dear old Mississippi, after about four years spent in Kentucky." We trust that this friend will be happy in the old home State.

Rev. F. M. Freeman, pastor of the Parker Memorial Church of this city, has, we regret to state, lately been ill. We hope that his attack will be of brief duration. Brother Freeman is reported to have made a good beginning in his new field.

Rev. F. R. Power, pastor of the Texas Avenue Church of Shreveport, La., brings us under obligations to him for 3 subscriptions to the Advocate, and thus remarks: "Our work is making good headway. We have received 20 members since Conference, and the outlook promises well."

Rev. W. H. Coleman, pastor of the First Methodist Church of New Orleans, is being greeted by excellent audiences from week to week. Brother Coleman and his fine Wesley Bible Class have been leading in looking after the spiritual welfare of the soldiers quartered at Camp Nichols (in this city).

Rev. J. W. Booth, pastor of the Keener Memorial Church of Baton Rouge, La., has made a good impression in his new field and is pleased with the outlook. Brother and Sister Booth have recently been blessed by the coming of another little one into their home. The Advocate extends to them its congratulations.

Rev. D. H. Crowson, of Potts Camp, Miss., kindly gives us three subscriptions, and thus reports cerning his work: "Everything is moving on well. The pastor's salary was voluntarily raised $100 and the amount due up to date has been more than paid. There seems to be a fine spiritual interest among the people. We have some noble men and women here, but best of all are the children."

From a business letter from Rev. R. I. Collins, of Courtland, Miss., we take the following: "We are getting along nicely with our work. We hope to begin our meetings soon. Brother H. C. Morehead is still confined to his room, but he seems to be improving some." We are sorry to learn of the continued illness of Brother Morehead, and we hope to have good news concerning his condition at an early date.

Rev. M. B. Sharbrough, presiding elder of the Port Gibson District, in sending in his second round of appointments, says: "Every charge in the district, except possibly one, has made or will make some increase in the assessment for the support of the pastor, but, in view of the high cost of living, the advances will hardly be enough to give relief to the preachers, some of whom, with their families, will have to practice self-denial." This is, indeed, a trying time upon men who work for salaries, and who have everything to buy and nothing to sell.

The congregation of the Jefferson Street Church of Natchez, Miss., recently gave their pastor and his wife, Rev. and Mrs. W. H. Saunders, a reception which the local paper termed "a beautiful affair." The Sunday school rooms of the church were attractively decorated and a splendid musical program was rendered. A striking feature of the exercises was the singing of the Star-Spangled Banner by the large company present. We have in hand a note from Brother Saunders concerning his work which reached us too late for this issue of the Advocate, but which will appear next week.

Rev. V. C. Curtis, presiding elder of the Greenville (Miss.) District, thus reports from his great field: "The work of the district is in good condition. There has been quite an increase in the assessments for the pastors' salaries this year, the aggregate amount probably going over $5000. The new men who have come to us are doing well. Rev. S. A. Brown has made a good start at Leland. The people are much pleased with Brother Wyatt at Shelby, and they are delighted with Brother John Robertson at Hollandale, as they also are with Brother Ingram at Evansville. Young Raper is having at Friar's Point the largest crowds that they have had there in years."

We desire to state again (having done so many times before) that the matter for any issue of the Advocate is selected and practically passes out of our hands by noon of the preceding Saturday. The forms for the first half of our paper are closed at that time, and the copy for the second half is either very largely in type or in the hands of the printers. We can only handle brief notices and statements which reach us as late as Monday. The second half of the Advocate is put on

the press Tuesday afternoon, and we begin mailing the paper to our subscribers early Wednesday morning. We trust that our friends will note this statement and govern themselves accordingly.

Presiding Elder May, of the Baton Rouge District, who is a workman that needeth not to be ashamed, says: "I am hopeful of large developments in this region. The prospects are bright for a great year."

Rev. B. P. Jaco, of Lexington, Miss., informs us that several of the Protestant Churches of that city will unite in a revival meeting, beginning April 13. The preaching will be done by Evangelist W. M. McIntosh, of Iuka, Miss.

We know of a village in Mississippi where there is an excellent opening for a physician, due to the doctor residing there having entered the service of the Government. Persons interested in this statement may communicate with the Advocate on the subject.

Along with 4 subscriptions to the Advocate, comes the following optimistic message from Rev. W. W. Nelson, sent from Wesson, Miss.: "The Scotland charge is going forward encouragingly. We hope to accomplish much for the Master during the year."

We regret to learn that Rev. T. L. Oakes, of Sallis, Miss., has lately been afflicted with la grippe, along with a painful attack of sciatica. However, we are happy to state that he is now able to be up and about his work. May his efforts be crowned with success!

We sympathize with the congregation of our Church at Redbone, on the Oak Ridge (Miss.) charge, in the loss of their house of worship by fire on Feb. 26. Pastor Wells writes us that there was no insurance. His communication will be published in our next issue.

Writing from Wakefield, Miss., Brother Henry W. Wallace forwards us 4 subscriptions (all new) and kindly promises us more. He says: "Wall Hill is a pleasant charge. We are having good congregations when the weather is good. We have been delightfully received, and are expecting a successful year."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, sends us the following note: "I have just received a check from Rev. John W. Robertson, of Hollandale, Miss., to apply on the educational assessment of his charge." Good for Brother Robertson and Hollandale!

Dr. E. G. B. Mann, of Lexington, Ky., was scheduled to begin a meeting in Atlanta, Ga., last week, assisting pastor Edmundson of St. Paul's Church. Prof. W. B. Yeates, of Marion, Ky., was expected to lead the music. Dr. Mann is one of Southern Methodism's strong men who know how to conduct a successful revival.

We have received from Bro. Yeager, of Monticello, Miss., a number of subscriptions to the Advocate, for which he has our thanks. He says: "We are trying to put our Church paper in every Methodist home in the Pleasant Grove charge. Things are looking somewhat encouraging. Please pray that we may have a successful year."

Sister W. H. Emerson, of Belzoni, Miss., has sent in 4 subscriptions to the Conference organ, for which we are grateful. Referring to Brother Lockhart, the pastor of that charge, she says: "He seems to be well liked by our people, and our congregations are steadily increasing. We are praying for a revival, which is needed in this section."

The Commissioners of the Methodist Hospital, located in Memphis, Tenn., will hold another meeting in the Bluff City on March 19. We have received from Brother Thomas B. King, the Financial Agent of this institution, an interesting statement which, for the want of space, we are forced to let go over. The Editor feels much interest in this great enterprise.

Rev. A. A. Sims, of Carthage, Miss., sends us the following note: "Rev. W. L. Linfield, our kind and efficient presiding elder, has just held our first quarterly conference. It was the best quarterly conference that I have ever attended. The assessment for the pastor's salary was increased $200. The outlook is bright in this field." Brother Sims' letter contained 5 names for the Advocate's mailing files.

Brother A. B. Barry, the pastor, and Rev. J. V. Bennett have lately been in a great meeting at South McComb, Miss. When Brother Barry wrote on March 5, there had been 43 accessions to the Church, and more were expected. These two choice workers were intending to begin a series of evangelistic services at East McComb this week. It makes us happy to chronicle this fine revival so early in the year.

Rev. Henry T. Young, the Louisiana Conference Evangelist, writes us as follows: "I have just closed a meeting at Gilbert with Brother Roy, which was a success. He will report the result to you. I boosted the Advocate, and am forwarding you 7 subscriptions, with a check to correspond." Thank you, Brother Young. When people are spiritually quickened is a good time to start them to reading the Church paper.

Rev. B. D. Watson, of Pine Grove, La., reports that the year has begun auspiciously in his charge, and that the prospects are encouraging.

Rev. J. H. Sherard, of Sherard, Miss., has given Commissioner Shelby $1000 for Emory University. Brother Sherard is one of the most generous and useful laymen in the North Mississippi Conference. Would that we had more like him!

Rev. C. Norman Guice, writing from Springfield, Mo., says: "I have returned from California and am now engaged in evangelistic work within the bounds of my own Church. I am at present with our St. Paul's Church in this city, and I will go from here to Pensacola, Fla., to open a meeting on March 17. I am living in Siloam Springs, Ark., and I should be glad to assist in revivals any of the brethren who may need my services."

Rev. J. E. Gray, of Logtown, Miss., writes: "Dr. I. W. Cooper spent last Sunday with us and delighted everybody with his preaching. The good people responded liberally to his presentation of his plan to secure a ministerial educational fund. Up to the present, the pledges here amount to nearly $200 per annum for eight years, in accordance with the proposed arrangement. We are serving a liberal and big-hearted people."

Brother F. H. Murphy writes: "We are still at the Brandon (Miss.) depot, but they have changed the name of the post-office to Value. The old town is a mile from the depot, and has its own post-office. I am highly pleased with the stand you take on unification." It may be all right to change the name of the station post-office, but nothing should be done to discredit the town of Brandon, which has given to Mississippi a number of its foremost public men in the years agone.

Rev. C. M. Chapman, in a personal note to the Editor, says: "I received notice this week that my final thesis for the Ph. D. degree has been accepted, and that the degree will be conferred at the Spring Convocation (March 21) in the Lincoln-Jefferson University of Illinois. The completion of this course has been a long and laborous task, embracing two years in college residence, three years in research work, and no end of home and correspondence work." We congratulate Dr. Chapman upon having won this distinction.

We are indebted to the Nashville Methodist News Bureau for the following item of interest: "Bishop W. B. Murrah has returned from Cuba, where he held the session of the Cuban Mission. He reports one of the best sessions in the history of the mission. There was a full attendance of missionaries and native preachers. This was in pleasing contrast to the session of 1917, when Cuba was disturbed by reason of a revolution. There was a substantial increase in membership, and the financial reports were beyond any previous record."

The Bulletin of St. Mark's Hall, this city, for February is on our table. It shows that good work was done during that month. The revival services recently conducted by Dr. H. C. Morrison are stated to have accomplished much good. The election of the following officers at the annual meeting of the Woman's Board of City Missions is reported: President, Mrs. J. B. Parker; Vice President, Mrs. W. W. Holmes; Treasurer, Mrs. D. B. Carre; Corresponding Secretary, Mrs. D. O. Myatt; Recording Secretary, Miss Ada Parker; Chairman Committee on Clinics, Mrs. H. F. Baldwin; Building, Mrs. W. W. Carre; House, Mrs. Eugene Simon; Mary Werlein Mission, Mrs. Dewitt; Sewing School, Mrs. John Munford; Worship, Mrs. A. F. Godat.

CHURCH EXTENSION, NORTH MISSISSIPPI CONFERENCE.

Dear Bro. Meek: For satisfactory reasons we have changed the time of the meeting of the Executive Committee of the Board of Church Extension at Winona from March 19 to March 21—at 11 o'clock a. m.

I hope the brethren making applications to the General Board will see that their papers are in due form before leaving home. We have been compelled to turn down some needy places because of failure at this point, and it will take but little trouble to have the papers O. K. when they come to us. If the collections were taken and the money placed in the hands of the Conference Board in the early part of the year, we could in some cases do a good work in springing a community to build a church or parsonage. I hope that we will have full collections this year. Our collections were better last year than usual, and a little effort would bring them up in full.

W. S. LAGRONE.

Nature, so far as in her lies, imitates God.—Tennyson.

All God's spiritual gifts are eternal. His peace is eternal peace.—Rev. Jno. Clark.

Our Advocate Campaign.

Many of the brethren are continuing to do excellent work in behalf of the Advocate. This is as it should be. We need to inform our people, and there is no better way to do this than to circulate the Church papers. And this is the season to do a telling work in this direction. If all our pastors could do as well as some of them have done, how the Conference organ would boom! Let us keep up the campaign.

SOME CAMPAIGN ECHOES.

Rev. W. S. Lagrone, of Drew, Miss., forwards us 22 subscriptions, and promises us "more soon." Great are Drew and Brother Lagrone.

Rev. W. M. Sullivan gives us 11 subscriptions from Columbia, on the Pearl. We can always count on Brother Sullivan.

Brother J. E. Gray, of Logtown, Miss., brings us under obligations to him for 9 new subscriptions, and adds: "There will be more to follow." We are most grateful for this good work.

Rev. F. R. Power, of Shreveport, La., forwards us three names, and adds, "I hope to do more in the near future." Thanks! The Advocate ought to have a larger circulation at the Hub of Louisiana Methodism.

Rev. W. M. Campbell, of Itta Bena, Miss., who always measures up to a high standard, forwards us 9 new and 4 renewal subscriptions, and thus writes: "Send me the list for this charge, and I will send more renewals and other new ones."

From the South and East McComb charge, Mississippi Conference, Rev. A. B. Barry cheers us with 13 new readers, and says: "This is a total of 13 subscriptions, 2 more than the number allotted us; but we have decided to secure 25 new ones in this charge." Our hat is off to Brother Barry and his worthy flock.

Rev. C. F. Sheppard, of Dubach, La., transmits to us two names, and says: "I hope to add others." We have a good Methodism about Dubach, and we should be happy to have the Advocate to make the acquaintance of more of those embraced in it. Our paper is fortunate to have so good a friend as Brother Sheppard in that field.

SOME SUBSCRIPTION RECEIPTS.

The following friends have our thanks for two or more subscriptions, not acknowledged elsewhere, sent in within the past few days: Rev. James Porter, Mathiston, Miss., 3; Rev. C. M. Chapman, Waynesboro, Miss., 9; Rev. B. W. Lewis, Utica, Miss., 2; Rev. W. I. White, Shannon, Miss., 5; Rev. J. W. Dorman, Water Valley, Miss., 5; Rev. L. E. Crooks, Greensburg, La., 2; Rev. R. O. Brown, Clarksdale, Miss., 5; Rev. M. L. White, Homewood, Miss., 2; Rev. S. H. Caffey, University, Miss., 3; Rev. J. M. Boykin, Bossier City, La., 2; Rev. C. H. Ellis, Lintonia charge, Miss. Conf., 2; Brother W. A. McKenzie, Homer, La., 3; Rev. A. L. Davenport, Corinth, Miss., 2; Rev. R. I. Collins, Courtland, Miss., 8; Dr. S. A. Steel, Mansfield, La., 4; Rev. P. O. Lowrey, Pleasant Hill, La., 3; Brother M. A. Massey, Fannin, Miss., 4; Rev. E. L. Cargill, Gibsland, La., 6.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed. Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

REQUIRED FOR HEALTH AND BEAUTY.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Don't take anything else.—Adv.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The Woman's Missionary Society of Utica, Miss., mourns the death of one of its best beloved members in the person of Mrs. DR. G. E. ELLIS who peacefully fell on sleep on February 15, 1918. In the death of Mrs. Ellis our Society has lost one of its most efficient members and co-workers. Though ofttimes prevented by ill-health from meeting with us, her pious influence is still felt at our meetings. She will be greatly missed by our Society; therefore, be it

Resolved (1), That, since she was a charter member of the missionary society of our Church, the removal of such a life will be a serious loss.

Resolved (2), That, with deep sympathy for the bereaved family of the deceased, we express our hope that even so great a loss to us all may be overruled for our good by Him who doeth all things well.

Resolved (3), That a copy of these resolutions be given the family of Mrs. Ellis and also that a copy be sent to the New Orleans Christian Advocate and the Jackson Daily News for publication.

Signed: Mrs. Ira Jones, Mrs. E. F. Sarrett, Mrs. E. H. Currie.

Little FLOYD, son of Mr. and Mrs. F. B. Harris, died on Feb. 24, 1918, aged 1 year, 2 months, and 24 days. How sad it is for one who knew him to record his early death. Not yet had his little feet become weary of life's journey. His life went out, leaving aching hearts the tender memory of one whose mission was not accomplished. True, it can be said, "Of such is the kingdom of heaven." Little Floyd was a favorite of all who knew him—he was so affectionate, so bright, a real sunbeam. We can scarcely realize that we will never see his smiles or hear the patter of his little feet again. "As he can never come to us," may we be prepared to meet him in the great beyond where parting is no more!

"Weep not, papa or mamma, for me;
For I am in 'Glory' awaiting thee."

A Friend,
S. A. S.

Mr. T. V. THAGGARD was born on June 23, 1862, in Elizabethtown, Bladen County, N. C., and died at his home in McDonoghville, La., on Jan. 16, 1918. He came to Louisiana twenty-eight years ago, and had been in the employ of the Texas and Pacific Railroad Co. for about twenty-eight years at the time of his death. He was married to Miss Anita G. Landry on Dec. 6, 1898. He became a member of the Methodist Church in McDonoghville on Dec. 6, 1908, of which he remained a loyal and consistent member until he was transferred to the triumphant Church above. He loved the doctrines of his Church. He cared very little for preaching that did not feed the soul. He loved heart-felt religion. He often talked to his father about the need of the Church—that the preachers should preach a gospel that would feed the soul, as Jesus fed the hungry souls of people while he was here on earth. He loved the Methodist way of preaching repentance, regeneration, consecration, sanctification, the witness of the Spirit, etc. He gave his money freely to the Church, the Red Cross, and other worthy causes. He said he could not talk much himself, but bought bells for all the churches in McDonoghville, saying these bells will talk for me, for they will call the people to church. The day his body was tenderly laid away all the church bells, including the Catholic Church bells, and the Fire Department bells, tolled in remembrance of him.

He was very much devoted to his family. He studied their interests and welfare and provided for them while he lived in such a way that when he was called to leave them, they were very nicely fixed for the future. He has left a wife and three children—Miss Anita Mable, Thomas Vance, and Amos Joseph Thaggard; and one brother and three sisters—Mr. Edgar Thaggard, Mrs. Fannie Shaw, Mrs. Sudie White, Mrs. E. McGill of Elizabethtown, N. C., and Mrs. Otilla McGill of Lumberton, N. C., many other relatives, and a host of friends, to mourn his departure.

He was a kind and devoted father and husband, a loyal Methodist, and one of the best citizens of McDonoghville, being loved and respected by everybody.

Brother Thaggard was a special friend of his pastor. He stood by the Church and pastor at all times. We miss him. His place will be hard to fill. He leaves a record that will always be an inspiration to his children to live pure and noble lives. It will be very pleasant to them later in life to remember their father and his godly life. Dear loved ones and friends of Brother Thaggard, let us not weep as those who have no hope; but may we get closer to his Savior, and strive harder to do His will and work! We cannot call him back, but we can go to him later; hence, may we not look for and expect a happy reunion over there, where no sin, sickness, or sorrow will come to mar or destroy our health and happiness, and where there will be no death to separate us, but where all will be sweet and pleasant for us, for God our blessed Father, Savior and Comforter, will be there, and the great company of redeemed people and the heavenly host will be there. So with all these and the good things of heaven, which no man can describe, we shall be happy throughout the eternal ages.

His pastor,
W. A. MANGUM.

A TRIBUTE OF LOVE.

A long life of beautiful service is ended, and the soul of Mrs. NANCY E. EUBANKS has entered into eternal rest. On the evening of Feb. 12, after only an hour's illness, so sweetly did she fall asleep, that it seemed all unlike death. It was indeed a fitting close to a life of devotion and service to Him who said, "I will give you rest." Mrs. Eubanks was 72 years old, and since childhood she had been a consistent member of the Methodist Church, and for many years a member of the Woman's Missionary Society. Her deep consecration and joy in the service of the Master made her life an inspiration and benediction in the missionary work. We shall sadly miss her blessed presence, but the memory of her holy life will be an abiding influence with us who loved her, constraining us to glorify our Father, with whom she rests in heaven. Therefore, be it resolved:

1. That, although our Doddsville Missionary Society has sustained the loss of a devout member, we have, by her influence, been made purer and better, and as we bow in submission to this dispensation of Providence, we praise Him for His power over human lives.

2. That we extend to the bereaved family our deepest love and sympathy and commend them to the compassionate Father whom their sainted mother honored and served.

3. That the New Orleans Christian Advocate be requested to publish these resolutions and that a copy be sent to the bereaved family.

Signed: Mrs. W. A. Thorsen, Mrs. Ruth Gardner, Mrs. J. E. Coleman.
Doddsville, Miss.

Spiritual service looks not to the immediate result so much as to a time of harvest to come. There is a joy set before it, which is a positive inspiration to endure all that is involved of present toil and hardness.—J. S. Holden.

TELLS WHY CHICKS DIE.
E. J. Reefer, poultry expert, of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.—Adv.

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Brush this through faded, streaked locks and they become dark, glossy, youthful.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

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Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50, F. O. B. here.
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Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened in Felicity Church, New Orleans, on Tuesday evening, March 5, at 8 o'clock. Rev. W. W. Holmes, the presiding elder, introduced Dr. Hoyt M. Dobbs, his former schoolmate, now Dean of the Theological Department of Southern Methodist University at Dallas, as the leader of the devotional serviee. Dr. Dobbs delivered an inspiring address, which was but one such message of three delivered by him during the session. He preached at 11 a. m. Wednesday, led the devotional service at 8 p. m. Wednesday, and responded to a toast on Southern Methodist University after dinner, delightfully served to all the delegates by the Felicity ladies, at 6:30 p. m., Wednesday.

Tuesday evening the Conference was organized, committees were appointed and the delegates were addressed by Dr. A. W. Turner, Secretary of the State Anti-Saloon League, on the National Prohibition Amendment. Pastors gave in their reports, both verbally and written, at this session.

Wednesday morning Rev. C. C. Wier led a most helpful love feast which invoked many words of praise and devotion from the brethren. The sermon at 11 a. m., by Dr. Dobbs was of a high order, and the Sacrament of the Lord's Supper was administered to a goodly number.

The Conference assembled at 4 p.m. Wednesday and settled down to hard work. Reports were heard from the committees, and many valuable suggestions were offered. The fact that few quarterly conference records were found to be in good condition invoked an exhortation by Brother Holmes, urging pastors to pay attention to the work of their recording secretaries. Rev. N. E. Joyner, Rev. C. B. Carter, Rev. H. W. Van Hook and Mrs. I. N. Niebergall represented in turn the Conference missionary work, the Orphanage, the Seashore Campground School and the New Orleans Dist. Woman's Missionary Society. Miss Helen Gibson represented St. Mark's Hall and Miss Graham reported the conditions about Mary Werlein Mission.

The delegates and visitors were invited to dinner in the basement of the church hy the ladies of Felicity. After a delightful dinner, Mr. C. H. Wasson called the meeting to order and Dr. H. M. Dobbs, Rev. C. B. Carter, Dr. J. T. Sawyer, Dr. George S. Brown, Rev. Deckard Ritter and Rev. A. I. Townsley responded to suggested toasts. Every speech was roundly applauded, and the spicy remarks of the chairman invoked enthusiastic applause.

One round of applause given Brother Wasson indicated the spirit of the gathering when Dr. Dobbs finished his toast to Southern Methodist University. Mr. Wasson expressed the hope that the day would be not far distant when in truth it might be our Methodist University, with sectional lines rubbed out by organic union. This statement was the occasion of an applause that lasted almost a full minute and was participated in by almost every person present.

After dinner the Conference resolved itself into a laymen's conference and the regular conferenee. The regular conferenee heard inspirational addresses by Dr. Dobbs, Mrs. C. F. Niebergall, Hon. A. T. Higgins and Rev. C. V. Breithaupt. At the same time, W. H. Black, District Lay Leader, presided over the laymen's conference and J. H. Carter acted as secretary. That body re-elected Brother Black as District Lay Leader, and elected W. B. Thomson, S. H. Meyer, C. H. Wasson, and Dr. George S. Brown as delegates to the Annual Conference, and C. O. Chalmers and M. B. DePass as alternate delegates.

The laymen then joined the regular conferenee and the Conference entertained a resolution pledging to Algiers that the district would raise $3000 toward the new church building at that place. An offering of $326 was made to this cause before the resolution was finally adopted. Another offering of $57.42 was made toward the expenses of the District Conference and a purse was given to the janitor of the church.

Carrollton Avenue was chosen as the place for holding the next District Conference, and after an appropriate resolutions of thanks and words of exhortation from the presiding elder, the 1918 session of the New Orleans District Conference passed into history.

A. J. GEARHEARD,
Secretary.

The reason some people do not believe in Foreign Missions, is that they are heathen themselves: they worship other gods.—E. J. Brown.

YOU WILL WRITE A LETTER LIKE THIS.

I wisb I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and tben give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has **in every instance** had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17-C, Shelton, S. C.,
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

A VIRGINIAN TOAST.

When Mr. Balfour and the British Commissioners visited Richmond, Va., Governor Stuart proposed a toast to the King of England in water, and this is what he said:

"In this glass I hold that which, by the sovereign will of the people of Virginia, is to-day the wine of the country; clear as the prineiples of liberty and justice in which we make common cause; pure as the union of heart and purpose typified by the three flags entwined before us; strong in that it supplies in this hour the most vital needs of both statesman and soldier; distilled on the hills overlooking the noble James, on whose banks the first permanent English settlement in the Western world was established; spontaneous as the good will toward our distinguished guests which springs from our hearts and our lips—in this and by these tokens I propose the health of His Majesty the King of England."

To which Mr. Balfour, with the same limitations as to liquid, replied:

"I cannot rival the eloquence with which our host to-day has eulogized the legal wine of the country, but I can, with enthusiasm not less sincere than his own, propose a toast which has always heen dear to the hearts of all Englishmen, but never so dear as now—the President of the United States."—National Advocate.

ABOUT BLUSHING.

Some people are rather annoyed at the thought of having blushed. They need to be so no longer, for an eminent specialist has just declared that it requires brains to blush; that the ability to blush is in direct ratio to mental alertness, and that blushing is an achievement of which everyone should be proud, for it is a positive sign of an active hrain.

It is pointed out that idiots cannot blush, and neither can animals. Similarly, infants do not blush, although they learn to do so at an early age, just as soon, in fact, as the hrain begins to exercise its higher functions. Moreover, the hlush cannot he caused by any physical means; it is the mind which must he affected. We may hring the blush of anger to a child by a blow, or the flush of joy to an idiot hy the sight of food; but the true blush, that of shyness, modesty or shame, is purely emotional and has its origin in the hrain alone.

Besides, the further we descend in the seale of civilization, the fewer people we find who have the faculty of blushing. It seems to be the great hallmark of culture, and its peculiarly high development in women should go far to disprove the theory so often heid that they are inferior to men in intellectual powers.—Cork Examiner.

The Cause of Gray Hair.

Hair grows gray by reason of the same cause which produces dwarfed, yellow stalks of corn instead of strong, dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must he fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually gray. Begin now and prevent tbe appearance of age by using a natural bair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send $1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

PAY Loan Accounts With Liberty Bonds

The Executive Committee of the Board of Church Extension has instructed me to say that Liberty Bonds will be accepted in payment on loan aecounts. The order is made for the double purpose of aiding congregations in paying their debts, and to assist the Government in prosecuting the war for freedom.

W. F. McMURRY, Cor. Sec'y,
1115 Fourth Ave., Louisville, Ky.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Sailvate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crasbes into your hile like dynamite, cramping and sickening you. Calomel attacks the hones and should never he put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember tbat your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the net day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

People gazed at Paul when they found he was a Christian, and they always will gaze at a sure enough Christian, trying to he kind and thoughtful.—Dr. J. H. Eccleston.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomacb or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, hearthurn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to sucb stomach distress now hy getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused hy food fermentation due to excessive acid in stomach.—Adv.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, while, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Shannon, at Center Grove, Mar. 16.
Tupelo, Mar. 17, 18.
Verona, at Plantersville, Mar. 17, 18.
Aberdeen, Mar. 24, 26.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

SOLDIER'S BIBLE

AND

THEIR LIFE INSURANCE

A DIVINE REVELATION

The writer has received direct inspiration how to protect our soldiers. Get it quickly and help!

Khaki Cover 50c Leather Cover $1.00

THE SOCIETY OF THE KINGDOM
37 Nevada Avenue
COLORADO SPRINGS, COLORADO.

DEAR FRIENDS:—Let me tell you about my sad misfortune. I am a poor crippled boy, fell and hurt my side and back when I was a little boy out hunting; went to bed and never got up. I have been down in bed 19 years, and it seems so bad to he so I can't walk to go anywhere. I want an automobile so I can be put out in it and taken out; think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automohlle. They are very fine and heautiful stones and put the sharpest edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my hed for 19 long weary years, suffering all the time and deprived of ever walking ahout any more in thls world. It breaks my heart, but I will try to trust in God and I hope when you hear about me you will help me get the car, and all I ask is that you send me one dollar for one of these stones, so I can soon get the car, and it will almost mean new legs for me. Please don't forget me, and may God hless you. Yours in misfortune,

JOE MORPHEW,
Trade, Tennessee.

10-CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how had your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immedlately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess hile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent hox from your druggist will keep your liver and howels clean, stomach sweet and head clear for months. They work whiie you sleep.—Adv.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Adv.

Prairie, at Strongs, Mar. 24, 25.
Houston Ct., at Thorne, April 6, 7.
Vardaman, at Young's Chapel, April 7, 8.
Calhoun City, at Pleasant Hill, April 13, 14.
Houlka, at Van Vleet, April 14, 15.
Nettleton Ct., at Carolina, April 20, 21.
Amory and N., at Amory, April 21, 22.
Houston Sta., Aprii 28, 29.
Montpelier, at Sparta, April 28, 29.
Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

The District Conference wiii meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.

THOS. H. LIPSCOMB, P. C.

Durant Dist.—Second Round.

Coiia Ct., at Coila, Saturday, Mar. 16.
Sidon and Cruger, at Cruger, Mar. 17.
Tchula, quarterly conference, Mar. 18.
Kosciusko Ct., at Marvln's, Mar. 20.
Hesterville Ct., at Salem, Mar. 21.
Pickens Ct., at Goodman, Mar. 24, 25.
Sallls Ct., at Shrock, Mar. 26.
Acona Sta., Sunday morning, Mar. 31.
Black Hawk Ct., at Emory, April 2.
Poplar Creek Ct., at Bethel, April 5.
McCool Ct., at Chapel Hill, April 6, 7.
Ackerman Ct., at Weir, Aprii 8.
Chester Ct., at Pisgah, April 9.
Noxapater Ct., at Stallo, April 13, 14.
High Point Ct., at Sand Hlll, April 16.
Louisville, at Louisville, Aprll 17.
Mathiston Ct., at Double Springs, April 19.
Beliefontaine Ct., at Bellefontaine, Aprll 20.
Eupora and Mahen, at Eupora, April 21, 22.
Kilmichael Ct., at Stewart, Aprll 23.

W. W. MITCHELL, P. E.

Columbus Dist.—Second Round.

Cochrane Ct., at Dancy, Mar. 17, 18.
Crawford Ct., at Shafer's Chapel, Mar. 23, 24.
Macon, Mar. 30, 31.
Artesia, Mar. 31, Aprii 1.
Longview Ct., at Smyrna, April 6, 7.
Starkville, April 7, 8.
Central Church, Columhus, at New Hope, p. m., April 13.
Flrst Church, Columbus, a.m., April 14.
Mashulaville Ct., at Middieton, April 20, 21.
Sturgis Ct., at Pleasant Hlll, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Polnt, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

The Districl Conference will he held in Starkville, April 24-26, inclusive. Prelimlnary preachlng service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Holly Springs Dist.—Second Round.

Lamar, at Early Grove, Mar. 16, 17.
Paris, at Paris, Mar. 23, 24.
North Main, at N. M., p.m., Mar. 24.
Ahbeville, at Mt. Zion, Mar. 30, 31.
Holcomh, at Holcomh, Apr. 6, 7.
Grenada, at Grenada, Apr. 7, 8.
Potts Camp, at Cornersville, Apr. 10.
Waterford, at Soule's Chapel, Apr. 13, 14.
Holly Springs, at H. S., Apr. 14, 15.
Byhalia, at Emory, Apr. 20, 21.
Toccopola, at Tula, Apr. 27, 28.
Randoiph, at Shady Grove, Apr. 27, 28.
Coffeevilie, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Unlon, May 25, 26.

District Conference at Ahheville, April 29-May 1. It wiii take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordlngly. JAMES H. FELTS, P. E.

Greenville Dist.—Second Round.

Mcrigold, at Merigold, Mar. 3.
Evansville, at New Church, Mar. 9, 10.
Tunica, preaching at Rohinsonviile, a. m.; Hollywood, p.m., Mar. 17. Business Session at Tunica, Monday evening, Mar. 25.
Rosedale, preaching at Hill House, Mar. 17, a. m. Quarterly Conference, May 22.
Coahoma, at Lyon, Mar. 24, 25.
Leland, preaching a. m., Mar. 31. Business session, April 3, p. m.
Greenville, preaching p. m., Mar. 31.
Buslness session, April 2, p. m.
Glen Allen, at Leota, April 7.
Duncan, at Sherard, April 14.
Cieveland, April 21, a. m.
Gunnison, at Malvina, April 21, p. m.
Clarksdale, Aprii 28, a. m.
Shelby, April 28, p. m.
Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapei, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Corinth Dist.—Second Round.

New Albany Station, Mar. 10, 11.
Iuka Station, Mar. 17, 18.
Corinth, First Church, Mar. 23, 24.
Corinth, South Side, Mar. 24, 25.
Booneville Station, Mar. 30, 31.
Chaleybeate, at Ebcnezer, Aprii 2.
Rlpley Circuit, at Rainey's, April 3.
Ripley and Blue Mountaln, at Ripley, April 4.
New Albany Ct., at Well's Chapel, April 5.
Sherman, at Belden, April 6, 7.
Rienzl, at Edge's Chapel, April 9.
Booneville Ct., at Carolina, April 10.
Wheeler, at Lebanon, April 11.
Iuka Circuit, at Hebron, Aprii 13, 14.
Burnsvllle, at Chapel Hill, Aprll 15.
Mooreville, at Oakgrove, April 16.
Mantachie, at Hebron, Aprii 17.
Marletta, at Ozark, April 18.
Corinth Circuit, at Gaine's Chapel, April 19.
Kossuth, at Wesley, April 20, 21.
Hickory Fiat, at Ebenezer, Aprii 22.
Myrtle, at Pleasant Grove, April 23.
Tishomingo, at Nebo, Aprii 25.
Golden, at Belmont, April 27, 28.
Dumas, at New Hope, May 1.
Silver Springs, at Paine's Chapel, May 2.
Guntown and Baldwyn, at Baldwyn, May 4, 5.

T. H. DORSEY, P. E.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Qninine drives out malaria, the Iron builds up the system. 60 cents.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Mangham, at Little Creek, Mar. 16, 17.
Farmervilie, Mar. 24.
Bastrop, at Collinston, Mar. 30, 31.
Gilhert, at Wisner, p. m., Mar. 31, April 1.
Bonlta, at Jones, April 13, 14.
West Monroe, p. m., April 14.
Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnshoro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Taliuiah, p. m., May 12.
Lake Provldence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columhia, at Grayson, May 26.
Caihoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will he held at Mer Rouge from June 18 to June 20. Deiegates will he elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Clinton, at Pine Grove, Mar. 16, 17.
Olive Branch, at Oak Grove, Mar. 23, 24.
Greenburg, at Day's, Mar. 30, 31.
Kentwood (Monday p. m.), Aprli 1.
Amite, April 2.
Hammond, April 3.
Gonzales, April 6, 7.
Baker, at Deerford, April 13, 14.
Zachary, at Ethel, April 21.
Springfield, at McCarrall, April 26.
Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5.
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p.m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalhany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

DRINK MORE WATER IF KIDNEYS BOTHER.

Eat Less Meat and Take Salts for Backache or Bladder Trouble—Neutralizes Acids.

Uric acid in meat excites the kidneys, they become overworked; get sluggish, ache, and feel like lumps of lead. The urinc becomes cloudy; the bladder is irritated, and you may be obliged to seek relief two or three times during the night. When the kidneys clog you must help them flush off the body's urinous waste or you'll be a real sick person shortiy. At first you feel a dull misery in the kidney region, you suffer from backache, sick headache, dizziness, stomach gets sour, tongue coated and you feel rheumatic twinges when the weather is bad.

Eat less meat, drink lots of water; also get from any pharmacist four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean clogged kidneys and stimulate them to normal activity, also neutralize the acids in urine, so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep the kidneys clean and active. Druggists here say they sell lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

DEPENDABLE PEOPLE.

"Surely the Captain may depend on mc" may not he the hest thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary piace if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Unidentified.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

SPRING TREATMENT

Necessary to Purify Blood and Correct Weak, Run-Down Conditions.

Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is

Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and

Peptiron—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore tone, and do it quickly.

If there is biliousness, constipation, bad taste in the mouth, or "the blues," the liver is torpid. Take Hood's Pills—they rouse the liver and relieve all liver ills, are perfectly compatible with Hood's Sarsaparilla and Peptiron.

GILBERT, LA.

Dear Dr. Meek: I will give you a short note from the Gilbert charge. I am in my fourth year at Gilbert. I have spent three pleasant, and I believe profitable years here. Spiritually, we have had a wonderful growth. We have had over one hundred additions to the Church. We have also built one beautiful church. Everything is paid for. We have two of the best Sunday schools in the Conference. Every department is at work. For the support of the ministry we have gone from $540 to $1500. We have just closed a good meeting at Gilbert. We had Brother H. T. Young, our Conference evangelist, with us for the second time at Gilbert. Brother Young is still preaching a good gospel and reaching the hearts of men and women.

Our work was principally in the church as we had a great ingathering of church members last year. Hence, there were but few left on the outside to get. We received three grown people into the Church on profession of faith. Brother H. N. Wilson of Leesville, La., pastor of the Christian (Campbellite) Church, led the singing and did it well. Brother Wilson is a Christian gentleman. I had the pleasure of entertaining him in the parsonage, and enjoyed my fellowship with him. Young is safe and sound in the gospel he preaches and will do a good work anywhere he is given the cooperation of the pastor and people.

Well, Doctor, I will have to move this fall, if they don't move the time limit, and I hope they won't, not because I think this people would be burdened with me longer, but I think it is best for the Church to retain it.

Yours in His name,
J. R. ROY, P. C.

I will place no value on anything I have or may possess, except in its relation to the kingdom of Jesus Christ. —David Livingstone.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Port Gibson, Mar. 10, 12.
Anguilla, at Anguilla, Mar. 17, 18.
Rolling Fork, at Rolling Fork, Mra. 18.
Mayersville, at Mayersville, Mar. 19.
Vicksburg, Crawford St., Mar. 24, 25.
Nebo, at Oak Grove, Mar. 30, 31.
Gloster, at Mt. Olive, April 7, 8.
Natchez, April 15, 16.
Washington, at Washington, April 15, 16.
Roxie, at Hamburg, April 21, 22.
Fayette, at Fayette, April 28, 29.
Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

The District Conference will convene at Fayette on Tuesday, April 30, at 10:30 a. m., and will hold until the business is completed. In connection with the Conference will be held a missionary Institute Wednesday afternoon, and on Wednesday a missionary sermon will be preached. It is important that every charge immediately elect its lay delegates, and that every member of the Conference be on hand at the opening session. Let all reports of pastors be well prepared, comprehensive and brief. To this end written reports are preferable. Every local preacher who can do so should attend, and if unable to attend it is proper that he should send in a written report of his ministerial labors.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Trenton, at New Prospect, Mar. 16, 17.
Philadelphia, at Deemer, Mar. 23, 24.
Laurel, First Church, Mar. 31, Apr. 1.
Laurel, Kingston, Mar. 31, Apr. 2.
Laurel, West End, Apr. 3.
Homewood, at High Hill, Apr. 6, 7.
Lake, at Lawrence, Apr. 7, 8.
Neshoba, at Mars' Hill, Apr. 13, 14.
Union, at Mount Zion, Apr. 16.
Decatur, at Stratton, Apr. 17.
Clarksburg, at Clarksburg, Apr. 20, 21.
Walnut Grove, at Sebastopol, Apr. 24.
Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Court Street, Mar. 17.
Mount Olive, at Mt. Olive, Mar. 20.
Magee, at Rial's Creek, Mar. 23, 24.
Purvis Mission, at Maple, Mar. 30, 31.
Purvis, p. m., Mar. 31, April 1.
Williamsburg, at Good Hope, April 3.
Hattiesburg Ct., at Batson, April 6, 7.
Collins, at Bethel, April 13, 14.
Hattiesburg, Court Street, April 17.
Silver Creek, at Bethel, April 20, 21.
Hattiesburg, Broad Street, April 26.
Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heidelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattlesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Daleville, at Soule Chapel, Mar. 16, 17.
Lauderdale, at Lockhart, Mar. 17, 18.
Meridian Ct., at Sageville, Mar. 23, 24.
Fifth Street, Mar. 24.
Pachuta, at Adam's Chapel, Mar. 30, 31.
Quitman and Hiwannee, at H., Mar. 31 and April 1.
Shubuta, April 6, 7.
Buckatunna, at Chicora, April 7, 8.
DeSoto, at Manassa, April 9.
Porterville, at Mount Hebron, April 12.
Moscow, at Shiloh, April 13.
DeKalb, at Spring Hill, April 14, 15.
Scooba, at Binnsville, April 16.
Vimville, at Why Not, April 20, 21.
East End, April 21.
Enterprise, at ———, April 25.
Matherville, at ———, April 26.
Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Jackson, Galloway Memorial, 11 a. m., Mar. 17.
Jackson, Capital St., 7:30 p. m., Mar. 17.
Brandon and Pelahatchie, at Brandon, Mar. 24, 25.
Jackson, at Rankin, p. m., Mar. 27.
Jackson, Millsaps Memorial, p. m., Mar. 29.
Edwards, at E., Mar. 31-Apr. 1.
Lintonia, at ————, Apr. 6, 7.
Yazoo City, Apr. 7, 8.
Benton, at ————, Apr. 9.
Sharon, at Lone Pine, Apr. 13, 14.
Canton, Apr. 14, 15.
Terry, at Spring Ridge, Apr. 20, 21.
Camden, at Camden, Apr. 27, 28.
Vaughan, at ————, Apr. 25.
Fannin, at ————, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31.

J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Logtown, Mar. 16, 17.
Hub, at Baxterville, 7:30 p. m., Mar. 22.
Columbia, Mar. 23, 24.
Saucier and Lyman, at Lyman, Mar. 30, 31.
McHenry and Howison, at McHenry, April 6, 7.
Brooklyn and Bond, at Bond, 3:30 p.m., April 7.
Mentorum, at Pine Grove, April 13, 14.
Wiggins, at the close of evening service, April 16.
District Conference, at Wiggins, 9 a.m., April 17.
Biloxi, April 21, 22.
Gulfport, First Church, 7:30 p. m., April 21, 24.
Coalville and Mission, at Big Ridge, Mar. 24.
Carriere and Picayune, at Carriere, 7:30 p. m., April 26.
Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

The District Conference will meet at Wiggins, on the morning of April 17, at 9 o'clock. Pastors are urged to elect their delegates, and forward the list to me, and a list to Rev. J. L. Sells, the Conference host. The opening sermon will be preached on Tuesday night, April 16, by Rev. J. E. Gray.

J. L. JONES, P. E.

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The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands.—Adv.

THE MAN OF FAITH.

The man of faith is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest. Small-minded men regard faith as a theory; large-minded men use it as a practical working power to get things not only done, but done right.—Arthur Hadley.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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All communications for this department should be sent to the Editor at the address given above.

COUNCIL MEETING.

The Eighth Annual Meeting of the Woman's Missionary Council of the M. E. Church, South, will be held in Church Street Church, Knoxville, Tenn., April 3-11.

All communications in regard to entertainment should be addressed to Mrs. H. A. Evans, Marion Apartments, Knoxville, Tenn.

As the time draws near for the convening of this great missionary body our women should be much in prayer, for many changes have occurred since the last annual session and readjustment is needed along many lines. Our Council body needs as never before the guidance of Him who holds the reins of the world in his hands. The world is still torn asunder; and in many places the call of country is so loud and insistent that God's call is scarcely audible. It is a time when the soldiers of Christ must move steadily forward and hold up his banner, and teach a sin-sick world how to find the way to the great Physician.

As our women plan for the best expenditure of time, service and resources let us be praying that they may have his guiding hand throughout the session so that no mistakes shall be made and that the work may go on to his honor and glory; and through the message given by those in his service may the quickening power of God be revealed unto many and the time of lasting peace be hastened!

OFFICERS ELECTED AT LOUISIANA ANNUAL MEETING.

Our report of the Louisiana Annual Missionary Meeting was sent in before the election of officers took place, so we were unable to get same in last week. The election resulted as follows:

President, Mrs. C. F. Niebergall, New Orleans; First Vice President, Mrs. W. T. Cunningham, Natchitoches; Second Vice President, Mrs. R. H. Harper, Oakdale; Corresponding Secretary, Mrs. A. P. Holt, Crowley; Recording Secretary, Mrs. R. E. Bobbitt, Mansfield; Treasurer, Mrs. J. J. Holmes, Minden; Supt. Study and Publicity, Mrs. Geo. Sexton, Shreveport; Supt. Social Service, Mrs. E. R. Kennedy, Lafayette; Supt. Supplies, Mrs. H. L. Baker, Plattenville.

District Secretaries.

Alexandria District, Mrs. R. W. Winstead, Natchitoches; Baton Rouge District, Mrs. C. S. Stewart, Baton Rouge; Lafayette District, Mrs. C. E. Fike, Rayne; Monroe District, Mrs. J. C. Calhoun, Rayville; New Orleans District, Mrs. I. N. Niebergall, New Orleans; Ruston District, Mrs. Joe Miller, Minden; Shreveport District, Mrs. Elmer Drew, Mansfield.

Alternates to Council Meeting, Mrs. R. W. Winstead and Mrs. W. T. Cunningham.

The ninth annual meeting will be held in Mansfield.

A WORD ABOUT THE CENTENARY.

Two years ago now, Dr. Pinson, our General Secretary, recalling that the missionary society of our Church was organized in 1819, asked authority of the General Board to observe the Centennial Anniversary of that event in some appropriate way. That authority was given and Dr. Pinson was directed to invite the Methodist Episcopal Church to a joint celebration. He presented that invitation to the General Conference at Saratoga, and it was promptly and most heartily accepted. Indeed, our Northern brethren mobilized for the celebration very much more promptly than we, and are now well under way.

Some months ago their Committee of One Hundred met in Niagara and decided to spend eight millions of dollars a year for the next five years for foreign missions, all this to be in excess of the present current appropriations.

Well, we of the Southern section felt that it was not best to actually begin the celebration until 1919, which was the anniversary year, and so we are just now getting ready for a meeting of our Committee of One Hundred. That committee is to meet in Memphis, on March 19-21. We have asked a hundred of the leading men and women of our Chruch to serve on this committee, and to outline for us a program for world evangelization. We have had made a survey of all our fields, the seven abroad and the field in America, ascertaining in these surveys both what we have and what we need. When these surveys are digested, we shall present to this meeting in Memphis in the form of an exhibit, the needs and opportunities of our work, as disclosed in these various surveys.

We have given each missionary the opportunity to say not only what he has in the field in which he is working, but what he needs. And these askings of the missionaries, digested and in as striking form as we can arrange, we shall ask this Committee to consider, and on the basis of these askings, to formulate for us a program of advance for five years, that shall be both adequate and practicable.

In the meantime, quietly, but very earnestly, we are seeking to develop the spiritual resources of the Church with reference to this celebration. The emphasis we are laying upon two lines of spiritual advance, namely, intercession and stewardship. Many believe that our Church has never attempted or even thought of anything so far reaching, or indeed, perhaps any Church in this country.

And why should not this large thing come along the line of missionary advance? You will be glad to know that, in spite of the war, this year closing in December has been the greatest year in our history. Our income this year was about $250,000 ahead of last year. This enables us to pay off the balance of $128,000 on our debt, so that now we owe no man anything save the love of Christ that constrains us to such endeavor for world evangelization as our Church has never known.

The women of our sister Church are not participating in the celebration. They have just held their jubilee, and felt that they could not enter into this Centennial plan. The women of our Church, however, will participate with the General Board. This is as it should be, since we have only one Board.

I trust that the women of your Conference, with their characteristic keenness and ability, have begun already to think and talk about the Centenary, and that its proper observance among you will mean no less a blessing to you than to the thousands, yea, millions, in behalf of whom, in many countries as well as in our own, we are seeking by God's help to mobilize our resources, material and spiritual.

E. H. RAWLINGS.

Do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast, pathetic music, made up of the mingled joy and sorrow of your fellow-men shall not find out your heart and claim it and make you rejoice to give yourself for them.—Phillips Brooks.

WOMEN ARE NEEDED TO HELP IN WAR.

Women can be usefully employed in nursing the wounded, in making up the soldiers' kits, and a thousand other ways. Many American women are weak, pale or anemic from woman's ills. For young girls just entering womanhood; for women at the critical time; nursing mothers and every woman who is "run-down," tired or over-worked—Doctor Pierce's Favorite Prescription is a special, safe and certain help. It can now be had in tablet form.



NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.



WILTON, ALA.—"My little girl, Kathleen, had been sick with La Grippe and when she got over it she was taken with a breaking-out all over. We had the family doctor, but he did not seem to do her any good. I got a bottle of Dr. Pierce's Medical Discovery and gave it to her. One bottle cured her and she has been in better health than ever, and has never been bothered with the breaking-out since. I will recommend the 'Discovery' to anyone."—MRS. MAMIE MCDONOUGH.

"Give thanks with your hands."

Proof that Some Women do Avoid Operations

Mrs. Etta Dorion, of Ogdensburg, Wis., says:

"I suffered from female troubles which caused piercing pains like a knife through my back and side. I finally lost all my strength so I had to go to bed. The doctor advised an operation but I would not listen to it. I thought of what I had read about Lydia E. Pinkham's Vegetable Compound and tried it. The first bottle brought great relief and six bottles have entirely cured me. All women who have female trouble of any kind should try Lydia E. Pinkham's Vegetable Compound."



How Mrs. Boyd Avoided an Operation.

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

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FROM OUR NEW NAVAL CHAPLAIN.

Dear Doctor Meek: For eight years I have been serving charges in the Mississippi Conference. The last three years of this period were spent as pastor of the Summit charge. After being sent to Summit for the fourth time at the Mississippi Conference last December, I was called to service as a chaplain in the United States Navy. Since January 19, I have been engaged in this work. No pastor has left his charge with more love for his people than that which I have for the people of all denominations in the town of Summit. Nothing but the call of my country could have induced me to make the change.

In the work of a chaplain, I have found the greatest opportunity of my life, thus far, for doing good. The work is not very much like that of the pastorate. The men are moved more by what you do than by what you say. When the chaplain shows himself willing to share in the duties of the ship, whether hard or easy, he is taken as one of the crew, and others listen to his gospel with intense interest. Contrary to the views of some, I believe the religious standard in the U. S. Navy is equal to that of civilians. Verbal expressions of religious zeal and fervor are few, but the deepest reverence for God, honesty, virtue, truth, and discipline are manifest.

Doctor, I covet your prayers and those of my brethren of the Mississippi Conference, that I may have the grace and wisdom to bring men in closer touch with God.

I have missed the Advocate during these weeks when I could not get it because I have had no permanent address. I am now possibly settled for a while and am requesting that you send it to me on the U. S. S. Madawaska, in care of the Postmaster, N. Y. C.

I apologize for the length of this letter. Yours faithfully,

W. N. THOMAS,
Acting Chaplain, U. S. N.

A GOOD LOCATION.

Dear Dr. Meek: "Best report to date," said the "Elder" at the first quarterly conference of the Cochrane three-town charge, Columbus (Mississippi) District.

What happened later I am not informed, but already he had passed several top places of his territory. Fine district, of course, and sensible presiding elder. Few places excel this Tombigbee River location, on the A. T. and N., for good soil and nice appearance. Fine homes and splendid plantations are much in evidence and the people grade high for enlightenment, business enterprise, and for religious interest. Illiteracy is well-nigh an unknown quantity, and the same is true of small people.

"Everything in full" was the record last year for these churches, and the total average was $16 per member, for all purposes, with valuable additions to the church and numerous compliments to the parsonage. Not all either for last year, if plenty in finest firewood may count for this 1918, with choice donations in groceries, dressed rabbits, and duck meat.

A captivating future looks to be in easy reach for this richly endowed section. Unusual skill has been displayed here in fixing the foundations for a great community. The only impediment as seen by a casual observer is simply the mud, all of which crumbles into soil of the best productiveness so soon as touched by the springtime sun. But alas! for the winter. The "rock roads" and latest in walks are not yet at hand. The poet said, "Oh for a closer walk with God," and again "walking in sunlight all of my journey," and that "closer walk" sounds good and is reliable theology in any church, but if transposed to suit, it would be probably read—

"Oh, for a concrete walk to church,
To soothe my heavenly frame,
A street light shining on the march,
That leads me to the Lamb."

"People going to hell for the lack of straw," said a pioneer minister at an early day camp-meeting. But many here are shut away from God's house three months in the year, because of defective pavements and non-resisting soil, during which time business lags, Satan gains, and the problem of losses and progress becomes to be a question of deepest solocitude. "Endure hardness," says the Word, "as good soldiers of Jesus Christ," but nothing is remarked of enduring "softness." With the removal, however, of this slight inconvenience no territory could be finer, for the present big teams pass for much, and the train service and horseback must suffice for the remainder, and "he that overcometh shall inherit all things."

There is a new and elegantly furnished church at each of these railroad towns. And the historic "Hebron" is still intact, though now closed and silent. Multitudes once gathered at that former center to hear the word of life by the circuit man, or the fledgling licentiate, or again by the presiding elder and the Bishop. Near this sacred edifice sleeps the dust of numerous honored and useful Christian workers of a previous generation.

The "salt of the earth" and "the light of the world" are well represented at each of these later-day congregations and the best possible is the rule, even in winter, and it is charming, we are told, in the dry months of summer.

A. H. WILLIAMS.

Cochrane, Ala.

WHAT PRAYER IS.

Prayer is asking God to supply our need. Now, when all need is supplied, the necessity for prayer is, of course, taken away. Prayer is not consistent with a perfect state of being. It is the cry of infancy. In heaven you will be men. Prayer is the call of helplessness and the wail of sorrow. But in "that day" Christ will open Himself to you as a fountain of good, and then ye shall ask nothing. Meetness for that place consists in the spirit of praise, and not in the spirit of prayer.—S. Martin.



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DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

BROOKHAVEN AND ELSE.

Our little town is anticipating with eagerness the coming of the "elect ladies" from the various Missionary Societies of the Mississippi Conference. We are sure they will bring information to our own Society and stimulate our activities very materially. The Woman's Missionary Societies have achieved wonders, and their influence for good abounds. On the financial side they have placed in the Church treasury $25,164. This is just a little less than for the year 1916. What they have done in the way of distributing literature, in social service, in prison work, in reform measures, and in evangelistic endeavor would be difficult to estimate. May God continue to bless our splendid women!

On Tuesday, Feb. 26, we closed a meeting for the girls of Whitworth College. Dr. Cooper has more than two hundred girls in the noted college in our midst. Whitworth has a splendid faculty and a most excellent student body. The meeting ran for ten days and at the conclusion six of the girls were received on profession of faith into the Church. Personally, I am one of those who believe that the Christian life should be made conspicuous in education. The moral and religious ideals receive due emphasis here in this college. These fine girls give every token of moral excellence.

We have been keeping "open house" to all of our connectional friends. Brother J. V. Bennett greatly delighted our people with a good sermon some time since. His residence is in Brookhaven, while his evangelistic labors carry him "far hence." You know that our town has the distinction of having a college, and claims among her citizens the Chaplain of the State Penitentiary, a Conference evangelist, a presiding elder, and two delegates to the General Conference which meets in May, 1918.

The General Conference will likely consider the question of unification of American Methodism. I sincerely hope that it may, at some time, be accomplished. Many seem to think that our Northern brethren are not spiritual; that they are the possessors of a worldly spirit. But men like Vincent, Buckley, Mott, Fairbanks, McKinley, Borden P. Bowne, etc., are incontrovertible instances against such statements. There is nothing in geography that determines spiritualty or its absence. Northern and Southern men are sinners alike and they are saints alike. Again, some say that they are so different in ideas and in ideals from the Southern people. In all fairness, I submit that New York City in her moral ideals does not vary much more from "our ideal" of righteousness than does New Orleans, the only difference being chiefly in the size of the cities. The only difficulty, in my mind, in the question of unification is the one which has to do with the race relation. This difficulty is not insurmountable. Unquestionably, unification can be consummated, and I will rejoice in that day. Many, many objections can be registered against unification, but this is nothing new. No doubt many objecitons can be rightly lodged against even our present system of Church requirements. If we all work heart and soul for the bringing together of Methodism in America, as it relates to the purposes of the Commissioners, we will be glad of our stand. Men who seem to know the spirit of Methodists throughout the United States say that we will be one. May we not indulge the hope that our attitude will be such that no bitterness will result?

W. G. HENRY.

Brookhaven, Miss.

MEETING OF THE EDITORS OF THE CHURCH.

There was held in Nashville, February 28, a meeting of the editors of our Church, together with the members of the Missionary Centenary Commission to consider publicity plans of the centenary of missions. The Conference Editors present were: Dr. L. C. Branscomb, Alabama Christian Advocate; Dr. A. C. Millar, Arkansas Methodist; Dr. J. A. Burrow, Midland Methodist; Dr. Arthur Mather, St. Louis Christian Advocate; Dr. W. A. Swift, Central Methodist. Dr. Dan B. Brummitt, of Chicago, who has charge of the publicity work of the Centenary Commission of the Methodist Episcopal Church, was present and delivered several interesting addresses. The editors present at the meeting of last week pledged their co-operation in the publicity work of the centenary, a movement which has in it such possibilities of a real awakening of our people to the need of greater missionary effort. The following resolutions were adopted:

"With an appreciation of the enormous value of the opportunity afforded by the centenary of organized missions in the American Methodist Churches, we, the Conference of Southern Methodist Editors, put forth the following statement of aims and recommendations:

By reason of the magnitude of the subject, the wonder story of missionary growth, the recognized world significance of the work of the Church, especially in view of the challenge of the present crisis, we regard this centenary as unparalleled in the history of the American Church. The occasion, therefore, calls for a movement that shall literally reach every individual in Episcopal Methodism, and that in a way adequate to the enlistment of the whole Church in the service of the great ends in view.

In this centennial we recognize a comprehensiveness that calls for the fullest commitment of the Church to a mighty spiritual enterprise, keeping in the second the mere getting of money, as vastly important as that is, and placing the strongest possible emphasis upon the cultivation of the prayer life, the life of personal service and Christian stewardship.

The needs of the centenary enterprise convince us afresh of the very great value of the Church press as a standing and long-proved means of publicity, and we pledge ourselves to the fullest cooperation in the campaign of publicity and education by which alone the comprehensive program of the centenary is to be carried out. We place ourselves in an attitude of utmost harmony and helpfulness toward the Centennial Commission.

We record our gratification at the presence of Dr. Dan B. Brummitt, editor of the Epworth Herald and now committed to the direction of the Church Publicity Department of the Centenary Commission of the Methodist Episcopal Church, our delight and profit at his utterances and our joy in contact with his fraternal spirit.

We approve the proposal that a thoroughly organized Publicity Bureau be established in connection with our Centenary Commission; that a competent director be employed to give his entire time to the work, and that the Board of Missions be requested to provide amply for the maintenance of the Bureau."

SONS AND BROTHERS IN THE ARMY, NORTH MISSISSIPPI CONFERENCE.

Rev. W. R. Goudelock: L. A. Goudelock, Corporal, 155th Infantry, Camp Beauregard.

Rev. W. D. McCullough (deceased): Dr. W. A. McCullough, First Lieutenant, Kings Co. Hospital, New York. Jesse H. McCullough, Sergeant, 155th Infantry, Camp Beauregard.

Rev. L. W. Cain: L. W. Cain, Jr., Lieutenant Officers' Training Camp, Leon Springs, Texas.

Rev. D. R. McDougal: Roy A. McDougal, 155th Infantry, Comp Beauregard.

Rev. J. D. Newsom: Philip Calvin Newsom (grandson), on board Battleship Pennsylvania, Flagship of Atlantic Fleet.

Brothers:

Rev. R. G. Moore: Dr. R. R. Moore, First Lieutenant, Fort Oglethorpe, Ga.

Rev. J. G. Johnson: James Turner Johnson, U. S. N. Training Station, San Francisco, Cal.

W. W. JONES.

Lula, Miss.

TO THE LAYMEN OF THE ABERDEEN DISTRICT.

The Aberdeen (Miss.) District Conference will meet in Tupelo on March 29, 30 and 31. Bishop Murrah will attend this Conference. Friday evening, the 29th, will be in charge of myself as District Lay Leader, and I expect to have an instructive program. I want to urge the attendance of as many laymen of this district as possible at this meeting. A committee has been appointed by our church here to assign as many delegates to homes as may attend.

W. T. REEVES,
District Lay Leader.

MINISTERS' RELIEF ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

Rev. W. C. Lester was a faithful member of the Ministers' Relief Association. Assessment number 18 is now due. Remit to (Rev.) John Park, Treasurer, Starkville, Miss.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 21, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

SOME UNIFICATION ECHOES.

The great overshadowing question now before Southern Methodists—the most important since 1844—is that of unification. With the fourth meeting of the Joint Commission in St. Louis and the General Conference in Atlanta so near at hand, and with the future destiny of our beloved Church trembling in the balance, the interest of our people in this momentous issue is deep and widespread; we, therefore, make no apology for taking considerable space in this number of the Advocate to let our readers see what some of our Southern Methodist editors are saying about the pending scheme that has been in part devised for uniting the two Episcopal Methodisms.

Among other things, the Texas Christian Advocate, which has been an ardent supporter of the union cause, in its leading editorial, last week, said:

"With the proposed membership, powers and meetings of the Regional Conferences we express deep disappointment. The proposed plan is a radical departure from the thing both Churches had in mind when it was proposed that there should be Quadrennial Conferences. The proposed jurisdictions, on the one hand, are too large to admit of the efficiency of administration which Dr. Goucher had in mind when he made his celebrated speech at Saratoga Springs, and, on the other hand, the membership of the Regional Conferences is too small to make these conferences truly representative. Instead of ministering to local self-government the diminished membership of these conferences will commit the government of our various regions into the hands of an oligarchy.

"That these words are not too strong will be seen if we trace the evolution of the Regional Conferences into the plan now proposed, as this evolution is expressed in the proceedings of the Traverse City session of the Commission. The first thing which came before the Traverse City meeting of the Commission was reports of committees. Concerning the membership of Regional Conferences the committee reported as follows: 'Each Regional Conference shall be composed of one ministerial and one lay delegate from and elected by each Annual Conference of its jurisdiction for each 5000 church members in full connection; * * * provided that no Regional Conference, after its first session, shall be composed of less than 250 nor more than 400 ministerial and lay delegates in equal numbers.' Concerning the powers of the Regional Conference, authority was granted to do eight specified things: to elect Bishops, direct and control its benevolent organizations, direct and control its educational enterprises, direct and control the local Church press, fix boundaries of the Annual Conferences, promote the temporal and spiritual interests of the Church, provide for the administration of the Discipline and to make rules and regulations for other local affairs, provided, of course, that such rules should not conflict with any rule or regulation of the General Conference. Concerning meetings it was proposed that Regional Conferences should assemble on the first Wednesday of May, 1920, and thereafter on the same day and month every second year.

"We think that our readers will agree with us that Regional Conferences of this character would answer the requirements of local self-government such as the General Conferences had in mind when they adopted the tentative plan which provided for Quadrennial Conferences.

"The first intimation that this plan should be changed was by a Southern member of the Commission, who suggested that the Regional Conferences should be made administrative and electoral in character rather than legislative. And if this be the case, said he, why should these conferences meet oftener than once in every four years and why should not the delegates elected to the General Conference from Annual Conferences in the regional jurisdictions constitute the members of the Regional Conferences themselves? These suggestions swept the Commission from the moorings which had been given it by the two General Conferences.

"The first thing to be done, therefore, in conformity with these new suggestions, was to reduce the membership of the Regional Conferences to a point which makes them no longer truly representative. For, if this were not done, we should have a General Conference which is entirely unwieldy. Hence Regional Conferences having from 250 to 400 members, as contemplated by the committee of the Commission, must be reduced to conferences having little more than 100. According to this plan Regional Conference No. 1 would have 144 members; No. 2, 114; No. 3, 126; No. 4, 154; No. 5, 100; No. 6 (the region in which Texas is placed), 110.

"The next change was to prescribe the time of meetings of these Regional Conferences and the time should be immediately after the organization of the General Conference; other meetings may be held if these conferences so elect.

"Dr. John M. Moore, who spoke in our pages last week, is in agreement with the present plan of the Commission when he takes for granted that the Regional Conferences will have only one meeting during a quadrennium and that at the time and place of the session of the General Conference.

"This means that our Bishops from the region in which is situated Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico and Arizona, for example, shall be elected by 110 men. Even a bare majority, namely 56, may elect for this large group of States and their larger group of Conferences their quota of Bishops. This small number, too, may legislate for this great group of States, if indeed there shall be any legislation on local matters.

"In other words, if the eighteen or twenty Congressmen from Texas should resolve themselves into a body which should undertake the functions of our State primaries, nominating the Governor, Attorney General, Treasurer, Comptroller, etc., and in addition should undertake the functions of the State Legislature, legislating for the widely-separated communities of Texas—if these Texas Congressmen should do this at Washington, then we should have a situation precisely analagous to the plan now proposed by the Joint Commission for the Regional Conferences. And, of course, this will not do. It would largely destroy the principle of local self-government and would commit to an oligarchy the vital matters of government."

In a luminous editorial in his issue of March 14, Dr. L. S. Massey, the brilliant editor of the Raleigh Christian Advocate, speaks in part as follows:

"The plan proposed is so complex and many-sided that it will require considerable discussion to get clearly before the mind of the Church what it is. A casual reading will not get at the inwardness of what it involves, and the Church will do well if it discovers before the actual attempt to operate it (if such attempt ever is made) what the practical effect will be in the life of the Church. One thing is certain: it will be revolutionary. It will break up the existing alignments. North Carolina, for instance, will be tied up with Maryland and Delaware to the north of us and cut off from the institutions and agencies to the south of us with which we have been co-operating. That this would be a jar to our Church work it will be well to realize in advance. It is like pulling up a tree and resetting it—a thing that sensible men do not undertake unless there is some very definite advantage to be gained by it.

"Furthermore, there are some very radical departures in policy and principles of Church government from what was in the mind of our Church at Oklahoma; at least, from what we understood the action of that body to signify. The Regional Conference has very greatly changed type. The number has grown from three to six, but that is the smallest part of the change that has taken place. Indeed, we gather that the purport of increasing the number and reducing the size was to diminish their significance as an integral part of the Church's machinery. We had never dreamed that the membership of the Regional Conferences should be the same as the membership of the General Conference, or that the former should meet at the same time and place as the latter. We had thought of the Regional Conferences as meeting always within their own bounds and having a membership entirely separate from the membership of the General Conference. We had expected them to have some real range of authority within their bounds. We had thought of the Regional Conference as having a much larger membership than the same territory would have in the General Conference, and that its power would control everything within its bounds save the larger activities of the Church. But—the mountain has been in labor, and, behold, a mouse! Aaron's weak excuse to Moses on a certain occasion simply forces itself into our mind: "I cast it into the fire, and there came out this calf." The heart of the Regional Conference has been cut out. We understand that the Northern Church was opposed to the whole idea, and it has carried its point. If the plan should be adopted, we should look for the very name to drop from the Discipline of the reorganized Church within a decade or two, as a useless wheel in the machinery."

THE PASTOR'S SUNDAY NIGHT.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But thy ambassador is weary now,
Worn with the weight of his high embassy;
Now care for him, as thou hast cared for us
In sending him; and cause him to lie down
In thy fresh pastures, by the streams of peace.
Let thy left hand be now beneath his head,
And thine upholding right encircle him,
And, underneath, the everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with thine own hand; be thou
His ministrant to-night; draw very near
In all thy tenderness and all thy power.
O, speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him.
Let thy disciple lean upon thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O holy Dove,
Spread thy bright wing above him, let him rest
Beneath its shadows; let him know afresh
The infinite truth and might of thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay thy hand upon his heart, and still
Each overstraining throb, each pulsing pain,
Then, in the stillness, breathe upon the strings,
And let thy holy music overflow
With soothing power his listening, resting soul.

—Frances Ridley Havergal.

ALL MAY BE SAVED.

Let none stand back as if their sins were too great to be forgiven, or their case too bad to be cured. Jesus is an Advocate who never lost a cause, a Physician who never lost a patient.—Dr. Guthrie.

THE WORD ENDURES.

The Word of the Lord endureth forever. What is it that is set against the withering grass and the fading flower for permanence? Is it ancient oaks and cedars? Is it everlasting mountains and enduring hills? Is it the unchangeable innumerable stars, which earthly forces cannot reach or touch? What deep-founded, widespreading mass of material strength shall it be? It is a word—the Word of the Lord. What so impalpable—unseen, unfelt, something that trembles only in the air! Yet here the seat of immutability is found. This endures. —Robert Rainy.

FELLOWSHIP BY PRAYER.

Above all other means, prayer is the most efficient in creating and strengthening the consciousness of God's presence. The very act of prayer brings us into fellowship with him to whom we speak. Think of prayer as Christ did when he sought the companionship as well as the guidance of his Father. It is not a duty but a privilege, not a matter of petitioning but of fellowship, seeking the inspiration and strengthening that comes with the sense of being with one who is an unfailing, sympathetic and sufficient friend, in whose love is no flaw and whose wisdom never errs.—The Presbyterian.

ABROGATING THE FOURTH COMMANDMENT.

The great question to be met and resisted by God's people to-day bears upon Sabbath observance. This scribe has referred before to the growing attitude in Britain and Canada (and in parts of our own country) to set aside the Fourth Commandment in favor of agricultural work and workers. The Congregationalist (Boston) deprecates the action taken by some Unitarian churches that have abandoned their morning service, in order that their people may work in gardens; but it follows this deprecation with the question as to why tillers of the soil cannot rise earlier on the Sabbath morning and do their gardening before church time. Yet these New England Unitarians and Congregationalists are both descended from men who braved the wrath of kings in order to hold fast to the teachings of the King of kings. All honor to the Governor of Connecticut, who, we understand, vetoed a bill passed by that Legislature permitting Sunday work!—The Presbyterian.

THE DEADLOCK, AND ELSE.

By Col. E. C. Reeves, a member of the Commission on Unification of the M. E. Church, South.

The embargo on giving to the public what happened in the late session of the Joint Commission on Unification has been lifted. The Secretaries, Drs. Thomas and Harris, have issued a statement giving much information as to what the Commission did during its late session in the city of Savannah. Much more might have been given out by the Secretaries. Some misleading statements have appeared in the public prints: therefore, I deem it advisable to give some unpublished facts that the membership at large of the Church which I represent in part may be the better informed and intelligently reach their own conclusions.

At Savannah, the Negro problem for the first time was taken up and elaborately discussed by the Commission in more than forty set speeches, running through a debate of more than six days, when a special committee of eight was appointed to formulate and report to the full commission a plan for the settlement of the most vexed question of all. That Committee, after a prolonged conference, made a report through Judge Rogers, of New York, a plan containing a basis for the solving of the Negro problem. It was understood that Judge Rogers was the author of the plan submitted, hence it has been called the "Rogers Plan," although he was not the author of all the provisions relating to the Negro question, and not the author of the general plan for unification published in full by the Secretaries. My remarks will be almost exclusively directed to that part of the general plan bearing on the Negro problem now popularly called the "Rogers" Plan.

It will be noted that the Rogers Plan makes a mixed, or negroized, Church. It provides for Negro Annual Conferences which, with certain other foreign Annual Conferences, will constitute Central Conferences. Without going into all the details of the composition of the Negro, or Central, Conference in the United States, when it reaches the number of 150,000 members it shall have power to elect its own Bishops, limited in their work to the jurisdiction of the Central Conference; and among other powers and privileges is to have the right to elect five ministerial and five lay delegates to the General Conference of the Unified Church. Any Central Conference, with the approval of the General Conference, may become a Jurisdictional General Conference, with certain defined powers and privileges, among which are the right to have a member on the Judicial Council, and representation on all the Connectional Boards in which its interests are involved, and to elect not exceeding five ministerial and five lay delegates to the General Conference who are to be allowed to speak on all distinctively connectional matters, but they shall not have the right to vote in a General Conference; but when such Central Conference shall have a membership of 600,000 it "shall" become a Jurisdictional General Conference. (Italics mine).

After considerable debate of the Rogers Plan, it being evident that there was a positive disagreement between the two sets of Commissioners, a separate vote was ordered—the first in the history of the commission—and each Commission retired for consultation and vote. The Southern Commissioners held their meeting and conferred. Of course, it was known "to a dead certainty" that the African M. E. Church, having a membership of more than 600,000; and that the African Zion M. E. Church with its more than 500,000 members; and the Colored M. E. Church, having a membership of more than 240,000—independent Negro Methodist Churches—would never surrender their independence and voluntarily join the proposed unified Church and be dominated by the whites, because to do so they would have to surrender their manhood and self-respect. Therefore, it was self-evident that to adopt the Rogers Plan would be to cut off all Negroes from help by the new Church except the class now members of the M. E. Church, who (they and their ancestors) have for fifty years received millions upon millions of dollars as benefactions from the M. E. Church; that their financial aid would be increased, while the Colored M. E. Church organized by the M. E. Church, South, fifty years ago, and meagerly aided by said Southern Methodist Church through the half-century, would be cut off absolutely from financial help by the new Church. To meet, if possible, such an unfortunate state of affairs, Dr. Lamar formed and presented an amendment to the Rogers Plan, in substance, that the fund that would be raised to aid the Negroes in the territory now covered by the Annual Conferences in the South and West should be directed in its application by the Conferences in that territory. The Rogers Plan, as amended, was put to a vote in the Southern Commission, and was carried by a vote of nineteen ayes over six noes.

The minority votes were cast by Bishops Candler, Denny and Murrah, and Judge White, of Louisiana, General Samford, of Alabama, and by this writer, because the said six believed they were instructed by their General Conference to work for the organization of the Negroes into a "separate organization," and the Rogers Plan was outside of, and unauthorized by, the Oklahoma General Conference; and I believe I am within the facts in saying that the judgment of each of the minority six is in full accord with the action of the General Conference on the Negro question.

The Northern Commissioners, we were informed, were seriously divided on the Rogers Plan, not, however, for the same reasons that divided the Southern Commissioners, but finally agreed to adopt the Rogers Plan tentatively as containing the basis for the settlement of the Negro problem, with the proviso that in joint session amendments would be in order. And thus for the first time separate votes were ordered and taken.

A joint session followed. Two amendments were promptly offered by the Northern Commissioners; one to increase the Negro representation in the General Conference; the other to substitute the word "may" for the word "shall" where it was provided in the report of the Committee of eight that when a Central Conference reached a membership of 600,000 it "shall become a Jurisdictional General Conference." Those proposed amendments brought on a lively and protracted discussion. The Commission again resolved itself into separate sections for conference and action on those two proffered amendments. The Southern Commissioners, after due consideration, determined by a vote without a dissent, one being absent, and one present but not voting, to stand firmly against the two amendments offered. This was the second and last separate vote taken by the Southern Commissioners.

The Northern Commissioners resolved to stand by the proposed amendments. Then followed a joint meeting, and the most spirited debate in the history of the Commission ensued. It was "a battle royal." The two little words, "may" and "shall" were the storm-center. Hot gas, but not poisoned, permeated the atmosphere. Simpson, of Philadelphia, a strong lawyer, in a vehement speech declared that he would never consent for the word "shall" to remain, and "that is my ultimatum." Dr. Lamar, than whom none on the Commission is an abler debater on the floor, fired heavy shot and shell, and declared he would never consent to the substitution of "may" for "shall," and laid that down as his ultimatum. Then ultimatums flew right and left, and almost as thick and fast as brick-bats in a street riot. The minority six took no part in the heated debate. It was no fight of theirs. To them the "scrimmage" was almost funny, and would have been but for the seriousness of the matters involved which are attracting the profound attention of all Christians throughout the country. Besides, the minority six had their little ultimatum, which they were guarding with jealous care, it being the exact size of the Oklahoma deliverance on the Negro problem. The

fact that a deadlock had been reached flitered through the minds of all, apparently, and the peculiar feature was that the interlock was between those who were at one to have the Negro incorporated into the proposed unified Church. A caim ensued, and men with hopeless looks gazed into each other's faces as the expression went from one to another, "There is no hope for an agreement, and we might as weli adjourn sine die!" But as a last resort some one suggested that we should meet again at some future time and make one more trial to get together on a plan, and a motion was made and seconded to that effect. Dr. Lamar ied the opposition to the motion in a strong speech, and urged that as no one saw any prospect of an agreement, it would be folly to meet, and that the Southern Methodist Church, not so strong financially as her sister Church, had been taxed to the limit. His earnest speech availed not. A decided majority of the Southern Commissioners, and all of the Northern wing save one, believing we should make one more effort to agree on some plan to put before our General Conference, voted to have another session of the Commission on the 10th of April next, in the City of St. Louis, and so voted. The Commission then adjourned, and its work in Savannah passed into history.

Now, be it remembered that not a single article, nor a single section of any article, in the whole general plan has been passed by each section of the Commission, and then by a majority vote of the whole Commission, as required by the rule adopted. And how a single member voted on any question has not been recorded. What has been tentatively passed, as published, will meet, much of it, with strenuous opposition, especially when submitted to the separate action of the Southern Commissioners. The Lamar amendment to the Rogers plan was never reached before the Joint Commission, and if it ever is it will provoke heated controversy, with almost certain defeat.

I have sought to state the unvarnished facts, and pretty much in the order of their occurrence, that the membership at large of our Southern Church may reach an intelligent conclusion.

Some write as if the key to unlock the deadlock when in the St. Louis session had been found. We shall see what we shall see.

It is a matter for congratulation and comfort, that although the Commission was enveloped in a very storm of debate in Savannah, no unkind word was spoken by any brother; and if every member of the Commission is not a gentleman through and through, he kept the ugly fact securely concealed.

Johnson City, Tenn.

THE PLAN OF UNIFICATION.

Some Aspects.

By Rev. Wm. W. Woollard.

The Commissioners at Savannah, their labors not quite completed, have issued to the Church a statement of the results of their negotiations up to date. By far the greater part of the proposed plan for unification has been "tentatively" agreed on. Some of the important parts of the remainder, principally that of the Negro's new relationship, have been accepted as a basis for later negotiations; the other are detail arrangements awaiting the final adoption of "tentative" or "basic" agreements. But all in all, the final report is in a state approaching completion. It is not likely that the views of extremists or obstructionists, on either side, will hinder a final agreement and report. Of course it is yet possible that the faithful and earnest Commissioners, after all their labors and prayers, may be unable to conclude their work before the General Conference in May. That which is probably the most difficult and delicate of the problems awaits a final fixing, although they appear to be very near an agreement. Let us prayerfully and patiently await the final outcome.

In the meantime, however, the Commissioners desire, as I understand, that the Church express its views on the plan, incomplete as it is. Out of a deep interest, and as an humble member of the Church, I have given their incomplete plan a judicial and careful study; and I submit the following exposition of some of its aspects.

Let it be understood that for brevity's sake I have considered the "tentatively adopted," and the conditional or suggested, parts as of equal force, assuming that the latter has the favor of the Commission, since they embrace it in their report. Modifications in details will scarcely alter accepted basic principles.

1. The Regional Conference.

It is proposed to divide the united Church into six Regional Conferences, self-governing in all regional and non-connectional affairs. In three of these Regions the Church, North, has a preponderating, an overwhelming majority, in the other three the Church, South, likewise has an overwhelming majority. That our Northern brethren have shown a magnanimous faith in our fairness is evidenced by the following facts as to majorities in these Regions. In Region No. 2, embracing from Delaware to Kentucky, our Church has 1583 ministers against their 857; and 529,451 members against their 224,741, or quite twice as many. In Region No. 3, from South Carolina to Mississippi, our Church has 2799 ministers against their 216; and 906,136 members against their 69,693, or more than ten times as many. In Region No. 6, from Missouri to New Mexico, our Church has 2718 ministers against their 751; and 673,819 members against their 145,822, or more than four times as many. These figures include only white members, and I take them from this year's Year Books.

In the other three Regions, Nos. 1, 4, and 5, there would fall, of our members, nearly all in the far west, under their Regional control 217 ministers and 28,801 members. While we would give over to their majorities this comparatively small number, they would turn over to the three Regions where we have these heavy majorities, 1854 ministers and 410,256 members. In the three Southern Regions there would be a total white membership of 2,555,011, while in the three Northern Regions there would be a white membership of 2,914,782. This is not a very great difference after all! Some one has suggested that our Church was in great danger of being absorbed. In the light of these facts, where really is the greater absorption?

It would appear, from many considerations, that the six Regional Conferences are more desirable than the three or four suggested by the Chattanooga meeting. Each Region, electing its own Bishops and other connectional officers, would have them, when elected, nearer at hand for administrative purposes. Each Region would have better opportunity to select their best for these places of large responsibility, and consequently there would be fewer misfits. Having the better chance to get acquainted with the stronger men of the Regions, we would not be forced, by lack of acquaintance, to go so very largely to college men and connectional offices for our Bishops. Others, strong men of the pastorate, fresh from the pastor's duties and understanding his latest problems, would have the opportunity to become known over the Region and have a chance of election to the episcopacy. As it now is about the only men who have the chance to be known throughout the Church are the connectional officers and college men. These brethren are capable men, whom we love and respect, and who would doubtless serve us acceptably; but would it not be well in the reorganization to have an eye to so forming the Regions as that the stronger men of the pastorate shall not be unknown to the members of the elective body?

The Bishop having supervision of, say, North Mississippi would not live in Virginia or Texas, but much nearer to, if not in, his episcopal district. Certainly it is most to be desired that pastors live within the bounds of their charges, whether stations or circuits. Instances have been where the presiding elders were complained of for not living in the bounds of their districts. Why should not a Bishop live in the neighborhood at least of his episcopal district? Small Regional Conferences, such as are proposed, and episcopal districts and parsonages in them (i. e. residential administration as well for the Bishops as for the rest of us), would bring all to a parity and give the Church a more efficient administration. Methodism does not need "absent treatment."

2. The Protection of the Minority.

In the reorganization the Church, South, with a total membership in the United States of 2,121,673, is proposing to unite with the Church, North, with a like membership of 3,680,939. In enacting legislation, in interpreting and administering that legislation, and in directing the general affairs of the united Church, there is a well grounded desire on the part of the minority for adequate protection against the possibly partial judgments of the majority. Sectional feelings are not yet entirely abated. This does not arise, I apprehend, from any distrust of the Christian integrity or probity of the majority, but from apprehension of what may be the consequences of modes of action and habits of thought, that is mental attitudes. Besides it is a safe provision in any organization, and, if not pushed so far as to make possible a tyranny of the minority, may be of the greatest value. In the minds of some of our people the fear of domination by our Northern brethren, expressed in different terms, such as "being absorbed" or "swallowed up," cools their ardor for unification. What protection against such domination does the proposed plan give the minority? Is it amply adequate in every respect and in each department of the new government of the Church? Let us note the following citations from the proposed plan.

(1) The written Constitution defines the departments of government and limits and restricts their powers on a basis equitable to all. In it our connectionalism is thoroughly conserved, yet ample provision is made for local (i. e. regional) self-government. The constitutional provides that it shall not be altered or amended without a two-thirds vote of all the members of the Annual Conferences and a like vote of the next ensuing General Conference. This makes provision for the stability of this magna charta, guarding against the possible encroachments of the majority. Article XI, Section 1.

(2) In the matter of statutory law, the Constitution provides that when two Regional Conferences shall so request, a vote on any pending motion or resolution in the General Conference shall be taken by Regional delegations, and no motion or resolution shall be enacted into law which does not have a majority, four out of six, of the Regional Conference delegations. Article IX, Section 4, Paragraph 4. This is a remarkable concession to the minority.

(3) The reorganized Church in the United States, among the white people, is divided into six Regional Conferences, as indicated above, in three of which the present Church, South, has an overwhelming majority, and in the other three the Church, North, is likewise in the majority. Article VI, Section 1.

(4) The Regional Conferences cannot be divided, or territory taken from any, without the consent of the Region involved, save by the concurrent action of two successive General Conferences. Article IX, Section 2, Paragraph 6.

(5) Each Regional Conference shall have full legislative power over all regional affairs within its area, and can make rules and regulations not contrary to those of the General Conference for the control of connectional affairs. Article VI, Section 3, Paragraph 2, 4. They shall receive, own and control all colleges, benevolent institution, etc., within the territory of each not otherwise (as by charter) legally provided for. Paragraph 3.

(6) Each Regional Conference elects its own Bishops, who shall be confirmed by the General Conference, unless two-thirds of the General Conference oppose. Article VI, Section 3, Paragraph 1.

(7) No Bishop shall be assigned to residence within any Regional Conference without its consent; and no Bishop may have supervision of an Annual Conference without the consent of the Bishops resident within the Regional Conference. Article IX, Section 2, Paragraph 7.

(8) No Bishop may be retired by the General Conference for inefficiency or unacceptability, after due notice and a proper hearing, without the

concurrence of the Regional Conference in which his official residence is fixed, saved by a two-thirds majority of the General Conference. Article IX. Section 2, Paragraph 7.

(9) In the composition of the Judicial Council, the supreme court of the Church, each Regional Conference has two members, with three at large, elected by the General Conference. Article X. Section 2.

3. The Negro in the Reorganization.

Does the proposed plan so take account of the Negro as to develop a race consciousness, initiative and independence in him, and at the same time afford him the help the white man owes him, as the weaker brother? Unquestionably it has this clearly in view. Note the following provisions:

(1) The Negro is organized, under the one constitution and the connectional laws, into his own church societies and conferences, apart from the white people. He is to choose his own Bishops (subject, for the present, to the two-thirds approval of the General Conference), who are to preside over only the Negro jurisdiction. The C. M. E. Church, and any other Negro Methodist Episcopal Church, is invited to come into this proposed organization. Article VII and Recommendation 2.

(2) His legislative body, the Central Conference, is to have power to make laws for his jurisdiction, subject to the limitations of the Constitution. Article VII, Section 4, Paragraph 3.

(3) He is not given Annual Conference representation in the General Conference as the white Annual Conferences have. He is granted a fixed number of five ministerial and five lay delegates from the entire Negro jurisdiction. Article IX, Section 1, Paragraph 1b. (To illustrate the difference: The North Mississippi Annual Conference would have in the General Conference a representation of only two less than the entire Negro Central Conference, with its 19 Annual Conferences and 350,000 members.) When the membership of the Central Conference reaches 600,000 it shall become a Jurisdictional General Conference, and the ten delegates will lose the power to vote and retain power to speak only on matters relating to their jurisdiction. Article VIII, note Section 3, Paragraph 3.

(4) The Central Conference is not accorded membership on connectional boards; but when it becomes a Jurisdictional General Conference membership on such boards, where its interests are involved, is permitted. Article VIII, Section 3, Paragraph 2.

(5) He is, under no conditions, accorded membership in the Judicial Council, the supreme court of the Church. Article X, Section 2.

(6) The Jurisdictional General Conference, toward which the ultimate relationship of the Negro looks, will be an associate General Conference for the Negro, with the same powers within and for itself as the white General Conference, yet limited by the Constitution. He will then have the independent government of his own organization. Our General Conference will then have ten delegates to their Jurisdiction, with power to speak, but not to vote, and they will have reciprocal representation to ours. This, with their representation on the boards where their interests are involved, being the binding nexus between the two Conferences. Article VIII, Section 2. The Central Conference, by a majority vote and the concurrence of its Annual Conferences, with the approval of the General Conference, may become a Jurisdictional General Conference at any time. Article VIII, Paragraph 1.

4. The Judicial Council.

Our Northern brethren have come entirely to our point of view on the principle of the General Conference not interpreting the constitutionality of its own acts. A body absolutely independent of the General Conference will have power to arrest any legislation which is believed to be unconstitutional. The provisions for final judicial decisions on both constitutional and statutory law are far in advance of what now obtains in either Church. Article X.

(1) In the membership of the Judicial Council each Regional Conference has two members, being six from the South and six from the North, with three, possibly Bishops, elected by the General Conference. Article X, Section 2. Members of the Council are not eligible to membership in the General or Regional Conference.

(2) It shall "review upon appeal on constitutional grounds the acts of the General and Regional Conferences—hear and determine questions of law and all other appeals coming to it in the course of lawful procedure" from the various conferences when taken by at least one-fifth of the Conference. It does not require, as now, that an appeal must be taken by a majority. Article X, Section 7. It is, of course, the appellate court of all trials of ministers.

(3) It shall have power to arrest the action of any connectional board when appeal is taken by one-fifth of its members, or by the Bishops. Section 7, Paragraph 2.

(4) It shall meet at each session of the General Conference, and may meet as often as conditions require. Section 10.

Oxford, Miss.

THE SECOND MILE—A MISSIONARY SPECIAL.

The steady increase in the number and amount of missionary specials is the best evidence of a real interest in missions. The assessment speaks for those who do only what is required. Some churches do well to pay in full, but for most churches this is merely reaching the minimum of duty. We rejoice in the increasing number of churches that "pay out," but more in the growing number that go beyond the minimum; that give not because they must, but because they want to; that let their hearts and consciences guide them, and not the low standard of the assessment.

Specials Dependable.

It used to be thought that specials were uncertain. That accounts in part for the term "special." With us the terms "regular income" and "specials" were understood as indicating respectively permanent and fluctuating sources of income. The General Secretary contended that specials properly handled might be a source of income as dependable and permanent as assessments. At his suggestion the Board adopted "regular specials" and made them a part of the regular income for appropriation. It has been demonstrated that the income from that source is as steady and constant as from any other.

In the past four years the income from specials of all classes has amounted to $695,869. From our regular specials alone we have realized during the quadrennium $495,978. This income from regular specials has enabled us to keep up our appropriations and at the same time pay our debt. Without it we could not have done either. Specials have saved the day.

The Habit Grows.

The increase in specials is most encouraging. This is particularly true of the income from regular specials which, for the past quadrennium, was $166,075 over the preceding quadrennium. Last year was our best year in regular specials. The income from that source was $156,712.01. This was an advance of $31,792.94 over the year before.

The number of specials grows steadily. Four years ago we reported 600. Now we have 1100, and new ones are being recorded daily.

The new specials, regular and independent, assigned in 1917 amounted to $104,569. Only 34 regular specials were discontinued in 1917, amounting to $5895, against 162 in 1916 amounting to $26,659. In the first two months of 1918 we recorded 73 new specials, aggregating $29,985.

It is important that we continue to emphasize this class of gifts. They feed the fires that keep the ship going. They enlarge the annual appropriations. They contribute to steady and normal growth. They keep the commissary close up to the front line.

The Goals for 1918.

We have two goals for regular specials for 1918: First, new assignments, $100,000; second, income, $200,000. These figures are not extravagant. An increase of $38,450 on the first will make it, while $43,000 will bring the income up to the second. They can be reached, but you will be needed. Let all hands lay to and help. There are single conferences that can give us the $43,000, while new specials ought to be coming in from all parts of the Church sufficient to reach the one hundred thousand. Many have already made a fine start, and we are counting on a host of others to join in. RIGHT NOW is the time to begin, and then you will have the whole year in the joy of working out your special, and there is nothing like it for that, either.

Reporting.

REPORT EARLY. The year is passing. There is no time to waste. REPORT FREQUENTLY. Don't hold the money. The Board needs it. REPORT PLAINLY AND EXPLICITLY. Every special should have full credit for all that is paid on it. It is important that our records be kept accurately and up to date. You can help us. When you send money to your Conference Treasurer tell him **exactly** what it is for. Report to us any errors or misunderstandings. We are here to help. Help us to help you, and we will go over the goals together, and enter the Century year happy in the victory.

BUREAU OF SPECIALS, BOARD OF MISSIONS.

A TOO MUCH NEGLECTED WORK.

The necessity for larger and better hospital facilities in this section of the South is so apparent that it would seem to be a waste of time and energy to present argument to enforce the significance of this fact. The increased demand for room and surgical attention in our hospitals is making it distressing because there are so many who cannot be accommodated. The addition of 500 bedrooms in Memphis would not more than meet the present demand, to say nothing of the increase that will naturally come in the years that are to follow.

There are many, however, who agree concerning the needs, but have not yet looked deep enough into the seriousness of the situation to become alarmed and thoroughly awakened to the actual losses being sustained by Methodist and by Protestant Christianity because of continued procrastination. We are losing in prestige and potency among our broad-minded and successful business men by our failure to make ample provision for healing the diseases and binding up the wounds of mankind as they journey through this life.

The spirit of altruism is indeed abroad in the land and its requirements must be met, else great will be the loss. And this spirit is but the natural fruitage of the preaching of the Gospel of Christ. To continue the sowing of the seed that produces such wholesome and exalted sentiment will ever receive applause and approval from right-thinking people, but what will be said about those, whether as individuals or organizations, who fail to provide all the means at hand for gathering and conserving this fruitage? Christianity in its practical application consists in more than gathering the people together once or twice a week in public worship. It means entering into the ups and downs of every-day life with a view of helping the struggling wayfarer to rightly solve the otherwise unsolvable mysteries that are constantly staring him in the face. Every man must have some help from outside sources in order that he may stand upright amid the jostles and storms that he is called upon to meet in his daily walk. The rich need this help as well as the poor. There are some things money cannot buy. The rich, it is true, can get the best that science and skill have to sell at strictly commercialized hospitals and sanitariums, but they do not have at these the exalted privilege of feeling and realizing the force of the divine touch as it comes from those who daily minister in the name of Christ. Riches do not supply soul-hunger and cannot answer the ever recurring question, "What are we here for and whither are we going?" There is no better time to render this all essential service than when a person is languishing upon a bed of pain. The body, as we all know, is closely related to the soul, which fact the archenemy of mankind uses very effectively.

Again, the Church is losing immensely in her

hold on the poor by not being equipped to minister to their bodily needs at a price they are able to pay without incurring additional distress, and in many cases at no cost at all to them. The outstretched hand of Peter had more to do with creating and quickening the faith of the impotent man at the gate called Beautiful in the power of Christ to heal his body and soul than the mere spoken words to arise and walk. The poor read and understand more fully and appreciate more readily a gospel that is embodied in humane deeds than mere abstract theorizing, which is good in its place, but concrete example is always and everywhere the crowning fact in the argument.

And again, the great middle class are sincerely inquiring into the reasons for the slow progress the army of God is making in taking the entire man as well as the whole world for Christ. They are finding out through this investigation that growth in population and the congested condition of the people in certain sections of the country are making a more vital and somewhat different demand upon the leaders of the Church than were made a hundred or even fifty years ago. The long recognized and dependable loyalty of this class is now in danger of waning, if not being entirely lost to the Church, if she does not practice as well as preach a full gospel. They know full well that a half-truth will not suffice in meeting the entire requirements of the human being.

It does seem, therefore, that our Church should, and it is confidently believed it will, fulfill its mission to mankind and, thus save the entire man for a larger and closer brotherhood in Christ. It will take money, personal sacrifice and faith in God and man to accomplish this desired end.

We now earnestly call upon the ministers and laymen to pray as they work and talk, so that the people may open up their hearts wide and their pocketbooks in abundance to this cause. Past due subscriptions are very much needed and new ones must and are coming in to meet the requirements of the building committee of the new Methodist Hospital.

THOS. B. KING,
Financial Agent, Methodist Hospital.

Memphis, Tenn., March 8, 1918.

Our Advocate Campaign.

The campaign for the ciruculation of the Advocate has made a pretty good showing during the past week. This is gratifying. There should be no let-up in the effort to get a Church paper in the homes of our people. We have been much pleased by the large number of new subscriptions that have come in, and the brethren who have been so faithfully looking after the interests of the Conference organ may be assured that we highly appreciate their good work. One other thing we wish to say: **Many subscriptions are expiring now, and it is a matter of great importance that these be renewed. Otherwise we may lose as many names from our mailing files as we have lately added thereto.** PLEASE HELP US AT THIS POINT, DEAR BRETHREN.

FROM OUR WORKERS.

That splendid veteran of the Louisiana Conference, Rev. Robert Randle, of Farmerville, La., gives us 7 subscriptions from his charge. We appreciate his efforts in behalf of the Conference organ.

Rev. J. W. Ramsey, of New Augusta, Miss., reports that he has secured his quota of new subscriptions, and one over. He says that he takes pleasure in working for the Advocate, because it makes the way easier for the pastor wherever it goes.

Still they come! We mean subscriptions from the Ackerman (Miss.) charge, where Rev. C. A. Parks is the hustling young pastor. Brother Parks says: "I was to secure 8 new subscriptions. Up to the present, I have sent in 32 new ones and 5 renewals; and I still hope to be able to give you a few more new names."

Rev. W. H. Lewis, pastor of Capitol Street Church, Jackson, Miss., gives us a fine list of subscriptions, in addition to others previously sent in. He says: "This totals 12 new subscriptions and 1 renewal." Brother Lewis' church is a large one and his duties are many, but he finds time to take care of the interests of the Church paper.

In a letter bringing us 3 subscriptions, Rev. W. M. Sullivan, of Columbia, Miss., who has been doing some fine work for the Conference organ, says: "Please send me a list of your subscribers here, so that I can look after the renewals." This is the way to go about this important matter. Every pastor ought to secure such a list for his charge.

Rev. T. B. Cottrell, who serves our choice flock at Mt. Olive, Miss., forwards us a supplementary list of 5 names, and thus comments: "This makes the 12 new subscriptions assigned me by the district stewards, but I shall try to get other new ones when I look after the renewals in this charge. I believe that I have given you 20 new subscribers within the past 12 months." The interests of the Advocate are safe in Brother Cottrell's hands.

SOME SUBSCRIPTION RECEIPTS.

The following friends, whose kindness has not been mentioned elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: Rev. W. W. Jones, Lula, Miss., 3; Rev. W. D. Bennett, Sardis (Ct.), Miss., 4; Rev. H. J. Moore, Montrose, Miss., 4; Rev. R. P. Neblett, Como, Miss., 7; Rev. H. R. McKee, Rose Hill, Miss., 3; Rev. R. M. Evans, Isola, Miss., 2; Rev. W. W. Woollard, Oxford, Miss., 3; Miss Nyna Pollard, Batesville, Miss., 7; Rev. D. P. Yeager, Monticello, Miss., 2; Rev. J. F. Waltman, Eros, La., 2; Rev. L. F. Alford, Enterprise, Miss., 2; Rev. W. M. Williams, Collins, Miss., 8; Rev. Thomas Cameron, New Albany, Miss., 2; Rev. W. J. Porter, Sicily Island, La., 2; Rev. J. H. Jolly, Seminary, Miss., 4; Rev. S. E. Flurry, Neshoba, Ct., Miss. Conf., 7; Rev. J. J. Garner, Sidon, Miss., 3.

THE WORK IN ALGIERS (NEW ORLEANS).

On February 1 and 2, I was confined to my bed on account of sickness. This is the first time I have spent a whole day in bed since a horse kicked me in 1900. A good health record! During this recent illness, I talked with Mr. E. L. Bordelon, an officer on the Comanche, one of the U. S. vessels. He told me, among other things of interest, that he would sail in a few days for unknown parts. He said he would sail under sealed orders. Now, if a Methodist preacher should leave Conference and get his appointment under sealed orders, I can but wonder what a howl we would all raise about autocracy, the lack of democracy, etc.

Last July a young married lady attended our 11 o'clock services. Before leaving for church she slipped a note under the clock for her husband. On her return, the note was still there and the husband had gone. The whole crew had gone under sealed orders.

I could give more incidents about the touching loyalty of sailing under sealed orders and compare them with our getting our appointments before setting out, but I will not at this time. Incidents like these have made me wonder if we are not more democratic than we claim to be.

Algiers is still in great need of a church building. By resolutions at the District Stewards' Meeting, the New Orleans Preachers' Meeting, and of the New Orleans District Conference, it is the purpose to center on our church as the next great enterprise to be attepted in the city.

The Board of Church Extension will duplicate $10,000 if we will raise that amount, by donating $5000 and lending us $5000, thus giving us a $20,000 church. We have a lot paid for and $6000 in available cash. We need $4000 more. Help us!

Fraternally,
C. C. WIER.

Cut this out, sign and mail it, if you will be one of 100 to help us:

Rev. C. C. Wier,
258 Vallette, Street, New Orleans.

The day you lay the corner-stone of the new church, you may announce $..... as my subscription.

Signed:.....

P. O.:.....

To be good for reward, the Son of God declared to be the sinner's religion.—F. W. Robertson.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

ATTENTION, LOUISIANA METHODISTS!

By action of the last session of the Louisiana Annual Conference, and in accordance with our custom for the past several years, Easter Sunday, March 31, is Orphanage Day. Every church and Sunday school are earnestly requested to take collections for the Orphanage, and every Methodist in Louisiana, and every friend to homeless children is asked to make a contribution to the Louisiana Methodist Orphanage at Ruston.

It is sincerely hoped that none will fail us in this time of need. We have 126 children in the Home, and we are absolutely dependent on the collections at this time for the funds necessary to carry on our work during the summer and until our fall collections on "Work Day" in October. We are compelled to pay the high prices prevalent over the country for the necessities of life. Our expenses have increased in proportion to all other necessary expenses, and we are compelled to secure more funds in order to live. We fully realize that our people are being called on to buy Liberty Bonds, War Saving Stamps, and contribute to the Red Cross, the Y. M. C. A., and many other necessary and vastly important things, but we must not forget our own dependents and leave unhelped the homeless and destitute in our very midst.

Let all help in a more liberal way than ever before and make it possible to contribute and carry forward the great work we are doing in caring for, educating, and fitting these children to take their part in the protection and reconstruction of our country.

Remember Easter Sunday, March 31, Orphanage Day, and send your contribution to our Orphanage.

ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.
Ruston, La.

THE PLAN SUCCEEDING.

Dear Dr. Meek: I am one of the happiest men in Southern Methodism. We have secured more than $7,000 within a week to carry on my plan to educate forty young ministers in eight years. No trouble to get the money. I shall secure sufficient funds for 25 or 30 ministers each year for eight years. If I can be the instrument of graduating fifty young ministers at Millsaps and Emory University within the next ten years, "life will be worth living." Rejoice with me. When I complete this work, I shall begin a plan to give $100 a year each to twenty-five daughters of ministers to aid them in securing a college education. I feel sure that I will get this money. The laymen (God bless them!) are my helpers. Nine young men are provided for to date.

As ever, your friend,
I. W. COOPER.

Brookhaven, Miss., Mar. 9, 1918.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Great Battle

NOTES.

Recent legislative enactments will make Texas practically a dry State. We are glad to welcome this great commonwealth into the prohibition column.

Hon. Richmond Pearson Hobson, the hero of the Merrimac, will deliver some prohibition speeches in Louisiana in the month of April. He will speak at the Athenaeum in New Orleans on April 21.

The large prohibition vote in the New York Legislature in favor of a direct ratification of the National Prohibition Amendment was a surprise to all. The prohibition wave has struck even that strongest of all the liquor States.

The saloons are fast thinning out in New Orleans. On the corner of Camp and Poydras streets, near the Advocate office, where a year ago there were three dram-shops, there is now only one. The Crescent City will yet be redeemed from the liquor curse.

MAKING HEADWAY.

Up to the present time, the following seven States have ratified the prohibition amendment to the Federal Constitution: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland, and Texas. A fight against ratification seems to be developing in the State of Alabama, the issue having become involved in the gubernatorial race; but we believe that the moral forces of that commonwealth will triumph in the struggle. It is stated that the laws of Tennessee do not permit the ratification of an amendment to the National Constitution except by a Legislature elected subsequent to its submission; but we expect to see the Volunteer State in line for ridding the Nation of the liquor traffic as soon as its citizens have had a chance to register their will.

All in all, the outlook for national constitutional prohibition is most encouraging. Hon. W. J. Bryan and other distinguished speakers are campaigning in the interest of the cause, and the movement is being given a support by the secular press such as the most sanguine prohibitionists would scarcely have dared to hope for a few years ago. Let our temperance forces be up and doing, taking care not to be led into the championing of extreme side issues, and victory will perch upon our banners before the seven years allowed for the ratification of the pending amendment shall have passed.

RESOLUTIONS ON UNIFICATION BY THE BOARD OF STEWARDS OF THE FIRST METHODIST EPISCOPAL CHURCH, SOUTH, BATON ROUGE, LA.

Whereas, having believed in unification according to the plan of our Church adopted at Oklahoma City, we have looked forward with much interest to the work of the Joint Commission on Unification; but since the repudiation of the Oklahoma City plan by the Commission has taken place we feel called upon to express to our brethren of Southern Methodism at large our avowed disapproval of the tentative constitution set forth and our firm belief that unification according to its terms must fail for the following obvious reasons:

1. The tentative constitution leaves the Negro in the Church and gives him a vital hold upon the machinery of the new organization. This is the reverse of the policy of any Church of much size operating in the South, for it is a well known fact that no partly Negro-governed organization could ever hope to thrive among the white people of any section where the Negro race is largely represented. In the proposed new Methodist Church hundreds of thousands of Negroes are to be represented in the supreme General Conference and assist in making laws for the white and colored people; they are to have their pro rata share of representatives upon the various general boards which plan the work of Methodism and help dictate the policy of the new Church in all its activities. The Freedman's Aid Society, the name of which suggests Reconstruction days, will operate in the South for the benefit of those Negroes now of the Northern Methodist Church, unless it be agreed that this Society be allowed to collect money among Southern Methodists for the Colored Methodist Episcopal Church. Though the Negroes of the Northern Methodist Church are not increasing in proportion to the independent Negro Methodist Churches, yet they doubtless would never consent to disconnect themselves from the new organization, even for the sake of uniting the Churches, because they have been the recipients of financial hand-outs and social favors from the Northern people, which they hope to have continued in the future.

2. The tentative constitution of the proposed new organization as propounded at Savannah leaves Southern Methodism entirely helpless in the hands of Northern Methodism, because the General Conference will be practically supreme in power, leaving scarcely any legislative authority to the imaginary Regional Conferences, which may be divided, consolidated, or changed at the will of two successive General Conferences. Representatives to the General Conference are to be elected according to the number of Church members by the various Annual Conferences in the proposed Regional Conferences. It is an evident fact, therefore, that nearly two-thirds of the strength of the legislative body will be composed of Northern and Western delegates, which, aided by the Negro contingent, may make laws and establish policies that would make the disintegration of the Southern white section of the Church not only probable but absolutely certain. We are sure, however, that even before these steps can be consummated, the Southern contingent will be vastly weakened by its members retiring to other denominations. The proposed rule that the General Conference may be required to vote by Regional Conferences upon any vital question is most ineffective, for the reason that in the Regional Conferences where the Southern Church constituency would be predominant the Northern minority in some instances would be extremely large, while the reverse of this would not be true. In some Southern sections the Negro population is greater than the white population, and it so happens that in these sections Southern Methodism is of the best, the highest, and holiest type of Methodism in the world; and it is very probable that these sections may demand policies and laws of a different type from those of other sections even of Southern Methodist territory (now understood by a majority of the Southern Church); but they would remain helpless to wilt and die under the scheme of union now being considered. The fact that the Regional Conference in the unified Church is almost a vagary, just the opposite of the Quadrennial Conference of the Oklahoma City plan, and that even this little protective power may be swept aside by two successive General Conferences, leaves Southern Methodism "like a lamb dumb before his shearer," delivered over completely into the hands of a great organization about twice as large in membership, many times wealthier, and with fully developed social ideas regarding the Negro at absolute variance with the great portion of the membership of Southern Methodist churches.

3. The tentative constitution of the proposed united Methodism means that everything stood for since 1844 by the Fathers of Southern Methodism is to be thrown to the winds; the Bishops may be removed from office at the whim of the General Conference (and to this office our Church is practically indebted for its existence); and the Bishops are no longer to constitute the Judiciary of the Church, which office they have filled so fairly and satisfactorily in Southern Methodism in the past. This proposed constitution delivers into the hands of a practically supreme General Conference—which will be governed by a majority of Northern and Negro Methodists—all of the many millions of dollars worth of blood-bought church buildings, parsonages, hospitals, schools, colleges, church periodicals and printing establishments of Southern Methodism, upon which it will never relinquish its hold, once that hold is securely fastened. We fear another case of the Cumberland Presbyterian Church union with the Northern Presbyterian Church is upon us. We feel that we should not be compelled to express ourselves upon these questions, but the threatening attitude of the Joint Commission on Unification moves us to speak before it is too late, and in thus speaking we believe we are expressing the true sentiments of the vast majority of the laymen of Southern Methodism, upon whom the financial burden of our great Church rests.

In view of these considerations, therefore, be it resolved:

1. That we, the Board of Stewards of the First Methodist Episcopal Church, South, of Baton Rouge, La. (which single organization now has a membership of seven hundred and eighty-five individuals), hereby memorialize the General Conference of said Church, meeting in the city of Atlanta, Georgia, in the month of May of this year, not to accede to any scheme of unification that in any way resembles this departure of the Joint Commission from the Oklahoma City plan, for the good and obvious reasons we have named in this preamble; and to further insist upon the Federal Council of Methodism utilizing its powers to stop the erection of "altar against altar," and to require each Church to confine its activities to the territory agreed upon by the Joint Commission sitting at Cape May so far as those sections are concerned now known as the North and the South.

2. That we highly commend the New Orleans Christian Advocate (and others of our Church periodicals when they have stood for the preservation of Southern Methodism in this hour), for its fearless and uncompromising effort to save our Church from a fatal form of union.

3. That we deprecate the policy of some pro-unionists who seem to feel that they have a monopoly on brotherly love and who censure in the public prints those who stand for the preservation of Southern Methodism; for upon this great and vital question every true Southerner should be allowed to express himself without being curbed; his honest opinion should be had, whether it be clothed in pleasing words or not.

4. That these resolutions under date of March 4, 1918, adopted at the regular monthly session of this body, be sent to all the Advocates of Southern Methodism, for the purpose of informing our brethren throughout the country of our earnest convictions in this serious matter.

BOARD OF STEWARDS FIRST METHODIST CHURCH, BATON ROUGE, LA.

THE EVERY MEMBER CANVASS.

The North Mississippi Conference.

By Rev. Ben P. Jaco.

There are good reasons for believing that this canvass will be made. Some of them are: The Discipline directs us to do so, and nearly every pastor and member of the church has promised to be subject thereto. The Board of Missions asked that it be done and the Conference voted to do it. We all believe that every member should contribute some amount, and some approach, therefore, must be made to each one. The plan has been successfully carried out by some of our pastors repeatedly.

The canvass may be made in any charge in connection with any financial system. This has already been done this year. The reports to me show that it may be done under various conditions. One of our largest stations, having the budget system, carried it out with remarkable enthusiasm and great profit. In another charge the pastor was in bed, but called some laymen in and asked them to direct the canvass, and they went over the assessment. Another charge put the job on the stewards and they raised all assessments. Still another, where the pastor made an urgent appeal for voluntary contributions from each member, the response provides for the full assessment and the support of a preacher in Japan, with one person considering the support of a missionary.

Two more reasons: 1. The money is needed and painfully needed, and more than our assessment must come in, as specials for China, or, in addition to suffering, the work must be left undone.

2. The people have the money. The farmers have it. The renters have it. I know one man who rented land last year and made so much that he had the honor to help Uncle Sam about $17,000 in taxes. Now listen: The Federal law allows one-tenth to be given to benevolence; hence this renter could have given $1500 to missions. There are hundreds of men in our Conference who, if properly canvassed, could, out of their profits, give large sums. Have the courage, faith, and love to ask for it to save the world.

Can the Every-Member Canvass be made, and can the assessment for missions be raised in our Conference? YES. Slackers say, No. Their names will be called at Conference if they come.

WHAT THEY LOOKED LIKE TO HIM.

A train was rushing through some swamps in which thousands of cattails were bobbing their brown heads in the breeze.

Hugh was from the city and had never before seen a cattail. He watched them curiously through the car window a moment, then turned to his mother excitedly.

"Why," he cried, "I didn't know sausages grew that way!"—The Continent.

The Home Circle

I'M SORRY—I WAS WRONG.

There may be virtue in the man
  Who's always sure he's right,
Who'll never hear another's plan,
  And seek for further light;
But I like more the chap who sings
  A somewhat different song,
Who says when he has messed up things,
  "I'm sorry; I was wrong."

It's hard for any one to say
  That failure's due to him—
That he has lost the fight or way,
  Because his light burned dim.
It takes a man aside to throw,
  The vanity that's strong; confessing:
"That's my fault. I know;
  I'm sorry; I was wrong."

And so I figure, those who use
  This honest, manly phrase,
Hate it too much their way to lose
  On many future days.
They'll keep the path and make the fight,
  Because they do not long
To have to say when they're not right,
  "I'm sorry; I was wrong."

—Chicago Evening Post.

JOHN FINNEGAN—A SAMMIE BACKER.

(From the N. W. Christian Advocate.)

The boys in the trenches have no monopoly on real bravery; neither is that precious gift confined to those of fighting age. The term "hero" is being somewhat overworked of late, and one is prompted to exercise care in applying it. But here is a case that could claim the term with considerable propriety. At a recent gathering of club women in the Chicago Woman's Club canteen, Miss Grace Dixon, a member of our First Church, Chicago, president of the woman's board of the Home for Destitute and Crippled Children, read the following letter accompanying a sweater knit for a soldier by one of the little dwellers in the home, who lies all day strapped to his bed with only his hands free. We reproduce it as an indication that brave hearts beat beneath frail breasts and where least expected. Here is the letter:

"Dear Soldier Boy:

"I do not know your name, but I am writing to you anyway.

"I am a little crippled boy, and my name is John Finnegan. But I love my country anyway.

"I hope you will be wearing the sweater I made when you cross the Rhine.

"I just can't help wishing that you may plant the great American flag right on the Kaiser's castle. I think the Kaiser went a little too far when he challenged us. Don't you?

"I cannot go to war and carry a gun on my shoulder. I can knit for the soldiers, and that is what I'll do.

"I will give you my address so that you can write to me. John Finnegan, 1653 Park Avenue, Chicago, Ill.

"I hope that you will give me your address. I have blue eyes and red hair. I am Irish, but I love the American flag best of all. The Kaiser will wish that he had left America alone before long.

"There are a lot more crippled children here besides me who are knitting for the soldiers.

"I bet the Kaiser will be sore when this war is over. He thought that he could beat the world and have it for his very own. He forgot just one thing, and that is that he forgot that the United States Army were good fighters, too.

"I will never be a hero like you will, but I wasn't picked out to be one. I hope you will come back safe from the war.

"I pray for the soldiers and the Stars and Stripes every night. "JOHN FINNEGAN."

THE ONE THAT WOULDN'T FUSS.

Mrs. Peter Marshall was running some long tucks on her machine, and every time she got to the end of a tuck she stopped to fasten off her thread. And while the machine was silent she kept hearing a little voice below her window, talking in angry tones.

"You are jus' horrid," said the voice, "I don't love you a bit."

And another time: "You are jus' as ugly an' stupid as you kin be—so there!" And about the end of the sixth tuck: "I've a great mind to knock you in the head."

"Dear me—dear me!" exclaimed Mrs. Peter Marshall; "who in the world can this be that Daisy Bell is quarreling with? I must call her in."

But when she put her head out of the window and called, "Daisy—Daisy Bell," a smiling little face looked up through the leafy bushes. "Who is that with you, daughter?" asked the mother.

"Nobody, mother dear, except Peggy-from-Paris," answered Daisy Bell, holding up her best doll. "I have been trying to get up a quarrel with her, but she won't say a word, and you just can't keep on fussing with a body that won't answer back."

"No, thank goodness, you can't," laughed Mrs. Peter Marshall.

Another day the lady was writing a letter on the porch, but this time she was disturbed by the same sounds as before, only to-day somebody was answering back. Daisy Bell and her brother Wilfred were fussing over a croquet game.

"Come here, daughter, just a minute," said Mrs. Peter Marshall; "I want to ask a favor of you."

The little girl came at once to her mother's side, and listened to something whispered into her small, pink ear: "Will you try it?" asked her mother, kissing Daisy Bell's cheek.

The little croquet player nodded and ran back to strike her ball. After that there was no more fussing.

Would you like to know what Mrs. Peter Marshall whispered in the small pink ear? I will tell you: "Try Peggy-from-Paris' plan for not fussing!"

My little reader, I recommend Peggy-from-Paris' plan to you!—Sunshine.

CHAINS AND EDUCATION.

Did you ever try to drive a motor car through the snow without tire chains? If you did you know what happens. Your rear wheels buzz around as if they were swimming in grease, your engine roars and coughs and tries to shake itself to pieces, you make a terrific racket—and get absolutely nowhere. You have enough power in your motor to move ten times the weight of your car, but it isn't worth a cent—because your wheels can't take hold. Right then tire chains are more valuable than any other part of your car, because the car is useless without them. * * * Now, then, a boy without an education is like a car without chains. He's got the engine; he's filled with gasoline; the whole equipment is there, but when the engine starts up the wheels simply buzz around because there's nothing for them to take hold of. Education is what gives a boy his traction in heavy going. Be sure you have it in your tool kit. --The American Boy.

CHANGED.

A rich lady dreamed that she went to heaven, and there was a mansion being built.

"What is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely enough room for his family."

"He might live better, if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master builder is doing his best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our everyday life? Is it being sent up?—Zion Outlook.

GIFTS TO EMORY UNIVERSITY.

It was recently announced that Mr. T. T. Fishburne, who gave $25,000 in 1914 to Emory University, had given $20,000 more. The announcement was incorrect, in that this $20,000 should have been credited to Mrs. T. T. Fishburne. This is the largest gift to Emory University from a woman. This elect lady is as generous as her noble husband and well deserves this distinction of leading this list of devoted women who are rallying to the support of our new university. It will be remembered that the late Mrs. T. T. Hillman, of Birmingham, Ala., gave $5000, and a number of other good women have made contributions ranging from $500 to $1200.

A suburban minister during his discourse one Sunday morning said: "In every blade of grass there is a sermon." Next day one of his elders found the good man mowing his lawn. "Well, sir," he said, "I am glad to see you engaged in cutting your sermons short."—Syracuse Post-Standard.

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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.
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A SERIOUS HOUR.

The present hour is undoubtedly one of the most serious in the entire history of the great war now raging. With Western Russia helpless in the hands of the Central Powers and her resources about to be exploited in their interest; with Rumania forced to make a separate peace, laying her treasures at the feet of her former foes, and turning over to them her railways, thus helping to open the way to India and the Far East for the Teutonic forces, the situation is undeniably a staggering one. Mr. Frank H. Simonds, the well known war correspondent, in the March number of the Review of Revlews, declares that "we are bound to recognize the agreement of Brest-Litovsk as one of the most significant in modern history." He further says: "Russia is to lose 50,000,000 of people—more than a third of her European population. She is to surrender an area almost as large as the combined area of all the States making up the Central Alliance in Europe. On their eastern frontiers the Germans and Austrians are to erect at least four States—Finland, Poland, the Baltic Provinces, and Ukrania—two of which, Finland and Ukrania, will certainly be friendly to Austria and Germany, while the other two will be held in complete subjection by Austrian and German garrisons. In addition, Rumania is to be put under Austro-German control, dominated by both Austria and the new Ukrania. Such is the grandiose German plan, which aims at abolishing the age-long Slav menace on the east and making the Germans and their Austrian allies the masters of the Slav seacoasts, both on the Baltic and on the Black. It aims also at making Russia for the future both the political and the economic slave of the Germans."

These conditions are somewhat depressing, but the cause upheld by the nations combating the Central Powers is not by any means to be despaired of. The superlority in numbers and equipment is with our side on the western front, and there is every reason to believe that it will become increasingly so as the months shall pass. It is evident, however, that the task of winning this war is going to be a gigantic one—one which may involve the United States as to her resources in materials, money, and men to an extent that scarcely any yet realize. There may be before us such outlays, sacrifices, and sorrows as our country has never known.

In view of this fact, it behooves us as loyal Americans to cast off everything that may hinder us in the stupendous struggle that lies before us. The liquor traffic has been recognized by all the warring natlons as a tremendous source of weakness—as perhaps the greatest menace to their strength and success. In various ways our own Federal Government has been striking at this widespread evil, seeking to counteract and lessen its pernicious influence. It has made it unlawful to sell intoxicants to soldiers and sailors and has endeavored to create dry zones about our military cantonments. Only last week Mr. Daniels, Secretary of the Navy, issued orders forbidding the sale or giving away of liquors within five miles of our seven permanent naval stations, irrespective of whether such territory embraces an incorporated town or city. Several States hitherto wet have hearkened to this imperative call and demonstrated that they love their country too much to tolerate dram-shops when her priceless interests are in jeopardy. So Kentucky and Maryland have adopted the National Prohibition Amendment; so the Governor of Texas called a special session of the State Legislature, which has taken like action, and which also has enacted legislation placing that great commonwealth in the prohibltion column.

The Louisiana Legislature will soon be in session, and the question is, What will it do? The eyes of the Nation will be upon it. Governor Pleasant, the Chief-Executlve of the State, is a young man of parts and seemingly of much promise. His course since our country entered the great war has in many respects been most admirable and hls utterances in its behalf on some occasions have been impressively patriotic and eloquent. Not a few of our thinking citizens are hoping that his leadership in this critical period will prove him to be a real statesman, with a far-reaching vision and with the courage to summon our people to move forward upon the highest lines, keeping step with the most patriotic commonwealths of the American Union.

All the indications are that the days of the legalized saloon are numbered ln this great Western Republic. Is Louisiana to lag and have no part in achieving this magnificent moral triumph --one of the greatest of the centuries—while at the same time helping America to strike more effectively at the world-wide menace of German militarism? Surely, our people will not consent to play so ignoble a part in these momentous days, which are "big with destiny."

FAILED TO AGREE.

The following dispatch was sent out from Atlantic City, N. J., on March 15:

"The Commissions on Union of the Presbyterian Church, North, and the Presbyterian Church, South, failed to agree upon a plan for the proposed merger of the two great church bodies at the final session of their joint conference here last night. Two plans were worked out and both will be submitted to the respectlve General Assemblies wlth the recommendation that the Assemblies decide the lssues involved. The Church, North, proposes an organic union, while the Church, South, asks a federal union which would include not simply the two Churches represented by the Commissions, but the entire nine Presbyterian and Reformed Churches in the United States, on the theory that there might come out of it a Presbyterian Church covering the whole country, and embracing all who hold to the Reformed Doctrine and Presbyterian government."

This seems to be the same old story of a Northern organization wanting dominance and control, while the Southern one desires such a scheme of co-operation as would allay friction and yet guarantee a goodly measure of liberty and safety. We dare say that it will be a long while before the Southern Presbyterians enter into organic union with their sister Church of the North. Indeed, in naming its Commissioners last year, seemingly largely as a matter of courtesy, the Southern General Assembly declared that it did not consider union practicable at this time.

WANTED NO BOOZE AT HIS WAKE.

The following interesting and suggestive statement is clipped from a recent issue of the New Orleans Daily States:

The will of Kosman Morgan, who conducted a saloon and restaurant at Milneburg for quite a time, was admitted to probate in the Civil Court Friday. It is in his own handwriting, is dated Dec. 26, 1916, and is unique in the provisions it contains relating to his wake and funeral. After providing that the usufruct of all of his share in the communlty property shall be enjoyed by his wife, unless she should contract another marriage, in which event he provides that his share shall go to his son, he wrote:

"I would ask that my brother, Paul Morgan, and Thomas H. Roberts attend to my affairs, with full authority and without bond. I would ask that should I die not a drink of intoxicants be given at my wake. In this request it makes no difference who it may be, I don't want any intoxicants at my wake. I will ask that this be carried out to the letter. If any intoxicants are indulged in at all, I ask that the entire half of property that should go to my son be given to the Lodge of F. & A. M., Osiris No. 300, of which I am a charter member."

This shows that even the saloon men, when the sentiments of their better natures are expressed, know that liquor-drinking is an indefensible evil.

VOTE STRONG FOR THE TIME-LIMIT.

The Canadian Methodists have a time-limit of four years, and they have recently been holding a plebiscite to see whether it shall be repealed or retained. The Christian Guardian, their official organ, in a late issue contained the following reference to this matter:

"It will be of general interest to learn that on March 1 reports of the vote on the time-limit had been received from 726 circuits and missions, leaving 1348 yet to be heard from. On the circuits reporting there are 15,611 official members, but owing to stormy weather the attendance at many of the February meetings of the boards was much less than usual. The vote from the circuits reporting up to March 1 stood: For the present time-limit, 5728; for change, 2438. This vote is largely from Central Canada, many of the circuits in Western and Eastern Canada and Newfoundland not having reached the office of the General Conference Secretary."

We like this idea of referring questions of Church government to a vote of the people. We have many times suggested that the question of Unification should be permitted to go to our congregations to be passed on; but, though claiming to have nearly all the Southern Methodists with them, we have never been able to get the faintest nibble from any of our Commissioners in favor of such a course. Bishop A. W. Wilson, our great ascended leader and constitutional Church lawyer, is known, however, to have expressed the view that this momentous issue should finally be referred to the membership of Southern Methodism for settlement.

A FINE ESSAY.

Dr. S. A. Steel, of Mansfield, La., has lately had published a paper-bound volume of 51 pages, entitled "The Tale of the School in the Sticks: an Essay on Education." This publication is in Dr. Steel's characteristic style of writing, abounding in sound philosophy, interesting incidents, and excellent moralizing. It is worth many times the cost, which is 50 cents. Send for a copy.

"STOP THAT LEAK."

This is the name of an interesting small volume by Dr. Luther E. Todd, of St. Louis, Mo., which has lately come from the press. It deals suggestively with the question of the training and development of the child Church member. Those interested in this great problem would do well to secure and read this book, which numbers 125 pages. Dr. Todd has given to the public several striking publications bearing on the work of evangelism.

PERSONAL AND OTHER NOTES.

Rev. E. N. Evans, of New Orleans, preached at First Church, Baton Rouge, last Sunday, delivering an impressive discourse.

Rev. W. M. Commander, of Algoma, Miss., gives us 2 subscriptions, and states that the outlook in that charge is quite encouraging.

Rev. D. L. Coale, the well known Texas evangelist, is booked for a meeting with our First Church congregation in Baton Rouge during the month of April.

Rev. W. C. Carlisle reports that his work at

Louisville, Miss., is making good headway. His letter brought us 4 new and 5 renewal subscriptions, for which he has our thanks.

See Rev. R. W. Vaughan's statement concerning the Louisiana Methodist Orphanage and Easter Sunday. We must not forget this splendid institution on that day.

Rev. R. G. Moore, our energetic young pastor at Moorhead, Miss., forwards us 2 names for our mailing files, appending in his business letter this note: "The work at Moorhead is quite pleasant. Our church here continues to grow."

From Byhalia, Miss., Rev. A. C. McCorkle thus reports: "Things are going well with us. I will soon be half out on my Conference collections. All our finances are in fine shape. We are having good crowds at the Church services. This is an excellent people to serve."

Rev. T. M. Ainsworth, of Nola, Miss., remembers us with 2 subscriptions to the Conference organ, adding in his communication the following note: "The people of the McCall charge are steadily growing in grace. Never, I think, did a pastor serve a more appreciative people."

Rev. W. S. Lagrone is in clover at Drew, which is the biggest little town in Mississippi. He writes us interestingly of his work, but because of the lack of space we have had to let his cheering message go over until next week, much to our regret. As an effective pastor, Brother Lagrone has few equals.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, has sent out a notice of his approaching District Conference on a folding postal card, which presents a most attractive appearance. This gifted leader of our forces in the central part of Northeast Mississippi is making an enviable record in his responsible office.

Mr. H. H. Ahrens, formerly of New Orleans but who for some time has been connected with the Census Bureau at Washington, D. C., will, according to a press dispatch to The Times-Picayune, manage the publicity feature of the Missionary Centennial Campaign of the M. E. Church, South. Brother Ahrens is well equipped for this service.

Rev. R. S. Lawson, of Toccopola, Miss., writes us as follows: "Bro. Papasan, the father of Rev. R. M. Papasan, of the Randolph Circuit, died yesterday, March 14, and will be buried to-morrow at Robb, Miss. I will furnish you with a suitable memoir later." We sympathize with Brother Papasan and the other bereaved loved ones in their sorrow.

Our church at Aberdeen, Miss., of which Rev. J. Tillery Lewis is the popular pastor, had an impressive Service Day program rendered on Sunday, March 10. A number of appropriate addresses were made, the "Roll of Honor" was called, and a copy of the letter being sent to the soldier boys from this congregation was read. The exercises awakened great interest.

The Southern Methodist Handbook for 1918 has been off the press for some weeks. It is styled "A General Conference Edition," and contains a list of the delegates to that body, all the memorials that have been sent up to it from the Annual Conferences, and the rules of order of the last General Conference. The price of this useful publication is 25 cents.

Referring to Rev. J. M. Gulnn, of the North Mississippi Conference, who has accepted a chaplaincy in the Army, Rev. W. L. Duren, his presiding elder, says: "His ministry is filled with the power of a genuine Christian experience, clear thinking and consistent living. I confidently expect him to give a good account of himself in his service to the men in the trenches."

We regret to be informed of the death of Mr. S. D. Roberts, of Zachary, La., which occurred on March 3, 1918. The deceased was the father of Rev. S. D. Roberts, Jr., our pastor at Oberlin, La. Since the death of this good man, his wife and daughter, who survive him, have taken up their residence with Brother Roberts at Oberlin. We extend sympathy to these bereaved ones.

From a letter from Rev. R. P. Neblett, of Como, Miss., we take the following: "Miss Lucile Duncan, daughter of Mrs. Perry Duncan of Oxford, who has been teaching in our public school here, is in a hospital—Bartlett & Ramsey's—in Memphis, Tenn., being treated for a nervous breakdown. Let prayer be made that the health of this choice young lady may be speedily restored."

We hope that correspondents who have lately sent us copy for publication will be patient with us. Our hopper is full and overflowing, and we cannot expand our pages. The Editor himself is a fellow-sufferer in this respect, not being able to take up this week some matters which he was anxious to handle. We are doing the best we can under the circumstances to give all a fair showing.

We acknowledge ourselves indebted to Rev. A. F. Moore, of Fulton, Miss., for 5 subscriptions to the Advocate. We regret to note the following statement in his letter: "Since the cold weather abated our people have been scourged with epidemics until religious activity has been greatly hindered—and the end is not yet." We pray that better days may soon come to Brother Moore and his flock.

Dr. H. B. Carre, who until recently has been connected with the School of Religion at Vanderbilt University but who expects to leave for France soon, where he will be engaged in Y. M. C. A. work, will, it has been announced, occupy the pulpit of the First Methodist Church of this city next Sunday. Dr. Carre is coming to New Orleans for a brief visit to his mother and other relatives before going abroad.

Rev. C. A. Schultz, our choice pastor at Gallman, Miss., forwards us 5 subscriptions to the Advocate, and thus remarks: Everything is moving off nicely with us this year. The charge has increased the assessment for the pastor $300 since I came to it. This has been due, however, to the splendid foundation that was laid by my predecessor, Brother Smith. I hope also to leave this work in such a condition that it will look good to the man who comes after me."

The Memphis Commercial Appeal reports that Hon. H. L. Wilkinson, of Shelby, Miss., has given $10,000 to Grenada College for the erection of a chapel, to be named in honor of his father. Brother M. C. Smith, of Moorhead, Miss., has also made a donation of $5000 to that worthy Institution. These are noble benefactions, which the Methodists of North Mississippi will highly appreciate. We congratulate Commissioner Brownlee upon the success which is crowning his labors.

Rev. A. F. Vaughan began a series of revival services at the Carrollton Avenue Church of this city last Sunday. The pulpit at the evening hour was occupied by Brother W. H. Black, of McDonoghville, the Lay Leader of the New Orleans District. Rev. C. V. Breithaupt, who is to assist in the meeting, arrived Monday and delivered a forceful message Monday evening, Mr. I. N. Niebergall, of New Orleans, leading the singing. Services are to be held daily at 3:30 and 7:45 p. m. during the ensuing fortnight.

Rev. A. J. Gearheard had a special service for policemen at the Louisiana Avenue Church of this city last Sunday evening. The audience is stated to have taxed the capacity of the building, and, following an appropriate sermon by Brother Gearheard, Mr. Mooney, the Chief of Police, delivered a brief address. According to the city papers, Brother Gearheard advocated larger pay for policemen and the carrying of insurance for them by the municipal government. The service seems in every respect to have been quite a success.

Writing from Collins, Miss., March 11, Rev. W. M. Williams says: "You ought to have been with me yesterday (Sunday) at Bethel Church. This is one of the best country churches in Mississippi. Every official takes and reads the Advocate. We have 10 subscribers in a membership of 70. We had a good day—embracing two sermons, Sunday school, a church conference, and dinner on the ground. Congregations were excellent and the services were fine. Our second quarterly conference will be held at Bethel on the second Saturday and Sunday in April. Come and be with us." We really wish that we might. We should like to see this noble little flock.

Rev. H. R. McKee, our pastor at Rose Hill, Miss., writes: "Please state that Rev. Otto Porter, one of our local preachers and a senior at Millsaps College, who was drafted into the Army from Millsaps last October, is at home, after a stay of some five months at Camp Pike and Camp Beauregard, with a Governmental discharge, due to physical disability, his character being certified to as excellent. He is a gifted young man and is able to do good work, in case he should not be taxed too heavily. He is married and expects to join the Mississippi Conference this fall. I heartily recommend him to the presiding elders and other brethren, some of whom I hope can use him."

Sister Brantley, the wife of our pastor on the Vardaman (Miss.) Circuit, writes us as follows: "We came to our post promptly after Conference and Mr. Brantley made one round except one church. Since that time he has been confined to his bed for a period of nine weeks, last Saturday, March 9. However, he is now improving, and we are hoping that he will soon be able to take up again the work which is so on his heart. Our first quarterly conference was held in January, and the reports were far ahead of those of previous years. Our presiding elder is a booster on financial advancement and generally carries his point. The prospect is bright in this field." Sister Brantley requests the prayers of the readers of the Advocate for Brother Brantley's recovery.

Sunday, March 3, was a great day with the Methodist congregation at Macon, Miss. A beautiful flag in honor of those who have been called to the colors from that church was unfurled, bearing upon it 22 stars. The presentation speech was made by Mrs. Charles Strong, whose feeling words touched all hearts. The address of acceptance, a patriotic and brilliant utterance, was made by the pastor, Rev. E. N. Broyles, and an excellent prayer was offered by Mr. Whitman Davis. It is well thus to honor and keep in loving memory our young men who have rallied to our country's call. We note also that Brother Broyles is the chairman of the War Speakers' Bureau for Noxubee County, the object of which is to present the various causes incident to the present great struggle to the people.

SOME FURTHER WORDS.

Dear Dr. Meek: Please allow me space to say to those loyal—yes, and royal—laymen who have written me so appreciatingly of my efforts to do them good, that I have not forgotten one of them, nor the incidents they refer to in those letters. It rejoices my heart that I am still held in such esteem by men who have been true to God and the Church from youth to old age. I am glad that even old Tom, the faithful horse that I drove over fourteen thousand miles, is not forgotten. How I loved that horse! I never struck him but one blow in anger, and to that he retaliated by kicking the dash-board into my face.

We have had a great conference of Wesley Bible classes here. While I was unable to attend its sessions, I caught the spirit of the occasion. Most of the preachers in attendance called on us, even Bishop McCoy paying me a brief visit. From what I have gathered Bishop McCoy captured Mansfield, "foot, horse, and dragoon." His address must have been superb. If the whole church knew the hearts of our Bishop as I do by intimate association with many of them, there would be less criticism and a more hearty co-operation with them in their efforts to lead the Church on to final victory over the powers of darkness.

Write and come again brethren.

Cordially,

J. L. P. SHEPPARD.

Mansfield, La.

A NOTE OF THANKS.

Dear Dr. Meek: Please allow us through the columns of the Advocate, to thank our many friends for the kindness and consideration which they have shown us during our recent bereavement.

Mrs. W. C. LESTER and FAMILY.

Tutwiler, Miss., Mar. 12, 1918.

TREASURER'S REPORT.

The following named charges have remitted amount assessed by the Louisiana Annual Conference for the War Work Emergency Fund:

H. B. Perritt, Abbeville	$ 22.40
F. J. McCoy, Houma, La.	5.00
J. L. Evans, Haughton	104.00
H. C. Murphy, Springfield	7.00
Geo. D. Purcell, Ida	8.75
O. L. Tucker, Bastrop	22.00
R. W. Tucker, Crowley	32.00
J. M. Brown, Zwolle	18.00
W. R. Harvell, Mer Rouge	30.00
B. T. Wright, Anacoco	5.00
R. T. Ware, Noble	14.00
J. J. Kelly, Zachary	12.00
Total	$280.15

Further remittances should be made to

S. H. MEYER, Treasurer,

116 St. Charles Street, New Orleans, La.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed. Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

Sage Tea Beautifies And Darkens Hair

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

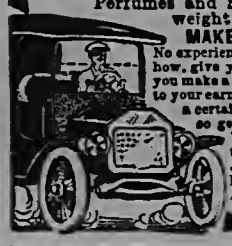
Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—$6 to $12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introdnce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.



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No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss BETTIE LOBITHA KELLY was born on Sept. 25, 1851. She was married to Mr. Holcomb on April 2, 1882. Of this union there were born six children—five boys and one girl. Mr. Holcomb died about 20 years ago, leaving Sister Holcomb to rear the children as best she could. Sister Holcomb joined the Missionary Baptist Church in early life and was ever a faithful member of the same until death. The children, through her influence, have all become Christians and are members of the Baptist Church. She departed this life on Jan. 12, 1918, to be reunited with her companion on the other shore, and to be with Jesus evermore. A friend,

C. H. HERRING.

The subject of this sketch, W. PATRICK HILTON, was born in 1840, in Simpson County, Miss.; and died on Dec. 16, 1917. Brother Hilton was twice married. He first married Miss Allie Barlow. Of this union there were born several children, two of which are still living. After his first wife's death, which occurred many years ago, he was again married on Oct. 8, 1885, to Miss Idie Bullock. Of this union were born four children—two boys and two girls. The children and mother are still living to mourn the death of their father. Brother Hilton was converted and joined the Methodist Church in early life, and was ever faithful until death. He was a faithful and devoted father and husband, a quiet and unassuming Christian gentleman. Brother and Sister Hilton were among the preachers' best friends. So, dear friends, do not mourn as those who have no hope. Only be faithful to Jesus until death, and then there will be a reuniting in a world of eternal bliss, never to part again.

His pastor, C. H. HERRING.

Mrs. JULIA WORTHEIM MILLER, wife of W. T. Miller, was born in Panola County, near Batesville, Miss., in February, 1848. She peaceably passed to her home in glory on Jan. 17, 1918, at Alphoba, Miss. Mrs. Miller when in the bloom of womanhood gave her heart to Jesus and lived a consistent Christian life. For more than half a century she walked in loving companionship with her Lord. She was happily married to Mr. W. T. Miller of Tate County. Of this union were born several children, all of whom died in early childhood, except one daughter. Mrs. Miller, however, assisted her husband in rearing his first wife's children. To them she became a mother indeed. Her home was always a center of good influences, where both the young and the old were welcomed. Her neighbors she loved with devotion, and she was always ready to minister to them in time of need. During the latter part of her life, her health was not good. She suffered quite a bit, but was never heard to complain. A noble Christian woman, a fond and cherished companion, a faithful and sympathetic mother, and a true and tried neighbor, has been translated to heaven to await the coming of loved ones. Her last words to her aged husband were: "Husband, it won't be long until you will come on." She leaves behind this faithful companion, a daughter, Mrs. Tom Hudson, and three stepchildren. The world is better because Sister Miller has lived in it and left a good influence behind. Her pastor,

R. I. COLLINS.

A MEMORIAL OF MRS. W. S. SMITH.

Mrs. Dellie Smith, as she was best known, daughter of Mr. A. J. and L. H. Williams, was born on July 17, 1867, and departed this life on October 28, 1917. A good woman has gone to her reward. She was a great sufferer, but bore it with much patience. She was converted and joined the M. E. Church, South, in 1876, and was ever true to her Church and religion. She was loved best by those who knew her best, and tried to be everybody's friend. As a daughter, she was loving and obedient; as a sister, she was gentle and affectionate; as a mother she was tender, kind, and true; as a companion her traits of character and her loving and sweet, co-operative spirit were excelled by none and equaled by few. For 28 years she went heart and hand with her companion, sharing the hardships and blessings of his life. His troubles were her troubles, and when he rejoiced she rejoiced with him; and she never proved the least unkind or untrue, but was ever faithful to her pledge. She leaves a mother, four sisters, and four brothers, a husband and seven children, and a host of friends and loved ones to mourn their loss. But their loss is her eternal gain. Good-by, dear loved one, but not forever. We expect to join thee some day in the sweet by and by.

HER COMPANION.

NOTES FROM THE JACKSON (MISS.) DISTRICT.

The Fannin charge did not raise the preacher's salary for the year, but they paid their pastor $200 at the first quarterly conference and are going to take good care of him by supplementing his salary with many necessities of life.

The Advocate Campaign is being pushed with real vigor and success by many of the pastors. But we all take off our hats to Rev. C. H. Ellis, of the Lintonia charge, for the best report so far. He has secured 19 new subscribers.

The Sunday school work of the district is making progress. We are pushing forward with energy to attain our goal of a Sunday school in every church in the district. Some of the brethren are also establishing schools in schoolhouse appointments.

Our presiding elder has made his first round and reports that the stewards of most all the charges have increased the salaries of the pastors for the year. Galloway Memorial increased $300; Eden, Yazoo City, and Madison $200 each; Mendenhall $135; Vaughan, Benton, Satartia, Bolton and Edwards $100 each.

Rev. A. S. Oliver, on the Eden charge, has been having many afflictions. Immediately after Conference he and his family proceeded to have the measles. And they had it, or them. Guess Oliver began to feel that he and family were having them mealses. Following this siege, Brother Oliver himself had another severe spell of sickness, and is just lately recovering. But none of these afflictions has dampened his spirit, and he is now gathering his strength for another hard year's work.

Rev. J. B. King and family of Florence are passing through deep waters of afflictions. He has been compelled to give up his work for the time being and he and wife have gone to the sanitarium at Magee, seeking the restoration of their health. Brethren, in these dark hours of his affliction, let us remember him daily at a throne of grace. Rev. B. H. Williams is looking after the Florence charge during Brother King's illness. The presiding elder of the Jackson District is raising a fund of $200 to assist Brother King in his distress.

Galloway Memorial has had an increase in membership of about 50 since Conference.

ISOM.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

DR. H. B. BARTLETT

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For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

In asthma it shortens the attack and insures comfortable repose.

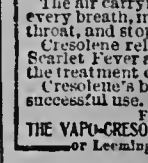
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

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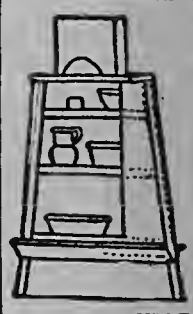
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Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, $1.25; 1,000, $2.00; 5,000 at $1.75; 10,000 up at $1.50, F. O. B. here.

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

ECHOES FROM THE WOMAN'S MISSIONARY CONFERENCE AT GREENVILLE.

Great is Greenville, the Queen City of the Delta! This is the verdlct of all who attended the Woman's Missionary Conference recently held in that charming Delta town. Echoes of this statement will long be heard throughout the length and breadth of North Mlssissippi.

When that most hospitable and splrited of small towns, Ripley, to her own deep regret, was forced by a combination of untoward and uncontrollable circumstances, to forego the privilege of entertaining the Conference, Greenville threw herself lnto the breach and saved the day. On a few weeks' notice, she organized her forces, formulated her plans, and dld the honor of a hostess clty wlth such efficiency, thoroughness and gracious courtesy as to win fresh laurels for her big-hearted people, long noted for their public spirit and hospitality. Thls is the way Delta Methodists do things. Would that there were time and space to list the faithful Commlttees and their efficient chalrmen who made this splendid achievement possible. All honor and grateful appreclation to these, as to the rank and file of Greenville's fine citizenry, and to that royal pastor-host, Rev. E. S. Lewis! We are deeply indebted to all who contributed so graciously both to the pleasure and success of our Conference.

Because of the exigency of existing conditions, it became necessary to crowd a business and inspirational program, planned to fill three and a half days, into two and a half. Thls necessitated the utmost dlspatch in the business routine, which was put through at high tension, but in perfect order and with parliamentary decorum. If any one present was still skeptical enough, in this advanced day of woman's recognized efficiency along many lines, once thought foreign to her sphere, to doubt her executive ability, that doubting Thomas must have left this Conference a convert. Our capable President and her able staff of helpers, with every delegate, caught step to the order. "Double quick; forward march;" and came through with flying colors, making the Conference of 1918 a record occasion.

The Treasurer's report showed that the Methodist women of North Mississippi had "gone over the top" with a gain of 15½ per cent, instead of the 10 per cent goal set by the Missionary Council. Other phases of the work also showed a substantial growth. A grand total of over $14,000 at a time when so many noble and patriotic demands are being made upon our liberality, brought the Conference to its feet in a paean of thanksgiving, volced in the Doxology, "Praise God from whom all blessings flow!" The Aberdeen District led in finances with something over $2400, the Winona District ranking second, while all made a splendid showing. The Sardis District scored the greatest percentage of gain over last year's finances. All honor to the faithful District Secretaries, whose diligence and unselfish devotion, blessed of God, have made this advance posible!

The budget for 1918 was fixed at $16,000, and constitutes our venture of faith in response to the tremendous challenge of the times. No one doubts our ability, under God, to redeem our every pledge made in His name, and to His blessed cause.

The Conference was greatly helped and inspired by the presence of several notable missionary workers, each of whom brought a burning message of faith, zeal and love. Among these were Miss Richardson, our own Conference deaconess, and Miss Elizabeth Streater, for some years a faithful evangel of her Lord in Mexico. Both of these consecrated women left the impress of their sweet consecration and deep spirituality upon the Conference, their devotional talks being a source of uplift to all. Mrs. Cram, wife of our missionary, Rev. W. G. Cram, who for fifteen years has held aloft the banner of Christ in far-away Korea, was a most welcome visitor. Her address on Sunday evening was very entertaining.

The climax of the meeting's inspirational features was reached Sunday morning, in the masterly sermon of Dr. John M. Moore, Home Secretary of the Board of Missions. It was a mountain-top experience to follow this eloquent and scholarly divine as he treated in a most illuminating manner that supreme petition in our Lord's prayer, "Thy kingdom come." With bated breadth, the audience hung upon the gifted speaker's burning words as he explained in terms of the Kingdom's coming, that the titanic influences, destructively at work to-day, are but clearing the way for the constructive forces of righteousness enunciated in the gospel of Jesus Christ. A new and hope-inspiring significance was given to the present upheaval of a world-old order of things. Dr. Moore interprets the colossal turmoil of to-day as the new wine of Christ's transforming spirit, bursting the old bottles of oppression, tyranny, and wrong. Christ's kingdom of "peace on earth, good will to men," can not be co-existent with the autocracy and self-righteousness of the Powers of Central Europe." God speed the day when the transforming work of the gospel shall be complete—

"When the war-drums throb no longer, and the battle-flags are furled,
In the parliament of man, the federation of the world"—

a federation, please God, which shall be a fulfillment of the divine plan of the kingdom of our Lord and His Christ."

Two presiding elders, Rev. V. C. Curtis of the Greenville, and Rev. J. H. Holder, of the Sardis District, and a number of other preachers of the North Mississippi Conference were appreciated visitors. Their presence and words of encouragement gladdened our hearts. Gor bless them, every one!

The First Presbyterian Church of Greenville was most gracious in its Christian courtesy, our business sessions being held in their commodious place of worship. The Methodist choir, aided by special musicians, was untiring in its beautiful ministry of song, which proved both an aesthetic joy and a spiritual uplift.

Other features of the Conference deserve special mention; and other gracious helpers merit more than a passing word of appreciation; particularly is this true of the courteous solicitude shown us by our district hostess, Mrs. E. T. Clark, of Cleveland. But time and space forbid further personalities and details. However, may I not close as I began, by saying in one broadly inclusive statement of appreciation, "Great is Greenville, Queen City of the Delta?"

MRS. J. M. WYATT.
Shelby, Miss., March 7, 1918.

NOT LOST, BUT GIVEN.

It is said of a returned English soldier that, when he was being commiserated on the loss of his arm in the trenches, he replied, proudly: "I didn't lose it; I gave it." Glorious reply. What a transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transfiguration of our service if we could list it as a heart impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health or his time or his money—or his life—you cannot talk to him about being robbed. He has forestalled the comment. Jesus said: "No man taketh my life from me; I lay it down." Such ought to be the spirit of His disciples. It is very hard to defeat a man with such a spirit.—George Clarke Peck.

LEMONS WHITEN AND BEAUTIFY THE SKIN

Make this beauty lotion cheaply for your face, neck, arms and hands.

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It is marvelous to smoothen rough, red hands.—Adv.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're billous, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

PAY Loan Accounts With Liberty Bonds

The Executive Committee of the Board of Church Extension has instructed me to say that Liberty Bonds will be accepted in payment on loan accounts. The order is made for the double purpose of aiding congregations in paying their debts, and to assist the Government in prosecuting the war for freedom.

W. F. McMURRY, Cor. Sec'y,
1115 Fourth Ave., Louisville, Ky.

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BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

Freckles—

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



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Traveling for the oldest and largest Southern nursery firm. The work is pleasant and permanent. Money is plentiful in Dixie, and stock sells easily. Canvassing outfit free. We advance ten per cent on your sales, if desired. Ask your bank for a report on our responsibility. Write us today, telling when you can begin, what territory you can cover, and how long you can work this season.

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Trees that Produce Results **Box J, Pomona, N. C.**

METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.
For full particulars address

J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.

A Fight for Life

It has been fight or die for many of us in the past and the lucky people are those who have suffered, but who are now well because they heeded nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's, called "An-u-ric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal, take Doctor Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of Anuric, as are thousands of neighbors.



SYLACAUGA, ALA.—"I suffered greatly with my back and kidneys. I called in doctors and they did me no good, but recommended an operation. I saw Anuric for kidneys and backache advertised so sent up to the drug store and got a package, and it cured me. This was one year ago. I was down in bed and had taken many different kinds of medicines but obtained no relief from them."—A. W. CUMBIE.

CAESAR, MISS.—"This is to certify I have been taking Doctor Pierce's Anuric Tablets for uric acid and kidney trouble, and would say to anyone who is afflicted with such, please, for your health's sake, try Anuric without delay. I had used several different remedies but to no avail, now I am recommending Anuric Tablets far and wide.

"I have known of Dr. Pierce's Remedies for 20 years, they are well worth using."—B. J. WILLIAMS.

Step into the drug store and ask for Anuric, or send Dr. V. M. Pierce, Buffalo, N. Y., 10c. for trial pkg. Anuric—many times more potent than lithia, eliminates uric acid as hot water melts sugar.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Order your Children's Day programs to-day. Please send for as many as you need, but do not send for any to waste. Programs for the Conference will cost near $250. Order through your Sunday Schooi Fieid Secretary.

Let the men who failed to observe the day, iast year consider this: Had the day been observed in every church of every charge, we could now have an eiementary worker in the field. Our best Conferences have such workers. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

The Sunday school at Shipman's Chapel, under the care of Mrs. R. L. Beevers, is planning for a great Children's Day service. Miss Ruth Beevers has a ciass of twenty-five young people that she hopes to organize and have it take as a "special" a school in Japan. This class is well able to undertake this splendid task.

Rev. T. M. Bradley, of Cleveland, is building his monument of brick. When this edifice is compieted he wiil have a plant that will enable his people to do effective work in religious education. It is a mystery why we have never constructed our churches in the past so we could teach religion in an effective way. At last we are moving in the right direction, but moving too slowly.

Some good work has been done in the beautiful town of Glen Allan. Brother J. H. Smith and his wife are worthy successors of those who have done so well. I never saw people more eager to learn the plan of religious education. After conducting a profitable service at the church, I visited the school conducted by Miss Ruth Barwick. At the morning devotionai service nearly every child took part in the prayers, and for directness, spirituality, and scope I never heard prayers that showed more careful training. I was struck with the prayers of two little Italian girls as they prayed for their own land.

Brother John Robertson is making a record at Hollandale. He is going at the work like a veteran. He has captured the hearts of his people and they are foiiowing his leadership right royaiiy. He is organizing, teaching, and mobilizing his forces for a lasting victory in that fine town.

One year ago I visited Brother Lott at Merigold. One thing we did then was to organize a teacher-training class. It is one thing to organize and quite another to go on. The teachers of this class have completed the first book in the course and are well on the way through the second book. This kind of work is the test of the great preacher. The school at Aliigator is not large, but the superintendent and teachers are undertaking the full program of a first-ciass school. Lott has demonstrated his ability to lead to victory. Such men shall see the kingdom of God come in power. Wouid that we had more Lotts!

Our great, good women of the W. M. S. are alive to the needs of the world. These women are foremost in aii kinds of Red Cross, Armenian Relief, French Orphans, and all kinds of war-work. With one hand they reach out to help those who dwell in the uttermost parts of the earth and with the other they lay hold upon the child in our midst. The women are going to help put mission study in our Sunday schools all over the Conference. The day is coming when the earth wiil be covered with the knowledge of God. Did it ever occur to you that this knowledge must be given by teachers that know God?

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies,

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

COMMENDED BY DR. SAWYER.

Rev. E. A. Vail, of 525 Julia Street, New Orleans, who has long been a Christian worker in this city is thus commended by Dr. J. T. Sawyer:

Dear Brother Vail: Yours of recent date came duly to hand. I am glad to be able to write something about you. I have known you for many years, first making your acquaintance when I was holding a Gospel Wagon Meeting on Elysian Fields Street. One night I noticed you were circulating among the crowd of hearers at our street service there tracts to all who would accept them. I have been present often at your Keller Market Mission and elsewhere, and noted your faithful work among sinners. You have been active in the jails and prisons, talking and pleading with the inmates to come to Christ. I feel sure that you have been in God's hands; and, led by his Spirit, you have been a blessing to great numbers of people. You have lived a devoted Christian life; and, being a steady worker in the vineyard, God has been your helper. You have been instrumental in the saivation of very many precious souis. Keep it up, dear brother, and God wiil be with you to the end of your useful life. Your brother in Christ,

JOHN T. SAWYER.

Unless action is preceded by forethought it is likely to be followed by repentance.—Governor McCall of Massachusetts.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

REV. J. M. GUINN COMMENDED.

Rev. J. M. Guinn, our pastor at Brooksville, has since the Annual Conference left his charge to accept a chaplaincy in the Army. He is a very choice young minister and was highly appreciated by his people, as the following letter sent us by his presiding elder, Rev. W. L. Duren, attests:

Rev. J. M. Guinn, Brooksville, Miss.

Dear Sir and Brother: Personally, and on behalf of the Church, we deem it a privilege to express, though it may be inappropriateiy voiced, our appreciation of your work since you came among us a iittie more than a year ago. You came as a stranger to us, but we were to find in a very short while that you merited our highest respect and esteem. At the risk of appearing to flatter, we want to say that you have won, by your steadfast devotion to your work in the cause of Christ, an abiding place in our hearts that is second to that of no pastor we have ever had. Through your untiring zeal and Christian conduct, you have helped the Church to a higher plane of Christian living. You have held and lived before your congregation a iofty conception of duty to God, their community, and each other. Your labors have been so directed that the work has progressed with a minimum of discord. One of the most laudable of your many good quaiities is your earnest desire, often expressed, of a closer co-operation with all Christians in winning souis for Christ, regardless of denomination. And we note with pleasure the harmony existing between our church and the other churches of the town. It is unnecessary for us to mention your work in helping the community to a higher realization of the advantages of clean, moral iiving; nor to caii attention to your work among the young people, pacticularly the boys, who are to be our men of to-morrow and the directors of our Christian, educationai, and political institutions. The response of the community, the devotion of the boys, and the gratitude of the parents attest your worth, along these lines, better and more strongly than we can hope to do. Nor are we, as citizens of the Republic, unappreciative of the very active part which, in addition to your many other duties, you have taken in all the patriotic movements of the community.

Finaliy, whiie deeply regretting that we must give you up, we congratulate and commend you most heartily upon this vast and most unselfish manifestation of your ioyalty in so nobly responding to the cali of your country to carry the love and comfort of Christ to men amid the flying shot and shell of a foreign battlefield. We know that there, as here, you wiii measure up to the full standard of a man among men and wiii be ever faithful to your trust.

We pray God's richest biessings upon you, and that, if it be His wiii, you may be safely returned to those who love you, after the great principles, for which the nobiest men of the world are fighting, have been vindicated, and the cause, in which we aii believe, is victorious. Wiii you not aiow us to subscribe ourselves,

Your friends.

Signed: J. L. S. Peterson, E. C. Jamison, H. J. Shull, J. D. Green, E. H. Johnson, J. A. McNeese, G. L. Crymes, Board of Stewards of the M. E. Church, South.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

"Whenever there is a sin, it is sure to be followed by a sorrow, unless it is at once taken to Christ and given up."

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.

No man will take counsel, but every man will take money: thereforo money is better than counsel.—Swift.

"If you are poor it may be that the Lord wants to show you how rich He can make you without money."

"Only sorrow gives the tender touch."

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the New Orleans Christian Advocate," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS, Clinton, S. C.

Never let the rush of business crowd out prayer. The more work that any day has to do the more time must be spent in prayer in preparation for that work. You will not iose time by it, you will save time by it. Prayer is the greatest time-saver known to man.—R. A. Torrey.

CALOMEL ROBBED OF NAUSEA AND DANGER

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Variety Called "Calotabs."

The latest triumph of medical science is a purified calomel, known as "Calotabs." The old-style calomel, as all doctors know, was the best and most generally useful of all medicines. The new variety, known as Calotabs, is purified and refined from all objectionable qualities, and is most delightful in effect.

One Calotab on the tongue at bedtime, a swallow of water—that's all. No taste, no griping, no nausea, no danger. Next morning you awake feeling fine, with a clean liver, a purified system and a hearty appetite for breakfast. Eat what you please. There is no restriction of habit or diet. Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends Calotabs, and will refund your money if you are not delighted with them.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combatting disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has given entire satisfaction in the treatment of scrofula, eczema, humors, catarrh, rheumatism, loss of appetite, that tired feeling and general debility, and is taken as effectively at one time of year as another.

There is nothing better as a prompt, general tonic for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.

ABERDEEN DISTRICT CONFERENCE.

My dear Dr. Meek: Please announce the following committees to serve at the approaching session of the Aberdeen District Conference to be held at Tupelo; on March 28-31:

Examination for License to Preach and Recommendation for Admission on Trial—W. M. Young, J. B. Randolph, E. M. Shaw.

Recommendation of Local Preachers for Deacon's or Elder's Orders—W. L. Graves, C. W. Baley, W. N. Dodds.

Quarterly Conference Records—O. P. Armour, D. R. McDougal, J. A. Mayfield, J. M. Valiant, W. T. Furr.

Other committees will be appointed at the opening session of the Conference.

Bishop W. B. Murrah will preside and preach each morning at 11 o'clock, including Easter Sunday. J. T. Lewis will preach the opening sermon on Thursday night. T. B. King will speak on "A Layman's Obligations to the Church" on Friday night; Saturday night O. P. Armour will preach. J. E. Thomas will preach the closing sermon on Sunday night.

QUIT MEAT IF YOUR KIDNEYS ACT BADLY

Take tablespoonful of Salts if Back hurts or Bladder bothers—Drink lots of water.

We are a nation of meat eaters and our blood is filled with uric acid, says a well-known authority, who warns us to be constantly on guard against kidney trouble.

The kidneys do their utmost to free the blood of this irritating acid, but become weak from the overwork; they get sluggish; the eliminative tissues clog and thus the waste is retained in the blood to poison the entire system.

When your kidneys ache and feel like lumps of lead, and you have stinging pains in the back or the urine is cloudy, full of sediment, or the bladder is irritable, obliging you to seek relief during the night; when you have severe headaches, nervous and dizzy spells, sleeplessness, acid stomach or rheumatism in bad weather, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids so they no longer are a source of irritation, thus ending urinary and bladder disorders.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink, and nobody can make a mistake by taking a little occasionally to keep the kidneys clean and active.

We are anticipating a delightful and profitable occasion, and Tupelo is working for a record-breaking attendance of all lay members and delegates as well as preachers.

You would be most welcome among us, Mr. Editor, and we extend you a cordial invitation to be present.

Fraternally yours,
THOS. H. LIPSCOMB, P. E.
Aberdeen, Miss.

BROOKHAVEN DISTRICT NOTES.

The end of the first quarter finds the work well advanced in this district. In most instances pastors and people have systematically planned and are now busy executing.

Rev. J. S. Purcell is a workman that needeth not to be ashamed. He has the situation well in hand at Crystal Springs and expects at the proper time to undertake the building of a new house of worship.

Tylertown is responding to the capable leadership of their pastor, Rev. H. A. Gatlin, who is energetically pushing the work of the Kingdom. Their new building will soon be a reality and will reflect credit upon pastor and membership.

Rev. A. B. Barry has accomplished much during the first three months of his pastorate at South and East McComb. Evangelist Bennett has closed a most successful meeting at South McComb with many conversions and 45 accessions. He is now at East McComb. Brothers Barry and Bennett make a good team.

The presiding elder keeps busy. He has recently purchased a new Overland automobile and now so much "leg-it" isn't required of him. His experience, comprehensive grasp of things, and sympathetic working out of plans, makes his leadership an inspiration and power in this district.

ACOUPHONE.

A SUGGESTION.

It was my (ill) good fortune to be an inmate in the Shreveport Memorial Sanitarium at Shreveport two weeks in February, and while there I met Brother W. E. Aiken of the Elmore charge who was constantly called in (and back home to be with his children) to see his good wife who had been sick nearly three months, being confined to her bed eight weeks, and in this sanitarium over three weeks. This is a first-class institution under the auspices of the Catholic Church and supervised by the Sisters of Charity. The head surgeons are Drs. Willis, Knighton, and Nelson—fine Christian men. With so thorough a management and service, it calls heavily on one's purse.

Seeing Brother Aiken as I did and feeling a small share of his heavy burdens, though he did not complain in the least, I feel constrained to make an appeal to the good people reached by our Church organ to remember him. This is the day of great giving. I am sure a generous check to our unfortunate brother would tide him over and enable him to take courage and give better service in our Lord's vineyard. He was assigned to the Kentwood charge at the last Conference, but his wife was so sick that she was unable to be moved. All fraternal organizations look after those who have misfortunes, but our Churches now are often negligent in this respect, though the New Testament Church made provision for the needy. (Acts 6:1; 1 Cor. 16:2; 2 Cor. 8:9; Gal. 2:10.)

Feeling impressed to write this without Brother Aiken's knowing it, I leave it with you and the Lord, yet I would cite you to his promise in Prov. 19:17.

Yours in his name,
EFFIE E. PACE.

Rev. W. E. Aiken's address is Kentwood, La.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

MARRIED.

At the First Methodist Church, in Gulfport, Miss., on Tuesday evening, March 5, by Rev. P. H. Grice, Mr. DAVID RENNEY and Miss EUGENIA TAYLOR.

At the Methodist parsonage, in Pontotoc, Miss., on March 1, 1918, by Rev. W. M. Young, Mr. CARL E. ABERNETHY and Miss PATTIE ROBERSON, both of Pontotoc, Miss.

At the home of the bride, in Pontotoc, Miss., on March 5, 1918, by Rev. W. M. Young, Mr. W. C. HAWKINS, of Oxford, Miss., and Miss ETHEL MAULDIN, of Pontotoc, Miss.

At the Methodist parsonage, in Pontotoc, Miss., on Feb. 6, 1918, by Rev. W. M. Young, Mr. R. B. HALL and Miss EULA MAULDIN, both of Pontotoc, Miss.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

McComb, Centenary, Mar. 31.
South and East McComb, Mar. 31.
Tylertown, at China Grove, April 6.
Fernwood, at Kokoma, April 7, 8.
Foxworth, at Hopewell, April 13.
Monticello, at Georgetown, April 14, 15.
Meadville, at Meadville, April 17.
Gallman, at Mt. Pleasant, April 20, 21.
Crystal Springs, April 21, 22.
Summit, at Muddy Springs, April 28.
Magnolia, April 28, 29.
Bogue Chitto and Norfield, at Norfield. May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalleu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Bariow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

The District Conference will convene at Haziehurst on April 23, at 2:30 p. m. Pastors are requested to have their delegates elected, and forward their names to me and to Rev. L. L. Roberts. J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Second Round.

Winona Ct., at Bluff Springs, Mar. 23, 24.
Winona, Mar. 24, 25.
Carrollton, at McCarley, Mar. 30, 31.
Itta Bena, Mar. 31.
Duck Hill, at Chapel Hill, April 6, 7.
Sunflower, at Fasonia, April 13, 14.
Indianola, April 14, 15.
Isola, at Isola, April 20, 21.
Belzoni, April 21, 22.
Moorhead, April 27, 28.
Swiftown, at Morgan City, May 4, 5.
Minter City and Philipp, at Philipp, May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 862D Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

You Can't Rub It Away; Rheumatism is in the Blood

Liniments Will Never Cure.

If you are afflicted with Rheumatism, why waste time with liniments, lotions and other local applications that never did cure Rheumatism, and never will?

Do not try to rub the pain away, for you will never succeed. Try the sensible plan of finding the cause of the pain, and go after that. Remove the cause, and there can be no pain.

You will never be rid of Rheumatism until you cleanse your blood of the germs that cause the disease. S. S. S. has never had an equal as a blood purifier and scores of sufferers say that it has cleansed their blood of Rheumatism, and removed all trace of the disease from their system.

Get a bottle of S. S. S. at your drug store, and get on the right treatment to-day. If you want special medical advice, you can obtain it free by addressing Medical Director, 23 Swift Laboratory, Atlanta, Ga.

Iron Is Greatest of All Strength Builder, Says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Ten Days' Time In Many Cases.

MOST people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely, both in this country and in great European Medical Institutions, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people, who were ailing all the while, most astonishingly increase their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a fofrm that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron which is prescribed and recommended above by Dr. E. Sauer, and other physicians, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

OUR GOSPEL MESSAGE.

The world is aching for a gospel, and it is the labor of the Church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That Gospel, preached by a Church that believes in it, a Church that is redeemed by it, a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Savior, the Church must on her part fill up that which is lacking of the suffering of Christ.—J. H. Jowett.

REPORT OF NORTH MISSISSIPPI CONFERENCE TREASURER FOR FOURTH QUARTER, 1917.

Dues—adult, $1841.70; young people, $130.49; juniors, $141.05; baby division, $4.61.

Pledge—adult, $1563.39; young people, $135.69; juniors, $177.31; baby division, $17.09; shares, $80; Rio school, $2; War Relief Missionary fund, $100; Mary Black Hospital, $14.50; Armenians, $10; war orphans, $2.50.

Day schools, $475; scholarships, $157.65; Bible women, $84.35.

Relief and Retirement—adult, $63.14; young people, $4.85; juniors, $5; Scarritt Students' Loan Fund, $56.26.

Week of Prayer—adult, $657.44; young people, $24.89; juniors, $35.63.

Total sent Treasurer at Nashville, $5784.50.

Local Work.

Value of supplies given locally, $3761.95; cash contributed to Orphans' Home, $299.65; cash contributed to Co-operative Home, $15; value of supplies sent and reported to Supply Department, $2630.57.

MRS. W. W. WILBURN,
Treasurer.

ST. MARK'S HALL NOTES.

We have been in great need of volunteer helpers in the Sewing School this month. This has been due to sickness, and other unavoidable causes. The success of this work depends largely upon the teacher. Can you not come, or send a substitute? The day is Saturday, the hour 2:30 p. m. The following ladies have taken the story hour one day each month. Mrs. Geo. S. Brown, Mrs. Carson, Mrs. King and Miss Cora Godat.

The members of the Junior Missionary Society gave a Rubber Social. The admittance fee was a pair of old rubbers, a prize being given for the largest. After the program, rendered by twenty children in costume and presenting the needs of heathen children and those of our home mission fields, various games connected with rubber were played. Refreshments were served, and over three dollars added to the treasury.

Thirteen Campfire Girls enjoyed a hike to Metairie Ridge. If you never popped corn over the open fire, these maidens can assure you there is a treat in store for you.

A Valentine social was given on the 15th of February, the occasion being the opening of our Neighborhood Parlor. There were about sixty-five present, among whom were grandparents, mothers, fathers, young people and children. It was a typical neighborhood gathering and was greatly enjoyed by all.

Our supply store is in need of clothing a great deal. A large number of needy persons come each week, and we do not want to fail them.

Our new boys' worker, besides her daily clubs and classes, has charge of the Intermediate Epworth League, and has organized a boys' class in Sunday school.

Statistics.

Number visits made, 492; number visits received, 366; number 'phone calls, 300; number letters and cards, 25; number prayers in homes, 20; number missionary meetings, 7; number Bible classes taught, 16; number music lessons, 13.

Receipts.

Supply store, $9.15; Sewing School, $1.35; Clinic dues, $19.10; cash, 55 cents. Total, $30.15.

Clinic.

Number general clinics, 19; number new patients, 150; number old patients, 250; total patients, 400; number eye clinics, 3; number ear, nose and throat, 3; new patients, 15; old patients, 18; number visits by nurse, 119; number visits received by nurse, 147. Laboratory tests, 30. Number homes reached through clinic, 120.

Miss HELEN O. GIBSON,
Head Resident St. Mark's Hall.

REPORT OF COMMITTEE ON EXTENSION OF WORK AND FINANCE, LOUISIANA ANNUAL MEETING.

In order to reach the goal set by our Council of a ten per cent increase in membership, organizations and finances, we recommend that our district goal be:

1. (a) Two new adult organizations. One Young People's organization. One new Junior organization. One new Baby division.

(b) That our financial gain be $1400, or $200 per district as a minimum.

(c) That there be a ten per cent increase in Mission Study and Bible Study.

(d) That ten boxes from ten auxiliaries in each district be sent.

(e) That one hundred per cent of the auxiliaries observe the week of prayer. That every auxiliary, adult, young people and junior, in every district observe the week of prayer.

(f) That the pledge be paid in full by Harvest Day.

(g) That we do definite Social Service work.

2. That a campaign for new members and new auxiliaries be begun immediately.

3. In order to forward the campaign for new auxiliaries we place a Conference organizer in the field as soon as possible.

4. In order to further the campaign each auxiliary plan to give a missionary program in nearby unorganized churches.

5. That where there are as many as three interested women we try to effect an organization.

6. That all auxiliaries try to reach the standard of excellence for the Roll of Honor, and that each member be supplied with the standard of excellence in leaflet form, and that an enlarged copy be kept before the Society. We recommend also that the Recording Secretary keep an accurate account of points gained at each meeting; total for the year to equal seventy-five points in order to put the auxiliary on the Honor Roll.

7. That the District Secretary present the needs of the Scarritt Bible and Training School at the district meeting, and make a plea for volunteers.

8. That the first meeting in January be observed by all auxiliaries as pledge day, and that pledge cards be placed in the hand of every member.

9. That the solicitation of pledges be continued until each member has made response.

10. That the envelope system be used for offerings where the budget plan is not used.

11. That auxiliary treasurers procure new record books as soon as they are ready for distribution.

12. That we instruct our representatives to the Council to make a pledge for our Conference of $6000.

13. We suggest that auxiliaries adopt the budget plan of collecting offerings.

14. That as a Conference we make our budget for 1918, $15,000.

Mrs. J. J. HOLMES,
Chairman.
Mrs. R. W. WINSTEAD,
Secretary.

I HAVE LEARNED.

In telling us that he had learned in whatsoever state he was therewith to be content, the great apostle to the Gentiles laid special emphasis upon the first three words. Paul was not one of these easy-going souls to whom contentment is a gift of nature, and sometimes a rather dangerous gift too. He throbbed and thrilled with ambition and restlessness and the desire to be getting on, and anything like contentment that came to him had to be grown in the field of discipline and experience, the stern and forbidding field where the best of life's fruits are nurtured. He had to learn it, and it was because he had to learn it, and the process was a testing and difficult one, that he speaks of the result with a note of triumph, as of a great and significant achievement. It would seem as if he felt that one of the very finest and most satisfactory things he could say about himself was that he had accepted life as a school and had faithfully tried to learn the lesson which it would teach. Happy man was he that he could say "I have learned."—Christian Guardian.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for $2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.



Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.

The reason this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, was so successful in Miss Kelly's case was because it went to the root of her trouble, restored her to a normal healthy condition and as a result her nervousness disappeared.

MURINE Granulated Eyelids, FOR YOUR EYES
Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For *Book of the Eye*—Free. Ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

From the Field

Oak Ridge, Miss.

Dear Advocate: On March 4, we held our first quarterly conference on Oak Ridge charge at Oak Ridge, with a fairly good attendance for Monday in the country. The statistics of last year showed some progress all over the circuit. The pastor's salary for the ensuing year was increased $106. Brother Sharbrough preached three times for me the preceding Sunday—at Bovina, Flower Hill, and Oak Ridge—to appreciative congregations, and was a great deal of help to pastor and people in more than one way. The influence of his sermons at these places will be felt all through the year. He also gave an instructive and inspirational address at the opening of the second session of our Agricultural High School on Monday the 4th. Considering the peculiar situation, religiously, of the schools of Warren County, I consider his address timely indeed.

I will say in this connection, that the old Redbone Church of this charge was burned on Feb. 26, without any insurance. It was supposed to have caught fire from forest fires. It was one of the best country churches in the county and many preachers in Mississippi remember the church with pleasure. It was a historic old landmark of this county. The Federal soldiers used it during the siege of Vicksburg for a hospital. In recent years the Government had given a few hundred dollars for its repair, and it had been repaired, but now we must rebuild, which is a problem in these peculiarly stressing times. Reader, if you feel disposed to donate anything toward the rebuilding of this church, it will be thankfully received and greatly appreciated.

I never enjoyed the work of a Methodist pastor more than now. The times are so propitious. The rank and file of this circuit are giving more serious attention to the preaching of the Word than in any of the other years I have been here. Oh, for a circuit-wide, Pentecostal revival! Expectantly,

J. A. WELLS.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Jefferson Street, Natchez.

Dear Dr. Meek: I have thought for some time that I would drop you a few lines from Jefferson Street, Natchez. But the weather has been very cold and we had much sickness in the city, and some in our own family, and it has been hard to get started to write anything. The people gave us a royal reception the day we arrived here, at the train and at the parsonage, and made us feel at home at once. I found that my predecessor, Brother Emery, had made a deep impression and won a warm place in the hearts of the people of Natchez, not only of the Methodist Church, but of the entire city. He is held in very high esteem.

We have made a start in the pastorate of our charge and find that the work is quite a big task. To do the pastoral work and anything like measure up to the demands in the pulpit will require the best I have in stock. They tell me that the congregations are good, and the evening congregations are improving.

On Monday evening, Feb. 25, the church gave us a formal reception, in which the other Protestant Churches took part, and quite a number of our Hebrew friends were there to add to the welcome extended. I find the pastors of the Presbyterian and Protestant Episcopal Churches both very pleasant and congenial, and the rabbi of the Jewish Temple is also a very cordial and fraternal gentleman. The Baptist Church at this time is without a pastor. Everything bids fair to make our stay here very happy.

When one looks at the line of men who have filled this pulpit, from the sainted father of our Dr. A. F. Watkins, to the last one just going out, he feels that the requirements will be great, for they have surely been served by the best class of men the Conference had to give. I have made some headway getting into the homes of the people, and will soon be able to know most of them, if I do not know them already. In work and sentiment, and in the support of the war, our church is up to the best, and Natchez is at the very top. Our patriotic day last Sunday was quite a success, and will lead to having a general patriotic day pulled off in the city by all the churches.

The board of stewards, of their own accord, increased the living allowance for the pastor $200 for the year. We are planning to make a drive next Sunday and secure part of the claims against us for the year and save the usual fall drive. Our hustling and wide-awake presiding elder, Brother Sharbrough, was with us at the beginning of the year and looked well after the interests under his care. Our people love him as a man, like to hear him preach, and regard him very highly for the work's sake. They look upon him as a competent presiding elder. His coming to Natchez is looked forward to with pleasure.

Now, Doctor, I know you are a very busy man, but if you will come up to see us, I will let you preach for me on Sunday and take you fishing on Monday, and I know you would have a good time.

The official board of our church are a first-rate body of men and it is a pleasure to be associated with them in the work of the Kingdom of the Lord.

—W. H. Saunders, P. C.

BURDETTE'S FAVORITE TEXT.

How many quotable things are being printed from and about the late Robert J. Burdette! One of the most discriminating and popular is one that concerns his favorite text of Scriptures. When asked what it was, he gave this answer, which multitudes will appreciate: "When I think of a favorite text, half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now, I want a shower of manna; now, I want a drink of cool, living water; now, I want a pilgrim's staff; now, I want a sword—a bright Jerusalem blade. My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."—Biblical Recorder.

A Memorial to Bishop A. W. Wilson

"Alpheus W. Wilson—A Prince in Israel"

By Rev. C. D. Harris, Editor Baltimore Southern Methodist

A beautiful volume of 224 pages, fully illustrated, published by the Board of Church Extension of the Methodist Episcopal Church, South, as a memorial to its last charter member.

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THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

DR. TICHENOR'S ANTISEPTIC
FOR THE FACE AFTER SHAVING

Renew Your Health
At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT.
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
M. L. STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,
Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 28, 1918. CHAS. O. CHALMERS, Publisher.

THE LIVING CHRIST.

It was the risen, living Christ who put heart and hope into the despondent disciples after the dark and awful tragedy of Calvary. It was the living, ascended Christ who sent forth the Holy Spirit in wonderful power to reassure and strengthen his followers on the day of Pentecost. It is the living Christ who is the Captain of our salvation, and from whom has come the promise to those commissioned to go forth in his name: "Lo, I am with you alway, even unto the end of the world." It is the living Christ who is our high priest and advocate before the heavenly throne; it is he who is preparing a place for us in eternity, who has declared that he will come again and receive us to himself, that where he is, there we may be also. Hence, though our Lord was crucified and was dead and buried, triumphantly may we sing with the sacred poet:

"Lives again our glorious King;
Where, O death, is now thy sting?
Once he died our souls to save;
Where's thy victory, boasting grave?
Soar we now where Christ has led,
Foll'wing our exalted Head;
Made like Him, like him we rise;
Ours the cross, the grave, the skies!"

A CHURCH'S TREMENDOUS RESPONSIBILITY

No organizations in the world carry obligations so weighty as the Christian Churches. To them God has committed the most sacred interests and duties of the most far-reaching significance. They are the custodians of the Holy Scriptures and the agencies through which the Divine forces are expected chiefly to operate in executing the vast scheme of world redemption. The true members of the universal Church of Christ—every branch of the True Vine in all denominations—are the witnesses and representatives of our ascended Lord on the earth. It was of these that he spoke in his wonderful Intercessory Prayer when he said, "As Thou has sent me into the world, even so have I sent them into the world."

The Churches are also under a profound responsibility to their own members. The work of saving mankind can only be done through organized effort. An individual Christian cannot hope by his personal endeavors to reach beyond a very restricted sphere. The Churches, with their various arms of service, must be used if the millions of the race are to be brought to the Lord Jesus. So the Christian people of a denomination are compelled to rely upon its governmental machinery as the channel through which they are to make their labors widely effective. Hence they toil for a time in one place, and then pass on to another field; they sacrifice and turn over to their Church their gifts for the upbuilding and extension of the Kingdom. Their Church owes it to them to see that what they have accomplished is not allowed to come to naught; to make these funds count for the utmost possible in the achievement of the high ends for which the Master brought the Church into being.

Nor is this yet the whole scope of a Church's obligations. It, furthermore, owes an immeasurable debt to the inhabitants of earth who are perishing for the want of the Gospel. The risen Lord has commissioned and commanded it to do its utmost to carry the reclaiming agencies of redemption to all the sin-cursed sons of men. The well-being of these spiritually needy ones for time and for eternity is, by divine appointment, largely in the hands of the Christian Churches.

With such interests committed to them, how stupendous are the responsibilities of the Churches; and if they fail to be true to these priceless trusts, how fearful must be the consequences, and how great their guilt! Their noble missions cannot be fulfilled unless the unadulterated Gospel is adhered to and taught, and unless they are kept sufficiently pure to be used as vehicles for the working of the regenerating and transforming power of the Holy Spirit. A Christian Church that has departed from the sound doctrines of the Word, or which is dominated by worldly influences, no matter how strong it may be numerically or how extended may be its showy activities, is really apostate and unworthy of the name it bears. As has so often been said, Churchanity is not necessarily Christianity. Canon Farrar in commenting upon our Lord's act in weeping over Jerusalem, after explaining that the Greek word translated "wept" really meant "wailed aloud," says:

"And well might he wail aloud! Was not the city of Jerusalem the most **'religious'** city in the world? Was it not wholly devoted to religion, or, at any rate, to religionism? Could not its Temple Service number its white-robed array of 40,000 priests, and its endless army of attendant Levites? Did not the blast of silver trumpets announce daily its morning and evening sacrifices? Did not the High Priest enter its Holy of Holies every year with the golden censer and the blood of the Atonement in his hands? Were not some 2,000,000 pilgrims, from every region of the world, with Gentile proselytes among them, streaming on that very day to its Paschal Feast? Ah, yes! there was sumptuous ritual enough, and more than enough, but no righteousness; **abundant externalism, but no religion pure and undefiled;** and to his eyes the city was but a glistening sepulcher, a hollow sham."

A writer in a recent Church review declares: "It has often been pointed out that the great religions obey the law of periodicity. They are founded in enthusiasm; they enjoy their time of effervescence; they pass to a period of decline. Corrupt and degenerate forms of Christianity still exist in various parts of the world. The period of the prophets in Israel was followed by the 'night of legalism.' Reform and reaction summarize much of the religious history of mankind. A constant tendency to degeneration manifests itself in all ages and among all religions." (So far as Christianity, however, is concerned, it has been the Churches that represent it, rather than the religion itself, that have exhibited this tendency.)

The imperative call to all branches of the Christian Church in this day of insidious and aggressive

(Continued on Eighth Page)

THE PLAN AND PROSPECT OF UNIFICATION.

By Bishop W. A. Candler.

Very many inquiries have reached me asking an expression of my opinion concerning the proposed plan and the prospect of "Unification."

I have been disposed to refrain from making any public statement, feeling that the official statement of the Secretaries of the Joint Commission was all that could be taken as authoritative, and that additional utterances by individual members of the Commission might not be seasonable or serviceable.

But as other members of the Commission have expressed themselves freely, in both the secular press and the papers of the Church, perhaps it is proper that I show my opinion also.

It must be understood, however, that I speak as an individual only, and that my opinion, or the unauthorized utterance of any member of the Commission, is worth no more than the value which may be attached to it by those who consider it.

The Christian Spirit of the Commission.

Let me say in the outset that a fine Christian spirit has prevailed in the three meetings which have been held. Nothing else, of course, was to be expected of such an assembly of Christian men.

Results Stated Correctly by the Secretaries.

Of the results of the three meetings, the official statement of the Secretaries is a full and accurate exhibit, so far as I know, or believe.

That statement shows a number of points upon which tentative agreements, and **no more than tentative agreements,** have been reached. It shows also that a number of the most vital matters have not been passed upon by the Commission yet.

A member of the Southern Commission, who has attended every meeting, writes me in response to a letter in which I asked him to tell me what had been done at the sessions which, on account of sickness, I could not attend, as follows:

"We have adopted at one or another of the three meetings held a good many things tentatively and subject to future amendment, but have adopted nothing finally, except some resolutions which do not touch definitely the points of chief importance. We have not yet adopted anything on the status of the Negro in the re-organized Church, or anything definite on Regional Conferences. These things, and practically everything else of any importance, have been left for definite action to the meeting at St. Louis on April 10."

He is, and has been, an ardent advocate of Unification, but he adds: "In my judgment we cannot get ready any report to the General Conference recommending any definite action on the matters which are vital."

Another member, who strongly favors Unification, wrote me the day after the meeting closed in Savannah, as follows:

"The Commission has adjourned in disagreement and provided for a meeting in St. Louis on April 10. I opposed another session and do not think I will attend. I want Unification, but it seems impossible now."

The Negro Question Not the Only Difficulty.

Some seem to think that the only issue which is difficult to settle is that of the status of the colored members of the Methodist Episcopal Church

(Continued on Fifth Page)

THE BURDEN-BEARER.

Have you been to the Bearer of Burdens to-day,
O, one with the careworn face?
Have you told him your troubles, your need of his aid?
Have you told him your sins and the grief they have made,
And asked for his pardoning grace?

Have you opened your heart in the closet of prayer,
And showed him its uttermost woe?
Have you told him its bitterness, strife and despair?
Have you told him the secret of agony there,
The thing which no mortal may know?

Have you told him before of the sore-pressing need,
The toil of the long, weary day?
The anxiety weighing like lead on your brow,
The impatience that begs for deliverance now,
Instead of awaiting his way?

Can you hear his sweet voice in the Word speaking low,
"O, weary one, come unto me?"
Then come with your trials, and all that you do;
For he is the Bearer of Burdens for you,
And no one can comfort as He.

—Helen F. Clark.

ANY ONE MAY HELP.

We cannot copy the great work which Christ did for the world, but we may copy His spirit. The smallest trickle of water down a city gutter will carve out of the mud at its side little banks and cliffs, and exhibit all the phenomena of erosion on the largest scale, as the Mississippi does over half a continent, and the tiniest wave in a basin will fall into the same curves as the billows of mid-ocean.—Alexander Maclaren.

POWER OF PURITY.

It is a marvelous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and tamed by innocence. And so with human beings there is a delicacy so pure that vicious men in its presence become almost pure; all of purity which is in them is brought out; like attaches itself to like. The pure heart becomes a center of attraction, around which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of lights gradually gathered. He stood in the presence of impurity, and men became pure.—F. W. Robertson.

THE JOY OF FORGIVENESS.

By Wm. C. Allen.

Be not overcome of evil, but overcome evil with good.—Romans 12:21.

Good to forgive; best to forget.—Robert Browning.

One of the finest instances of forgiveness I ever heard of occurred in England during the intolerant days of the seventeenth century. In the midst of a religious discussion one of the disputants angrily struck his opponent a cruel blow on the face, mockingly exclaiming, "Take that for Jesus Christ's sake!" The injured man quietly replied, "Friend, I do take it for Jesus Christ's sake." That was all. With his Lord's precept and example, was it not enough?

An aged Christian recently died who, before his death, personally saw or wrote all living persons whom he felt that he had wronged during his long career, requesting their forgiveness. He even asked to be absolved because of long-forgotten unfair treatment of a college-mate sixty years before. He had been a proud man, but craved full reconciliation with men and God before he died. Did not these acts of humility prepare him for entrance into the eternal service of his forgiving King?

Probably many professors of the Gospel find it more difficult to acquit those who have insulted or abused them than do others. Their lives are often regulated by the light as they see it. They do not wish to compromise with evil. Their religion promotes a sense of justice, and they almost involuntarily feel that their motives or decisions are correct. They may thus, without meaning wrong, ignore the view-point of another and unintentionally assume an unjust attitude. This may be easily succeeded by inability to manifest forbearance, by the keen thrust, the sharp correspondence, the bitter word. Seed are sown that yield bad fruits. Let those who love the Prince of Peace watch and pray lest they be led into this very real temptation.

In the heat of the moment we sometimes magnify our passions and utter words that afterwards we would give very much to recall. Our unruly tongues have gotten the best of us. Our weakness, which at the time we thought to be strength, has been exposed. Our humiliation in the sight of men may be as nothing in comparison with self-condemnation. Self-justification has no place in the repentant heart. How can we get right with those whom we have wounded or with God?

There is a sovereign remedy. I think that those who know that there is quiet with Jesus understand the cure. It is not altogether found in efforts to forget the past. It is discovered in getting into touch with Christ—in going to the place of secret prayer. Those who thus seek absolution at its Source will be prepared to forgive others. When we pray for our enemies we forgive them. We comprehend why our Lord laid such emphasis upon forgiveness: "If ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not their trespasses, neither will your Father forgive your trespasses." Let us never forget the magnificent possibilities and terms of remission at the fountain-head of Eternal Love!

It is hard to ask another to forgive us. Often the real aggressor in a controversy will ungraciously meet our advances, but we are clear. That should be enough. When we exercise such tests of discipleship, how often cantankerous spirits are overcome by the spirit of reconciliation and love. They, too, forgive!

One of the delights of Christian experience is a sense of the forgiving mercies of God. How happy is the reconciled heart! What soul-peace reigns! What new determination is created to more loyally serve God! If God thus pardons us for Jesus' sake, shall we not for His sake forgive others? We can carry to those who have humiliated us the same happiness that we have so freely received of God. Across the ferment and contention of the ages rings the apostolic cry, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

San Jose, Calif.

FROM THE TOP.

Rev. S. A. Steel, D. D.

I am literally at the top now, for Mansfield is the highest place in the State of Louisiana; and it is a good place to be. I don't want anybody to crowd me off. The General Conference ought to meet, disapprove the unification scheme, elect the necessary officers for the ensuing quadrennium, and say, "Since Dr. Steel has reached the top we will remove the time limit from the pastoral term so he won't have to move;" then adjourn and go home. They could put that program through in a few days and have more time to cultivate their "war-gardens," and these are more important now than spouting jets of oratory.

By the way, Meek, the minutes show that seventeen of these Louisiana preachers voted for me as a delegate to the General Conference. Hurrah for that bunch! I admire their good judgment and their nerve, and when we meet at Philippi I'll set 'em up. We need not despair when we have seventeen heroes who will vote for a man who speaks his mind regardless of whether it catches the breeze or not. I purposely sat in the rear of the Conference while the voting was going on to be out of sight, and laughed at the birds roosting on the platform, and sighed at the politic speeches at strategic moments! When everybody in Rome was setting up his statue on his door-steps, and old Cato, the most famous man among them all, had none, some one asked him why he did not set up his. The grim old fellow who, with all his faults, was a reality and not a sham, replied that he would a great deal rather he should ask him that question than to ask him why he set it up! Verbum sat. But, alas, "verbum sat" must go now, for it is old, and the unificationists are bent on blotting out the past! Thank the Lord, Cuffy, a veritable "angel in ebony" (that is what Bishop Haven called the Negro), Cuffy stands in the way. The Commissioners may be like Balaam, and try to force the thing, but even an ass has better sense than to go on against such an obstacle.

The meeting of the Wesley Bible Class Federation was a great success. We missed the light of your countenance and I was asked who was the reporter for the Advocate, but could not answer the question. This Federation is a big thing, undeveloped as yet in Louisiana, but composed of the elements that control things. There was not a false note in the music of this Mansfield meeting from first to last. The attendance was good in spite of the great war meeting in Shreveport, which kept some from coming and took many away. There were over 200 registrations. Dr. Bulla was on hand with his sunny smiles and helpful counsel and captured the hearts of our people. Bishop McCoy gave us a great discourse on the relation of the Bible to the great war-problem, and the greater problem of after the war. We'll whip Germany, but then? Rich beyond the dreams of nations, controlling the trade of the world and carrying it in our bottoms, will we become "drunk with power" and have the "heathen heart that puts its trust in reeking tube or iron shard," and be but "valiant dust that builds on dust, and guarding call not God to guard!" There is the problem, mightier than that of crushing the autocracy of the Kaiser. The presiding elders were with us, and several of them contributed valuable addresses and papers. Dr. Carter read a patriotic paper as the formal message of the presiding elders of the Conference. It was highly seasoned with "Briscoe Sauce;" or, to change the metaphor, it was a shot, and the shot was hot, and it hit the spot. It was a big time. Everybody enjoyed it.

Cheer up, Meek. I have just read that the Presbyterians have failed to agree at the last meeting in Atlantic City. They can't unite, neither can we. The more I study the plan agreed on by our Commissioners the more assured I feel that it will be rejected by the General Conference. It is such a complete surrender to the North, such a complete self-obliteration, that our representatives are not going to submit to it. We are willing—I say "we" because I am one of many who oppose it—to unify on a plan that gives us some show; but not on this plan. Dr. Foote, who is in favor of union, says they give up 400,000 members to our 40,000; but as I see it they give up absolutely nothing, because by this ingenius scheme they lodge all ultimate authority in the practically supreme General Conference, and there have the majority. I think our Commissioners are pious, but some of them are mighty weak, and easily overcome by the odors of Dr. Goucher's Saratoga roses. Thank the Lord for Bishop J. W. Hamilton. I abominate his principles as heartily as he abominates mine; but he is a true man, and I'll warrant there was no "give" in his attitude. There should be none in ours. I entirely disagree with Dr. Foote. This is no time to be patching up things; but a time for every man to stand for what he believes is right. Hamilton stands flat-flooted for his side of the matter. By the way, he once offered me the appointment to one of the largest Methodist Episcopal Churches, when my own Bishops could not find even a patch for me. That shows what Hamilton thinks of a man who sticks to his principles. I wonder if some of these captious critics who want to jump on me, and think I am "narrow" and "provincial," ever turned down a big metropolitan city church offered them by a

Northern Methodist Bishop? That church was not in the South either; but Hamilton knew that the great church he invited me to consider would stand by a man who spoke his mind. Nothing could induce me to leave Dixie and my own Church; but I smile when these little millennial angels turn up the white of their eyes in holy sorrow at my ungodly "provincialism."

My garden flourishes, Meek. I have named Shankle's cocoa grass the Germans, the Bermuda grass is the Austrians, the cockle-burrs are the Turks. These foes are arrayed against the English (peas) and the Irish (potatoes) and the Italians, beets, and the French, beans, and the Americans, corn, and so on. My "Scovel No. 1" is like a machine gun. You ought to see me mow down the Germans and the Austrians and the Turks that threaten to destroy my garden. I take immense pleasure in sweeping the field. Hindenburg is slow with his boasted western offensive; but when he makes it he will meet just what these vegetable Huns are getting when then they tackle my truck.

Mansfield College grows on me. Bobbitt's maidens are either a happy set or a big bunch of rosy-cheeked hypocrites, for they outwardly appear to be having a good time; and as I have three girls in the bunch I know they have to work. Oh, if the people of Louisiana, and especially the Methodists, could realize the opportunity there is here to educate Christian women they surely would supply the means so much needed to properly equip this school. For $2000, in addition to what he has in sight, President Bobbitt could build his new dining-room, with a department for domestic science; and for $2000 more, he could put in what has now become an almost indispensable part of the equipment of a college, a moving picture plant for instruction purposes. Who will be the man or woman to wear the feather of a gift to start this good work?

Now if you want to read anything else from the pen of this "Ink-slinger" send 50 cents and get my "Tale of the School in the Sticks." It is a pedagogic curry-comb and will make some folks (apologies to Bulia) wince and probably kick. I have waited for somebody to say what ought to be said, and as nobody would do it, I have done it. There now!

Melrose Manse.

REPORT OF SPECIAL COMMITTEE ON WAR WORK.

The Commission on Chaplains and War Work met in Nashville, Tenn., at the Methodist Publishing House on Wednesday, February 27, heard the report of the Secretary, Dr. John M. Moore, and reviewed the field, discussed the conditions vitally related to the matter of Chaplains and War Work, appointed a Sub-Committee, consisting of Dr. W. F. McMurry, Dr. John M. Moore, and Dr. John R. Nelson, to draw up a statement and make recommendations.

The following is the report of the Sub-Committee which was presented, discussed, and unanimously adopted. W. R. LAMBUTH, Chairman.

We, your Special Committee, appointed to draft for formal adoption the conclusions reached in our general discussions of War Work as related to the Methodist Episcopal Church, South, submit the following:

First—We are gratified to learn that Annual Conferences, and groups of Annual Conferences, here and there throughout the Church, have initiated and are carrying on work in connection with the cantonments, aviation camps, and army posts located within their bounds, such work being undertaken in the interest of the soldiers as in their judgment our Church should perform. The brethren who have undertaken, and are doing this work are entitled to the gratitude of the Church; and in some places, are deserving of financial aid from the Church at large.

It is worthy of note that there has been pledged or contributed by the Church, in the interest of such work, the approximate total of $120,000, which is being used to support camp pastors, to build tabernacles, maintain social service headquarters, and such other activities as seem to be needed.

Second—We are of the opinion that through proper organization and leadership, our Church can render a distinct service, such as has been mentioned in the preceding paragraph, that will be alike helpful to the Government, to our soldiers, to the Church itself, and that it is ready to respond with all the money necessary for the full discharge of its duty in the premises.

It is our judgment that we can no longer, as a Church, impose this responsibility and leave this heavy burden upon the shoulders of the brethren or Conferences contiguous to the catonments, aviation camps, and army posts. The work to be done in some cases is too heavy for local resources. Our soldiers come from almost every congregation throughout the bounds of the Church, and large sections of the Church would be wronged and would properly resent any program, or lack of program, that would exclude them from participating in this patriotic service.

Third—We recognize the fact that this is an emergency committee with powers and privileges not very well defined; nevertheless, we are strongly of the opinion that Bishop W. R. Lambuth, who as Chairman of the Committee on Chaplains has been designated by the College of Bishops for this emergency work, should give as much time as he can possibly command from his official duties, to the general direction of this Church-wide war work, from this date until the meeting of the General Conference in May. We further recommend that in behalf of the committee he should give to the Church a carefully prepared statement of the work already done and that now being done; also, that the Church should be made acquainted with the needs of the field as far as it is possible to set them forth. To accomplish this end, he should be provided with funds sufficient to take care of the travel necessary thereto, and the expense of a secretary. We also believe it would be wise for him to establish headquarters at some point where this work can be best represented and directed.

Fourth—The investigations that we have been able to make have led to the conclusion that there will be needed, up to the end of 1918, not less than a total of $250,000, and we are fully persuaded that the Church will gladly contribute this amount, if given the opportunity to do so. Many of the Conferences have already made liberal contributions toward this war work fund of a quarter of a million dollars.

If Bishop Lambuth will consent to undertake this task, we recommend that an executive committee be constituted, consisting of the Bishop and two other members of your committee to be selected by him; and that this executive committee shall have full authority to formulate plans for the raising of funds and the expenditure of the same, until the Church can make, through its General Conference, such provision for this work as its wisdom may dictate.

Fifth—We recommend that the General Conference be requested to take the whole question of the Church's relation to the war work into consideration, to the end that it may locate the responsibility of directing the Church's activities in its war work program, in some organized department of the Church, or in what may be called a Commission, with a strong man at the head, giving all his time to the work. Such a commission should have charge of the whole question of war work activities, including the recommending of chaplains for the army and navy; the selection of camp pastors; church activities in the interest of patriotism; propaganda in the interest of Liberty loans, food conservation, etc., as may demand the attention of the Church.

We have in mind, of course, that this War Commission should have: (1) General oversight of the Church's activities in connection with cantonments, aviation camps, and army posts, with authority to provide tabernacles and tents where needed; and select and recommend for appointment, counsel and instruct camp pastors, and other workers, keeping always in mind the great work being done by the Y. M. C. A. and the Red Cross, and supplementing that work in every possible way; and (2) that it should arrange and direct a Church-wide campaign in the interest of winning the war, which would include a bureau of information, a list of available speakers, the preparation of a patriotic program, etc.

In a word, we would relate vitally the Methodist Episcopal Church, South, to the Government in this crisis in our Nation's history, and in the most effective way possible. There is no division of opinion among the members of your committee at the point of the need of the proper organization for this great task. Large sections of our Church, remote from any centers where our soldiers are mobilized, would, if given the opportunity, as gladly participate in the work of meeting the Church's responsibility as those immediately related thereto.

Sixth—We recommend that in connection with the coming General Conference, there be arranged a great Patriotic Meeting, and that our Chairman be requested to take up with the Committee on Arrangements the matter of a suitable hour, and that speakers be secured for the occasion.

Respectfully submitted,
By W. F. McMURRY,
For the Committee.

RESOLUTIONS ON UNIFICATION.

(Adopted unanimously by the New Orleans Methodist Preachers' Meeting.)

Resolved by the New Orleans Methodist Preachers' meeting of the Methodist Episcopal Church, South:

1. That we heartily approve the efforts of the two Episcopal Methodisms to reunite by reorganization.

2. That we consider that our Church is committed to it by the action of our General Conference at Oklahoma City authorizing a commission to treat with a similar commission from the Methodist Episcopal Church, and that any effort now made to hinder the realization of our desires is out of place.

3. That we rejoice in the progress made by the commissioners as shown in the recently published proposed Constitution. We believe the general plan proposed to be reasonable, equitable, and workable. We earnestly pray that the Commission at its meeting in St. Louis may be able to agree on the unadopted parts so that the whole plan may be before our General Conference in Atlanta for consideration.

4. That to the best of our knowledge the people we serve are practically unanimous in their desire for unification, feeling that the time has come for the removal of the embarrassments that have long been a disadvantage to the largest success of Methodism. We with them feel that it is time that the Commission and the Church at large should know our real attitude toward the proposition.

5. That a copy of these resolutions be furnished the Secretary of our Commission, Rev. F. M. Thomas, and the St. Louis Christian Advocate, and the New Orleans Christian Advocate for publication. Signed: J. CLIDE ROUSSEAUX,
Secretary New Orleans Methodist Preachers' Meeting, M. E. Church, South.
Monday, March 18, 1918.

SOCIAL EQUALITY.

By Way of Introduction.

"Recollections, Viscount Morley," 2 Vols., $7.50, Macmillan, November, 1917, is the autobiography of Lord John Morley, a British statesman of the first order who has held office of Cabinet rank, when the Liberal party has been in power, almost from the beginning of his parliamentary career. And he is quite as distinguished as a man of letters as he is as a statesman, being the autnor of a number of books, chief among which is his brilliant "Life of Gladstone," the greatest British statesman of the nineteenth century, of whom he was the official biographer.

Lord Morley is not less noted as one of the chief apostles of Agnosticism, as his Recollections abundantly show, and great surprise was expressed when he was chosen to write the Life of of Gladstone, that "the greatest infidel in the world should have been chosen to write the biography of the greatest Christian in the world."

Southern Methodists who have felt the blighting touch of Andrew Carnegie in the educational field, whose hand is also believed to be potential if not active in the union propaganda so sadly agitating Protestantism, might profit by reading Lord Morley's Recollections, in which a number of refer-

ences are made to the Laird of Skibo, to the extent at least of learning what order of men are his intimates, and from this his purposes may be easily deduced.

Proof of the Pudding.

Writing to Lord Minto, Viceroy of India, September 1, 1909 (Vol. 2, pp. 336), Lord Morley, then Secretary of State for India, says: "To-day Booker Washington comes to Skibo where I am staying, being a great friend of my host's. (Italics mine) I had talks with him when I was in America six years ago. The future of the Negro in the U. S. A. has always profoundly interested and excited me, as well it might. What will the numbers amount to, twenty or fifty years henee? Terrible to think of!! Talk of India and other 'insoluble problems' of great States, I declare the American Negro often strikes me as the hardest of them all."

To the same correspondent, writing apparently about two weeks earlier, August 12, Lord Morley says (Vol. 2, pp. 314-315): "I got a week's leave from Cabinets, and am writing this from Skibo on the Moray Firth, where we are staying with our best of friends, the Carnegies. The scenery is beautiful, the heather eoming into full bloom, the sea-air delicious after dusty London, and the idleness as welcome as daylight. There are many Americans here (Italics mine), so it is like being abroad, or on an Atlantic liner."

Comment upon these extracts seems unnecessary. A SOUTHERN METHODIST.

FROM DR. SAWYER.

Dear Doctor Meek: The Unification Resolutions offered by one of our pastors at the last meeting of the New Orleans Southern Methodist Preachers are said to have been unanimously adopted. I was not present, and so lost the opportunity of showing my colors by a speeeh and vote agalnst them. There are others of our preachers here who, like myself, are anti-union, so far as the pending plan is concerned. It would have been well for all who voted for these Resolutions to have signed their names to them so that it might be known "who is who" in this thing. The faet is, the New Orleans Southern Methodist preachers are not unanimously for unification along the proposed lines. A respectable minority are unreservedly against it.

By the way, in the plan so far proposed there is so much mysterious machinery that close studying is necessary to get at its true inwardness. All honor to the three Southern Blshops and the three prominent laymen who in the Southern Commission voted against the Rogers plan! All honor also to the Baton Rouge First Methodist Church stewards who have so strongly espoused the negative side of Unificatlon of the Savannah type in their resolutions, published in last week's Advocate! May God bless you, Doctor, in your splendid efforts and clear-cut arguments on the right side of this burning question!

JOHN T. SAWYER.

March 22, 1918.

VOICES FROM THE PEOPLE.

Hopes Church May Be Saved.

Dear Dr. Meek: May God help you in the work of saving our Church in Atlanta! I wish I knew that all our delegates would be as firm in their position as you are. J. H. INGRAM.

Evansville, Miss.

Wants None of It.

Dear Dr. Meek: I hope that you will stand against the unification scheme at the General Conference. I am not in favor of it, and I do not see how any full-blooded Southern Methodist could be. Do you? W. N. DODDS.

Verona, Miss.

Satisfied with the Church, South.

Dear Brother Meek: I am with you as to the unification matter. I have long been a member of the M. E. Church, South, and am perfectly satisfied with it just as it is. I pray that it may never cease to exist. F. W. FLOWERS.

Smithdaie, Mlss.

Has Intensified Opposition.

Dear Editor: As to the effect of publishing the unification scheme up this way, I will say it has added to the already huge amount of dlssatisfaction. Our people are positively opposed to it, and the preachers whom I have seen are openly against it. A SOUTHERN METHODIST.

McComb, Miss.

The Old Vanderbilt Spirit.

Dear Dr. Meek: It has been with profound interest that I have read your utterances pertaining to the pendlng plan of unlon. You have spoken my sentlments. Surely this is nothlng short, in its spirit, of another Vanderbilt University case—trying to settle a great matter in defiance of the will of the people. It looks to me as if the present plan would result in the complete dismemberment of our Church. As for me, I will never consent. I can not. J. F. RONE.

Ethel, Miss.

Strongly Against It.

Dear Dr. Meek: I read every word you write on unification, and I am with you heart and soul. Like Dr. S. A. Steel, I will say, "I will never leave the Methodist Episcopal Church, South, but if the old ship goes down like the Titanic, I will have to swim away from the wreck." There is another thing I should like to say: If any one from a Bishop down to the poorest layman is dissatisfied with the Methodist Episcopal Church, South, I do not know of any law to prevent him leaving that fold and seeking sheiter under the hospitable roof of the Methodist Episcopal Church.

Meridian, Miss. MRS. S. B. FLYNT.

Much Interested.

Dear Dr. Meek: The Southern Methodist Church is two years my senior. For 62 years I have enjoyed its communion, endorsed its doctrines, and have watched with unabated interest the heroic efforts of our Bishops and faithful ministers—through Reconstruction days as well as others. I have rejoiced with them in their success and can not forget their labors and sacrifices. I have served the Church in my weak way as a steward, President of the Woman's Missionary Society, and as a teacher in the Sunday school. I still teach a young people's class. I perhaps will soon have to answer the last roll-call; but I hope to see our Church come out from under the elouds which are now hovering above it, wielding the sword of the Spirit and marching on to victory. I am with you on your stand against the pending scheme of union. You have been a fearless defender of our beloved Church against the wrong kind of union. May God bless you and all others who are with you in this great fight! MARTHA RYE.

Amory, Miss.

A Point To Be Noted.

Dear Dr. Meek: In a late issue of the Advocate, I note that you will reply to some strictures on our civic or political policies by some of the M. E. Church editors or officials. Permit me to suggest a thought which I would like to see expressed oftener, and which I should like to see stressed. With apologies for this on my part, I will say that I call your attention to it fearing that amid the stress of other things you might overlook this. They say the "solid South" must be broken. We remain solid merely as an aet of self-protection. There are not lacking men in plenty who know that it would be best to have two political parties instead of one; that they may act as a foil to each other, thus securing purer politics. (Louisiana is a notable example of the one party system and its consequent corruption. And in James Bryce's "American Commonwealth" we may see how the Louisiana government is looked upon.) But the South is obliged to remain solidly Democratic to prevent the Republican Party from forcing upon us Negro equality and Negro rule. They practically know nothing of the hordes of ignorant blacks constituting a large part of our population. This participation in politics was tried once and found wanting. As much as we may deplore the one party rule, we can not depart from it, or the floodgates would be opened, and the disaster would prove tragic. A LOUISIANA METHODIST.

Minden, La.

NORTHERN BISHOPS REPORTED AGAINST IT.

Dr. Melear, editor of the Methodist Advocate-Journal, the official organ of the Northern Methodists in the Chattanooga-Atlanta area, has spoken out in opposition to the pending scheme of Unification, and he is said to claim that Bishop Bristol, Bishop Leete, and Bishop Thirkield share his views. A report has also reached us from several sources that the Board of Bishops of the Church, North, has had a meeting in New York since the Savannah session of the Joint Commission, and that it there developed that a large majority of that influential body are against union along the proposed lines. And there is a rumor afloat that another meeting of the Northern Board of Bishops is to be held soon after the St. Louis meeting of the Unification Commission. As a matter of fact, the evidence continues to multiply that the published plan of union is creating widespread dissatisfaction, both in the South and in the North, and among both the whites and the Negroes.

BROTHER CHAMBERS AT TRAINING SCHOOL.

Rev. J. C. Chambers, Sunday School Field Secretary, was with us at the Mississippi Conference Training School, on March 19 and 20, delivering four inspiring messages. The four subjects discussed were: "The Word of God," "The Pupil," "Saving Our Childhood," and "God's Need of Us." Brother Chambers was known to us as an enthusiastic student of Sunday school affairs before his appointment to his present position, but he is profiting by his opportunity to specialize. Our faculty and students appreciated his efforts among us. ROLFE HUNT, President.

Montrose, Miss.

ADDITIONAL FUNDS NEEDED FOR THE WORK AT CAMP SHELBY.

To the Pastors and Laymen of the Mississippi Conference:

Dear Brethren: On account of the urgent need of a stenographer to assist in the splendid and important work being done by our pastor at Camp Shelby, our Conference Board of Missions has authorized Brother R. H. Kleiser to raise $800 immediately as an additional "missionary special" to provide for the salary of an assistant and office expenses. We are confronted by almost unlimited opportunities for service at Camp Shelby, and it is our sacred duty to make the most of them. We trust that this call for additional aid to carry on religious work among the soldiers within our own borders will meet with a ready response throughout the Conference. Yours fraternally,

W. H. LA PRADE, President.

M. M. BLACK,
Secy Board of Missions, Miss. Conference.
March 21, 1918.

ANOTHER GENEROUS GIFT TO EMORY.

Dear Doctor Meek: [illegible] orting [illegible] Emory University. The gen[illegible] H. L. Williamson, of Shelby, Miss. [illegible]rong belief in Church [illegible]ested by his large gift to Centenary [illegible] ago, and now he makes this donation [illegible]

If the men who are able [illegible]tion to their ability and [illegible] have had during the [illegible]e a full report to the [illegible]ting of the General Con[illegible] what I am endeavoring to do, [illegible] done.

Let those of the Con[illegible] can afford it, request me to [illegible]iew of helping me to finish [illegible] of May, and it will be [illegible]

The campaign is pro[illegible] will not do for any to fail to do their [illegible]

Very [illegible]

[illegible] BY.

SHORTHAND IN THREE DAYS

is what we could [illegible] it up, for the principles [illegible] which consists of the alph[illegible] fifteen rules and seven do[illegible] learned by a bright boy or [illegible] six weeks or two [illegible] reading and reading, in order to [illegible] with it, and to write without hesitation [illegible]e, we only guarantee to teach you in [illegible] ns, or refund the price—only ten dollars. [illegible]rs secured. THE INSTITUTE SYSTEM OF SHORTHAND, 3504 Magazine Street, New Orleans, La.

How calmly may we commit ourselves to the hands of Him who bears up the world!—Richter.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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Incorporated.

THE PLAN AND PROSPECT OF UNIFICATION.

(Continued from First Page)

in the unified body which is proposed. This is far from being a correct opinion. There are other matters quite as serious and perplexing. For myself, I may say that I do not approve by any means all that is contained in that part of the Official Statement of the Secretaries which sets forth what has been "tentatively" agreed upon. Doubtless other members of the Joint Commission, on both sides of the house, would, if asked, say the same with reference to their position concerning the things which have been "tentatively" agreed upon.

Two Divergent Policies with Reference to the Negroes.

The question of the status of the colored members of the Methodist Episcopal Church in the Unified Church which is proposed presents, of course, a perplexing issue. This is so, not because our Northern brethren, or we, entertain any unchristian sentiments with reference to the Negroes, but because two radically different policies have been followed by the Church, North, and our Church, to reconcile which is extremely difficult.

The Policy of the Northern Church.

Our Northern brethren have Annual Conferences composed exclusively of Negroes, and these Conferences elect colored delegates, both male and female, to the General Conference which legislates for the whole Church. The color line is drawn in all the Courts and Conferences of their Church until the General Conference is reached, and even in that body some marks of it are visible. Negro Bishops to preside as General Superintendents in any and all Conferences, whether white or black, have not been elected by the Northern General Conference, nor are such elections in the future probable. This fact is known and recognized by all parties.

The Northern Church through its Freedmen's Aid Society, has expended upon its work among the Negroes a great deal of money, but its Negro members make no more than about one-seventh of all the Negro Methodists in the United States, notwithstanding the generous financial and other aid which has been given them.

The Policy of the Southern Church.

The Southern Church, on the other hand, organized in 1870 its colored members into the Colored Methodist Episcopal Church in America. Bishop McTyeire, in his admirable "History of Methodism," says: "At their request they were constituted an independent body under the name chosen by themselves, 'The Colored Methodist Episcopal Church in America.' The Discipline of the parent body was adopted without material alterations, and two Bishops, of their own election, were ordained." At its organization in 1870, this Church had about 75,000 members. It has been given aid by the Methodist Episcopal Church, South, but by no means as much as the Northern Church has been able to give its Negro members. Nevertheless, over many obstacles the Colored Methodist Episcopal Church in America has made steady progress and now has about 250,000 members. Its growth was never more rapid than at present.

Negroes Do Best in Churches of Their Own.

From these facts it appears the Negro Methodists who are organized into Churches of their own are more successful than when they are in a Church, a large majority of whose members are whites. The policy pursued by the Church, South, has been vindicated by history, and that pursued by the Church North, has not been so successful, nor so free from embarrassing difficulties.

The Difficulty of Harmonizing the Two Policies.

It is now clear how difficult is the problem of harmonizing these two policies.

The Church, South, can not in good faith and conscience cast off the Colored Methodist Episcopal Church in America, to which it is bound by every consideration of honor and duty, and accept assessments from the Freedmen's Aid Society of the Church, North, or any other similar body that might be organized by the Unified Church, to give financial aid to the colored members of the Methodist Episcopal Church. That would be to throw off the body to which the Church, South, owes a special obligation and to unite in making the colored members of the Church, North, a sort of Afro-American aristocracy, with a preferred claim upon the benevolence of the white Methodists of the United States.

On the other hand, the Church, North, cannot dispose of its 300,000 colored members in the United States in any way which is not agreeable to them. And it is now apparent that the colored members of the Church, North, do not wish to go out of their Church, nor accept the plan now pending in the Joint Commission with reference to their position in the Unified Church which is proposed.

What Negro Leaders Say.

Some of their most influential leaders are protesting against the proposed plan. They insist that it cannot be enforced, even if adopted, without the consent of the Colored Annual Conferences of the Church, North; and one has charged the Commissioners of the Church, South, with discourtesy because of the position which they have taken on the matter of the status of the Negro in the Unified Church which is proposed. His language in part is as follows:

"The impropriety, or the delicacy, or the inconsistency, if not the discourtesy, has not yet dawned upon the Commissioners of the Church, South, and upon some of the Commissioners of the Methodist Episcopal Church, it seems to us, of saying to a group of members who are an integral part of the Church that 'we' prefer having 'you' take an independent relation. What if it were suggested to our missionary white Conferences in the South and West that they should accept an independent relation? One must be inconsiderate, if not indifferent, to the feelings of the Negro when he can so persistently argue for his independent relation. In a well regulated home if a suitor (the analogy here is not complete, for the Church, South, is not a suitor in that sense) stipulates as a basis of union that certain legitimate children should be put out of the home, forthwith negotiations would break off. And it would be hard to imagine any suitor, however intense his or her desire, making the severance of legitimate children a basis for union, however undesirable and objectionable those children may be. There is a point here in common courtesy that sticks."

Another Negro leader in the Church, North, has denounced the proposed plan with reference to the Negro as "a flagrant violation of democratic principles." He addresses his protest in the main to his own Church, and the general tenor of his article may be gathered from the following extract from it:

"Finally, brethren of our Methodist Episcopal Church, you are interwined among our heart-strings and we had hoped that we were entertwined among yours. Your suggestion to curtail our rights and reduce us to an insignificant ecclesiastic clinic for practice to both you and the Southern Church mortifies us beyond expression. But if you say that you want and must have union with the Southern Church at the price you have fixed in the tentative report, at the price of our rights and feelings, and run this modern car ruthlessly, or with the recklessness of Jehu, we shall stand aside and not allow ourselves to be crushed. You have the votes and you can carry it. We will not vote against your plan, but we cannot retain our self-respect, or hope to continue to demand the respect of our race in this country, by surrendering our rights, and we do not surrender such, one iota. With their present estimate of us and their purpose as expressed in their propositions in the Commission to reduce us to dummies and wards, we affirm it as our conviction that we shall not be able to live in peace with them at present. It is patent to us that neither of us has come to that full growth of manhood in Christ where we are willing to recognize each other as full brothers in Christ and treat each other as such, for one of us is suspicious and the other is unjust. Our rating in Bradstreet or Dun is not attractive, but our rating in love and human character gives us a degree of inspiration. We are weak in numbers and power, but not in spirit and purpose. Concerning us, we may say: 'As unknown, yet well-known; as dying, and behold, we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'"

Doubtless these colored leaders in the Methodist Episcopal Church have many white brethren in their Church who agree with their views and will join with them in their protest.

Perplexing Difficulties Evident.

Is it not evident that the Joint Commission has had, and does yet have, most perplexing issues with which to deal? Can such issues be settled by the waving of a hand, or the scratch of a pen?

Would it be wise, or best to try to force a mechanical unification of organization in advance of a real unity of Spirit? "Can two walk together except they be agreed?" (Amos iii. 3.)

Is there not danger of creating an injurious irritation of the colored members of the Methodist Episcopal Church towards that Church and thereby doing it much harm? May not strife be engendered among our Northern brethren that will do their Church much hurt?

May not hurtful contentions be set up in the Church, South, also?

May not American Methodism suffer in all its branches through impatient zeal for unification, which pursues a sentiment without facing fairly the difficulties in the case?

Some have gone so far as to say that if a final agreement is not reached at the meeting in St. Louis, American Methodism will be discredited and the Joint Commission suffer merited reproach. Is such an utterance justified? Can such an extreme utterance serve any good end?

After three meetings of the Commission and many meetings of Committees and Sub-Committees, no more than tentative agreements on some points have been reached, and no agreements at all have been reached on the most vital and perplexing issues. Why should any one demand that a plan be finally and fully agreed upon at the meeting in St. Louis, or the Commission stand discredited and disgraced?

The Commission did not create the difficulties with which it has to deal, nor can the ignoring of these difficulties, nor any effort to remove them by high-pressure methods serve well the cause of unification, nor promote the welfare of American Methodism, nor advance the Kingdom of God in the world.

A Departure from the Original Plan.

Perhaps calm consideration has not prevailed sufficiently with reference to this matter in the past. The original plan of "Unification by reorganization" was framed by a Joint Commission in May, 1911, but it was not given general publicity, it having been agreed that the Commissioners from each Church would submit it to their respective General Conferences. The General Conference of the Church, North, was the first to meet after the plan was framed, but at its session in May, 1912, for some reason, the plan of "Unification by reorganization" was not considered.

The General Conference of the Church, South, which met in 1911 at Oklahoma City, late in the session (two days before adjournment) adopted the plan with an amendment; but this action was taken without debate, or full discussion.

The General Conference of the Church, North, at its session in Saratoga, May, 1916, approved in general terms the plan, but acted without debate.

Pursuant to these actions of the two General Conferences, the Joint Commission was appointed with instructions "to elaborate and perfect" the original plan in accordance with its "basic principles." So eager has been the Commission to find some plan acceptable to all parties, it has departed far from the original plan which it was set to "elaborate and perfect," in framing the tentative plan which has been sent out recently in the published statement of the Secretaries. Nevertheless, after all its efforts, the results thus far achieved are manifestly unacceptable to very many good people in both Churches.

In view of all these facts, judicious people will perceive the difficulties of the case, and counsel that we make haste slowly. There has been quite enough of action without discussion. Haste and high pressure may easily make more division than unity.

Our General Conference in 1914 said, "Unification by reorganization" was to be regarded as "feasible and desirable," and one does not dissent from this judgment when he insists that unity within both these great Churches is even more desirable than their unification by reorganization. Peace and harmony in one's own household is more important than the formation of the best possible partnership with one's neighbor.

It was never more important than now that our people be united and harmonious.

Atlanta, Ga.

The Great Battle

CITIZENS OF HOMER, LA., SPEAK.

After a mass meeting of more than 500 people recentiy heid in Homer, La., which was addressed by Judge Brooks, of Dallas, Texas, the following resolutions, for which we are indebted to Rev. W. L. Doss., Jr., our pastor at that place, were adopted:

Whereas the history of the liquor business in the United States of America and in other natlons has long shown it to be a great morai, political and economic evll, and

Whereas, the liquor industry and the brewing industry in our country has shown itself so unwiiiing to take such steps as wouid he to the advantage of our Nation in the present world war, and

Whereas, there is a growing sentiment throughout the Natlon demanding the prohibition of this business, and

Whereas, the Congress of the United States has adopted an amendment to the Federal Constitution prohibiting this traffic and has submitted the same to the General Assemblies of the several States of the Union for ratification; therefore be it

Resolved (1), That we cltizens and voters of the Parish of Claiborne, in mass meeting assemhled, do hereby call upon our Representatives and Senators in the General Assembly to use all their influence and power at the next session of our State Legislature for the ratification of this amendment.

Resolved (2), That we do hereby most respectfully cali upon the General Assembiy of our State to take favorable action on this amendment, that our State may not stand in the way of economic progress and of moraiity in the Nation.

Resolved (3), That we call upon our General Assembly to pass such laws creating a dry zone about the cantonment at Beauregard as will put whiskey and other liquors beyond the reach of soldiers in training at that place.

A DOCTRINE THAT SHOULD BE ELIMINATED.

Dear Dr. Meek: On the 304th page of our Dlscipline it is declared of infants: "Though failen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit," and yet Watson in his Institutes says on page 392: "As to infants, they are not indeed born justified and regenerate." Ralston in his Elements of Divinity, page 58, asks the following questions about infants: "And if at the first moment of their existence they are perfectly innocent and regenerate through Christ, when were they condemned and unregenerate through Adam? Was it before they had an existence? If so, what conception are we to form of a condemned, unregenerate nonentity?" On page 156 he said: "The infaut is not required to beiieve, but if it die in infancy, the Spirit of God can create anew, and fully justify and prepare it for heaven."

So our present doctrine as published in our Discipline is against our standards, and not only is that true, but it is against the Bible. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51:5. And again: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalms 58:3. If they were "born in Christ" as our Discipline asserts, they would hardly go astray from the womh, speaking lies.

Let the false thing be eliminated from our Discipline and all of our literature.

ISAAC L. PEEBLES.

Meridian, Miss.

I make it my constant prayer that God wouid most graciously be pieased to dispose us ali to do justice, to iove mercy, and to demean ourseives with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without a humbie imitation of whose example in these things we can never hope to be a happy nation.—George Washington.

TO THE METHODISTS OF LOUISIANA.

Dear Brethren: It seems proper for us to write you regarding things of some import to the whole country under the present circumstances. Last year was a great year to us in the matter of returns from the fruits of our labors in the material reaim; the success that crowned our labors in the spiritual were not to be despised. Great responsibilities were assumed by us as a nation, the greatness of which as a people we have not yet realized. It is to a consideration of some of the necessary work and burdens arising from this assumption by our Government that we call your prayerful attention. Last year was a year of great money-making by our peopie. This we need hardly expect this year. For the next two or three years it will not be a question of money-making but a question of living making.

Since the war of '61-'65 the South has never fed herself or her livestock; our corn crib and smokehouse has been in the West and North. Prohabiy the North and West will raise as great crops in 1918 as in 1917, but, owing to the great burden of transportatlon put upon the railroads by the war, the question of bringing to us the products of the North and West is a large one. During this great conflict upon which we have entered, **the object of which is to make the world safe for Christianity**, the South ought not to impose the super-burden upon the country to transport its foodstuff, when of aii parts of the country she is best able to feed herself and ought to be able to contribute no small amount to the assistance of our Allies.

We of Louisiana are pre-eminently an agricultural people; farming is our chief industry. We can easiiy raise everything necessary for life of man and beast. Here abllity lmposes obligation. If we can, we ought.

There is nothing as uncertain as the quantity and price of our hitherto chief farm product—cotton. The boll weevll has not been kiiied out nor has he departed. The wise thing for the South to do is to piant sufficient food products with which to feed herself and ali her live stock and have a generous surplus in order to fatten her surplus cattle and hogs for market.

Bear in mind that for the next two or three years it is not a question of makIng money but a questlon of making a living and to **keep living and going your Church and her educational institutions.**

We must win the war if Christian civilization is to survive. The triumph of the Hun means to set back the hands of time—possibly for centurles!

As much can be done in the fieid of economics as on the field of battle towards that great end. We have made a great contributlon of man power to our country in the thousands of our boys who have gone to the army. This is patriotism of a high type; and we glory in our record; but it takes just as high a type of patriotism at home, in the field of economics, as it does on the battle field, In order that the forces there may be properiy sustained.

So you see that every bushel of grain, and bale of hay, and side of meat, and can of lard, that we fail to produce here take that much from the men who are in the trenches fighting for the preservation of our liberties.

So we caii upon you to fall in with the efforts of the Government and to give each of its suggestions at least a triai. Let the farmer in the alluvial lands give at least the following ratio: cotton, two acres; corn, one. No substitutes counted. The hill farmer: two acres of corn to one of cotton and plant plenty of velvet beans, peas, and Lespedeza. Let your cotton be your surplus crop. The importance of this exhortation is evidenced by the fact that the Government is sending men preachlng the gospel of self-support to each section. Let us not be slow to heed the preaching; for rest assured, if we neglect the warnlng we will be in danger of the JUDGMENT. For should we negiect the raising of the proper amount of food stuff and the roads of the country are loaded to the limit in carrying coal to the coasts for our fleets, and food for our troops and our Aiiies. how can we get it? No matter how much there may be elsewhere, and no matter how much cotton we may have, there is one thlng cotton is not good for and that is a steady diet for the human being.

Food we will have to have if we survive. You can do without new clothes but you cannot do without food. Just as the old negro, who was clothed in rags and was spending ail his money for food stuff. when asked why he dldn't buy some clothes, said, putting one hand upon his back: "This will credit me," and putting the other on his stomach, "This wants cash." You can patch your pants but you can not patch your pantry. So let's see to it that we of Louisiana are at least self-sustaining.

To help win the war we are freeiy giving our boys. Wiii we aiso give our brains? Or shall we just go on in our life-long habit of cotton-production? And we as a people in the South are bound by our agricultural habit. Now, in breaking this habit it takes thought and constant care, as in the breaking of any other. Can and will we rise to the occasion? To this end pray and work also.

Everything depends upon the product of the field. What boots money if there is nothing to buy, if no man offers you anything in exchange for it? What gain is there if you get $175 for a bale of cotton if it buys less corn than your $60 used to buy? Your $150 bale now buys less corn than your $60 bale bought.

The price of cotton has not gone up so much; in fact, it has not kept pace with the price of all other products. When your cotton was twelve cents, your meat was twelve. Now your cotton is thirty cents and your meat thirty-four to forty. Yea, what shall it profit us if we raise all cotton and have no food; and what shall a man get in exchange for his cotton? You can darn your socks but you can't darn your supper.

The Government is not asklng us to produce food for our soidiers or our Allies, it is simply asking the South to feed itself and its live stock—in other words, to be a help and not a hindrance in this great struggle. Surely this request is almost selfish enough to appeal to every one. Will we as a people heed it? It is going to take ali the tonnage of American transportation to carry supplies to the armies in France for the next two or three years, and every ton deflected from this will have its effect in prolonging the war and in hindering the usefulness of the army. Shail we be helpers or hinderers? It is up to us.

Let us awaken to the realization of the great task that is before us. Let us all realize that the possibility of invasion is before us, that the present conditlon of Belgium, Poland and Russia is a possible, nay, a probable, future for us unless we awaken and as a people consecrate ourseives to this great work and gladly welcome hardships and sacrifices in the beginning, and by continual contribution of ourselves, and all our energies, make victory sure.

As a people, beyond the knitting circie we do not know there is a war on us, though our Government has been in it now for nearly a year. Let the efforts we make this farming year lay the foundation of our economic success, and thus crown the efforts of our army and navy with the laureis of victory. Well, say you, have you no messages as to our Church needs and obligations? Yes, but before you can give anything you will have to get it. If you have nothing you can do nothing.

So when we turn our eyes in this direction we are urged to do the things spoken of above. If we have to spend all our cotton money for sustenance of ourselves and our stock then the Church and its calls will have to go unheeded.

There never was a time in ail the history of the Church of Christ that there was as great a cali for her in the world's work; never so definite recognition on the part of the world of its need for those essential things which she alone can suppiy. In the crisis on the world now every human thing upon which we have leaned has failed. Never was there such a lookIng around for something stabie. Not only is the earth being shaken, but also the heavens. Learnlng and might have failed; the effort of the super-man has come to naught: there remains to bear the supreme burden only the common man and his faith in God. Will he measure to his opportunity—will he prove true to his trust? Nothing will stand humanity in stead in this great conflict but faith in the living God. He is trying out the nations. Which shall abide? What is to become of the civilization of earth?

There is no hope for us as a nation except in God. We need not put our trust in our superb navy and its men, nor in the great army that we are equipping and sending to face the foe: for we fight not against flesh and blood only, but against all the powers of darkness. If it were but just human foes, we might combat them successfully with human force; but against us are leagued all the powers of spiritual wickedness, and if these triumph we are doomed to a long night of utter darkness. As we look toward earth we see tottering thrones and devastated countries and humanity wrecked and wretched.

"Sureiy the future looks black enough, yet it holds a hope, a single hope, one and one power only can arrest the descent and save us—that is the Christian Reiigion. Democracy is only a side issue. The paramount issue underlying the issue of democracy, is the reiigion of Jesus Christ, and Him crucified; the bed-rock of civiiization, the source and resource of aii that is worth having in this world that is, and which gives promise in the world to come." Let us look toward heaven and catch the light of God and hear the voice that says "Not by might nor by numbers but by my spirit."

God is in the midst of this great cataclysm that is upon the world. "He is sifting out the hearts of men before His judgment seat; O be swift, my soul to answer Him! be jubiiant my feet." With ali our opportunity of doing and being good, we had largely forgotten God and our reiation and responsibilities to Him.

You need not waste time asking, "Why does God ailow this great war to go on?" You can rest assured that He is allowing it, and your question proves that His allowing it carries the answer: To bring us back to the consciousness of God being in the affairs of men. If we wiii not let Him in in the way that He wishes He wiii thrust Himself upon us in a way that is recognizabie by our senses. God prefers to treat us like men, but if

(Continued on Page 11.)

The Home Circle

GOD WANTS THE CHILDREN.

God wants the merry, merry boys,
The noisy boys,
The funny boys,
The thoughtless boys—
God wants the boys, with all their joys.

That He as gold may make them pure,
And teach them hardness to endure;
His heroes brave He'd have them be,
Fighting for truth and purity,
God wants the boys.

God wants the merry, merry girls,
The happy girls,
The lovely girls,
The laughing girls—
God wants the girls to be His pearls.

He wants the girls to always be
Gentle and kind and pure; that He
May know they'll love Him every day,
And follow truth and right alway.
God wants the girls.

—Lutheran Boys and Girls.

JACK'S GOOD NAME.

"And I can't do anything for him—not one single thing." Jack shook his head mournfully as he arrived at this sorrowful conclusion. "I can't go and see him because I haven't got the time. I can't send him fruit and books and things, like well-off folks do when their folks have to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently moved into Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg.

Jack was office boy in a place which made large demands on his time, and, indeed, on every other thing which might be said to belong with a growing boy. His duties were many, and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in few words: "I'm going to do the best I can."

There came a day when Jack stood face to face with a hard question. Taking a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usually cheerful face.

"What's the matter, Billy?"

"They've been telling me"—Billy shook his head despairingly—"that I won't get well till no telling when, unless I go away from here."

"Whew, Billy!" said Jack, in dismay.

"The folks here are telling me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awfully cheap, but"—the poor Billy sighed wofully—'twenty-five dollars is a lot of money."

"It is that!"

"So I'll be back near you the beginning of the week, and then I'll be with you evenings. And"—hopefully—"I guess I'll get well without any twenty-five dollars."

Jack talked about it with his mother. "I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack, in a discouraged tone.

"If it could be paid a dollar at a time," she said, half questioningly. "You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a little closer."

After a little more talk Jack made his plans.

He went the next morning to his employer and asked if he could advance the twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as with much hesitation he pressed his request, telling of Billy and his needs. "How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack earnestly; "but I haven't a thing to give you for security."

Mr. Strong's manner changed as he went on: "Your promise will be enough. I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face beaming with gratification at the kind words, Mr. Strong added: "I'll speak more about it tomorrow."

"If—if"—Jack strove to stammer out his thanks—"if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening, spoke to his grown-up daughter:

"Bertha, haven't you something to do with some of these fresh-air businesses?"

"Yes, father; you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you—one for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in His footsteps in showing lovingkindness to His little ones. Jack's heart gave a great bound when he learned that Miss Bertha Strong was to see to Billy's outing, for surely it must be something better than could be afforded by any one else. Looking into his pay envelope at the end of the week, he turned back with it to Mr. Strong. "You have given a dollar too much, sir. There's the expense for Billy, you remember."

"I remember; but that goes on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back; if he is your kind of boy, he can have the place."—Youth's Companion.

RESOLUTIONS ON UNIFICATION.

Whereas, the Joint Commission on Unification has recently given out a statement of the present status of the movement for the unification of American Methodism, showing agreement upon almost all points involved, and indicating encouraging progress toward a sane and wholesome solution of the Negro question, which is the most difficult problem before the Commission;

Be it Resolved by the Methodist Preachers' Meeting of Shreveport, Louisiana Conference, that we rejoice in the progress made by the Joint Commission and commend its members for the frankness with which each issue has been met and discussed and the earnest and statesmanlike efforts made by them to carry out the spirit of the instructions of the two General Conferences and secure unification upon a basis fair and honorable for all concerned.

Resolved (2), That we affirm our hearty approval of the movement to secure unification, upon a proper basis, of the great body of Methodist people and to overcome the unfortunate loss and friction and waste growing out of a divided Methodism.

Resolved (3), That while we believe that the plans of the Commission should be the subject of full and frank discussion in reference to every question involved, so that unification, when adopted by the two Churches shall be genuine and whole-hearted, we would most earnestly discourage any harsh and unbrotherly spirit in the consideration of the matters at issue.

Resolved (4), That believing that the most helpful element in promoting the movement up to its present development has been the volume of prayer that has gone up from all sections of both Churches and that persistent prayer will lead to a solution of all the difficulties in the way, we call upon all the membership of our Church to continue in prayer to this end, and suggest that Wednesday, April 10, the date of the final meeting of the Commission, be observed throughout our Church as a day of special prayer that American Methodism may be united both in spiritual fellowship and confidence, and in such organized form as shall promote the advancement of the Kingdom.

The above resolutions were unanimously adopted by the Shreveport Methodist Ministerial Association on March 20, 1918.

FRANCIS R. POWER,
Secretary.

Lord Bacon says: "Let not a man trust his victory over his nature too far; for nature will be buried a great time, and yet revive upon the temptation." Furthermore, the mere entertainment of a sound morality in one's thought will not be enough to keep nature dormant. Only a passion for righteousness—a profound spiritual attachment to God—can do that.

Agriculture is the foundation of manufacture, since the productions of nature are the materials of art.—Gibbon.



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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

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A CHURCH'S TREMENDOUS RESPONSIBILITY

(Continued from First Page)

secularism is to be true to Christ. Far more important is it for them to be truly and deeply spiritual than it is to have great numbers, large financial resources, or world-wide dominion. The huge ecclesiasticisms have of all Church organizations usually been the ones most lacking in vital religious power. When John Wesley said, "I look upon the world as my parish," he had no thought of organizing a Church that should embrace the globe. The truth is, it took much constraining, both divine and human, to induce him to set up any Church at all. His passion was to evangelize the world, not to ecclesiasticize and religiously govern it. The Romish pattern made no appeal to him.

No Church can afford to do shoddy work. If it maintains schools, they should be Christian in fact, not merely in name. If it projects missions, they should propagate a genuine Christianity, and not simply extend the reach of a material civilization. If it organizes charities, along with ministries to the body should go the richer ministry of healing to sin-stricken souls. And from its pulpits should go forth not deliverances for intellectual display, but messages accompanied by the Holy Ghost, gripping the consciences and changing the lives of men.

It will doubtless be more tolerable for Sodom and Gomorrah in the Judgment than for the Church which in this time of high privilege proves unfaithful to her Lord and spots her garments by a dalliance with the world.

SOME OBSERVATIONS ANENT UNIFICATION.

1. Nothing could be more ridiculous than the affirmation, sometimes heard, that the General Conference has spoken and that no one has a right to oppose Unification. What the last General Conference did was to express the view that Unification **according to the basic principles contained in the Plan recommended by the original Joint Commission** was feasible and desirable, making at the same time provision to negotiate further concerning the matter. It was not in the power of the General Conference to commit THE CHURCH to anything in the way of a plan of Unification, because that question is constitutional from top to bottom; nor could twenty General Conferences acting alone do so. All such questions are wide open until ratified by three-fourths of the members of the Annual Conferences. If the last General Conference had settled the question, the one soon to meet in Atlanta would have no alternative but to accept the pending plan. This consideration alone shows how utterly silly is the twaddle about the issue not being an open one. We feel profoundly sorry for any brother whose thinking is so confused that he does not know better than that. Any Southern Methodist now has a perfect right to oppose Unification if he wishes to do so, and he would still have that right even if the approaching session of the General Conference should endorse the bunglesome and ruinous scheme that now holds the stage. Until a General Conference shall have adopted some definite and complete plan by a two-thirds vote and three-fourths of the members of the Annual Conferences shall have concurred in that action, the whole project is wide open for discussion, and may with perfect propriety be combated by any member of the Church whose convictions are against it. And as for our part, while we agreed to accept the Oklahoma City Plan, and stand ready to make good that pledge, we expect to fight the present proposal to disintegrate and absorb Southern Methodism to the last extremity, and if God permits us to live, nothing shall swerve us by one hair's breadth from this purpose.

2. This is no time for vague and indefinite resolutions about favoring union on "a proper basis." The negotiations have passed that stage. If brethren favor a union with the Negroes in the General Conference, on practically all the General Boards, on the Supreme Bench of the Church, and with a vote on constitutional questions (or possibly a lawsuit to segregate them in any respect); with the Church, South, literally chopped to pieces in the very heart of its territory, with a General Conference and a Judicial Council dominated overwhelmingly by the Northern Methodists, with Regional Conferences made up of delegates to the General Conferences from certain areas, meeting at the same time and place as the General Conference; with an oligarchy of some three-score men dictating in all the affairs of its Regional Jurisdiction, **and with all the property now held by the Southern Church deeded to this Northern and Negro dominated Church,** they should plainly and unequivically say so, and let the Southern Methodists of this section clearly see for what they stand. There should be no indulging in verbal camouflage now. The effect of such resolutions, however artfully they may be worded, is to give support to the things that we have catalogued above, and the manly thing to do if one is for them is openly to champion them.

3. We desire to say that, no matter what the Commissioners may do at the St. Louis meeting, we do not believe that this cumbersome and (to the Church, South.) disastrous form of union can be put across. We are confident that it cannot, because the masses of our Southern Methodist people are against it. The pro-Vanderbilt, liberal-theology, and Northern-influenced elements in the Church may make a good deal of noise here and there; but when the loyal hosts of the Southern Church shall have been heard from, there is, in our opinion, no doubt what their verdict will be. We saw a letter from a distinguished South Carolina preacher, who goes about a great deal, a few days ago, in which he said that the overwhelming majority of the people of that State do not want union along the suggested lines. Dr. Caspar S. Wright, one of the best known Methodist ministers in Texas, thus spoke in the Texas Christian Advocate of March 21: "This scheme will never be accepted by the rank and file of our preachers and people, and it is passing strange that a majority of the Southern Commissioners have accepted it even 'tentatively.'" Dr. E. C. Moore, of Montgomery, Ala., writing in a recent issue of the Nashville Christian Advocate, declared that 90 per cent of the people are against it. In our opinion, that estimate is not excessive as to the people in Mississippi. As is well known, this question was to the fore in the election of delegates to the General Conference in this section, and more than three-fourths of them are opposed to union except on a safe and conservative basis, such as the Oklahoma City Plan, for instance. Organic union is far weaker with the laity than it is with the preachers.

4. We trust that our people will henceforth pay no attention to the customary exhortations about praying FOR union. We have had a surfeit of that kind of pious parading. Some one may ask, Do you not believe in prayer? To be sure, we do; but not in that kind of praying. **The proper thing to do is to pray that the Lord's will may be done in the matter, whatever it may be.** It is akin to sacrilege when a great and complicated issue, about which wise and good men are divided, is at stake, for **human beings to attempt to act in the place of God Almighty in determining with absolute certainty what ought to be done,** and then to set about importuning him to do it. No truly devout person who has a proper conception of his relation to God and the nature of prayer wants to engage in any such praying as that.

But what about the wastage of men and money? Could God favor that? **Setting up organic union is not the only way to stop needless overlapping.** We have already a Federal Council of Methodism, representative of the two Churches, which has been constituted for that very purpose. The truth is, however, this talk about wastage has been terribly exaggerated. It does not necessarily follow because we have a church in the Northwest, or because the Northern Methodists have a church in the South, that there is no need for these churches, though that is the way the thing is generally represented and harped upon. As a distinguished minister of the Methodist Episcopal Church said to us not long since, many of these churches would continue to be needed and used even if Unification should come. Are we under no obligations in the discussion of this question to state the facts correctly and keep within the bounds of truth?

$35,000,000 THE GOAL.

Henry H. Ahrens, recently connected with the Bureau of the Census, Department of Commerce, in Washington, and who has accepted the position of Publicity Manager of the Centenary celebration of American Methodist Missions, arrived in New Orleans from Memphis on Friday, March 22. In the Tennessee city he attended the great committee meeting of 100 laymen which planned for the coming missionary work.

Mr. Ahrens formerly was with the old New Orleans Picayune and later on the staff of The Times-Picayune, and has many friends in this city. He was given a fine welcome on his return Friday.

Mr. Ahrens characterled the meeting at Memphis as one of the history-making events in the annals of the Methodist Church, South, where $35,000,000 was placed as a minimum figure to be raised in the next five years for foreign and home missions, church extension, and war work. Some members of the committee said they believed $35,000,000 was too small a sum to ask of Southern Methodists to carry on the great enterprises in view. Those who had made a careful survey of the field asked for only $18,000,000, but on closer study the larger amount was decided on.

Prominent men from the Methodist Church in Canada, the Presbyterian Church in Canada, the Southern Presbyterian Church in the United States, and well known members of the Methodist Episcopal Church attended the conference.—The Times-Picayune.

PERSONAL AND OTHER NOTES.

The annual meeting of our General Board of Church Extension will be held in Atlanta, Ga., April 30 to May 1.

Do not forget to take an offering for the Louisiana Orphanage next Sunday. This is a matter of much importance.

Rev. G. P. McKeown, of Edwards, Miss., remembers us with two subscriptions, and in his business letter says: "Our work is progressing nicely."

Rev. E. C. Driskell, of Greenwood Springs, Miss., gives us 2 names for our mailing files, and thus remarks: "My work is moving on well. I expect to send you other subscriptions soon." Thank you, Brother Driskell.

Rev. W. J. Wood, who is in his third year on the Winona (Miss.) Circuit, reports that his work is making headway, and that his people are continuing to treat him royally, among other things often helping to replenish his pantry.

Rev. H. B. Vandenburg, of Melville, La., has, we regret to state, recently had an attack of la grippe, which kept him indoors for two weeks. He is now, however, again able to meet his appointments. We are indebted to Brother Vandenburg for two subscriptions to the Advocate.

Rev. C. E. Downer, of Petal, Miss., March 21, writes: "We have a revival meeting in progress, which will probably continue through Easter Sun-

day. Rev. J. S. Purcell, of Crystal Springs, Miss., is doing the preaching. Our work in general is moving along well and the prospect for a good year is encouraging."

Rev. J. H. Ingram, our stirring pastor at Evansville, Miss., is greatly delighted with his present field. He declares that he is serving some of the best people in the world—an affirmation that the Editor, who has tarried thereabout, is not inclined to dispute. Evansville has, we are pleased to note, developed into a half-station.

Under date of March 17, our esteemed and longtime friend, Rev. D. L. Cogdell, writes us as follows from Corinth, Miss.: "I have had a trying time of late, having had la grippe nearly all the winter. I am up now, but do not feel as well as I did." We trust that this worthy veteran will soon be quite himself again.

Rev. L. G. Lord, the promising young pastor of our North Main Street Church at Water Valley, Miss., sends us a list of 8 subscribers, 5 of them being new. He says: "This lacks 2 of being my allotment of new subscriptions, but I feel sure that I have not yet reached the limit. All the indications point to better and greater things in this field."

Rev. J. B. King writes: "On account of the failure of my health, I had to give up my work at Florence, Miss., and Mrs. King, my son, and myself are in the sanitarium at Magee, Miss., for treatment." We are sorry to learn of the illness of Brother King and his loved ones, and we pray that their physical afflictions will soon be over.

We make grateful acknowledgment to Rev. C. H. Stralt, of Johns, Miss., for a fine list of 9 subscriptions to the Advocate, and he states that he still expects to send others. Referring to his charge, he says: "Everything is moving along all right. Brother Dan Kelly will preach for us at the Shiloh Camp Ground the first and second Sundays in September."

Writing from Collins, Miss., Rev. R. T. Pickett says: "Our work is starting off much better with improved weather. We believe that the Williamsburg charge, is destined soon to rank with our best circuits. Among other advancements, the pastor's salary has been increased." Brother Pickett's letter brought us 4 subscriptions, for which we are grateful to him.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes: "I have received from Rev. T. J. Haltacre, of Gunnison, Miss., a check to cover the educational assessment on his charge, and also a check from Rev. C. A. Parks, of Ackerman, Miss., to be applied to the same cause." We are happy to see such reports coming in early.

From Gridley, Butler County, California, Brother C. W. Huff sends us a remittance to renew his subscription. He speaks in appreciative terms of the Advocate, affirming his agreement with it touching the question of Unification. He says: "I have enjoyed reading Dr. S. A. Steel's letters very much and also 'The Open Letters' of Rev. J. W. Ramsey. I hope that these brethren will write often for your paper."

Brother H. H. Ahrens, who has been selected as Publicity Agent of the Centenary Missionary Campaign, was a pleasant caller at our office Friday of last week. He came to New Orleans from Memphis, Tenn., where he had been attending the meeting held there in the interest of this movement. Brother Ahrens informed us that Rev. N. E. Joyner and Brother A. M. Mayo, of Lake Charles, La., were among those present at the conference in the Bluff City.

From a letter from Rev. O. P. Armour, of Houlka, Miss., we extract the following: "I am serving a fine people here. Everything points to success in the Master's name. You may state in the Advocate that I have a son in the 27th Company, Field Artillery, which is now stationed at Ft. Greble, R. I., but which is expected to be moved to France soon. My son is a sergeant in this Company." We regret that Brother Armour did not give us the name of the loved one who is with the colors.

Rev. J. H. Holder, presiding elder of the Sardis (Miss.) District, writes: "We have closed a great first quarter, the best since I have been on the district. Last year all our charges increased the assessments for their pastors except two, and this year also there will be advances in all of them except possibly one or two. Some have made increases as large as $300, and some have gone up $200. The entire district will show an aggregate increase of about $3750. Everything is moving along well."

Rev. J. R. Murff, of the Iuka (Miss.) Circuit, writes hopefully of his work, though he has been much hindered in getting about among the people by the inclement weather and the loss of his horse. He is now, however, active in his "loved employ." Brother Murff has our thanks for 5 new subscriptions, which he states have come from a single church; and he says that he yet has five other churches to canvass. We feel sure that he is making no mistake in trying to place a Church paper in the homes of his people. The Advocate owes much to the rural pastors in its territory.

We are in receipt of the following note: "I desire to call attention to a mistake in a memoir appearing in last week's issue of the Advocate. Mrs. W. S. Smith was the daughter of Mr. A. J. and L. H. Sullivan, instead of 'A. J. and L. H. Williams.' She was a sister of Rev. W. M. Sullivan, of the Mississippi Conference.—M. S. Smith." We regret this error, and are glad to make this correction. It is a matter of importance in all copy where the names of persons are given to see that they are plainly and unmistakably written."

Rev. W. Fred Long sends us the following notice: "The State Sunday School Convention will be held at Meridian, Miss., April 2 and 3. Some of the leading specialists of America will have parts in the exercises. Dr. W. H. Frazer, of Belhaven College, will conduct the Bible periods. Mr. W. C. Pearce, international Adult Bible Class Superintendent; Mrs. M. J. Baldwin, Elementary Superintendent; Mr. Clarence M. Dannelly, of Montgomery, Ala.; Mr. Van Carter of New Orleans, and Prof. T. W. Shannon will be among the outside speakers. Attention will be given the Red Cross work, the Liberty Loan, and War Saving Stamps—in fact, to all war agencies."

A correspondent sends us this note: "Mrs. T. E. Marshall, after a brief attack of pneumonia, died in Gordonsville, Tenn., on Feb. 24, 1918. She is survived by her husband, Mr. T. E. Marshall, two sons —Major B. J. Marshall of the 48th Infantry, United States Army, and Rev. T. E. Marshall, Jr., of Gordonsville, Tenn.; and one daughter, Miss Bessie Marshall. As her life had been quiet and uneventful, so her going was peaceful and serene. She passed away calmly trusting in the Hand that had led her all through life's journey to conduct her safely home." We extend sympathy to the bereaved loved ones, and pray that the Heavenly Father may comfort and sustain them.

Dr. H. B. Carre, formerly a professor in the Vanderbilt School of Religion, but who is soon to sail for France where he will engage in Y. M. C. A. work, spent the latter part of last week and the first part of this week in New Orleans visiting relatives. A reception complimentary to Dr. Carre was given by his mother, Mrs. W. W. Carre, at the residence of Mr. D. Beach Carre last Saturday afternoon, which was attended by a large number of Dr. Carre's personal friends and many of the Methodists of the Crescent City. On Sunday at 11 o'clock Dr. Carre occupied the pulpit of the First Methodist Church and delivered a suggestive sermon to a great congregation, many of whom at the close of the service shook his hand, bidding him good-by and assuring him of their interest and prayers as he goes across the Atlantic to take up his new duties.

Rev. Earl B. Moll, who is a student at Centenary College, Shreveport, La. (having been there since 1915), and who is a licensed preacher in our Church, would be pleased to assist in revival meetings this summer. He has already made several engagements for July and August, but he yet has open practically the entire month of June. Brother Moll has had considerable experience in evangelistic work, having been associated with Rev. R. A. Bozeman a part of the time in 1917, and having also conducted successful revival campaigns when laboring alone. He refers any one who would like to know something of his work to Rev. W. F. Henderson, Jr., Donaldsonville, La.; Rev. T. D. Lipscomb, Greenwood, La., and Rev. J. C. Rousseau, New Orleans, La. Any of the brethren desiring the services of Brother Moll should write him at once, addressing him at Centenary College.

A correspondent [illegible] us of the marriage in the Methodist Church at Mt. Olive, Miss., on Monday evening, March 18, of Miss Willie Bobbie Cottrell, and Mr. R. J. Turner, of Wills Point, Texas, Rev. T. P. Cottrell, the father of the bride, officiating. The church was beautifully decorated for the occasion and there was a large attendance. Miss Josie Cottrell, a sister of the bride, sang, "I love you truly," being accompanied on the piano by Miss Sara Lou Rawls, who also played the wedding march. The groom is a successful merchant at Winnsboro and is a young man of excellent attainments and high character, being a steward and the Sunday school superintendent of the congregation with which he is connected. The bride is possessed of many graces and accomplishments and has a large circle of friends in South Mississippi. The happy couple left the next day after the wedding for San Antonio, Texas, where Mrs. Turner will remain, while her husband is at Camp Travis. The Advocate extends congratulations.

TO THE METHODISTS OF MISSISSIPPI.

During the months of December and January, we had in the Home an epidemic of measles, pneumonia and whooping cough. Owing to the whooping cough, the local hospitals would not take our children. This required us to have trained nurses in our own building. During January and February, the unprecedented cold weather, with the sickness, required fire all day and night. This made heavy drafts on our fuel supply and we ran short. With a car of coal "somewhere on the road," we were forced into the local market, and to pay local prices. These two items made heavy drains on our finances. These two bad months prevented many churches and Sunday schools from observing "Orphans' Home Day," and our receipts fell short at least forty per cent. In view of these two facts, it would help us very much if you would take a special offering for our Home on Easter Sunday. Can you do this?

Yours in the work,
B. F. LEWIS,
Superintendent.

Jackson, Miss.

TREASURER'S REPORT.

The following additional remittances for the Louisiana Conference war work emergency fund have been received:

Previously reported	$280.15
J. I. Hoffpauir, Gueydan	16.00
C. E. Fike, Rayne	24.00
R. H. Bamburg, Oak Grove	13.00
A. D. George, Monita	15.00
W. J. Porter, Sielly Island	18.00
R. F. Harrell, Waterproof	19.00
S. D. Howard, Winnsboro	10.00
H. C. Murphy, Springfield	9.00
S. S. Holladay, Pelican	5.00
H. B. Vandenberg, Melville	13.00
A. J. Bonnette, Cotton Valley	39.21
Total	$461.36

S. H. MEYER, Treasurer,
116 St. Charles Street, New Orleans, La.

Our Advocate Campaign.

FROM OUR WORKERS.

Rev. W. N. Dodds, of Verona, Miss., gives us 20 subscriptions, and in his letter says: "Of these 13 are new. My apportionment was 7. So you see we have 'gone over the top.' I think I can send you others later." This is a fine record.

Rev. O. P. Armour, of Houlka, Miss., writes: "I am sending you 12 more subscriptions, making 24 that I have given you—16 of them new. The number assigned me by the district stewards was 9; but I do not expect to stop yet." Hurrah for the Aberdeen District!

Brother F. A. Howell, of Durant, Miss., forwards us 6 names, and says: "I hope to send in new names when I look after renewals in April." The Advocate has no more faithful friend than this worthy layman who takes care of its interests in his community every year.

Miss Mollie Higginbotham, our unfailing friend at Mer Rouge, La., writes: "Please find enclosed 7 new and 16 renewal subscriptions to the dear old Advocate, with a check to correspond." We do not need to say that we are grateful for this fine work in behalf of the Conference organ.

Along with 2 additional subscriptions, Rev. C. T. Floyd, of Holcomb, Miss., sends us the following message: "We have been doing our best to put the paper in all our homes. Our allotment was 9, and we have given you 33 new subscriptions up to this date. I hope to send more later." Brother Holcomb has, indeed, wrought well.

Rev. W. R. Goudelock, of Acona, Miss., favors us with 6 names for our mailing files. He says: "This field was very closely worked by a lady member of our church last December. Three-fourths of the Methodist homes in this charge are visited by the New Orleans Christian Advocate." We wonder if there are many communities in Mississippi that can match this showing.

SOME SUBSCRIPTION RECEIPTS.

The following friends, whose kindness has not been elsewhere mentioned, have our thanks for two or more subscriptions, sent in within the past few days: Rev. M. L. Ward, Ratliff, Miss., 7; Rev. W. W. Hartsfield, Caledonia, Miss., 8; Rev. A. M. Broadfoot, Fernwood, Miss., 6; Rev. R. H. Clegg, Harperville, Miss., 4; Rev. G. C. Gregory, Ashland, Miss., 3; Rev. J. G. Sloane, Haynesville, La., 3; Rev. James L. Sells, Wiggins, Miss., 2; Rev. J. A. Patterson, Vaiden, Miss., 4; Rev. J. F. Campbell, Benton, Miss., 4; Rev. W. J. Dawson, Woodville, Miss., 2; Rev. C. L. Oakes, Ebenezer, Miss., 4; Rev. W. D. Kleinschmidt, Athens, La., 2; Rev. A. F. Moore, Fulton, Miss., 4; Brother B. F. Goza, Magnolia, Miss., 13; Rev. H. B. Thomason, Bayou Chicot, La., 2; Rev. J. H. Ingram, Evansville, Miss., 8; Rev. A. M. Bennett, Tyro, Miss., 3; Rev. W. R. Williams, Buena Vista, Miss., 3; Rev. J. L. Lay, Calhoun, La., 2.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Grandma Used Sage Tea to Darken Hair

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.



Profitable Positions for Reliable Men

Join our sales force now, while business is booming in the South. There is money in selling fruit and shade trees, roses and shrubs. Our terms are liberal, our stock first-class, our business methods honorable. Ask your banker to investigate. Write us at once, tell what territory you would like, when you can join us, and how much time you can put in.

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BISHOPS PRINTING COMPANY will send to your address by return mail, postpaid, 500 COMMERCIAL SIZE ENVELOPES with your Business, Profession, Firm, Corporation or your Individual (male or female) name and Post Office Address already printed in style to your satisfaction, on the upper left hand corner, for one dollar and eighteen cents. Write as plainly as possible. Address, A. BISHOP, Box 257, Tuscaloosa, Alabama.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. EMILY ROOK was born in Tennessee. Her parents, Mr. and Mrs. Carter Claitor, moved to Mississippi during her childhood days. She joined the Methodist Church at the age of 13 years, and was a consecrated and faithful member until her death, which occurred at her granddaughter's (Mrs. Minnie Rone) at 10:45 a.m., on March 8, 1918. She reached the ripe age of about 79 years. She was the mother of four children—3 girls and 1 boy; two of whom, with a host of grandchildren, great-grandchildren, and numerous relatives and friends, mourn their loss. Our loss is her gain. Why should we not be submissive to our great Father who doeth all things well? She was "a mother" to all, and was loved by all who knew her. Her friends were almost without number. Her two most cherished songs were, "The Life-Boat," and "Just Over in the Glory Land," which she sang and helped to sing only just the day before she died. Her remains were laid to rest in the Tabernacle Cemetery at 3 p. m., on March 9, 1918, Rev. Mr. O'Bryant officiating. May God's richest blessings abound with us all!

ONE WHO KNEW HER.

Mrs. MARY FANNIE BROWN (nee Moncrieff) was born on Oct. 22, 1871, near Simsboro, La., and died at her home, near Logansport, on Feb. 19, 1918. Her father, George W. Moncrieff, was a local preacher. She was converted in early childhood and joined the Methodist Church at the age of fourteen, under the ministry of that saintly father in Israel, Rev. John A. Miller. Reared in an atmosphere of high ideals, she developed those traits of character that make one proficient in service to others. Sister Brown was a faithful wife, a devoted mother and a loyal friend. One of her neighbors bears this testimony concerning her, "That she was a Christian, her life testified. She was humble, and God-fearing, but joyful in the love of Christ." In her home-going, the community has lost a helpful neighbor, and the church a faithful member. Besides the bereaved husband, there are eight motherless children, her mother, and several brothers and sisters to mourn her departure. A large concourse of people attended the funeral service at Longstreet, where the interment took place. She was needed much here, but the Master came and called her away. And now hearts beat faster, and through tear-dimmed eyes loved ones behold the City of God. "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Her pastor,

WM. SCHUHLE.

Logansport, La.

MEMORIAL RESOLUTIONS.

Whereas we stand in the shadow of a great sorrow and are deeply conscious of an inestimable loss in the sudden death of our beloved friend and brother, E. R. Ballard; and

Whereas for the greater part of his stay among us he had served as a member of the Official Board of his church, being the chairman of the Board at the time of his death; and

Whereas he commanded the confidence and love of his brethren and was highly esteemed by all who knew him; and

Whereas by his life of purity and service and constant devotion to the great interests of the Church he had been an inspiration to the community; therefore, be it

Resolved (1), That the members of Moore Memorial Methodist Church have, in the passing away of Brother Ballard, lost a faithful co-laborer; that his noble example, cheerful service and wise counsel will be sadly missed, while the hand that wrought so well will be richly rewarded in due season.

Resolved (2), That the Quarterly Conference Board has sustained a great loss, in that death has come and taken away one of its most faithful and useful members; that his relations with us were at all times both pleasant and profitable.

Resolved (3), That we, the Official Board, in Quarterly Conference assembled at Winona, on March 19, 1918, hereby extend our heartfelt sympathies to the bereaved family and commend them to the loving care of God our Father.

Resolved (4), That these resolutions be spread on the Quarterly Conference Minutes, that a copy be sent to the Winona Times and the New Orleans Christian Advocate, respectively, for publication, and that a copy be mailed to the bereaved family.

Signed: L. M. Lipscomb, presiding elder; W. N. Duncan, pastor; R. C. West, secretary.

FROM BROTHER BOWMAN.

Dear Dr. Meek: I am enclosing you the second round of quarterly conferences for the Lafayette District, Louisiana Annual Conference. I have made my first round, except in the French mission section, where I will be this week. There is every indication of good, forward work. I find the district in most excellent shape, and every man is at his post, faithfully discharging his duty. I have a fine body of men, both laymen and preachers, and, while I am a stranger to most of them, I have been made to feel at home. I could say good things for each of the men. All are worthy of mention. Places that have been deemed problematic seem to be adjusting themselves under the leadership of the pastors. All stand in high favor with their people. Not a complaint has reached me, so far. May it so continue!

Well, the General Conference will soon meet, and I do not care how soon—so that some ghosts may be laid to rest. If there had been anything like the effort to spiritualizing Methodism as there has been to bring about so-called unification, none can tell how much greater work for the kingdom would have been accomplished. But this upheavel is a part of the program of the age. Unrest and opposition to things that be, is to be seen in every avenue of life. The whole world is in a mighty upheaval at the present time; but I have a strong faith that God's purposes will be wrought out and that his kingdom will advance, though it will be through the dynamics of the Holy Spirit rather than through the mechanical forces of mere man.

Now, Doctor, I want you to come to the Lafayette District Conference in Abbeville, May 27-30.

H. W. BOWMAN, P. E.

Lafayette, La., March 16, 1918.

Discussion, without rules for guiding it, will embitter the dispute. — DeQuincey.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

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You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

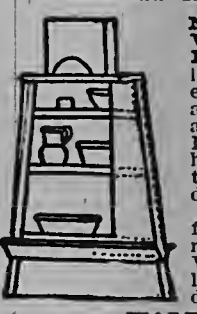
Tetterine removes this parasitic fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent antiseptic and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. 50c a box. At druggists or by mail.

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated hy the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below hy signing your name. Clip and mail to the
Shivar Spring,
Box 17-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

He (Christ) deliberately determines * * * to found his empire upon the consent and not the fears of mankind. —J. R. Seeley in Ecce Homo.

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert, of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.—Adv.

TO LOUISIANA METHODISTS.

(Continued from Page 6.)

we insist He will treat us like mules. So He said and now He is doing it. The most of the race had so far lost its spiritual sense that only force and the destruction of physical things could speak a language that we could understand.

"He is trampling out the vintage where the grapes of wrath are stored;
He has loosed the fateful lightening of His terrible swift sword."

This is true beyond doubt.

As a nation there are dark days before us—days of toil, days of suffering, days of tears, days when we would say like him of old: "Behold I go forward, hut He is not there: hackward, hut I cannot percelve Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see him." God grant, that when they come, there also may arise in us a great consciousness of the fact that though we may not know where and why God is, He knows where, and how we are, and that we may volce with him of old our faith in the words: "But He knoweth the way that I take; when He hath tried me I shall come forth as gold."

THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.

BIENVILLE, LA.

Dear Dr. Meek: I am pleased to send you a few dots from the Bienville charge. As you will note in the Minutes of the last Conference, this is my first year on this charge. We landed here on Nov. 24, which was, if you remember, a very cold and disagreeable day. In fact, it was the beginning of the first bad spell of weather that we had during the winter. We were met at the train by one of the stewards of the charge and carried up to the parsonage, where we found a good fire and a pantry full of good things to eat. I shall never forget how kind and good the people were, and have been since. It causes me to pause and ask myself sometimes, if we as ministers deserve such good treatment when we do so little for the uplift of humanity. It makes me feel very humhle indeed when I realize how good God ls to me, and yet in turn render so little to him. Well, I wlsh to say a few things concerning my work. I have had the pleasure of preaching at all the points on this work, and at some points several times. I find a splendld class of people on the charge—people who seem to respond to the Gospel truth. My stewards are men of fine business ahility, anxious to do the thing that is right. I conceive that the work is moving upward. Our Sunday school interest is growing rapidly. I have organized at some of my churches a Missionary Committee. This work I think is very important, for it relleves the pastor of that much labor, and perhaps embarrassment, while it hrings the Committee into touch with the real church work. I wish to say that I am pushing the claims of the Advocate this week. I already have several new suhscribers, and expect to get more. So you may expect from this charge, in the next few days, a nice list of names. I will not continue to weary you at this time, for I might desire to wrlte again. So with many hlessings to you for the splendid paper you are giving us, and asking that you remember me and my people in your prayers,

I am yours in the work,
C. B. POWELL, P. C.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

THINGS SUGGESTIVE.

Dear Doctor: Well, now, why should I be so personal, as this ls not lntended either for the Botany Bay collection or for your private drawer, and why shouldn't I be less formal (a'la Sam Steel) and just say, untltled, "Meek?" How will that do for an introduction?

I was sitting at my desk a few days ago, and suddenly there came a humming—simply that and nothing more, a humming at my aural door. He (or possihly she) hummed a tune I'd heard before; then I recalled that some "smart Aleck" had said that one swallow didn't make a summer, nelther should one mosquito; hut the whole transactlon recalled the "Haec fabula Docet," and the Gnat on the hull's horn, as per Aesop. With one broad swipe that "war song ceased"—shoo fly, don't bother me. And that recall of the old fahle writer remlnded me of other days when Sam and I were boys together (he, however, the more sedate and the elder), and that also leads me to say to my old friend (he wrote me a card a short time since which I carrled around like a hoy does his first pocket-knife, and what he said on that card was pleasant reading and to the point), lf he's not too much interested ln that war garden, we'd like to have some more of his spice in the columns of the Advocate. By the way, I find myself with an embryo-garden—not on the roof, but close by the side of the Annex; and it looks like it's going to give us some greens and spuds and such like. Mr. Knapp made us a visit a few days ago and made a speech to our farmers which produced both thought and laughter. He said a fellow could piece his shirt, darn his coat and mend hls pants, but he couldn't plece his breakfast, darn his dinner, nor mend his supper. A neighbor said you can change that clause about the dinner if things keep going along conservation lines.

The culinary department at this house has fallen in with all the days: wheatless, meatless, sweetless and verging into eatless—still my avoirdupoise keeps time to the menu. As to the heatless part, that was the time that tried our energies. Three harrels a week, by order, and to stand by to see that the other fellow didn't get your load of coal—that was pretty strenuous.

With Brother J. Tillery Lewis' permission, I'd add one more feature to the preacher's calling. All he has said is to the polnt, and is well said; hut my addendum is that he should literally be the servant of all. I am confident this thought would not have escaped him had he received as many and various kinds of letters as I did the week before his writing. Beginning with February 28 and ending with March 7, there lay on my desk slx letters calling for attention to all kinds of projects, from helping to buy a farm to renting a house. A wldow in Texas wanted to keep out of hands of the land agent, and therefore wrote; from far off Iowa one seeking a milder climate desired to know of the hills around Vicksburg and the health of the delta. Another wished to secure my decision between houses which are for rent; from Virginia came a request for a certain date, and, still another brother had a project and requested my ald and "trenchant pen"—ain't that flattering to my ego? And I must not forget that appeal to hasten to a wedding march for an event close at hand, and, in addition to these, further instructlons from Washington, D. C., have come from Mr. Hoover and others with their "therefores." So in despair I said, Who is equal to these things?

Some time back I noticed that General Pershing said that he desired that every American soldier should be allowed a certaln amount of initiatlve and individuality whlch had always characterized the boys under the Stars and Stripes, and reports from the front suggest that the dough boys are making good. No written instructions if you please—hut be ye men.

T. B. HOLLOMAN.
Vicksburg, Miss.

Men never want reasons to confirm their wills.—J. C. Ryle.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

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1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

PAY Loan Accounts With Liberty Bonds

The Executive Committee of the Board of Church Extension has instructed me to say that Liberty Bonds will be accepted in payment on loan accounts. The order is made for the double purpose of aiding congregations in paying their debts, and to assist the Government in prosecuting the war for freedom.

W. F. McMURRY, Cor. Sec'y,
1115 Fourth Ave., Louisville, Ky.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them

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Sunday School

FROM THE FIELD SECRETARY.

To one who has never had the delightful privilege of heing in coast country a first trip is indeed a delight. The beautiful roads and comfortahle homes, the orchards of pecans and oranges, and the general appearances of thrift, all inspire one with a desire to stay. No wonder those Europeans looked for "a Fountain of Youth" after they had visited the coast country.

My trip along the coast through the Seashore District was delightful, indeed. At each appointment the people and preacher were so kind and thoughtful and gave me such a good hearing.

Two Teacher Training classes and one individual student were started. I was so glad to find that they were all realizing their need of more and hetter training. Six Wesley Bihle classes were organized, two Cradle Rolls, and two Home Departments. There were others who half-way promised some of these, and it would not be surprising to me to hear that they had succeeded in putting in one or more in several of the works visited.

The Young Men's Bible Class at Shubuta has ordered "Japan, the Key to the East." They are going to study it for the next quarter. Quite a number of the Sunday schools are discussing the taking of this work for one quarter and many have bought books to read.

I attended the Wesley Bible Class Federation at Mansfield and enjoyed the fine fellowship and inspiration of this great movement. It was the finest body of Sunday school workers I have had the privilege of seeing brought together. To my mind, it was a great meeting.

I have just been with Dr. Hunt (at Montrose) in the Mississippi Conference Training School. He has a fine class in teacher-training which will get the Blue Seal Diploma this Commencement, and another class which will get the incomplete diploma. Two young ladies definitely decided for Christ in the last service there. I thank God and take courage.

Children's Day will soon he here. I was told that the programs had gone to the press, and, unless unforeseen delays occur, they will he off the press and mailed out in plenty of time for the observance of the day on time. May God make the day a blessing to each Sunday school!

Pray for me.

JOHN C. CHAMBERS,
Joint Field Secretary.

Shuhuta, Miss.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Nebo, at Oak Grove, Mar. 30, 31.
Gloster, at Mt. Olive, April 7, 8.
Natchez, April 15, 16.
Washington, at Washington, April 15, 16.
Roxie, at Hamhurg, April 21, 22.
Fayette, at Fayette, April 28, 29.
Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Laurel, First Church, Mar. 31, Apr. 1.
Laurel, Kingston, Mar. 31, Apr. 2.
Laurel, West End, Apr. 3.
Homewood, at High Hill, Apr. 6, 7.
Lake, at Lawrence, Apr. 7, 8.
Neshoha, at Mars' Hill, Apr. 13, 14.
Union, at Mount Zion, Apr. 16.
Decatur, at Stratton, Apr. 17.
Clarkshurg, at Clarksburg, Apr. 20, 21.
Walnut Grove, at Sebastopol, Apr. 24.
Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Purvis Mission, at Maple, Mar. 30, 31.
Purvis, p. m., Mar. 31, April 1.
Williamshurg, at Good Hope, April 3.
Hattiesburg Ct., at Batson, April 6, 7.
Collins, at Bethel, April 13, 14.
Hattiesburg, Court Street, April 17.
Silver Creek, at Bethel, April 20, 21.
Hattieshurg, Broad Street, April 26.
Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heidelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Pachuta, at Adam's Chapel, Mar. 30, 31.
Quitman and Hiwannee, at H., Mar. 31 and April 1.
Shuhuta, April 6, 7.
Buckatunna, at Chicora, April 7, 8.
DeSoto, at Manassa, April 9.
Porterville, at Mount Hehron, April 12.
Moscow, at Shiloh, April 13.
DeKalh, at Spring Hill, April 14, 15.
Scooha, at Binnsville, April 16.
Vimville, at Why Not, April 20, 21.
East End, April 21.
Enterprise, at ———, April 25.
Matherville, at ———, April 26.
Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Jackson, Millsaps Memorial, p. m., Mar. 29.
Edwards, at E., Mar. 31-Apr. 1.
Lintonia, at ———, Apr. 6, 7.
Yazoo City, Apr. 7, 8.
Benton, at ———, Apr. 9.
Sharon, at Lone Pine, Apr. 13, 14.
Canton, Apr. 14, 15.
Terry, at Spring Ridge, Apr. 20, 21.
Camden, at Camden, Apr. 27, 28.
Vaughan, at ———, Apr. 25.
Fannin, at ———, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31.

J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Saucier and Lyman, at Lyman, Mar. 30, 31.
McHenry and Howison, at McHenry, April 6, 7.
Brooklyn and Bond, at Bond, 3:30 p.m., April 7.
Mentorum, at Pine Grove, April 13, 14.
Wiggins, at the close of evening service, April 16.
District Conference, at Wiggins, 9 a.m., April 17.
Biloxi, April 21, 22.
Gulfport, First Church, 7:30 p. m., April 21, 24.
Coalville and Mission, at Big Ridge, Mar. 24.
Carriere and Picayune, at Carriere, 7:30 p. m., April 26.
Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumherton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

J. R. JONES, P. E.

Strength comes from well digested and thoroughly assimiiated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

Teachers placed throughout the South and SouthWest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

TEACHERS WANTED.—Good disciplinarian, a settled man between 25 and 45, singie or small family, to live in boys' dormitory, control boys; must be consecrated Christian. Also, resident college physician who can teach Science. Woman preferred. Meridian College, Meridian, Miss.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

By E. Sauer, M. D.

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigncur Nannini, a prominent Clergyman, rcecommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.), New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder, but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people with such surprising results and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Some time when you are tired drinking just ordinary Coffee and feel like drinking **"A REAL GOOD CUP OF COFFEE,"** try a pound of

Guatemala Blend

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WINTERSMITH'S CHILL TONIC

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

SAYS LEMON JUICE WILL REMOVE FRECKLES

Girls, Make this Cheap Beauty Lotion to Clear and Whiten your Skin.

Squeeze the juice of two lemons into a hottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion heautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each and see how freckles and blemishes disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

STOP! CALOMEL IS QUICKSILVER!

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents huys a large hottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your hones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prostrating illness or serious disease.

Treat the half-sick, Spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Peptiron, to Ironize and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is trebly so when used in this combination.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Sardis, preaching, Mar. 10.
Batesville, preaching, Mar. 17.
Cold Springs, preaching, Mar. 24.
Efficiency Meetings at Tyro, and Mt. Pisgah on Eureka Ct. A Team of Preachers and Laymen at each place, Mar. 29, 30, 31.
Quarterly Conference, at Mt. Pisgah, Mar. 30.
Courtland Ct., at Wesley's Chapel, April 6, 7.
Love's, April 9.
Cockrum, at Greenleaf, April 13, 14.
Como, April 15.
Wall Hill, at Marvin, April 20, 21.
District Conference, at Como, April 23, 25.
Oakland, at Tillatoba, April 27, 28.
Batesville, April 28.
Senatobia, May 1.
Pleasant Hill, at Lewisberg, May 3.
Horn Lake, at Poplar Corner, May 4, 5.
Hernando, May 5, 6.
Sardis, May 7.
Arkabutla, at Strayhorn, May 11, 12.
Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.

If Back Hurts Use Salts for Kidneys

Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless, inexpensive, makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Efficiency Conference, at Grenada. June 4-7.
Olive Branch, at Miller, June 8, 9.

Your presiding elder with other preachers and laymen will make this a round of Efficiency Conferences. We must learn the lesson of "Team Work." Our Church is calling for a program of $35,000,000 as a minimum to be raised in five years for world evangelization. **The Sardis District will do its part.** Day and night we will be with you in prayer and labor. Get your people to all these meetings and to many more that will be announced later. Put notices in the county papers; use the posters that will be sent you; use your telephone, write letters. Get it before your people in any way you can. Every man to the wheel. Nothing but your best is worthy. At it, all at it; always at it."

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Leland, preaching a. m., Mar. 31. Business session, April 3, p. m.
Greenville, preaching p. m., Mar. 31.
Business session, April 2, p. m.
Glen Allen, at Leota, April 7.
Duncan, at Sherard, April 14.
Cleveland, April 21, a. m.
Gunnison, at Malvina, April 21, p. m.
Clarksdale, April 28, a. m.
Shelby, April 28, p. m.
Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Corinth Dist.—Second Round.

Booneville Station, Mar. 30, 31.
Chaleybeate, at Ebenezer, April 2.
Ripley Circuit, at Rainey's, April 3.
Ripley and Blue Mountain, at Ripley, April 4.
New Albany Ct., at Well's Chapel, April 5.
Sherman, at Belden, April 6, 7.
Rienzi, at Edge's Chapel, April 9.
Booneville Ct., at Carolina, April 10.
Wheeler, at Lebanon, April 11.
Iuka Circuit, at Hebron, April 13, 14.
Burnsville, at Chapel Hill, April 15.
Mooreville, at Oakgrove, April 16.
Mantachie, at Hebron, April 17.
Marietta, at Ozark, April 18.
Corinth Circuit, at Gaine's Chapel, April 19.
Kossuth, at Wesley, April 20, 21.
Hickory Flat, at Ebenezer, April 22.
Myrtle, at Pleasant Grove, April 23.
Tishomingo, at Nebo, April 25.
Golden, at Belmont, April 27, 28.
Dumas, at New Hope, May 1.
Silver Springs, at Paine's Chapel, May 2.
Guntown and Baldwyn, at Baldwyn, May 4, 5.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

Carrollton, at McCarley, Mar. 30, 31.
Itta Bena, Mar. 31.
Duck Hill, at Chapel Hill, April 6, 7.
Sunflower, at Fasonia, April 13, 14.
Indianola, April 14, 15.
Isola, at Isola, April 20, 21.
Belzoni, April 21, 22.
Moorhead, April 27, 28.
Swiftown, at Morgan City, May 4, 5.
Minter City and Philipp, at Philipp. May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Houston Ct., at Thorne, April 6; 7.
Vardaman, at Young's Chapel, April 7, 8.
Calhoun City, at Pleasant Hill, April 13, 14.
Houlka, at Van Vleet, April 14, 15.
Nettleton Ct., at Carolina, April 20, 21.
Amory and N., at Amory, April 21, 22.
Houston Sta., April 28, 29.
Montpelier, at Sparta, April 28, 29.
Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

The District Conference will meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.

THOS. H. LIPSCOMB, P. C.

Durant Dist.—Second Round.

Acona Sta., Sunday morning, Mar. 31.
Black Hawk Ct., at Emory, April 2.
Poplar Creek Ct., at Bethel, April 5.
McCool Ct., at Chapel Hill, April 6, 7.
Ackerman Ct., at Weir, April 8.
Chester Ct., at Pisgah, April 9.
Noxapater Ct., at Stallo, April 13, 14.
High Point Ct., at Sand Hill, April 16.
Louisville, at Louisville, April 17.
Mathiston Ct., at Double Springs, April 19.
Bellefontaine Ct., at Bellefontaine, April 20.
Eupora and Maben, at Eupora, April 21, 22.
Kilmichael Ct., at Stewart, April 23.

W. W. MITCHELL, P. E.

Columbus Dist.—Second Round.

Macon, Mar. 30, 31.
Artesia, Mar. 31, April 1.
Longview Ct., at Smyrna, April 6, 7.
Starkville, April 7, 8.
Central Church, Columbus, at New Hope, p. m., April 13.
First Church, Columbus, a.m., April 14.
Mashulaville Ct., at Middleton, April 20, 21.
Sturgis Ct., at Pleasant Hill, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

The District Conference will be held in Starkville, April 24-26, inclusive. Preliminary preaching service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Holly Springs Dist.—Second Round.

Abbeville, at Mt. Zion, Mar. 30, 31.
Holcomb, at Holcomb, Apr. 6. 7.
Grenada, at Grenada, Apr. 7, 8.
Potts Camp, at Cornersville, Apr. 10.
Waterford, at Soule's Chapel, Apr. 13, 14.
Holly Springs, at H. S., Apr. 14, 15.
Byhalia, at Emory, Apr. 20, 21.
Toccopola, at Tula, Apr. 27, 28.
Randolph, at Shady Grove, Apr. 27, 28.
Coffeeville, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.
District Conference at Abbeville, April 29-May 1. It will take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordingly. JAMES H. FELTS, P. E.

DEAR FRIENDS:—Let me tell you about my sad misfortune. I am a poor crippled boy, fell and hurt my side and back when I was a little boy out hunting; went to bed and never got up. I have been down in bed 19 years, and it seems so bad to be so I can't walk to go anywhere. I want an automobile so I can be put out in it and taken out; think it would help me. I am going to try to sell enough Deep River Grit Whetstones to get me an automobile. They are very fine and beautiful stones and put the sharpest edge on knives and tools. Kind friend, just think of what an awful helpless and desolate condition I am in, being here confined to my bed for 19 long weary years, suffering all the time and deprived of ever walking about any more in this world. It breaks my heart, but I will try to trust in God and I hope when you hear about me you will help me get the car, and all I ask is that you send me one dollar for one of these stones, so I can soon get the car, and it will almost mean new legs for me. Please don't forget me, and may God bless you. Yours in misfortune,

JOE MORPHEW,
Trade, Tennessee.



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Will Be Awarded Those Who Submit the Most Suitable Bible Verses for 30 Beautiful Bible Pictures. Picture No. 1 is shown above.

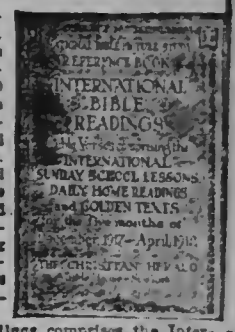
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Christian Herald National Bible Picture Study

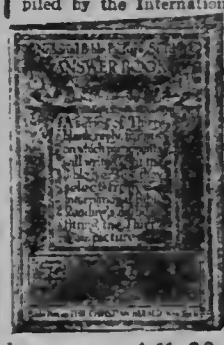
OUR plan is to present a series of 30 pictures, for which the public will find the most suitable Bible verses. 1,001 cash rewards are offered to give a concrete goal toward which to work—first prize is $1,000.00 in cash—and the gain in increased Bible knowledge and insight cannot be valued!

THE COMPLETE OUTFIT

To the right is the reference book of the Study, called **International Bible Readings**—a short collection of only about 2,000 Bible verses, from which all must make their selections. You are not asked to search the whole Bible. Only the verses included in **International Bible Readings** will be accepted as answers for the pictures. The most fitting verse for the above picture and all 30 pictures must be found in this little booklet of verses.



International Bible Readings comprises the International Sunday School Lessons, Daily Home Bible Readings and Golden Texts for December, 1917, and January, February, March and April, 1918—compiled by the International Lesson Committee.



To the left is the Answer Book, in which you will write and submit the Bible verses you choose from **International Bible Readings** as best fitting the 30 pictures. Think how your scrutiny of the pictures, your selection of the most appropriate verses from the reference book, and your act of writing them down will impress the verses lastingly upon your memory? And meantime your fascinating task may be winning a large cash prize! Competition in the Study without expense is possible under the rules, which are given free upon request.

All 30 Pictures

We guarantee that all who accept the remarkable special offer below will receive all 30 pictures, as well as the complete Study Outfit—there will be nothing more to secure at any time.

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In receiving the Christian Herald for 10 weeks, too, you will realize why more than 300,000 families love it. It will have wonderful features, enthralling stories, inspiring pages of pictures, articles and poems. Take advantage of our special offer at once.

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Also the Christian Herald (special half price offer) for 10 continuous weeks.

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Gentlemen: I enclose 35 cents, for which send me the Christian Herald for 10 weeks, and mail me at once the complete $5,000.00 National Bible Picture Study Outfit, **International Bible Readings** and the **Answer Book**, with rules and full directions, and all 30 pictures.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE COUNCIL DAILY.

Following the universal policy of economy and conservation, the Council Daiiy, which has heretofore been published in separate issues for each day of the Council session, will this year be published in one issue and mailed to subscribers immediately at the close of the session from our own Publishing House in Nashville. The proceedings of each day will appear in order and will be compiete. It is hoped that by this plan there will be a gain at two points: the cost of publication will be reduced, and subscribers will be insured a safe delivery.

Send names and money to Miss Lena Freeman, 810 Broadway, Nashville, Tenn.

NORTH MISSISSIPPI ANNUAL MEETING.

The sixth annual session of the Woman's Missionary Society of the North Mississippi Conference was held in Greenville, on March 1-3, with a good attendance from all districts. Because of the decision to conserve as much time as possible, the usual business program was covered in two days and the Conference closed after the devotional service on Sunday evening.

Though this conference was unique in that a large volume of business was very quickly and ably dispatched, it was characterized throughout by an atmosphere of spiritual uplift and inspiration. From the first sounding of the note of gladness because of the great things God had done for us, to the echo of the last bugle call to service, each member was impressed with the present day urgency to a deeper consecration and prayer life, greater self-sacrifice and more strenuous activity in behalf of missions.

The splendid reports of officers, secretaries and representatives of special institutions, bore strong evidence of progress during the year and growth along each line of activity. The goal of a 10 per cent increase was more than met, and yet each report showed clearly the possibility and necessity of a still greater advance for this year.

The devotional services throughout the conference were especially helpful. The practical lessons drawn were so forcibly applied, that during these moments many hearts were filled with new courage and inspiration.

The Memorial services, conducted by Miss Corinne Rogers, were splendidly arranged and solemnly impressive, a fitting evidence that the women of this conference recognize the blessings which are ours from the lives and service of those gone on before.

Mrs. Conger's annual address was one which will be long remembered by each member present. The strength and force, the beauty and appeal of this stirring message are thoroughly in keeping with the character and work of our beloved President.

With the great world war and the principles involved therein as a background, Mrs. Conger outlined very clearly our duty to serve and conserve in the greater, spiritual war of Christianity, stressing the challenge of the times as a peculiar and unprecedented opportunity for service. Plans for the observance of the Missionary Centenary were explained, and we of the North Mississippi Conference were urged to meet our obligations and do our share, that the Methodism of tomorrow may measure up to the demands of to-day.

Mrs. Conger urges wider publicity in the auxiliaries and a careful following of the social service topic for the year, "Observance of the Sabbath Day." She lays emphasis, also, upon the importance of the district meetings as a means of enlisting a larger number of workers and securing a greater extension of work.

This Conference was especially fortunate in having present two returned missionaries, Miss Elizabeth Streater of Mexico and Mrs. W. G. Cram of Korea, both of whom are rich in service for the Master.

Miss Streater presented very clearly the work in Mexico and made a strong appeal in behalf of the Mexican as a dependable and lovable fellowbeing. Her work in Mexico is very interesting and her talk was most instructive to us who are so poorly informed concerning the conditions there.

With Mrs. Cram we took a most delightful journey to Korea, where we learned to know the country and people more intimately and where we were led through the several departments of mission work—educational, evangelical and medical. After several amusing experiences, and some serious ones, we came back to America with a deeper and more sympathetic interest for the Koreans than we have had before.

In conclusion, Mrs. Cram reminded every one subject to draft in the army of God to be sure that the exemption papers are signed by the great General, Jesus Christ, before feeling justified in remaining out of the service.

The annual sermon was preached by Dr. J. M. Moore, Secretary of the Home Department of the General Board of Missions of our Church. Choosing as a text, "Thy Kingdom Come," Dr. Moore with great eloquence and force presented the universality of this petition, defining the difference between nations and peoples as merely a difference in the ideas and ideals existing in the minds and expressed in the life of the nations and peoples. Dr. Moore sounded the glad note of the triumph of Christianity, saying that we are looking to-day upon a world in which the Kingdom is coming. In a most impressive manner he paid tribute to the heroism of our boys at the front, who are giving their best and all for the establishment of the principles which herald the coming of God's greater kingdom. To the brave mothers, giving their boys to fight for these principles of the church and humanity, he spoke a message of commendation, making glad their hearts for the great privilege which is theirs to-day.

It was most fitting that the audience, so deeply moved by the thoughts of this sermon, should renew their pledge of love and service by partaking of the Sacrament of the Lord's Supper, administered by the pastor, Rev. E. S. Lewis.

To the pastor-host, the Greenville auxiliary and the charming people of that city, too much praise cannot be given. The bounteous hospitality evinced on this occasion was most certainly in accord with Greenville's reputation as the "Queen City of the Delta." It is impossible to realize that plans for the entertainment of this conference were not in operation throughout the year. Greenville very graciously came to our rescue when it seemed that the Annual Conference could not meet for want of a place. With very short notice, the women became so efficiently organized that every wheel in the great machine moved in perfect unison, producing the greatest possible amount of pleasure and benefit to the guests, and making possible the best meeting of the North Mississippi Conference.

That this was the most successful meeting in the history of this conference must certainly be an undisputed fact. The review of the past year's work revealed a record unprecedented in this conference. The program, well planned and executed, embraced all things most needful and helpful. Delegates received a larger vision of the work and needs in mission fields, and a spiritual uplift and helpful outlook which will be disseminated to all sections of North Mississippi. The plans laid out for the present year are larger in scope than ever before, embracing a 10 per cent increase over the best year on record. The women of this conference are learning to say "We can, and we WILL," as we come into a fuller realization that we "can do all things through Christ, which strengtheneth us." MARGARET LEACH.

eneth us." MARGARET LEACH,

Hair Needs Food

just as every other living thing does, and, just as every other living thing, it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only $1.00 and it will be the life of your hair. If he can't supply you, write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

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Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn. N. Y., and you will receive personal attention.

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Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

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"I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends."—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

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Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

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SYLACAUGA, ALA. —"I have used Dr. Pierce's Remedies and they are fine. I used the Cough Remedy myself and my wife has used Dr. Pierce's Favorite Prescription with good results. More than once she used this medicine when in a delicate condition."—W. B. GRANT.

"Favorite Prescription," the ever-famous friend to ailing women, and "Golden Medical Discovery," the great-est general tonic, are both put up in liquid and tablets, and are to be found in nearly all drug stores. They have enjoyed an immense sale for nearly 50 years, which proves their merits as well as the statements made by users. If not obtainable at your dealer's send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail trial package of either tablets.

From the Field

Dubach, Miss.

Dear Brother Meek: The prospects are fine for a good year on this work. Our people are loyal and appreciative. We have recently purchased at Dubach a beautiful pipe-toned cathedral organ. Our Easter offering at Harmony was taken on the 17th and it amounted to $33. The "poundings" never cease to come into the parsonage here. Our people are spiritual and progressive.—C. F. Sheppard, P. C.

Iuka, Miss.

Dear Dr. Meek: This is to say I still read the Advocate and enjoy it very much. My work is progressing as well as usual. I have been a pastor for 33 years, and, while I have not fallen behind in my collections in 15 years, I have never heard a report that satisfied me. I am doing my best, and am working among a good people. It remains to be seen at the end of the year what the result of my labor will be.—L. A. McKeown, P. C.

Courtland, Miss.

Dear Brother Meek: We are in the midst of what seems to be the prospect of a great revival, which we have so earnestly desired and prayed for for many days. Our services are under the direction of our Conference evangelist, Rev. J. H. Bell, and his singer, Mr. Templeton, both of Columbus, Miss. The crowds are growing, as well as the interest, with each service. We may run on into the second week.

—R. I. Collins, P. C.

March 21, 1918.

Bogalusa, La.

First Church, Bogalusa, is now enjoying a most gracious revival under the leadership of Rev. W. R. Hendrix, D.D., pastor of St. Mark's Church of Atlanta, Ga. Dr. Hendrix is a fine spirit and a princely and Scriptural preacher. The singing is led by a big chorus choir, directed by our own choir-leader, Hon. Karl I. Bean, of Bogalusa. Plans are about complete for our new church building and work will be begun soon. Opportunities for Christian service are multiplying daily here, and we serve a busy and responsive people. I have appointed a live and capable young lady to canvass for the Advocate. You will hear from her.

Fraternally yours,
A. INMAN TOWNSLY, P. C.

Neshoba Circuit, Miss. Conf.

Dear Dr. Meek: This is my third year as pastor of the Neshoba Circuit, and I hope to make this the best of the three, although progress this year up to the present time has been slow. The weather has been very cold, and the roads have been so muddy that it has been almost impossible for the people to attend church. However, we are having nice, warm weather now, and our people seem to be taking on new life. I feel hopeful of a successful year. Good progress was made here during the year 1917. Our beautiful new church at Sandtown was completed, painted, and dedicated. An old debt on our parsonage of $600, with the interest on it for two years, was paid. Our noble, big-hearted people at North Bend are building a magnificent church. They have the flooring laid. They also have the doors and windows in and have let the contract for painting the outside. When completed, it will be worth nearly $2000. It would be an honor to any community. With all of these good things, and with a raise of $120 on the pastor's salary, should we not expect a good year if we try?—S. E. Flurry, P. C.

Drew, Miss.

The first quarterly meeting for Drew was held last Sunday and Monday. The presiding elder was on hand and gave us two good, strong sermons, as is his custom when he comes to us. We had about half the members present at the official meeting, several being away from town—some of our best men—and we missed them; but the business went on all the same. The general report on the state of the church was not as good as we desired, but while we are not losing any ground, there is great room for improvement in every branch of the work here. We have great possibilities, and they must be improved or God's cause will suffer in these parts. I have promised God and myself to do my best, for I owe it to him and to this people, and I am sure if the preacher lays himself out something will happen.

Now, Doctor, I am going to tell you something, and it will be best for me if you will keep it quiet for one more year. The Board of Stewards put the salary for the pastor at $2000. For the sake of Moike, Brother Meek, don't let it out, for there are a number of preachers whose mouths are just watering to come here and I'll get rolled for my job as sure as you live, if you do. I know some presiding elders who want to come here, and they are on the inside, you know, and if I am moved before my time is out, you know something will sure happen. But I do not blame the brethren, for it is good to be here. We have some of the salt of the earth in this charge. They haven't only got the salt in them, but they use it for the cause of God. This congregation is not rich, no one of them, but they are liberal with what they have. The last $200 of the $2000 salary was put on by Brother J. J. Beck, who said he would pay it in addition to his assessment if they would make it $2000, if he could not get it otherwise. Before he left the house Brother Grettman said, "I'll divide it with you if necessary." But it will not be necessary if we live. We have raised for all purposes to date about $1200. Our Foreign and Domestic Mission assessments are in hand. Nine persons have been received into the Church by letter. The prayer meeting is fairly well attended and the congregations are good. Come up here and preach for me, brother. It will do you good.—W. S. Lagrone.

"There is no time this side of heaven when it will be safe for the Christian not to watch and pray."

A Memorial to Bishop A. W. Wilson

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By Rev. C. D. Harris, Editor Baltimore Southern Methodist

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The truth that "speech is silver and silence golden" can not be too often enforced. The harm that is daily done by hasty speech is incalculable. In the home, in the school, in business, in society, "speaking unadvisedly with the lips" causes half the heartaches and nearly all the misundestandings. A Celtic proverb runs: "Melodious is the closed mouth." Old John Trapp averred that the tongue is set midway between the head and the heart that it might take counsel of both. Truly a tongue made wise by the suggestions of a clear head, and rendered tender by the promptings of a sympathetic heart, would do good and not harm in the world. Everywhere in Scripture we are counseled to cultivate care in speech. To be "slow to speak" is commended. We are to make sure that we use "sound speech," and that we have our commonest addresses "seasoned with salt." The perfect man is he that sins not with his tongue. Jeremiah says quaintly: "This Seraiah was a quiet prince," and James devotes the most of one whole chapter to unfolding the evils of an unrestrained tongue. It is related that a peasant once came to a monk to be taught the Scriptures. The holy man began with a psalm: "I said, I will take heed to my ways, that I sin not with my tongue." The peasant went his way to practice this, and never returned. Lifelong was the lesson and lifelong the endeavor to master it.—Central Christian Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.
In Part.

Colfax and Montgomery, at Colfax, Mar. 24.
Campti, at St. Maurice, Mar. 30, 31.
Lecompte and Cheneyville, at Lecompte, April 9.
Merryville, April 13, 14.
DeRidder, p. m., April 14.
District Conf., at DeRidder, April 16-18.
Carson, a. m., April 20, 21.
Longville, at Ragby, p. m., April 21.
p. m., April 21.
Oakdale, p. m., April 22.
Glenmora, at McNary, p. m., April 23.

BRISCOE CARTER, P. E.

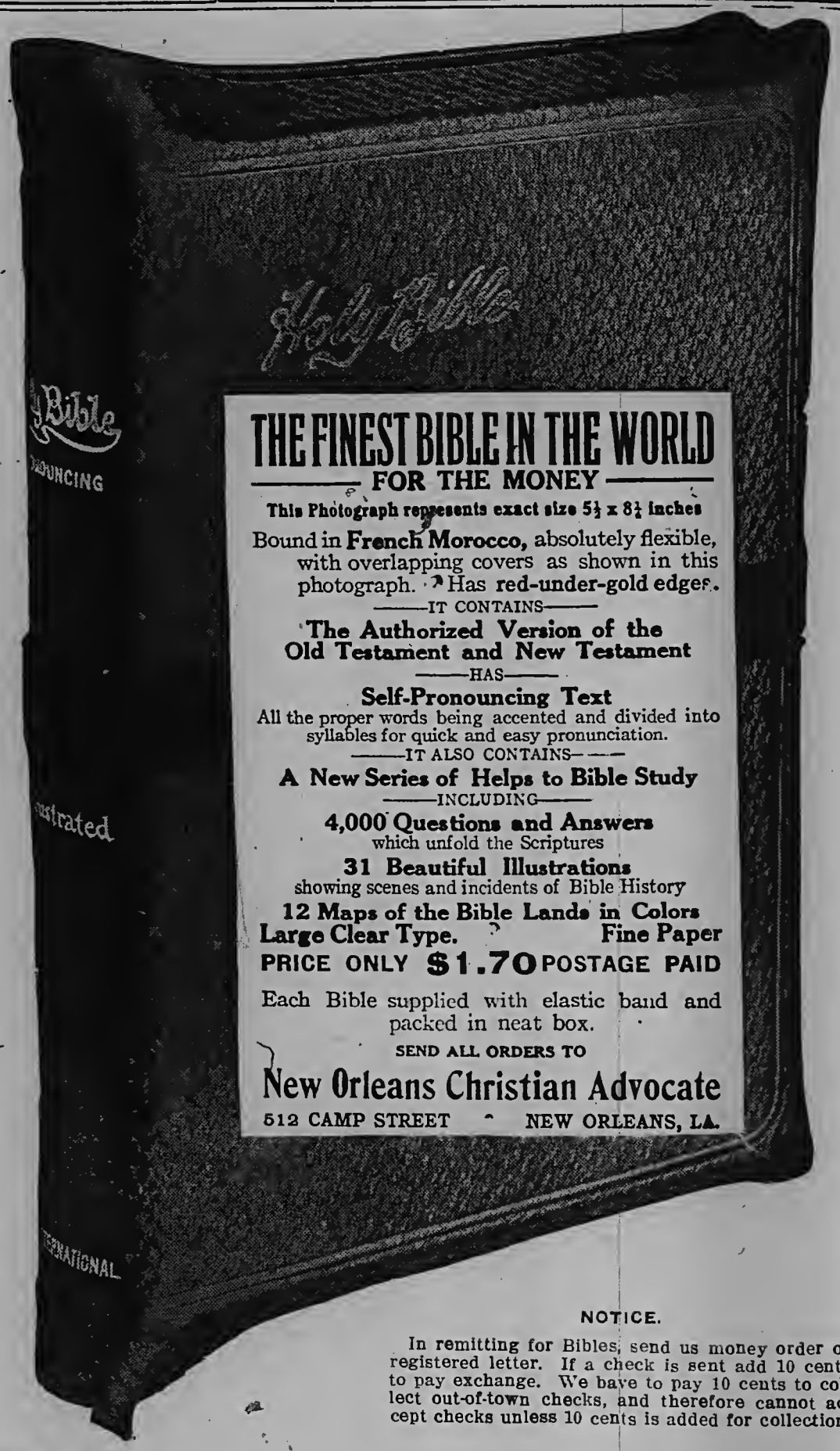
Lafayette Dist.—Second Round.

Lafayette, Mar. 26.
New Iberia, 7:30 p. m., April 2.
Rayne, at Branch, April 7.
Morgan City, April 14.
Houma, April 15.
Opelousas, at Ch. Point, April 20.
Eunice, at Iota, April 21.
Franklin, April 28.
Patterson and Jeanerette, at J., April 28.
Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.

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Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E

Monroe Dist.—Second Round.

Bastrop, at Collinston, Mar. 30, 31.
Gilbert, at Wisner, p. m., Mar. 31, April 1.
Bonita, at Jones, April 13, 14.
West Monroe, p. m., April 14.
Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Batoh Rouge Dist.—Second Round.

Greenburg, at Day's, Mar. 30, 31.
Kentwood (Monday p. m.), April 1.
Amite, April 2.
Hammond, April 3.
Gonzales, April 6, 7.
Baker, at Deerford, April 13, 14.
Zachary, at Ethel, April 21.
Springfield, at McCarrall, April 26.
Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5,
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Peia, May 25, 26.

HARRY W. MAY, P. E.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3241.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 4, 1918. CHAS. O. CHALMERS, Publisher.

"APATHISTS."

The word "pacifist" has been in vogue for some time, but the undesirable class of persons whom it designates does not by any means embrace all who are falling short of duty in this stormy and strenuous day. A writer in The Outlook has lately coined another expressive word that fittingly sets forth the attitude of not a few individuals—the word, "apathist." Are there not many among us who may thus be classed at this time when the call is loud and clear for every man to do his best?

The Church, too, has suffered at the hands of "apathists" throughout its entire history. The only worthy service to either State or Church is a whole-hearted service.

A PRESENT GOD A NECESSITY.

The place that God is given in any religion is a matter of the utmost importance. It is immensely weakened as a power in the lives of men if the Supreme Being is set afar off behind unvarying laws, so that he may not come directly into touch with human souls. Faith in the nearness of God and that he is ever ready to stretch forth a helping hand to those who look to him, is a mighty source of strength to struggling humanity. There is no stronger restraint against wrong-doing than the belief expressed in the words, "Thou God seest me," and there is no more potent incentive to high service than the conviction that the infinite Father is attentive to one's endeavors. One of the most striking characteristics of deeply spiritual persons is the emphasis they put upon the immediate presence of the Lord and the privilege of communing with him. Well may we beware of any teaching which, whatever other beautiful pretensions it may make, would thrust God into the background and lay less stress upon the duties and obligations that we owe to him. Never should we forget the words of the Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

THE THINGS MOST ESSENTIAL.

Those who imagine that the strength and efficiency of a Church are to be measured chiefly by its numbers and financial resources could scarcely be worse mistaken. To be sure, we must have workers and the means to maintain them; but no matter how numerous and well supported they are, without sound teaching and spirituality they will accomplish little toward the real upbuilding of the Kingdom. Dr. Albert Taylor Bledsoe, in one of his great review articles, quotes an authority as having said that all the pecuniary aid that Methodism received from England during the first eighteen years of its existence in the United States was fifty pounds; yet how phenomenal were its achievements throughout that period! Do not misunderstand us: we would not have our people give less, but vastly more. But we do not wish to see them rely upon material agencies, to the neglect of other things that are incomparably more essential.

A NEGLECTED MEANS OF GRACE.

Are we not neglecting fasting too much in this day? If there had not been merit in it, the Lord Jesus would hardly have stressed it as he did. A banquet may be popular and showy in the material results achieved by means of it; but does it strengthen the soul and generate spiritual power like abstinence and prayer? It is when Zion travails that sons and daughters are born unto her. Extending Churchanity is not necessarily extending Christianity.



REV. FRANKLIN N. PARKER, D.D.,
Who will head the Louisiana Delegation to the General Conference.

Dr. Parker is a son of Bishop Linus Parker, who for many years edited the New Orleans Christian Advocate with conspicuous ability. He has achieved distinction as a pastor, presiding elder, scholar, teacher, and writer. His comments upon the Scriptures used for lessons in our Sunday schools—a service which he rendered for some years—showed him to be an able and sound expositor of the Word, and as a preacher he is regarded as one of the strongest in the Church. He was for some time the chief Biblical instructor at Trinity College (Durham, N. C.), and he is at present Professor of Systematic Theology in the Candler School of Theology, at Emory University. Dr. Parker is perhaps the most beloved member of the Louisiana Conference, having been chosen, in the absence of a Bishop much of the time, to preside at its last session; and he was elected to the General Conference by an unusually large vote.

DR. IVEY'S ANSWER.

A Respectful Request.

Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, continues to speak of the "large" number of colored Methodists in our Church, and of the possibility that we may soon be embarrassed by Negro delegates knocking at the door of our General Conference for seats therein. He stated in his paper last week that there are "large" numbers of such communicants in Cuba and Brazil and some in Africa.

His "Yearbook," 1917, shows that we have in Cuba, including whites and all others, 4066 members, and in Brazil 6603. The number in Africa did not appear to be large enough to be given a place in the Doctor's "Yearbook." In the light of these statistics, we would respectfully ask Dr. Ivey to give us the precise figures showing the number of colored members in our denomination, and to state where they are. We can then form some idea of what the Doctor means by his indefinite expression, "large numbers."

Is it not a bit strange that the possibility of our Church being soon embarrassed by these "large numbers" of colored members sending delegates to the General Conference was never mentioned in the public prints until the union agitation appeared to be in sore straits? But we will not argue the question of the seriousness of this situation until our worthy confrere has had an opportunity to give us the figures upon which he is basing his alarm. (Extract from an editorial in the New Orleans Christian Advocate of February 21, 1918.)

A Respectful Answer.

The Christian Advocate is publicly requested by the New Orleans Christian Advocate to give "the precise figures showing the number of colored members in our denomination and to state where they are." Of course it must be understood that if any one charges us with error in any statement we have made on this subject or any other, it is incumbent on him to prove his charge. The burdent of proof is on him, not upon us. We do not consider this question the fittest one for a controversy just at this time, and we hereby promise that there shall be none so far as we are concerned. We assume, however, that the New Orleans Christian Advocate is not denying any statement that we have made, but is asking for information. Its editorial in question is "A Respectful Request," and certainly we can do no less than make a respectful answer.

Twice, as we recall, we have made editorial reference to the fact of the presence of colored members in the Methodist Episcopal Church, South. In an early January issue such reference was made in a historical paper on the relation of the Methodist Episcopal Church, South, to the colored people of the South. In the issue of February 15, in commenting on the action of the nineteen members of the Southern Commission on Unification in voting for the principle of colored representation in the General Conference until the colored people can have their own General Conference the reference was again made. Since the New Orleans Advocate did not see fit to quote our words, we here reproduce them: "These same commissioners were not heedless of a fact which so many seem to ignore: that in other white Southern Churches, and even in our own Church, the principle of colored representation in white bodies is no foreign thing. There is a colored representation in the General Assembly of the Southern Presbyterian Church. The doors in the Protestant Episcopal Triennial Assembly [Convention], which embraces the South, are open to colored representatives. There are colored members now in our own Church—a large number of them in Cuba, Brazil, and some in Africa. It may be only a question of time when colored delegates from these fields may be elected to our own General Conference. Under what law of our Church could we exclude them? These are plain, unvarnished facts to be considered."

It can be seen that in the two instances we were not debating the question one way or the other, but were only stating historical facts. In using the word "colored" we applied it to those having African blood in them.

(Continued on Fourth Page)

WE'RE GROWING OLD.

The tallest lilies drop at eventide.
The sweetest roses fall from off the stem;
The rarest things on earth cannot abide.
And we are passing, too, away like them;
We're growing old!

We have our dreams, those rosy dreams of youth!
They faded and 'twas well. This after-prime
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast.
Ah, our poor heart! They cannot come again!
We're growing old!

Old? Well, the heavens are old; the earth is, too;
Old wine is best, maturest fruit most sweet!
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet,
We're growing old!

We move along and scatter as we pass
Soft graces, tender hopes on every hand;
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none is old!

—British Weekly.

PRAYER.

By C. H. Spurgeon.

True prayer is a sure evidence of spiritual quickening.

Prayer is the autograph of the Holy Ghost upon the renewed heart.

We only begin to pray when we begin to live spiritual lives.

If the spirit does not commune with God there has not been true prayer.

Real prayer can not come from men whose characters are contrary to the mind of God.

God will hear us when we hear him; he will do our will when we do his will.

A STEP AT A TIME.

Some one was moving about in the hay-loft of an old barn, in the falling twilight. A little lad, standing at the foot of a ladder, called out: "Are you up there, grandpa? I want to come up."

"All right, little man, come on," replied grandpa.

The lad put his foot on the lowest rung, looked up into the dim loft, and said, "Grandpa, I can't see the top step."

"Put your foot on the round where you are, little man, and climb up. The last step is here, and you'll see it when you get to it."

"Believe and climb from where you are, O Christian. There is no other safe way. Step by step the way will be revealed. Therefore, believe and climb."—Central Christian Advocate.

SILENT SUFFERERS.

Preachers' wives in many parts of this country are suffering greatly these days. You did not know it? You have not heard your preacher's wife say anything to suggest that she is suffering? No, and you probably will not hear anything from her. But, you business man, whom the Lord has prospered greatly, and who for that reason can provide every needed comfort for your wife, try to think of your wife as placed in the position occupied by your pastor's wife. She is a woman of intelligence and refinement, and her needs are not very different from those of your wife. She must be careful to dress well enough to make a good appearance wherever she goes. She must see that her children are also well dressed. She must keep her house in good condition, ready to receive company at any time. If for any reason another minister or official visitor comes to the church, she is expected to entertain him. She is expected to attend church and Sabbath school regularly, to be an active member of the woman's societies and to take an active part in all church work. Now, Mr. Business Man, how is she going to do this on the salary that the church is paying her husband? She must see that her household is fed, and remember that she has to buy almost everything they eat, and prices are nearly double what they were. She must buy clothes, but here again prices are practically doubled. Now, what are you going to do about it? Let her go on in this way? No, don't give her a present. See to it that her husband is paid such a salary that his wife will not be made to suffer in many ways in which she is now suffering, while she is trying to help her husband do the work the church expects him to do, by making him a comfortable home.—Presbyterian of the South.

A MOUNTAIN-TOP MEETING.

"Over the top" has come into our language during the past few months as a very significant expression, and as I write these notes on my way home from the second annual meeting of the Louisiana Conference Wesley Bible Class Federation at beautiful Mansfield on March 13 and 14, this new war-time phrase comes to mind as properly descriptive of that meeting.

From the moment the president of the Federation, Judge H. H. White of Alexandria, called the meeting to order at two o'clock on Wednesday afternoon until the moment Dr. Bulla pronounced the final benediction Thursday night, we were not only on Louisiana's highest topographical point, but we were also at her highest point of spiritual fervor and Methodist fellowship.

The words of welcome from Presiding Elder Atkinson and Pastor Steel were whole-hearted and free, and the responses by Judge White and Dr. Bulla were happy and helpful.

In "The President's Message" Judge White gave us a splendid discussion of the place of the Bible Class in the social and political life of the day, and all through the meeting ran a thread of emphasis on the place and importance of the Word of God in the affairs of men.

The presence in the meeting of six of the presiding elders was a source of genuine interest and strength, though the genial face and princely spirit of Brother May were greatly missed by many of us. I hope he was not ill. Brothers Henry and Lutz in devotionals, and Brothers Carter and Holmes in splendid addresses, rendered Louisiana Methodism a distinct service and contributed not a little to the aggregate of fine influences and results going out from this meeting.

A feature of the Wednesday afternoon session was the group meetings, as follows: (1) For officers, led by Mr. Van Carter; (2) for teachers, led by the undersigned; (3) for Membership Committeemen, led by Mr. H. T. Liverman; (4) for Social Committeemen, led by Mr. R. T. Moore; (5) for Devotional Committeemen, led by Rev. Alonzo Early. In these, problems and methods were freely and helpfully discussed.

The most distinguished attendant at the meeting was Bishop McCoy, whose address on Wednesday evening was truly a masterpiece. The good Bishop is not in robust health, having but just recovered from a serious illness, but his message was delivered with force and power, and carried with it conviction. It was a scholarly exposition of the principle that civilization to be permanent must be based on morality and religion.

At the Thursday forenoon session Field Secretary Breithaupt made an impressive address that emphasized the responsibility of fathers and mothers for the religious nurture of sons and daughters; Rev. W. W. Drake delivered an address on "Teaching the Bible" that elicited many compliments for its deliverer; and "Dr." Turner, our strong Anti-Saloon League Superintendent, made an address that ought to put the ratification of the amendment through the Legislature without a "hitch" anywhere.

At this forenoon session a statement was made by Brother Brown, chairman of the Conference Sunday School Board, to the effect that the Board was carrying a deficit of $665 from last year's work, and intimated that he would like the help of the Wesley Classes in relieving the Board and Brother Breithaupt and Miss Richardson of the burden of carrying that deficit. Presiding Elder Carter came to the platform and announced that he was ready to receive subscriptions to wipe out that debt, and under his skillful management in a little while nearly the whole amount was promised, as member after member of the Federation—individuals and classes—enthusiastically underwrote different portions of the amount. This was a most commendable piece of work.

Thursday afternoon began with a meeting for women at the Baptist Church, where Mrs. J. P. Honaker, of Shreveport, spoke on the subject, "The Message of the Bible for Women," and a meeting for men at the Methodist Church where Dr. Bulla spoke on "The Business Man and the Bible." After these two addresses all parties assembled in the auditorium of the Methodist Church for a business session, at which the following resolutions were presented by Dr. Steel, chairman of the committee on resolutions, and unanimously adopted:

1. We respectfully urge upon our representatives in the Legislature to adopt the National Prohibition amendment to the Federal Constitution.

2. That they make a law compelling police juries to call an election to determine whether the saloon shall be licensed when 33 1-3 per cent of the qualified voters demand it.

3. That they pass a zone law to protect our soldiers in the training camps from the liquor traffic, and a bone-dry shipping law to correspond with the Webb-Kenyon law, prohibiting the shipment of liquor into dry territory.

4. That we heartily commend the patriotic and timely address of the presiding elders of the Louisiana Conference as presented by Rev. C. B. Carter, and request the publication of the same in the "New Orleans Christian Advocate" and the secular papers of the State.

5. That we respectfully request our Governor to recommend in his message to the Legislature at their next regular session, ratification of the national prohibition amendment.

6. That we heartily endorse the eloquent and patriotic utterance of Bishop J. H. McCoy in his address to the Federation on the relation of Bible study to the solution of the problems of civilization.

7. That we appreciate the graceful and efficient presidency of Mr. H. H. White.

8. Our thanks are hereby tendered to Rev. C. D. Bulla, Superintendent of the Wesley Bible Class Department, and to our faithful Divisional Field Secretary, Mr. A. L. Dietrich.

9. That we thank the men's chorus for the delightful music they have given us.

10. That we appreciate the faithful service of Rev. J. D. Swaggerty, leader of our music.

11. That we appreciate the diligent and zealous work of Rev. C. V. Breithaupt in the interest of the Federation.

12. That we urge all of our preachers to do what they can to organize Bible classes in all our churches, because of the splendid results growing out of their formation.

13. That our thanks are hereby tendered to the Baptists for the use of the Baptist Church, and to the school authorities for the offer of the school building.

14. That we give our hearty thanks to the First Methodist Church and its pastor, Dr. S. A. Steel, and the good people of Mansfield for their most excellent entertainment of this Wesley Bible Class Federation; and that we express our appreciation of their generous hospitality by a rising vote.

Following the adoption of the resolutions, the committee on nominations reported and officers of the Federation for the ensuing year were elected as follows:

President—Mr. R. T. Moore, of Mansfield; Vice President—Mr. T. W. Holloman, of Alexandria; Secretary-Treasurer—Mr. O. C. Bates, of Alexandria; Executive Committee—Alexandria District, Dr. R. L. Roberts, Cheneyville; Baton Rouge District, Rev. Alonzo Early, Amite; Lafayette District, Mr. S. A. Mayo, Lake Charles; Monroe District, Mr. R. O. Randle, Monroe; New Orleans District, Mr. W. H. Black, McDonoghville; Ruston District, Dr. Rob't Webb, Minden; Shreveport District, Mr. R. T. Douglas, Gilliam.

The last hour of the afternoon was spent in an

open parliament, in which members of the Federation told what they were going to do when they got home—and from the expressions then made we conclude that the influence of the Federation meeting will be widely and lastingly felt.

Thursday night Dr. Bulla gave us the closing address of the meeting—delivered in his happy, impressive manner—in which he painted beautiful word-pictures of "Ourselves, Our Homes, Our Church, Our Country."

The Louisiana Male Chorus—Revs. Alonzo Early, C. V. Breithaupt, J. D. Swaggerty, F. J. McCoy, J. A. McCormack and J. L. Evans—furnished music of a very high order, and Brother Swaggerty, in his solo work and in leading the congregational singing, rendered a valuable service to the meeting, adding greatly to its helpfulness and interest.

The young ladies of the Mansfield Female College were faithful attendants upon all sessions and not only lent grace and beauty to them, but helped much by song and presence to make the meeting pleasant and profitable to all of us. Prof. Bobbitt is doing a splendid work at Mansfield and the Federation—as does all Louisiana Methodism—owes him much for what he has and is doing.

The "Address to Louisiana Methodists," prepared by the presiding elders of the Conference and read to the Federation by Rev. Briscoe Carter, brought forth many hearty expressions of approval and commendation, and we were delighted that the Federation was among the first to hear it and give it sympathy and support.

The Mansfield folks were truly loyal and royal hosts, and it would take all the columns of the "Advocate" to fittingly express our appreciation and tell all the merits of the good work of Dr. Steel, Superintendent Corbin, Brothers Moore, Sharp, Bobbitt, Liverman, and others, and of the good sisters—so many in number and so diligent in good works that I cannot trust myself to particularize or individualize. But God has them all on His record, whether they get into the "Advocate" or not. They were all unceasing in kindly attention and abundant in thoughtful provision for our every need. We will long remember March 13 and 14, 1918, and Mansfield.

The Methodist Sunday school workers of Louisiana have a prince in Clyde V. Breithaupt, and the Federation part of those workers appreciate greatly the fine work he did for this meeting, and applauded heartily when Dr. Bulla presented him with a solid gold "My Brother and I" stick pin. He deserves a diamond pin, and here's hoping he shall get one one of these days.

The Registration Committee reported that there were over two hundred delegates enrolled—and it is my opinion several "got by" without registering.

Dr. Meek, pardon me for writing at such length—but this was a meeting, with big folks in it, considering big things, and it takes space to tell about it. "And may God add his blessing."

A. L. DIETRICH.

AGAINST UNION.

By Rev. S. A. Steel, D. D.

(The following article was sent to the Nashville Christian Advocate, which declined to publish it.)

Yes, I am against the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church. I still hope it may be averted; but be that as it may, I wish to go on record as opposing it with all my heart. To me it is like pulling the heart out of the body to contemplate it. I love the Methodist Episcopal Church, South, and my love for it goes to the roots of my life. My devotion to it has not been like a garment that I could put off or on as occasion suggested; but like the life-blood that circulates in my veins. I was born under the shelter of its sacred roof-tree. It nurtured my childhood, guided my youth, inspired my manhood, and has buttressed my soul against the billows for fifty years. It has honored me with some of its highest places, borne with my imperfections, encouraged me when despondent, and kept me in the way of light, and led me upward toward the heights. The memories of the past, the associations of the present, and the hopes of the future all blend in the halo that encircles its name. All that is holy in life, its most sacred possessions, its tenderest ties, the cherished recollections of the sainted dead, the ideals, institutions, traditions, sentiments of religion, all the flame and passion and aspirations born of the experience gained in its service—all of this, and far more, is identified with my conception of the Methodist Episcopal Church South.

I love it better than I love my life. I have given my life to it; the service, and sacrifice, and suffering of half a century have passed into its history. I knew it and loved it when, battered and bleeding, it staggered to its feet after the war, and "with brow bloody, but unbowed," stood at its post, and helped to save our land and redeem the ruin wrought by the madness of men. I saw the very Church to which it is now proposed that we surrender under the guise of union take possession of its pulpits by force of arms, press into its territory, and seek to disintegrate it. I saw it stand loyal to its past amid its poverty, and felt the thrill of its lofty attitude of fidelity to its God-given mission in the face of detraction, and the hostile rivalries of Northern Methodism pushing its way into its territory, regardless of the fraternal agreements of federation. I have rejoiced to see it grow strong in spite of all its foes, until now it spreads itself from sea to sea and flourishes like a cedar in Lebanon.

And now it is proposed to bow our head to our conqueror, give to oblivion the proud record of our past, lose ourselves in an alien body, and blot out our very name from under heaven. I know what the men say who are bent on uniting us about "terms of mutual respect;" but I read some of the ablest Northern Methodist papers and I do not see that they use these terms when they write about the past. According to some of the ablest Methodist writers in New England, as they have recently expressed themselves, the Southern movement to establish an independent government was a "rebellion," and they speak of Jefferson Davis as a "traitor" still. I see no change in the animus of the North toward the Old South; I see no indication of a change of mind in the Methodist Episcopal Church toward us in any of the proposals concerning union. All the plans proposed so far, if one has the courage to think them through to their issue, mean the surrender of the Methodist Episcopal Church, South, to the Methodist Episcopal Church. They may possibly retain their name; we shall certainly have to give up ours. They continue to hold all their property; we surrender our titles. They laud their past; we must be silent on ours. Already they have crystallized the history of our great struggle in the term "Civil War," which can be justified only on Napoleon's maxim, that "History is a lie agreed upon."

And for what are we asked to make this great renunciation? What can justify our surrender of a past so sacred? Those who are steering us toward the goal of our extinction dwell on the advantage of a great united Methodist Church. This sort of massing and merging of all smaller bodies in one huge centralized body is precisely what Germany is striving after. Ignoring the fundamental ethnic differences and the local wishes of the various peoples she has overrun, she would absorb Belgium, and Holland, and Rumania, Serbia, and all the rest, and form her vast "Mittel-Europa" empire. But America stands for the integrity of little nations as well as big ones; and America is right. If we could have a Methodist union formed on the model of the Federal Government at Washington, leaving us free to control our local affairs and develop our individual character, it might work; but this is not what is offered us. A "United Methodism," according to the pending scheme, means that Southern Methodism is to be swallowed up by Northern Methodism. That is the aim of it, to obliterate the Southern type of life, extinguish its ideals, detach it from its historic past, and gradually blot out its memory.

I will not deny, Mr. Editor, that the proposal to dismiss the Methodist Episcopal Church, South, from the ranks of militant Christianity fills me with profound sorrow. I love my Church, and it matters little to me that I am accused of being "narrow" and "sectional" and dominated "by prejudice" and benighted like the heathen at whose ignorance God winked because I am opposed to her destruction. The very fact that such sentiments are expressed toward those who oppose the union shows how those who are loyal to our Southern ideas are likely to be treated when the union is effected. Our doom is already sealed if the proposed form of union is accomplished like that of those who were proscribed by the Triumvirs at Rome. Be it so, but let me be known as immovably opposed to the extinction of the Methodist Episcopal Church, South, by merging it into the Methodist Episcopal Church. It will be a crime to love the South better than any other part of the Union, and to love the Church that is identified with its history better than any other denomination, and to desire to see it continue on its shining way unhindered by the control of the North. I plead guilty to the charge. I love Mississippi more than I do Maine, and I do not care for the shallow sentiment that calls such patriotism provincial.

Regarding as I do the proposed union of the two Churches as the surrender of the Methodist Episcopal Church, South, to the Methodist Episcopal Church, and the consummation of the conquest of the South by the North in the realm of ideas, and the authoritative and final break with our past, I can only view with deepest apprehension the meeting of the General Conference in May. I am too obscure a person to imagine my name will long survive my withdrawal into the unseen; but as long as it is remembered, let it be as one who opposed the union of the Methodist Episcopal Church, South, with the Methodist Episcopal Church.

Mansfield La.

A WARNING SOUNDED NONE TOO SOON.

By Bishop W. A. Candler.

In the Midland Methodist of March 6th Rev. S. A. Neblett, one of the wisest, strongest, and most faithful of our missionaries in Cuba, says:

"For many years now the mission fields have been the victims of a propaganda whose logical result must inevitably prove disastrous to the Church unless the Church shall recognize the poison and combat it. Under the guise of getting together—co-operating—we are called upon to ignore our differences and make mutual concessions, even to sacrifice our own Church in the interest of "the larger, broader movement." Committees responsible as such to no Church are financed by the Church and her agencies; and when such committees think it safe for them to do so, they openly assail the Church.

"A noted Christian leader visited Havana, and an opportunity was made for him to address a gathering at a large club. A year later the General Secretary of the Foreign Department of the World's Y. M. C. A. stated in a gathering of leaders of all the Churches, and the same was published broadcast, that the people were greatly pleased with the address, "for they said that he just talked about Christ and said nothing about the Church." The unescapeable inference is that the Church must be discarded eventually as the one and only means of making Christ known to all men.

"It should not be forgotten that the Red Cross, the Y. M. C. A., and other great institutions, which are doing so nobly the work of mercy and uplift in this war, are manned and officered largely by Christian men and women, that the millions with which they do their work are either drawn from the Church or from men of means influenced by the Church, that scores and hundreds of ministers of the Churches are losing themselves and their identity as church men and wearing the livery of the "Y" or the Red Cross that they may serve. Will the Church be superseded after the war by some monster omnibus organization or some nebulous, unorganized sentiment, all-permeating and all-powerful? Will some organization emerge from this war cheered by the victors and proclaimed as the "evolution of the Church," which we must all accept as a substitute?

"After a few months in the service of my Church here at the home base and renewing my strength, I shall be going back to my frontier post to carry the battle with new vigor into the enemy's country. May I go in all confidence as a representative of Methodism, that the Church will not vanish and make my words and work a lie? May I still proclaim that the Church is of God and will be preserved to the end of time? Am I safe in preparing and presenting to the Bishop for ordination from year to year Cuban youths who feel called to preach and believe in the Church as possessing means of grace no other body possesses?

"Let the Midland and every other Church organ

ring true on this issue. Let them be bulwarks of the Church. God's Church will survive; but Satan is offering wealth and a crossless plan of redemption, and men are falling for the offer. Listen for talk of salvation by manhood and character, the making light of blasphemy and sin as things God will overlook and the pooh-poohing of doctrinal statements of Christianity."

Brother Neblett is right. He is not shying at a shadow. There are those who would be overlords of the Churches in foreign fields, and if they can get control of all, or most, of the foreign missions, they will soon seek to dominate the Churches in the home-land. These would-be overlords are, as Brother Neblett points out, responsible to no one. They talk much of "unity" because they desire all the churches to be merged into an obese organization which they hope to make and control.

Of course, to accomplish this result all definite beliefs must be discarded, and we must bear "talk of salvation by manhood and character."

Already such talk has begun. In a recent article, published far and wide, "the religion of the inarticulate" is advocated, Christian ordinances are deprecated, and religion is identified with patriotism and war-sacrifice as being of the same essence. This article was published over the signature of a young financier in New York, who evidently knows more about commercial mergers than Christian truth. He is a man of many syndicates, and would have salvation by syndicate.

In an article published some months ago in the Baptist Record, over the signature of B. W. Spillman, D.D., appeared the following statement:

"The influences at work to bring about a union of the various denominations at home and abroad are very powerful and well organized. There is at the command of the propaganda a very large sum of money—millions of dollars. When this enormous sum of money was made available and the charter was sought from the Congress of the United States, Congress refused to incorporate the concern until the objects were more specifically stated. It is now operating under a charter granted by the State of New York. From one high up in the ranks of the authorities of missions I have it that when the European war broke out there were commissions then in both Japan and China making overtures to every educational institution in the mission fields to equip them and give an adequate amount for their maintenance on the one condition that they cease to become denominational in character and go into a United Federal Church arrangement."

It will not be overlooked that the Roman Catholic Church can not be handled by the mergers. Of that we may be sure.

What would become of a pulpy Protestantism, creedless and characterless, in a contest with a closely knit and powerful Romanism?

Romanism would run through it like a sharp blade through a jelly-fish.

For one, I believe Methodism has a mission which cannot be fulfilled in a merger, even though the merger be endowed with multiplied millions.

Atlanta, Ga.

DR. IVEY'S ANSWER.

(Continued from First Page)

Now, as to the request of the New Orleans paper that we give it the "precise figures showing the number of colored members in our denomination and state where they are," we shall do the best we can in the direction of heeding such a request, especially since the New Orleans paper says: "But we will not argue the question of the seriousness of this situation until our worthy confrere has had an opportunity to give us the figures upon which he is basing his alarm [!]." We seize the opportunity to say that it is a matter of public knowledge, we presume, that none of our Conference journals, either at home or abroad, make any classification of the colored members. This was done in the homeland until 1897, when the enumeration of colored members ceased. When the Colored Methodist Episcopal Church was organized, in 1870, 13,263 remained with the Methodist Episcopal Church, South. In 1880 this number had dwindled to 1081; in 1890, to 534; in 1897, to 253. We have no doubt that if the search were made scores of colored people would be found throughout the South holding their membership with us. But at no time, so far as we know, have the journals of our work in Cuba and Brazil, lands where the whites are in such a minority, shown any classification. So we are no more able to tell precisely how many colored members of our Church are in those countries than to tell how many Parthians and Medes and Elamites were present on the day of Pentecost. Having no printed statistics to draw from and having never visited Brazil and Cuba, we could get our information as we did from men who had been there and knew the Church, and who thus constituted the very best authorities possible.

In the case of the colored members of our Church in Cuba and Brazil, we have no cause for changing the adjective "large," since we used the word in a relative sense and had an idea of a number that can be considered large in a Church in which the general impression seems to be that there are no colored members at all. Furthermore, we did not express our views on this point and did not use that adjective until we had heard, as we have said, the statements of missionaries and others who are acquainted with our Church life in those countries. If they are right, we are right; and we believe them to be right. Neither do we have cause to change our view that it would be well for Southern Methodism to know the fact that if it opposes Negro representation in the General Conference it cannot escape such a representation by refusing to accept unification, for it is a likelihood amounting almost to a certainty that in a few years Southern Methodism, if it remain such, will have colored delegates to our General Conference. We do not present this as a "bogyman," but as a fact arising out of the mere fact of the colored membership.

Just why the New Orleans Christian Advocate in the present case strains at the size of the colored membership of our Church and swallows the fact of that membership without a grimace, while in the case of colored representation in the General Conference he strains at the fact of representation and swallows the size of it, we cannot tell. That he does this may be seen from his present editorial and an extract from another entitled "Some Objections to the Rogers Scheme." The extract is as follows (italics in the second sentence ours): "(1) It would leave the Negroes in the white General Conference with both a voice and a vote for **an indefinite period of time.** True, that representation (upon the suggested basis) **would not be large, but the principle involved** would be the same." Now, as we have said, we cannot see why the New Orleans Christian Advocate in the matter of colored representation in the General Conference makes the fact of representation the serious thing and the size of the representation unimportant, but in the matter of general Church membership of the colored people in the General Conference reverses the whole thing and makes the size of that membership the important thing and the fact or principle the unimportant. But if the New Orleans Christian Advocate insists on gaining more light on the matter of the **size** of our colored membership in foreign fields, it certainly need not remain in darkness. It has only to apply for information to those who have been to those foreign countries and know our Church there. They are much better authorities than either the Christian Advocate or the New Orleans Christian Advocate, which papers have no time to waste in debating a question which may have an indefinite number of answers—when is a number large?—Nashville Christian Advocate.

BY THE ("NEW ORLEANS") EDITOR.

The foregoing is the full text of Dr. Ivey's reply to our brief editorial inquiry in our issue of February 21. Let it be noted that, while waiving controversy, our distinguished confrere wages it at some length and with considerable vehemence. He does not merely deal with the specific question addressed to him, but seeks to cover the whole of our short utterance (**some of which he does not print**), combating all of its suggestions—even ranging into another editorial of ours (which had no specific reference to him) and endeavoring to impale "the New Orleans editor" upon one or the other horns of what he conceives to be an inconsistent dilemma. Yet he abjures controversy, declaring that neither his paper nor ours has time for debating the main issue involved. (Why he should presume to speak for us on this point, we do not know, since we are well past our twenty-first birthday.) We are not complaining at all of the Doctor's foray into the realm polemic; for, though we do not love newspaper forensics, as some of our opponents (we will not say enemies) allege, we do not fear it, or shrink from it when we feel that the cause of truth and right is at stake and what we apprehend to be the voice of duty bids us not to be "a slacker." There are times when "silence is golden," but there also times when it is ignominious. Pacifism almost invariably opens the way to safety and "flowery beds of ease;" but it is by no means always noble and proper. It may sometimes be inspired by self-interest. The poet has sung:

"He who fights and runs away,
May live to fight another day."

Presumptive Editorial Infallibility Claimed.

Our distinguished brother says: **"Of course, it must be understood that if any one charges us with error in any statement that we have made on this subject, OR ANY OTHER, it is incumbent upon him to prove the charge. The burden of proof is on him, not on us."** We do not think that we have ever seen in any publication a more remarkable statement than this. Think of it: an editor claiming that he is not under obligation to sustain any of the affirmative asseverations made in his public utterances; that they should be accepted as infallibly correct, and that if any person should question the accuracy of any one of them, asking for the facts or authority upon which it is predicated, the said editor is wholly free from any responsibility to make good his statement, which is entitled to hold sway until some one disproves it! Is not this pretentious claim pretty nearly equal to that of the infallibility of the Pope? Let us see how the thing would work. Suppose "the New Orleans editor" were to affirm that John Wesley at one time sought to unite with the Roman Catholic Church, but was rejected, and some brother were to demand our authority for that statement, and we, in reply, were to say, "Our statement stands; the burden of proof is on you." How would the brother disprove it? He might read all the lives of Wesley and all the literature pertaining to him in the world, and then say, "I find no record of any such occurrence;" but we could easily answer, "The statement stands; you have not disproved it; things happen which do not get into biographies." We have in mind a noted controversy in which an instance very similar to this hypothetical case did occur. One distinguished disputant affirmed a certain thing of a famous temperance reformer. Another disputant, equally distinguished, declared that he had read all the lives of the said reformer, but could find no hint of anything of the kind; whereupon his opponent declared that it was true notwithstanding, but would adduce no authority. Some of the Christian scientists affirm that Mrs. Eddy brought back some dead persons to life—according to the rule which he has set up, how would Dr. Ivey meet this contention? Or is this presumptive editorial infallibility, which entitles all statements to stand at their face value until somebody disproves them, restricted to the Nashville Christian Advocate?

Dr. Ivey's Handling of the Question.

Our distinguished Connectional Editor tells us that "twice, as he remembers," he made reference to the presence of Negroes in the Church, South, and that in so doing he did "not debate the question one way or the other, but only stated historical facts." If there is any better way to argue in behalf of a cause than to state what one holds to be facts in a setting that will lead to certain conclusions, we do not know what it is. The truth is, the last time Dr. Ivey brought this matter forward he was trying to justify the course of the "liberals" on our Unification Commission (himself included) for their self-admitted breaking away from the Oklahoma City Plan for uniting the Churches. (Has he not advanced the view that our Church made a mistake in setting up the C. M. E. Church as a separate and independent body?) And the neglected-history editorial which appeared, as he states, early in January was seemingly so clearly intended as an apologetic for what was expected to take place at Savannah that we doubt whether there was any person possessing a reasonable amount of discernment who read it that did not plainly see its bearing. **Will Dr. Ivey deny that it was designed to exercise a palliating influence in behalf of the effort to keep the Negro, with various rights and privileges, in the unified Church?** He must know perfectly well that it was seized upon by his fellow ultra-unionists and paraded in the public prints for this purpose, and this without the least demurring upon his part.

The Doctor seems rather to complain because we did not quote his latest reference to this matter. The reason that we did not do so was because we were only making a very brief inquiry in quite a congested number of our paper and did not have the space for the quotation. Nothing would have pleased us more than for our readers to have seen his statement in its connection, since it would have shown clearly the use to which our confrere was trying to put his so-called facts about the "LARGE NUMBERS" of Negroes in our Church—thus making all the more evident the pertinence of the interrogation that we addressed to him.

As a matter of fact, the two instances mentioned are not the only times that our brother has touched upon this question of the Negroes in Southern Churches. He made quite an ado over it in his paper in the spring of last year, causing Zion's Herald to declare that the plan that the Nashville Advocate had represented the Southern Presbyterians as having adopted (**a misrepresentation, however, of that denomination**) was practically "the plan that Dr. Edgar Blake had advocated and which commended itself to many as a solution for the immediate problem confronting Methodism," etc.,

"The Milk in the Cocoanut."

But we may as well go to what we conceive to be the root of this matter while we are at it, and this we shall now proceed to do. Just before the Joint Commission on Unification assembled in Baltimore, the Southern Commissioners met in that city and adopted as one of the "basic principles" for which they were to stand the following:

"That the colored membership of the Methodist Episcopal Church and such colored Churches as may elect to take part in the reorganization of

American Methodism are to be dealt with in such a manner as shall give full recognition to race consciousness, while at the same time offering to them the largest possible co-operation."

This resolution was unanimously adopted, **but only so because it was not interpreted alike by all the Commissioners.** Some of them (they so wrote us at the time) construed it as meaning that the Negro was to be placed in a separate Church, as our General Conference had expressly recommended; but it developed later that Dr. Ivey, Bishop Mouzon, and their fellow-liberals on the Commission (according to their own published construction—see the article, entitled "That Southern Methodist Ultimatum," in the Nashville Advocate of June 22, 1917, page 9) had in this action artfully laid the predicate for keeping the Negroes in the unified Church before the negotiations were even begun. **Thus it will be seen that these gentlemen repudiated the recommendation of the General Conference of the Church, South, concerning the Negroes before they began their sittings with the Northern Commissioners.** They did not open their mouths when the General Conference at Oklahoma City declared emphatically for having the Negroes placed in a separate Church, but they met and nullified that action of our great law-making body before the deliberations of the Joint Commission had so much as started. And herein, in our humble opinion, is to be found the explanation of all Dr. Ivey's carrying-on about the Negroes in other Churches operating in the South, and the "LARGE NUMBERS" that he has discovered to be in our own Church (though prior to this he had made no mention of them in any of his numerous Year-Books). All the indications are that he has been trying to lead the Church toward the fixed objective unveiled at Savannah—that of having the colored brethren left in the same organization with the whites, with a goodly measure of prerogatives, while trampling underfoot the specific recommendation of our last General Conference.

The Policies of Southern Churches.

But what about the Negroes in Southern Churches? As is well known, those related to our Church—240,000 strong—are in a separate and independent body.

The same is true of those that were related to the Cumberland Presbyterian Church. These number some eighteen or twenty thousand.

The Southern Baptist Church has pursued a like policy, the hundreds of thousands of Baptist Negroes being in a separate and wholly autonomous denomination.

But how about the Protestant Episcopal Church? As a matter of fact, that Church is not really a Southern denomination. In handling the phases of the Negro question which have lately been to the fore in its councils (causing considerable disturbance), Bishop Bratton, of Mississippi, championed the view of the Southerners, carrying the Committee having these matters in charge with him; but he and those standing with him were overruled in the General Convention largely by Northern votes. Hence it may be said that the status of the Negro in the Episcopal Church has been determined by Northern, rather than by Southern influence. There are, according to Bishop Guerry, of South Carolina, not more than 12,000 or 15,000 Negro Episcopalians in the Southern States, **and "no one of these has ever been elected to represent a diocese in a General Convention."** (See Nashville Christian Advocate of May 18, 1917, page 6.) The door to that body may be open, as our Connectional Editor very guardedly says; but it seems that no colored brother has yet entered it. Moreover, it should be remembered that the Episcopal Church is not connectional in the same sense that ours is, and that its government cannot be controlled to the same extent by a Northern majority that ours could. This is an important point that needs to be kept in mind.

We come now to the case of the Southern Presbyterian Church, which Dr. Ivey is very fond of parading. As to that, we will let Dr. James H. McNeilly (a Presbyterian) speak (see Nashville Advocate of May 4, 1917): "In 1865, after the abolition of slavery, the General Assembly recognized the claims of these people (the Negroes) as fellow-heirs with the whites of the grace of God and urged the churches not to relax their efforts in their behalf. But the Northern Presbyterian Board of Missions for Freedmen sent their missionaries through the South, and the large proportion of Negroes left the Southern Church. It became a question with the General Assembly as to the ecclesiastical relations of those who remained loyal to our Church or who should be gathered into its membership. Three courses were suggested: 1. To have still the mixed membership and give to the Negroes their share of officers (elders and deacons) and to ordain them as ministers of the Word when intellectually and spiritually qualified; (2) to organize them into separate churches, with their own officers and ministers, to be under the authority of white men's presbyteries; (3) to organize a separate Negro Church, autonomous, with its own elders, deacons, ministers, Presbyteries, Synods, and General Assembly, only receiving such help from the white Church as they might need from a Sister Church.

"The first plan was rejected, as the peculiar social conditions of the South rendered it practically impossible, as I believe every other denomination has found to be the case. The second plan is now in force, and 35 ministers and 75 churches are organized in separate Presbyteries. And the last General Assembly, 1916, authorized the organization of these ministers and churches into four Presbyteries under a General Synod, co-ordinate with the other Synods, to be under the authority of the General Assembly. **But the ultimate aim is to realize the third plan and organize a separate and autonomous General Assembly made up of Negro Presbyterian Churches."** (Black letters ours.)

Now let the reader look back at figure 3, and see what the third plan that is finally to be realized, according to Dr. McNeilly, is: "TO ORGANIZE A SEPARATE CHURCH, AUTONOMOUS, etc. So eminent an authority as Dr. George Summey, distinguished as a Presbyterian minister, editor, and Church legislator, has told us that this is the correct meaning of this action; that the goal of his denomination is to place their Negroes in a separate and autonomous CHURCH, just as we and the Cumberland Presbyterians did with ours.

Yet we have had the amazing spectacle of our Chief Editor, in his efforts to bolster such schemes as those of Dr. Blake, Dr. DuBose, and Judge Rogers, at times perverting the meaning of this projected movement of the Southern Presbyterians into something analogous to such proposed arrangements; and at other times, as he does in the present instance, parading the present **temporary arrangement** of the Southern Presbyterian Church (which they are already proceeding to change) as one that we might imitate to an advantage, or at least as an excuse for keeping the Negroes in the unified Church—a course that would lead to the reversal of our own tested and well vindicated policy, which has been concurred in by practically every distinctively Southern denomination.

Negroes in the M. E. Church, South.

Dr. Ivey says: "When the Colored Methodist Episcopal Church was organized, in 1870, 13,263 (Negroes) remained with the Methodist Episcopal Church, South. In 1880 this number had dwindled to 1081; in 1890, to 534, and in 1897, to 253." All these, we suppose, were in the homeland. As the reader will readily see, if this rate of decrease has kept up, we have long since ceased to have any such members. We were told at Savannah (presumably because the "liberals" were anxious to find some such communicants as a means of helping to justify the course they had in view) that this question was raised at one of the meetings of the Southern Commissioners, and that Bishops who have been traveling over the Church for many years stated that they had never known of any colored members in any of our congregations in the United States. Yet Dr. Ivey has been writing as if there were enough of them to be taken into consideration as a factor in the union negotiations.

As to the Negro members of our Church in Africa, Cuba, and Brazil, the total number of our communicants (whites and all others) is so small that it is quite evident that it embraces only a very few Negroes. Indeed, the Doctor says that he only meant that the number was **"relatively"** large, though he did not use that restrictive adjective in his former statement. We doubt whether our brother could muster as many as a thousand in the three fields; yet seemingly he would make these few colored members in mission lands, where Church government is necessarily in a formative stage, furnish the ground for a reconstructing of our entire polity as it relates to hundreds of thousands of Negro Methodists in the Southern States, where the racial problem is admittedly one of the most perplexing that ever confronted any people.

While we are on this subject, we desire to say that we have not the slightest objection to our Church working to Christianize the Negroes in any land, and, if necessary, holding them for a time in the same organization with her white membership—on the contrary, we are glad to have her do so. Nor are we afraid that trouble may come as a result of such a course. When the Church, South, leads Negroes to Christ and keeps them under her instruction, the teaching given them is such that they know what attitude to assume toward their white brethren in any assembly, and if at any time or anywhere such communicants have ever behaved themselves in an unseemly and offensive manner we have never heard of it. One of the most striking things during the present Unification agitation has been the difference in the spirit shown by the Northern Methodist Negroes and those in the C. M. E. Church. No specific law is needed for the handling of any colored communicants that we may have, because the public sentiment that prevails among Southern Methodists, and the atmosphere springing from it, are sufficiently potent to keep things within due bounds and to effect any proper ends that may be desired. Moreover, it seems to be the policy of Southern Methodism to give self-government to her spiritual children in other lands as soon as they become sufficiently strong to stand alone, as was done in the case of Japan. If our Church escapes the present threatened engulfment by the Northern Methodists, and her missions in Cuba, Brazil, and Africa prosper, as it is to be hoped they will, doubtless she will exercise her beneficent influence to see that there is in the coming years an autonomous Church in each of those countries, enjoying the priceless blessings of religious freedom, unfettered by any far-away foreign control.

That Fancied Inconsistency.

Our distinguished brother appears to think that he has caught "the New Orleans Editor" in statements which are absurdly irreconcilable; but a close scrutiny of the Doctor's dialectic effort will show that the contradiction that he seeks to point out is only a seeming one. He has, in trying to makes out his case, performed the misleading feat of substituting one term for another in his implied premises, thus reaching a conclusion that is unfair and wholly unwarranted. The few colored members in our general Church membership at whom we did not "grimace" were in **the Methodist Episcopal Church, South,** while the few colored delegates (including likely some colored sisters) in the General Conference, at whom we are said to have "grimaced," were (prospectively) in the well-nigh supreme lawmaking assembly **of the Unified Church,** overwhelmingly dominated by the Northern Methodists (whose way of dealing with Negroes is well known), which is altogether another thing. (We raised the question as to the exact number of colored members in our Church, not because of its bearing on our position—we knew it was not large enough to affect that—but because we felt that Dr. Ivey, in trying to prop his cause, was making statements that were so indefinite and inaccurate that they were calculated to mislead the public. We knew that if the figures were given the bubble that he had been so persistently flaunting would be effectively punctured.)

Furthermore, our "grimacing" was in perfect accord with the "grimacing" of our General Conference. That body has never manifested the least objection to any Negroes remaining in the general membership of our Church, but, in view of what would be involved in the way of General Conference representation, etc., in the united Church, it did "grimace" out, at its last session in Oklahoma City, the following emphatic pronouncement: "We recommend that the colored membership of the various Methodist bodies be formed into an INDEPENDENT organization, holding fraternal relations with the **reorganized and united Church."**

Moreover, if we have an aversion to Northern Methodist Negro delegates in the General Conference of the unified Church, the Rev. Thomas N. Ivey, D. D., is in part responsible, for his utterances have tended to fasten upon us the conviction that such a thing was not to be thought of. In the Nashville Christian Advocate of September 22, 1916, he said: "It would naturally be possible to start a propaganda for creating the impression among Southern Methodists * * * THAT NEGROES WILL BECOME OUR LAWMAKERS, etc., all in the name of Unification. Such talk, while it might have an unfortunate influence upon the Northern Commissioners, fortunately could not influence that minority of our Church who read the Church papers and keep up with what is going on. **They would not believe such stuff; they know better."**

Again in the Nashville Advocate on March 16, 1917, Dr. Ivey thus delivered himself: "However strongly inclined the Commissioners might be to disregard the argument of racial feeling with respect to making THE NEGRO A LAWMAKER IN OUR HIGHEST TRIBUNALS, it seems to us that, moving on the high plane of true Christian brotherhood, they would be held to the view of a separate organization by the loving but iron hand of what must be to them a very obvious fact. That fact is that the largest material, moral, and ecclesiastical welfare of the nearly two million Negro Methodists and the millions of Negroes whom in the future we expect to march under Methodist banners demands, apart from any race feeling whatsoever, an INDEPENDENT organization for the Negro in unified Methodism. It was **this principle** that actuated the Methodist Episcopal Church, South, when its colored contingent was set off as the Colored Methodist Episcopal Church. In applying **this principle,** we are not victimizing the Negro. We are looking to his highest interests."

Such has been the teaching that our beloved Chief Editor has given us; yet he now finds fault with us for standing by it. And it grieves us to state to our readers that, notwithstanding these strong utterances, he supported at Savannah the Rogers plan to have Negroes sit in the General Conference of the united Church as "lawmakers" for an indefinite time; and that it is currently reported that he now seems to be willing to substitute "may" for "shall" in that part of the pending scheme of Unification, and thus place Negro legislators in that powerful assembly to aid in making laws for the white Southern Methodists, not simply for an indefinite period, but most probably as long as the unified Church (if brought into being) shall continue to exist.

"The right kind of goodness is sure to be good for something."

The Great Battle

AMENDMENT PROHIBITING LIQUOR SHIPPING ENDORSED.

Representatives of Several Parishes Support Anti-Saloon League Proposal.

Literature in support of the proposed eighteenth amendment to the Constitution of the United States, which would after one year from the ratification of the article prohibit the manufacture, sale or transportation of intoxicating liquors for beverage purposes within the United States, including importation into or exportation from the nation, is being circulated by the Anti-Saloon League of Louisiana.

The League announces that its campaign is meetlng with the approval of prominent men throughout the State, who are urging their representatives to ratify the amendment without delay. Among those who have expressed themselves in the literature being sent out as being heartily in favor of the amendment are:

John D. Wilkinson, Shreveport; Robert E. Brumby, James R. Parkerson, Rene H. Himel, Paul Kramer, Percy Saint, C. J. Boatner, Emmett Alpha, C. A. Blanchard, Charles L. Wise, Wilbur H. Kramer, Arthur Martel, Louis A. Bigler, members of the bar of St. Mary Parish; Judge B. H. Peavy, Opelousas; Mayor C. E. Girard, Lafayette; Leon Locke, Secretary Inland Waterways Commission; W. E. Howell, Thibodaux; J. G. Mendelka, Crowley; H. N. Pharr, Olivier; John J. Robira, Joseph H. Pullen, Houma, La.; L. H. Moss, Lake Charles; W. E. Lawson, Arcadia; D. C. Ritehie, Jefferson Davis Parish; L. Austin Fontenot, Opelousas; Porteous R. Burke, New Iberia; C. A. Poison, Jeanerette; Howard E. Bruner, Crowley; J. G. Lawler, St. Landry; W. L. Trimble, Crowley; H. H. Hoag, Jennings; Frank K. Sims, Donaldsonville; John J. McHugh, Jennings; C. A. McGowan, Jeanerette; Edward T. Weeks.—New Orleans Item.

THE AWFUL DEATH OF A BOOTLEGGER.

Mr. Editor:

On Friday, March 15, there was executed within the walls of the Receiving Station at Baton Rouge, La., ——— of the Parish of ———.

Never mind his name. It is the facts of his life which I desire to impress upon your readers, in hopes that the warning may prove beneficial to some person who may be profited thereby.

This man was 33 years old. He was a plain, unassuming country boy grown to maturity. He told his story to me, as thousands have done before, and I really believe every word of it. He told it to another minister as well as to me, and every word can be proven, should anyone question it in the least.

His story was as follows:

He was born in the country 33 years ago. He grew up, as most boys do, going to church, and at the age of 18 united with the Church of his choice. (Again, never mind the church he joined—suffice it to say it was one of the leading denominations.)

For several years this man lived his religion, then he stated that he began dancing and fell away from the performance of his duty. He soon grew cold and indifferent, and presently was as bad as though he had never joined any church at all.

Several years passed by, and he was employed to look after some timber interests. It was his duty to keep timber thieves from depredating upon a tract of timber of several thousand acres until the mills could get to it. He stated that he armed himself and made the appearance of a desperate man to frighten off the timber thieves. About this time there was a terrible murder committed, and he was accused of it. He was tried, but he stated that as he was in a different section of the parish at the time of the murder, he had no difficulty in proving an alibi and was acquitted.

This brought him to his senses, he stated, and he then became religious for the second time; but unfortunately for him he sought a position at public work, and being thrown into bad associations, drifted off again, and was soon worse than ever before.

He then became a "bootlegger." He lived in a certain parish, 32 miles from a certain saloon in another parish. He stated that this saloonkeeper would supply him with liquor to "bootleg," whether he had the money to pay for it, cash, or not. His credit was good. How long he was engaged in this business he did not state, but it was for some time at least. The prisoner stated before his execution that it was his habit to go there twice a week, get his supply of liquor, ride all night to his home parish, and, after resting a few hours, he would then begin to sell his stock, and continue selling until it was exhausted. Then another trip, etc.

Finally one nlght after he had left the saloon of Mr. ———, he stated, some one went there presumably about midnight and killed the saloonkeeper. It was a plain case of murder and robbery. As he had been suspected of a previous murder, and had left the place at eight o'clock in the early evening, he was suspected, arrested, tried, condemned, and hanged by the neck till he was dead, and afterwards this writer buried him.

He affirmed his innocence, with tears till the very last, and, as has been stated, he protested his innocence with tears to a prominent minister of Baton Rouge who very kindly, at my invitation, went out to see him the day before he was hanged.

Whether innocent or not, God only knows. I verily believe the poor unfortunate boy was. He had just been entangled in the nets of sin, and paid the penalty. As he stated himself, had he not been in the way of sin, he would never have been called upon to pay the awful penalty. Poor fellow! he left a wife and three little boys. He said he was going home to heaven. He prayed hard, and walked without fear to his death.

Conclusion: If it had not been for whiskey both men might be living to-day — the saloonkeeper and the man who was hanged. Question? Will not the people of Louisiana arise in their might and say this whiskey business shall cease? I pray God that our Legislature may ratify the proposed National Constitutional Amendment, and aid in the destruction of the accursed traffic. Reader, aid in this work all you possibly can.

H. S. JOHNS,
Chaplain State Penitentiary.

A PROTEST AGAINST THE PROPOSED UNIFICATION.

(The Board of Stewards of the M. E. Church, South, at Kosciusko, have sent us the following duplicate of resolutions recently sent to Bishop Candler, with a request for their publication.—Ed. Advocate.)

To Bishop Warren A. Candler,
Atlanta, Ga.

We, the members of the Board of Stewards, First Methodist Church, Kosciusko station, North Mississippi Conference, representing, we believe, the sentiments of the 400 members of our Church, desire to register our earnest protest against the oft-discussed unification of the M. E. Church and the M. E. Church, South, according to the scheme set forth in the tentative constitution of the Joint Commission.

We believe in all that the M. E. Church, South, stands for. We rejoice in its glorious past, and are hopeful as to the service which it may render the Kingdom of God in the future under its present system. We are grateful for the evidences of divine approval that have ever marked its progress. We vigorously protest against any plan whatsoever the purpose of which is to promote "unification," "federation," or alignment according to the principles embodied in the tentative constitution presented by the Joint Commission.

We desire to enjoy the continued privilege of serving our Church, our God, and all humanity separate and alone, in that path wherein we have had his approving smiles for more than a half-century, and we earnestly request that you exercise in our behalf all the diligence and power at your command to secure to us unbroken THE METHODIST EPISCOPAL CHURCH, SOUTH, as it now stands, without any Regional Conferences such as have been suggested, or a practically supreme General Conference, or any change in its organization whatsoever in keeping with the tentative constitution devised by the Joint Commission.

Very respectfully,

Signed: W. V. DAVIS
R. U. GALLOWAY
E. C. COLEMAN, Jr.
M. G. CAMPBELL
C. C. TAYLOR
B. G. WEBB
C. F. CARNES, M. D.

JUDGE WHITE'S ADDRESS ON THE NEGRO QUESTION IN UNIFICATION.

Judge H. H. White's address to the recent session of the Joint Unification Commission, as published and commended by the editor in the New Orleans Advocate of the 7th inst., is evidently a state paper on this subject, from his standpoint, since not only is he a lawyer of first grade, but also, according to his statement, because he has been a student of this subject for thirty years. Accordingly, we decide that the last word has been said by those who would allow the Negro question to hinder union, and that if the Churches fail to unite because of this question, it will be because of the facts and principles enunciated by Judge White in this address. And, furthermore, according to the last evidence given out, if we fail to unite, it will be because of the Negro question, and therefore because of the phases of the question set forth in Judge White's address.

Since this address had but little evangelistic warmth, and was almost entirely of the cold, legalistic type, its virtue lies in its logic, and in its loyalty to the policy that he thinks the South holds with reference to the Negro line in State, in Church, and in society, and on this basis we as one who believes differently offer the following criticisms on the questions raised in Judge White's address:

(1) Judge White is not altogether correct as to the South's "settled policy" on the Negro question. One from the North hearing this address might have decided that in our section of the United States the fourteenth and fifteenth amendments of the Constitution did not hold, and that we claimed the power to set aside the suffrage rights of the Negroes as the occasion might suit us, and that in the South no Negroes were allowed to exercise the rights of citizenship. But such is not the case. Those who own $300 worth of property, or are literate, can vote even in Louisiana, in spite of the famous "grandfather clause" in the State Constitution; and they have just the same legal right to sit on the jury, sit on the judge's bench, or in the presidential chair, as does Judge White himself. And if Louisiana should have distinguished herself among the galaxy of States in depriving the Negro of his constitutional right to vote, it was for temporary prudential reasons, and an act in the nature of the policy of the famous "kuklux klan" of reconstruction days, and the almost daily acts of mob violence perpetrated upon this same simple, inoffensive, and dependent people, by lawless brutes, and could hardly be taken as a model for organizing and conducting the Church of God! And besides this, it is only a matter of taking the case before the proper courts that constitutional law and democratic justice would demand its repeal, as we are sure Judge White himself believes, the matter being allowed to remain statu quo for the time as a policy for hindering political sharkers in making gain of the present ignorance of the Negro race.

At this time of the greatest of all wars to protect the democracy of the weaker races and nations, it is especially ill advised to make much ado about the cold-handed taking away of the political rights of one of the many American races that is giving of its sons to die for the cause of democracy. We wonder what answer Judge White would make to the justifiable possible taunts of Prussianism at this policy of the "solid South" in the matter of democracy?

Aside from the political phases of the question, there is no "solid South" in the matter of ostracising Negroes from the membership of the various churches, for most of them actually have large numbers of colored members, and if there is one that forbids them membership we are not aware of the fact. We are certain that the Catholic Church has them in large numbers, and they are exactly in the same relation as the white members, receiving the sacraments from the same priests as do the white members, and we personally know one priest who has an entire congregation of Negroes, just as Capers and other honored ministers of our Church used to have. And then there is the large membership of the M. E. Church that not only belongs to the same church with the whites, but, like the Catholics, has the same rights of church membership, from the service of the Bishops down—and the most of them in the "solid South." Now, will Judge White explain to us how such can be the case, in view of what he contends is "the settled and proper policy of the South?"

And if the "South" does not tolerate such a policy, why is it that the M. E. Church and the Catholic Church are each making such rapid gains in the South? (And at the same time he might drop in a word as to why the gains in the "stand pat" Southern church becomes almost yearly more few.) And again, in view of such a policy for the Southern Church how could we expect members of the M. E. Church, coming South, to feel welcomed into our Church; or if we should be so unfortunate as to migrate beyond the Mason and Dixon line, how could we think of joining "a nigger" church, according to Judge White's school of Methodists? It would seem to us that if as a pastor we held the same view of the question of Negro

(Continued on Eleventh Page)

The Home Circle

FLUFF.

By Myrtle Sours.

O, little cat Fluff, how sweet you are—
All dressed in your tiger silk,
With your long black tail all marked in rings
And tipped as white as milk!

How bright are the eyes in the little cat head,
How soft is your rhythmic purr;
How sharp are the claws in the little cat paws,
And how warm is your coat of fur!

O, little cat Fluff, with his tinkling bell
Hung on a ribbon red,
Is fast asleep on the kitchen lounge
With his paws beneath his head.

—Our Dumb Animals.

DOING THE WORK OF AN ANGEL.

W. H. Engler.

Into a very elegant palace car entered a weary-faced, poorly-dressed woman with three children, one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "go to another car." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

"Don't be foolish, dear. You may need them yourself; and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the least of these when I met them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten; the fruit basket stood open. The eldest child, with his mouth filled with bread and butter, said: "Was the pretty boy an angel, mamma?"

"No," answered the mother; and a grateful look brightened her faded eyes; "but he is doing an angel's work, bless his dear heart!"

And we, too, said, "Bless his dear heart!"

—Pittsburgh Christian Advocate.

EATING HIS WAY.

Freddie despised the multiplication table. It made you ache all over to say your tables, and you couldn't remember.

Mother went out of the room. When she came back, she had a glass jar of tiny colored candies. She opened it, and poured out a splendid heap on the tablecloth.

"Now," said she, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.

"Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it!"

"Oh!"

It was the most splendid way to learn your tables. Freddie went to work with a will, and, when the teacher—his mother—said, "School's out," he had learned his five table. He didn't eat it till after school.

The next day they went back and reviewed the two tables, and the next day after the three, and the next day after that, the four.

One day the next-door twins' teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school, little boy?" the teacher asked him.

"Oh, yes'm," politely.

"Oh, you do? Well, I suppose you think the multiplication table is perfectly dreadful, too," she asked, smilingly.

"Oh, no'm," eagerly. "I'm very fond of mine."

"Indeed! How far along are you?"

"I've eaten only as far as seven times seven yet," said Freddie; and he went home wondering why the next-door twins' teacher had opened her eyes so wide.—Annie H. Donnell, in Youth's Companion.

HOW THE TELESCOPE WAS DISCOVERED.

"You think our new telescope is very wonderful, Hal, but I don't believe you can tell me how the first one was discovered," remarked the owner of the instrument through which the boy was gazing.

"Why, no!" cried he, turning toward his father, "I never even gave it a thought; but you tell me about it, please, daddy."

"Well, son, it was a mere accident," replied the father, "and it came about through the curiosity of a boy smaller than yourself. He was the son of an optician who lived in Holland. He loved to play about his father's work-bench, and often amused himself by looking at the sea through the little concave glasses which his father used in his work. Now one day it happened that the boy, while playing with two of these glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near. This, of course, surprised the lad, for the clock was really so far away that he could scarcely distinguish the hands with his naked eyes. He stared at the clock and then at the glasses, each of which he tried in turn; but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held them both up together when, lo! as if by magic, the clock stood almost beside him, and he exclaimed, 'Oh, I know! I know! It's the two together!'"

"I guess he told his father the next thing," observed Hal. "That's what I'd have done."

"Yes, he ran to his father at once and excitedly told him of his remarkable discovery, though the boy did not realize how great it was or how it would benefit the world. The father tried the glasses in the way the boy told him, and found that he could bring the great church clock nearer.

"And so, Hal, this was the way the people learned that putting a concave and a convex glass together in just the right position would make distant objects seem near. Without this knowledge we should never have had the telescope, and without it we should have known little of the sun, moon and stars."

"Lots of our wonderful things were found out in some such way, weren't they, daddy?" queried Hal.

"Yes, many of them were discovered by mere accident, and I'll tell you about some others later on."—Laura E. Hutchinson, in "Zion's Herald."

A LITTLE ERRAND GIRL.

Hester loved to do errands for her mother. One day she had been talking with her mother about God, when she quickly raised her head, with a bright look in her eyes, and said: "Why, mother, then God is sending us on errands all the time. I am his little errand girl, too."

"Yes, dear; he has given us errands to do, and plenty of time to do them, and a Book written full to show us how. Every day we can tell Him how we try to do them, and ask Him to help us; so when He calls us, we will run to meet Him and give Him our account."

"I like that," the child said, nestling back in her comfortable seat; "I like to be God's little errand girl."—Child's Gem.

SEVEN CANDLES TO PROVIDE ONLY LIGHT IN METHODIST CHURCH.

The light of seven candles, significant of the seven words of Christ spoken from the cross, will form the only illumination at solemn services in Louisiana Avenue Methodist Church, Louisiana Avenue and Magazine Street, at 7:45 p. m., Friday March 29. The seven words of Christ will be spoken by the pastor, Rev. A. J. Gearheard, and at each word a candle will be extinguished, the services closing in darkness. "The Seven Candles" will be the subject of the sermon.—New Orleans Item.

ARMENIAN RELIEF FUND.

Brother James Hand, of Purvis, Miss., has forwarded to us the following contributions to the Armenian Relief Fund, which have been forwarded to Dr. E. B. Chappell, Nashville, Tenn., who is in charge of this relief movement in our Church: Mrs. M. O. Jordan, $2.50; Mrs. C. L. Spotswood, $5; Mr. James Hand, $12.50; Total, $20.



Bracing as a North Wind



AT the end of a hard day, just sit down to a cup of Luzianne Coffee. See how you pick up with every savory sip. Luzianne is far, far different from any other coffee. It's got something that all the others seem to lack. And it's packed in dust-proof, moisture-proof cans that bring Luzianne to your kitchen just the same as when it left the roaster. Buy a can and try it for yourself. An iron-clad, air-tight guarantee says that if you are not entirely satisfied with Luzianne, your grocer will give you back your money. And he *will*.

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

KNOWLEDGE, NOT OPINIONS, NEEDED.

Touching upon the wavering and uncertain deliverances now heard from many pulpits, The Presbyterian pertinently says:

"These middle-of-the-road friends reduce the message of the Christian Church to an opinion, and finally to agnosticism. Now the Church is on the witness stand, and if she has only opinions and does not know, she ought frankly to say so, and to leave the stand and take her place squarely with the agnostic. If she believes that there may be salvation in another message, then she has no special message to give, and should keep silent."

ENCOURAGING.

We have been pleased to note that some accounts of successful revivals are beginning to find their way into our office. We trust that these will prove to be forerunners of a great many such reports this spring. The Church's best and most important work, though it may not attract as much attention as some other showy activities, is that of soul-winning. It is not written that the inhabitants of Heaven are specially happy over any material achievement that church people may accomplish; but it is declared in the Divine Revelation that "there is joy in the presence of the angels of God over one sinner that repenteth." This, we may be sure, is the work that lies closest to the Master's heart, and it is a work that will endure when marble and brass and the most majestic structures of earth shall have crumbled into dust.

PRESENT-DAY HEROISM.

True heroism does not by any means belong wholly to the bygone ages. On the contrary, there are doubtless more exhibitions of it in this day than in any former period of the world's history. Along with the many brutal deeds being perpetrated in the awful war now raging, are being witnessed many acts that deserve to be chronicled in letters of gold. The Outlook of March 20 describes two instances of this kind. The first is taken from Coningby Dawson's 'Carry On':

"During one fierce engagement a British officer saw a German officer impaled on the barbed wire, writhing in anguish. The fire was dreadful, yet he still hung there unscathed. At length the British officer could stand it no longer. He said, quietly: 'I can't bear to look at that poor chap any longer.' So he went out under the hail of shell, released him, took him on his shoulders, and carried him to the German trench. The firing ceased. Both sides watched the act with wonder. Then the commander in the German trench came forward, took from his own bosom the Iron Cross, and pinned it on the breast of the British officer. Such an episode is true to the holiest ideals of chivalry; and it is all the more welcome because the German record is stained by so many acts of barbarism which the world cannot forgive."

The other instance is as follows:

"Another magnanimous deed has just taken place on this side of the Atlantic. The other day, on the coast at the Cape May aviation station, Ensign Walker Weed, one of the first aviators to be graduated from the Massachusetts Institute of Technology, and one of the best fliers in the corps, was driving a service hydro-airplane. When the plane was about fifty feet above level, the wire which controlled the steering apparatus broke. The plane plunged down. When it struck land, there was a back-fire, and the three gasoline tanks exploded, enveloping the machine and its occupants in a whirlwind of flame. Weed unstrapped himself and, with his clothes afire, ran towards the ocean, but before reaching it looked back to see if his companion, William Bennett, was following. Bennett was still bound to the plane. Weed ran back, and finally extricated Bennett. By this time both aviators were burning to death, the flames being so fierce that the crystal of Weed's wrist watch was melted off. They struggled towards the sea. Bennett fell, breaking his nose, and, though Weed stumbled too, he succeeded in dragging the still helpless Bennett into the water, where they were freed from fire, rescued by brother officers, and hurried to the base hospital. At first it was thought Bennett would recover, though his legs had been burned practically to the bone. He died, however, a week later. Weed died immediately, his death being due not so much to his fearful burns as to the result of inhaling flames."

PERSONAL AND OTHER NOTES.

Rev. J. L. Carter has a meeting in progress at Howison, Miss., with Rev. W. T. Griffin doing the preaching. Prof. Harmon and his wife are assisting in the singing. Brother Carter is said to be in great favor with his people.

Rev. E. H. Cunningham is pleased with the progress of his work at Kosciusko, Miss. The various departments of the church are manifesting commendable activity, and the stewards have increased the assessment for the pastor $200.

In a communication bringing us 7 subscriptions, for which he has our thanks, Rev. Melville Johnson, of Hernando, Miss., says: "Our work is altogether pleasant these days. We are giving all our spare time to the Government in the great campaigns that are now on."

From a personal letter from Dr. E. B. Chappell, of Nashville, Tenn., we take the following item of interest: "I am glad to report that up to date (March 30) we have raised through our Sunday schools about $43,000 to help the victims of Turkish barbarity in Bible lands."

Texas Avenue Church, of Shreveport, La., of which Rev. F. R. Power is pastor, has just closed a successful revival meeting conducted by Dr. A. C. Holder, one of our general evangelists. The results in the addition of members and in the general uplift of the church were very gratifying.

Rev. P. F. Luter, of Tchula, Miss., says: "I have no complaints to make. The indications are that the Tchula church will go 'over the top' this year in unbroken formation." We are not surprised to learn that success is attending the labors of this gifted and diligent young pastor.

We have received from Friar's Point, Miss., a list of 7 subscriptions. Rev. Standifer Raper, our popular young pastor there, states that we are indebted to Miss Katie Robinson for this good work in behalf of our paper. He also reports that the outlook for a good year in his field is encouraging.

Rev. W. W. Drake, pastor of the Noel Memorial Church, of Shreveport, La., secured Rev. Thurston B. Price for a meeting which began on Easter Sunday. This church has made rapid progress during the last two or three years, and is now one of the leading appointments of the Louisiana Conference.

Rev. J. C. Price, our capable pastor at Belcher, La., began a revival meeting at that place on Sunday, March 24, with the assistance of Rev. Walt Holcomb, one of our general evangelists. A correspondent who attended the opening service writes that the indications pointed to a great meeting.

Rev. W. T. Griffin sends us 2 subscriptions from Summit, Miss., and in his business letter thus remarks: "Having taken the Summit work since Rev. W. N. Thomas left, I am at my old home and am happy to serve this people. We are hopeful of accomplishing good things for the Kingdom."

Rev. H. T. Carley, a member of the faculty of Centenary College, requests us to say that he will be glad to assist in a number of revival meetings during the summer vacation at any time that will not conflict with the date of the Seashore Divinity School. He may be reached by a letter addressed to Shreveport, La., in care of Centenary College.

Rev. R. P. Neblett, of Como, Miss., sends us a program of an "Efficiency Conference" scheduled to be held at Tyro, Miss., March 29-31, the following charges participating therein: Arkabutla, Coldwater, Wall Hill, Tyro, Senatobia, and Como. The announced order of exercises indicated that a pleasant and profitable meeting was in store for these workers.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

We are informed that Bishop Hoss is cherishing the hope of being able to meet the Unification Commission in St. Louis on April 10. We feel sure that it will be fortunate for our Church if he can. There are few men of the caliber of this great Southerner in any land. And when he is away, it is a case of no one being able to bend the bow of Ulysses.

We received last week, after our paper was off the press, the following sad message from Rev. Robert H. Barr, of Foxworth, Miss., written on March 27: "Mrs. Barr left us this morning for the home above. Pray for us. A memoir will follow soon." Our heart goes out in tender sympathy to our bereaved brother. May divine grace comfort and sustain him and the other stricken loved ones!

Rev. R. V. Fulton, of Pineville, La., in a business letter to our office, says: "We have let the contract for a new church, to be located on the main street in Pineville. It is to be a frame structure, built on a modern plan. This has been made necessary by the need of a better equipped building in this growing town." We congratulate Brother Fulton and his flock upon this forward movement.

Centenary College has just closed the second term of the current session's work. The war has cut down somewhat the number of college students in attendance, but an increased number of high school students makes the total enrollment larger this year than last. The Commencement sermon will be preached on June 2 by Dr. Sam R. Hay, of Texas. Rev. W. W. Holmes, of this city, will preach the annual Y. M. C. A. sermon.

Rev. E. M. Shaw, of Houston, Miss., writes us as follows: "Our work is doing finely. We conducted an Every-Member Canvass recently which resulted in $110 in cash, and $140 in subscriptions. I believe that this charge is going to pay everything in full. The pastor's salary is paid up to date. We are hard at work preparing and praying for a revival. We expect our meeting to begin on April 28 and continue until May 12."

Rev. R. O. Brown, of Clarksdale, Miss., March 30, writes: "We are in the midst of a great revival campaign here, with Evangelists Andrews and Curry leading our forces. Large crowds are attending the services and the prospects are good for a great meeting. To-morrow is to be a great day with us. We will unveil a 'service flag,' on which there are 15 stars. I ask the prayers of the Advocate's readers that our meeting may be a great success."

Dr. T. H. Bailey, Superintendent of the Mississippi Anti-Saloon League, sends us the following: "At the recent meeting of the State Anti-Saloon League, Rev. J. M. Morse was unanimously elected President of the League to fill a vacancy caused by the death of the lamented Captain W. T. Ratliff; and Rev. I. W. Cooper, D.D., of Brookhaven, Miss., was unanimously elected a member of the Board of Directors of the League, succeeding Captain Ratliff (deceased) in that position. Dr. Cooper ranks with the foremost educators of Mississippi, and he and Mr. Morse are recognized as two of the State's foremost citizens, as well as able ministers."

The following note from Rev. D. W. Babb, March 27, reached us last week: "My precious wife ascended to her heavenly home at 12:20 o'clock p.m. to-day. Pray for your bereft brother." It was not our privilege to know Sister Babb personally, but we have heard others speak of her worth and how well she filled the trying place of an itinerant preacher's wife. We feel deeply for Brother Babb in his great sorrow, and we earnestly pray that the precious hopes of the Gospel, with which he has so often comforted others, may be his sufficient stay in this trying hour. We trust that some one will furnish the Advocate with a fitting memoir of the deceased in the near future.

Rev. J. A. Alford, our capable pastor at Mangham, La., thus writes the Editor: "Do all you can to prevent the consummation of the pending scheme of union. I fear that we are on the verge of a perilous moment in the history of our great

Church." Our friend is, in our opinion, correct as to the seriousness of the situation. We think that the manner in which the negotiations have been conducted has been far from satisfactory, so far as the Church, South, is concerned. The Editor hopes that between now and the time of the meeting of the General Conference he may be able to review the whole procedure, including the developments at both Evanston, Ill., and Tate Springs, Tenn. There is much that has not yet been told to the public.

ALGIERS CHURCH ENTERPRISE.

Dear Brother Meek: Since I wrote you my last letter, in which I asked for $4,000 for our storm-wrecked church, I have received some subscriptions to that fund:

A. Donaldson, $50; T. J. Ferguson.$10; Rev. C. B. Carter, $25; Jas. Boyd, $10; C. O. Chalmers, $5; W. B. Thompson, $50; City Epworth League, $50; Carrollton Mis. Society, $10; Covington congregation, $10; Dr. Geo. S. Brown, $5; S. H. Meyer, $10; Mrs. J. H. Snyder, $10; Geo. Goodall, $10; I. N. Neibergall, $10; C. F. Neibergall, $10; Rev. W. A. Mangum, $5; Miss Gibson St. Mark's Hall, $5; Mrs. J. A. Alford, $5; Rev. W. F. Henderson, Jr., $5; Mrs. U. G. Foote, $10; St. Mark's Junior Missionary Society, $5; Rev. R. M. Brown, $5; Ladies' Aid, McDonoghville, $5; W. B. Summers, $5; Rev. W. H. Coleman, $10; C. H. Wasson, $10; J. H. Stafford, $1; Miss Lutz, $1. Total $352. We are suffering. Help us out with this $4,000.

Fraternally,
C. C. WIER.

258 Vallette St., New Orleans, La.

GOOD FOR RUSTON.

Brother W. E. Upchurch, of Ruston, La., writing under date of April 1, says: "The Ruston Church went 'over the top' last Sunday for the Orphanage. The free-will offering in the Sunday school was $300, and in the church $117. Fourteen members were received into the Church." Rev. J. G. Snelling is the capable pastor of our church at Ruston.

CONCERNING UNIFICATION.

(Resolutions against Unification, passed by the Board of Stewards of the Ackerman, Miss., Church, March 28, 1918.)

Whereas, the question of Unification has been discussed from time to time, which discussion of said question, in our opinion, has resulted in nothing good for our beloved Church; and

Whereas, the question has now reached the point where all loyal Southern Methodists should express themselves, because of the tentative constitution agreed upon by the Joint Commission, and because of the approach of the session of the General Conference; therefore, be it

Resolved by the Board of Stewards of the Ackerman Methodist Church, South, That it is the sense of this body, and we hereby express our disapproval of the tentative constitution as set forth in the report of the Joint Commission, because said plan, if it should be ratified by the General Conference, would mean an absolute surrender of practically all the Southern Church has stood for throughout a long and glorious history; it would mean and amount to a turning over of our beloved Church into the hands of the North and the West, with practically no power to control our own affairs—with virtually no semblance of the right of self-government, and with no possible protection against an overwhelming Northern majority. The said plan not only leaves the Negro in the Church and gives him a vital hold upon the machinery of the new organization, but under this proposed system of united Methodism everything for which our forefathers have fought and stood for since 1844 must be relegated and scattered to the four winds. It is the sincere wish of this Board, and we believe it to be the fond hope of an overwhelming majority of the members of our Church throughout Dixie, that the General Conference will repudiate this plan outlined by the Joint Commission, and will not vote its approval to any of the schemes of unification that have been proposed; but that it will listen to the voice of reason and justice, and not ignore the true sentiments and feelings of the vast majority of the laymen throughout Southern Methodism, upon whom the financial burdens of our great Church rests.

Resolved further, That we unhestitatingly endorse the great fight waged against unification by the brilliant editor of our Conference organ, Dr. R. A. Meek; who in his discussion has been courageous, true to the teachings of the fathers; who has never allowed the flag of Southern Methodism to trail the dust, and who has the backing of the great masses of our Church.

J. LEM SEAWRIGHT, President.
J. D. FULCHER, Secretary.

MURINE FOR YOUR EYES Granulated Eyelids, Sore Eyes, Eyes Inflamed by *Sun, Dust* and *Wind* quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For *Book of the Eye*—Free. Ask Murine Eye Remedy Co., Chicago

MRS. W. H. BARR DEAD.

Dear Brother Meek: Sister Barr, the wife of Rev. R. H. Barr, of the Mississippi Conference, quietly fell asleep this morning at 2 o'clock. The last days of her life were most triumphant. A suitable memoir will be prepared later by some one.

W. M. SULLIVAN.

Columbia, Miss., March 28, 1918.

A WORD OF EXHORTATION.

Dear Dr. Meek: Rev. R. P. Fikes holds the banner on the collections. He reported 46 per cent of all the collections ordered by the Conference. What he has done every preacher in the Jackson District could have done. Brethren, please push these claims and send the amounts to the Treasurers. Don't forget the Conference Claimants.

J. M. MORSE.

Jackson, Miss., March 26, 1918.

LOUISIANA WAR WORK FUND.

The following additional receipts for the Louisiana War Work Fund have come to hand:

J. L. Cady, Clinton	$ 17.00
S. S. Holladay, Pelican	3.00
H. J. Boltz, Elmore charge	14.00
R. H. Bamburg, Oak Grove	3.00
I. T. Reames, Rayville	27.00
W. L. Doss, Jr., Homer	75.00
	$139.00

New Orleans, La. S. H. MEYER.

NOT RESTRICTED TO THE COLORED BRETHREN.

A recent issue of The Outlook contained the following:

"A colored minister of the Baptist Church, so runs a story told in the 'Christian Register,' in order to strengthen and confirm the faith of his congregation, took as his text: 'In those days came John the Baptist, preaching in the wilderness of Judea.' 'Oh,' said he, 'how I like to read these precious words in the blessed Bible! You don't read anywhere about John the Presbyterian, or John the Methodist, or John the Episcopalian. No, brethren, it is John the Baptist.'"

This argument, which seems to have greatly amused our distinguished contemporary, has not by any means been restricted to use by our colored brethren.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed. Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

Our Advocate Campaign.

Our Advocate Campaign is keeping up well. Both the Publisher and the Editor greatly appreciate the interest which so many of the brethren are showing in this movement. March has been a good month—shall we not make April equally as good? May we not again express the earnest hope that our pastors will actively aid us in securing the renewal of the subscriptions now expiring in their charges? This is a matter of great importance.

FROM OUR WORKERS.

Rev. E. M. Shaw, of Houston, Miss., gives us 8 new and 5 renewal subscriptions. He says: "They say 13 is an unlucky number, but, as I am not closing my list, I hope to change it." This fine list comes from the wide-awake Aberdeen District.

Rev. W. R. Williams, our excellent pastor at Buena Vista, Miss., in a letter bringing us 9 additional subscriptions, thus comments: "This makes my full quota of new subscribers, but I do not intend to stop at this. There will be more to follow."

In giving us 7 names for our mailing files, Rev. C. B. Powell, of Blenville, La., says: "You may count on me for another list in the near future. May God bless you and be with you in your work. You are giving us a most excellent paper, and every Methodist in the State should read it."

Dr. Rolfe Hunt forwards us 6 subscriptions (3 of them new) from Bay Springs, Miss., for which we extend to him and his assistants our thanks. Dr. Hunt thus remarks: "I hope to send more soon. A committee is at work at Bay Springs, and I am appointing committees at other points, to follow up my personal appeals."

The following friends, to whom acknowledgment has not been elsewhere made, have our thanks for two or more subscriptions, sent in within the past few days: Rev. W. D. Wendel, Sardis, Miss., 4; Rev. H. P. Lewis, Jr., Madison Station, Miss., 2; Rev. F. L. Applewhite, Sharon, Miss., 8; Rev. P. O. Lowrey, Pleasant Hill, La., 4; Rev. W. W. Nelson, Wesson, Miss., 2; Rev. D. C. Farmer, D'Lo, Miss., 3.

SHORTHAND IN THREE DAYS

is what we could advertise, and can back it up, for the principles of The Institute system, which consists of the alphabet, fifteen wordsigns, fourteen rules and seven double characters, may be learned by a bright boy or girl in less than three days, but six weeks or two months must be spent writing and reading, in order to become familiar with it, and to write without hesitation: Therefore, we only guarantee to teach you in three months, or refund the price—only ten dollars. Positions secured. THE INSTITUTE SYSTEM OF SHORTHAND, 3504 Magazine Street, New Orleans, La.

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THE LIFE AND LABORS OF
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WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
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Belts the World
SIX LARGE FACTORIES ONE NEAR YOU

Don't Put It Off!

If you intend to operate a gin outfit this year, lose no time in placing your order with us. Early orders are the most practical insurance against delays in delivery occasioned by abnormal conditions of labor, material and transportation due to the war. It is much better to have your machinery on the ground 90 days in advance than 60 days late.

So whether you require a complete 1918 MUNGER SYSTEM outfit, or some additions or replacements to your present outfit, write your needs today to Continental Sales Office nearest you.

CONTINENTAL GIN COMPANY,

Sales Offices:
Birmingham, Ala.
Atlanta, Ga. Charlotte, N. C.
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Ten Varieties of
VEGETABLES
Valued at 55c. containing one full packet of seed each of:

Cabbage	Lettuce	Cucumber
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES IRA CHANDLER was born on May 28, 1896, in Winston County, Miss. His parents moved to Copiah County when he was only three years old. The death angel visited their home, took his father, and left him an orphan boy; so he worked and managed to get to be a grown man. On July 26, 1915, he was married to Miss Beatrice Johnson, and one dear, sweet boy was born into their home. On Feb. 3, 1918, he was called to his home beyond. He suffered more than any one I ever saw, but he was so patient and kind and he did not complain. On Thursday before the Sunday on which he died he said that he was ready to die. Every one who knew him loved him. He leaves a mother, two brothers, four sisters, and a wife and baby to mourn the death of their loved one. But we must all remember that our loss is his eternal gain. "Good-by, Ira, but not forever. We expect to meet you some day in the sweet by-and-by."

His brother,
J. G. JOHNSON.

MRS. FRANCES LOUISE CAIN, daughter of Mr. and Mrs. J. R. Henley, died on Feb. 2, 1918. She was born on Dec. 9, 1892, and was married to Mr. Haley H. Cain, of Prairie, Miss., on June 24, 1912. She had given her heart to Christ and had joined the Methodist Church when a girl, and had ever since been a devoted Christian, always ready to render service in the Master's cause. She leaves a husband, two little boys, a father and mother, three sisters, and three brothers, who are deeply grieved at her going. She will be greatly missed in her own home, and in her father's home too, for, being the oldest child and possessing such a bright, cheerful disposition, she was especially loved. She often led in the music at the church, and how it grieves us that we will not hear her dear, sweet voice again. All that skilled physicians and gentle nursing could do was done for her, but without avail. The funeral service was conducted by Rev. W. R. Williams at her father's home, where her death occurred, as she took sick while there on a visit. It was so sad to us who had seen her in the same room just a few short years before as a beautiful bride. The interment was at Soule's Chapel cemetery. May the hand of Him who rules the world help her loved ones and friends to prepare to meet her where there will be no sad partings!

HER FRIEND.

A LANDMARK GONE.

"In the burning of the old brick church at Redbone, Warren County lost one of its oldest landmarks.

"The old church had quite an interesting history. On March 8, 1836, Jessie Evans and wife deeded to the Methodist Episcopal Church, South, 2¾ acres of land for church purposes. A plank church was first erected on this land, but in 1857 this was torn down and the brick church, just destroyed by fire, was put in its place. To get the brick to build this church Ben and Joel Hullum, two brothers living at Redbone, took their slaves and built a brick kiln on the church grounds, and made and burned the brick there that built the church.

"During the Civil War the Federal soldiers took possession of the church, and for several years it was used by them for a hospital.

"Some of the oldest as well as the most prominent ministers in the Methodist Church have occupied the pulpit. Among others, Tobias Gibson, Bishop Charles B. Galloway, C. K. Marshall, Dr. Andrews, Dr. A. F. Watkins, and our own dear Dr. Holloman. One of the oldest, if not the oldest, cemeteries in Warren County lies just back of the church; graves a hundred years old, with their monuments still standing, are there. The first man buried there was David Greenleaf in the year 1812 and many a Federal soldier lies there in a forgotten grave.

"All bleak and bare, its walls stand there,
Like a corpse, when the soul has fled,
But 'tis only sleeping in our Father's keeping,
And in triumph 'twill rise again."

The above clipping, taken from a local paper, explains itself. The old Redbone Church was destroyed by fire in March, 1918. The brick walls are still good and can be used. It is the intention of the members to put the church back as near like the original as possible, and we are asking every minister who has ever occupied the pulpit in the old church to read this little clipping to his congregation and take up a collection to help replace the church. Send this collection by money order on Vicksburg postoffice. Address Mrs. Emma S. Fortner, Cedars, Warren County, Miss. (Route 1).

A MEMBER.

HELP IN REVIVALS.

Several young preachers, song evangelists, and pianists, attending Meridian College would like to be of assistance to pastors in holding revivals and camp-meetings during vacations. Occasionally one can spare ten days during the College session for a revival. Some of the young men have been pastors before coming to college and are experienced, successful preachers with a burning love for souls and a longing to be used in the Master's service. Quite a few were busy last summer and in other vacations, holding revivals or directing song services and helping in altar work, and hundreds were saved under their ministry. Two of our young men yoked together for the summer and did a great work. In one meeting there were 78 professions of salvation.

The college pastor, a strong preacher, a college graduate with post-graduate course, a fine singer and leader of song, very efficient and acceptable in city or country church, will be available for meetings during the summer vacations.

Any pastor or camp-meeting committee needing their services may write the College and we shall be glad to put them in communication with some one suitable, if available.

This has been the most prosperous and successful year the College has had in many years. It has the finest student body in its history, and is doing the best work of its existence.

The spring revival begins April 5, lasting ten days, conducted by Rev. C. H. Babcock of Los Angeles, Calf. We ask praying people to remember us at this time. We had a great revival in the fall, but still there are many unsaved that we long to see reached.

J. W. BEESON,
President.

Imitate a good man, but do not counterfeit him.—The Moralist.

GIRLS! WHITEN YOUR SKIN WITH LEMON JUICE

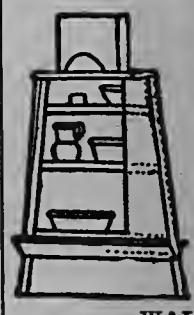
Make beauty lotion for a few cents to remove tan, freckles, sallowness.

Your grocer has the lemons and any drug store or toilet counter will supply you with three ounces of orchard white for a few cents. Squeeze the juice of two fresh lemons into a bottle, then put in the orchard white and shake well. This makes a quarter pint of the very best lemon skin whitener and complexion beautifier known. Massage this fragrant, creamy lotion daily into the face, neck, arms and hands and just see how freckles, tan, sallowness, redness and roughness disappear and how smooth, soft and clear the skin becomes. Yes! It is harmless, and the beautiful results will surprise you.—Adv.

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ICELESS REFRIGERATOR



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Comb Sage Tea in Hair To Darken It

Grandma kept her locks dark, glossy, and yothful with Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.



PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Less Meat if Back And Kidneys Hurt

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.



Baked in old-fashioned pan Baked in Pyrex.

Bakes bread an inch higher

These loaves were made from the same amount of dough and baked in the same sized pans in the same oven at the same time.

Try this test yourself with any ordinary pan and Pyrex. You will be amazed at the difference!

When you cook in an ordinary pan, only one-third the oven heat reaches the food. All the oven heat floods through Pyrex. Every food baked in Pyrex is more evenly, thoroughly, deliciously cooked.

Dealers everywhere sell Pyrex. Each dish is guaranteed not to break in the oven. It lasts a lifetime. Try your first dish today. You will say it cooks so much better, is so much cleaner, so much more beautiful, that you will never again use an old-fashioned pan.

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PYREX

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Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 33 years of successful use. *Send postal for Descriptive Booklet.*

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THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
Leeming-Miles Building, Montreal, Canada

JUDGE WHITE'S ADDRESS.

(Continued from Sixth Page.)

membership as does Judge White, we would never be willing to give a church letter to be deposited in the M. E. Church, nor ask a member of the M. E. Church to unite with the Southern Church. And aside from the relations of the other Churches in the "solid" South, our own should either repudiate the doctrine set forth in Judge White's address, or else withdraw its missionaries from making and receiving members in Africa. And by the way, we wonder what attitude Bishop Lambuth who trudged through Africa on foot with Prof. J. W. Gilbert, his Negro friend and co-laborer, and the missionaries who are now caring for the missions that they established among the African Negroes, think of this paramount hindrance to the universally desired Methodist union?

2. Again, Judge White stands on quick-sandy ground in setting forth that the thing for which he contends involves only a matter of race, and not of caste or charactor. That seems to be his apology for justifying his type of democratic Americanism. But why pick out this one race among all the Americans, and the only one brought here under constraint by the force of the white man? As, for instance, why ostracise the Negroes politically, socially, and ecclesiastically, and not apply the same rule to Mexicans, or the Chinese? The same amount of money and effort spent in evangelizing and educating these yellow and brown races would have yielded tenfold more, we are persuaded, if the expenditure had been put forth in behalf of the Negroes. As it is these races are religiously progressing slowly, while the Negroes, in spite of all of their handicaps, are fast taking rank with the most religious and progressive of all the races of the earth. And if anywhere in the world, it would seem that being religious would give an individual or a race a right in the Church.

And, furthermore, what does Judge White mean when he repeats in his Methodist creed that he "believes in the holy catholic Church?" If he can exclude from this "catholic" membership an African, why not a Mexican, an Indian, a Chinese? Or how would it do to have our missionaries, in introducing the gospel to other races, first deliver a series of lectures on "Caucasian supremacy," as per Judge White's idea? And then as a matter of consistency, we think we should eliminate the article on the catholicity in the creed, and let the Roman Catholics, the Episcopalians, the Presbyterians and others who have all races in their membership take this glory from us.

3. Again, after asserting in the strongest terms the desirability of union, and that he "sees many powerful reasons for bringing it about," the case that he made out against it on the Negro question is entirely too weak for a legally-minded statesman like Judge White; it is the acknowledgment that the greatest possible advance in the Church of Jesus Christ should be hindered because of a most unaccountable prejudice, almost bordering on hatred, that has existed against any race of people since the Lord spoke the parable of the Good Samaritan. At the bar of reason, is this prejudice justifiable against the racially most loyal neighbor the white man of the South ever had, and who has patterned after him in matters religious more than has any other race on earth? Can the defeat of this almost realized union be justified at the bar of Almighty God on the sole ground of our Church taking the role of the conscienceless politician and defeating it to maintain "Caucasian supremacy?" We wonder what these religious "Caucasian supremists" will do when they get to heaven, where there is only one "supreme" One?

4. As to caring for the members of the other colored Churches that Judge White gave a good deal of attention to in his address, it strikes us that he is crossing the bridge before he gets to it, since the care of other church members than those of the two Methodisms negotiating is not yet up, though by the appointment of the recent Committee of Unification by the Bishops of the C. M. E., A. M. E., and A. M. E. Zion Churches, it may be before the General Conference meets in May. But could not the United Church handle this as well as the present Joint Commission? The fact is that when the General Conference of the United Church gets into session, it will take care of all such questions with the same ease that the present General Conferences do, and about all the present Commission can do will be to recommend some "restrictive rules," somewhat after those in our Discipline at present, and leave detailed organization to the General Conference. At any rate, it will be time enough to worry over these other Methodisms — Methodist Protestant, Congregational Methodist, and all — when they have knocked at the door, or have been invited into the united Methodist family.

In conclusion, Judge White accepted the honor and the responsibility of serving on a Joint Commission to unite, not to keep disunited, the two great Episcopal Methodisms. Did he, the Editor of the Advocate and others like-minded, go to Savannah to work out a plan of union, or to hinder the one that others were trying to work out? In reading his recent editorials on the results of the recent sitting of the Commission in the Advocate, we had the impression that the Editor's discussion indicated that he was there as a detective to hinder union, rather than a Commissioner to bring it about. And while Judge White's declarations are strongly in favor of union, in view of his seeming sympathy with the editorial management of the Advocate on unification, nothing being said of any program of constructive work that he had a part in making, it would now be in order, we think, for the Advocate to publish some sketches of constructive work done by this faction of the Commissioners, that they might thus give an account of the "stewardship" for which they were put on the Commission.

P. O. LOWREY.

Pleasant Hill, La.

MOTHER'S RIGHT-HAND MAN

Throughout the day in the household the mother must face the burns, stings cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

REAL FOOD NEEDED.

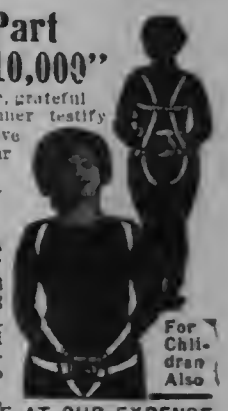
I know from experience the intellectual distinctions of scientific association and philosophic speculation and artistic pleasures, but am also aware that even when all are taken together and well sweetened to taste in respect to comfort, reputation, means, social justice, etc., the whole concoction is but as high confectionery to a starving man. He may cheat himself for a time with the belief that he is nourishing himself by denying his natural appetite, but soon finds he was made for some altogether different kind of food, even though of much less tastefulness as far as the palate is concerned. There is a vacuum in the soul of man which nothing can fill save faith in God.—G. T. Romanes.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life first.



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Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

WEAR IT 30 DAYS FREE AT OUR EXPENSE

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

KEEP YOURSELF FIT

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

HOWARD C. RASH, Pres. Natural Body Brace Co.
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FRECKLES

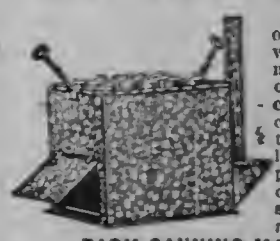
Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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It works glass jars or tin cans, burns wood or coal and may be operated in or out of doors. Daily capacity 300 to 600 cans. Capping steel, tipping steel, all tools included at special price of $5.75. Free catalogue and descriptive matter of all sizes of canners.

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Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores.

FROM BROTHER NEBLETT.

Dear Dr. Meek: It was our pleasure to spend a day at Courtland last week. Our Conference evangelist, Rev. J. H. Bell, and his singer, Brother Templeton, are assisting the pastor, Rev. R. I. Collins, in a series of services there. A great work is being done, among the pupils of the Agricultural High School, especially. More than twenty of these choice young people presented themselves for prayer and a deeper consecration at the morning service I attended. Brother Bell not only has a message, but he has a tact for enlisting young people in prayer and testimony possessed by no other person with whom I have been associated.

Dr. John Matthews used to say, that "unless you could get a convert's mouth open during the first two weeks of his religious experience, he would be dumb the rest of his life." We have too many who can talk about everything else, but are dumb when it comes to prayer and testimony. Brother Bell puts his converts to work; to praying and testifying. He should be kept busy the rest of the year.

Rev. H. C. Morehead, who lives with his son on the campus of the High School, is still confined to his room, but seems to be getting along very well. He sends his love to the brethren.

The Sardis District Conference will meet with us, April 23-25. You have an urgent invitation to be present.

Yours in service,
R. P. NEBLETT.

Como, Miss., March 29, 1918.

FROM THE GREENVILLE (MISS.) DISTRICT.

Dear Dr. Meek: At the request of the presiding elder I will send you notes occasionally from the Greenville District. The preachers here seem to be determined to bring things to pass this year. The first quarter reports indicate that all of the pastors are preaching effectively, adding members to the roll, visiting in the homes of the people, and raising the assessments. The presiding elder asked that one-half of the assessments be raised before the district conference. Now he writes the preachers he "set the standard too low—nearly all have already raised half"—so he is asking that every dollar be raised at once. Clarksdale is in a meeting at present, with Brothers Anderson and Curry assisting the pastor. Brother Wyatt will begin at Shelby on the fourth Sunday in April, with Rev. Chas. D. McGehee assisting. Brother McGehee will assist me in a meeting at Leland next week. J. W. Robertson is happy in the work at Hollandale and having results. Every one, so far as I can learn, is hard at work and hopeful.

S. A. BROWN.

Leland, Miss.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in the Methodist Church, at Hazlehurst, Miss., on April 23, at 2:30 p. m. Rev. W. G. Henry will preach the opening sermon at 8 o'clock p. m. on the above date. Committees are appointed as follows:

License to Preach—W. W. Moore, J. S. Purcell and W. T. Griffin.

Admission—W. G. Henry, L. L. Roberts, and H. A. Gatlin.

Orders—N. B. Harmon, A. B. Barry, and J. W. Thompson.

Quarterly Conference Records—B. E. Meigs, W. W. Murray, W. B. Alsworth.

Local Preachers—J. L. Decell, A. M. Broadfoot, C. A. Schultz.

J. T. LEGGETT, P. C.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Second Round.

McCool Ct., at Chapel Hill, April 6, 7.
Ackerman Ct., at Weir, April 8.
Chester Ct., at Pisgah, April 9.
High Point ct., at Macedonia, April 11.
Noxapater, at Stallo, April 13, 14.
Louisville, at Louisville, April 15.
Mathiston Ct., at Double Springs, April 19.
Bellefontaine Ct., at Bellefontaine, April 20.
Eupora and Maben, at Eupora, April 21, 22.
Kilmichael Ct., at Stewart, April 23.

W. W. MITCHELL, P. E.

Columbus Dist.—Second Round.

Longview Ct., at Smyrna, April 6, 7.
Starkville, April 7, 8.
Central Church, Columbus, at New Hope, p. m., April 13.
First Church, Columbus, a.m., April 14.
Mashulaville Ct., at Middleton, April 20, 21.
Sturgis Ct., at Pleasant Hill, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

The District Conference will be held in Starkville, April 24-26, inclusive. Preliminary preaching service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Sardis Dist.—Second Round.

Courtland Ct., at Wesley's Chapel, April 6, 7.
Love's, April 9.
Cockrum, at Greenleaf, April 13, 14.
Como, April 15.
Wall Hill, at Marvin, April 20, 21.
District Conference, at Como, April 23, 25.
Oakland, at Tillatoba, April 27, 28.
Batesville, April 28.
Senatobia, May 1.
Pleasant Hill, at Lewisberg, May 3.
Horn Lake, at Poplar Corner, May 4, 5.
Hernando, May 5, 6.
Sardis, May 7.
Arkabutla, at Strayhorn, May 11, 12.
Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.

Your presiding elder with other preachers and laymen will make this a round of Efficiency Conferences. We must learn the lesson of "Team Work." Our Church is calling for a program of $35,000,000 as a minimum to be raised in five years for world evangelization. **The Sardis District will do its part.** Day and night we will be with you in prayer and labor. Get your people to all these meetings and to many more that will be announced later. Put notices in the county papers; use the posters that will be sent you; use your telephone, write letters. Get it before your people in any way you can. Every man to the wheel. Nothing but your best is worthy. At it, all at it; always at it."

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Glen Allen, at Leota, April 7.
Duncan, at Sherard, April 14.
Cleveland, April 21, a. m.
Gunnison, at Malvina, April 21, p. m.
Clarksdale, April 28, a. m.
Shelby, April 28, p. m.
Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Corinth Dist.—Second Round.

Sherman, at Belden, April 6, 7.
Rienzi, at Edge's Chapel, April 9.
Booneville Ct., at Carolina, April 10.
Wheeler, at Lebanon, April 11.
Iuka Circuit, at Hebron, April 13, 14.
Burnsville, at Chapel Hill, April 15.
Mooreville, at Oakgrove, April 16.
Mantachie, at Hebron, April 17.
Marietta, at Ozark, April 18.
Corinth Circuit, at Gaine's Chapel, April 19.
Kossuth, at Wesley, April 20, 21.
Hickory Flat, at Ebenezer, April 22.
Myrtle, at Pleasant Grove, April 23.
Tishomingo, at Nebo, April 25.
Golden, at Belmont, April 27, 28.
Dumas, at New Hope, May 1.
Silver Springs, at Paine's Chapel, May 2.
Guntown and Baldwyn, at Baldwyn, May 4, 5.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

Duck Hill, at Chapel Hill, April 6, 7.
Sunflower, at Fasonia, April 13, 14.
Indianola, April 14, 15.
Isola, at Isola, April 20, 21.
Belzoni, April 21, 22.
Moorhead, April 27, 28.
Swiftown, at Morgan City, May 4, 5.
Minter City and Philipp, at Philipp, May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Houston Ct., at Thorne, April 6, 7.
Vardaman, at Young's Chapel, April 7, 8.
Calhoun City, at Pleasant Hill, April 13, 14.
Houlka, at Van Vleet, April 14, 15.
Nettleton Ct., at Carolina, April 20, 21.
Amory and N., at Amory, April 21, 22.
Houston Sta., April 28, 29.
Montpelier, at Sparta, April 28, 29.
Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Palne Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

The District Conference will meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.

THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Holcomb, at Holcomb, Apr. 6, 7.
Grenada, at Grenada, Apr. 7, 8.
Potts Camp, at Cornersville, Apr. 10.
Waterford, at Soule's Chapel, Apr. 13, 14.
Holly Springs, at H. S., Apr. 14, 15.
Byhalia, at Emory, Apr. 20, 21.
Toccopola, at Tula, Apr. 27, 28.
Randolph, at Shady Grove, Apr. 27, 28.
Coffeeville, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.

District Conference at Abbeville, April 29-May 1. It will take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordingly. JAMES H. FELTS, P. E.

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax, for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THE NEW CALOMEL A PERFECT SUCCESS

Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees them.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Bonita, at Jones, April 13, 14.
West Monroe, p. m., April 14.
Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Talluiah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros. at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Gonzales, April 6, 7.
Baker, at Deerford, April 13, 14.
Zachary, at Ethel, April 21.
Springfield, at McCarrall, April 26.
Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5.
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

TAKE PEPTIRON NOW

Needed in the Spring by Pale, Weak, Nervous People.

Peptiron is in the form of pills, chocolate-coated, pleasant to take, easily assimilated, and is the most successful combination of iron of which its makers, C. I. Hood Co., Lowell, Mass., have any knowledge.

You must have an abundance of iron in your blood if you are to be keen, quick and fit in the battle of life, overcome obstacles and know no such thing as failure. For several reasons lack of iron in the blood is more noticeable in the Spring than at any other time.

Besides iron, Peptiron includes pepsin, nux, celery and other tonics, nerve helps and digestives. It gives strength, color and body to the blood; reddens pale cheeks, steadies the nerves, improves the digestion, nourishes and gives stamina to the whole body.

It is the tonic Spring medicine for you and for your family.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Tylertown, at China Grove, April 6.
Fernwood, at Kokomia, April 7, 8.
Foxworth, at Hopewell, April 13.
Monticello, at Georgetown, April 14, 15.
Meadville, at Meadville, April 17.
Gallman, at Mt. Pleasant, April 20, 21.
Crystal Springs, April 21, 22.
Summit, at Muddy Springs, April 28.
Magnolia, April 28, 29.
Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 9, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalieu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

The District Conference will convene at Hazlehurst on April 23, at 2:30 p. m. Pastors are requested to have their delegates elected, and forward their names to me and to Rev. L. L. Roberts. J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Gloster, at Mt. Olive, April 7, 8.
Natchez, April 15, 16.
Washington, at Washington, April 15, 16.
Roxie, at Hamburg, April 21, 22.
Fayette, at Fayette, April 28, 29.
Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

The District Conference will convene at Fayette on Tuesday, April 30, at 10:30 a. m., and will hold until the business is completed. In connection with the Conference will be held a missionary institute Wednesday afternoon, and on Wednesday a missionary sermon will be preached. It is important that every charge immediately elect its lay delegates, and that every member of the Conference be on hand at the opening session. Let all reports of pastors be well prepared, comprehensive and brief. To this end written reports are preferable. Every local preacher who can do so should attend, and if unable to attend it is proper that he should send in a written report of his ministerial labors.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Homewood, at High Hill, Apr. 6, 7.
Lake, at Lawrence, Apr. 7, 8.
Neshoba, at Mars' Hill, Apr. 13, 14.
Union, at Mount Zion, Apr. 16.
Decatur, at Stratton, Apr. 17.
Clarksburg, at Clarksburg, Apr. 20, 21.
Walnut Grove, at Sebastopol, Apr. 24.
Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harpervillle and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg Ct., at Batson, April 6, 7.
Collins, at Bethel, April 13, 14.
Hattiesburg, Court Street, April 17.
Silver Creek, at Bethel, April 20, 21.
Hattiesburg, Broad Street, April 26.
Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heidelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Shubuta, April 6, 7.
Buckatunna, at Chicora, April 7, 8.
DeSoto, at Manassa, April 9.
Porterville, at Mount Hebron, April 12.
Moscow, at Shiloh, April 13.
DeKalb, at Spring Hill, April 14, 15.
Scooba, at Binnsville, April 16.
Vimville, at Why Not, April 20, 21.
East End, April 21.
Enterprise, at ———, April 25.
Matherville, at ———, April 26.
Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Yazoo City, Apr. 7, 8.
Benton, at ————, Apr. 9.
Sharon, at Lone Pine, Apr. 13, 14.
Canton, Apr. 14, 15.
Terry, at Spring Ridge, Apr. 20, 21.
Camden, at Camden, Apr. 27, 28.
Vaughan, at ————, Apr. 25.
Fannin, at ————, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31. J. M. MORSE, P. E.

Seashore Dist.—Second Round.

April 6, 7.
Brooklyn and Bond, at Bond, 3:30 p.m., April 7.
Mentorum, at Pine Grove, April 13, 14.
Wiggins, at the close of evening service, April 16.
District Conference, at Wiggins, 9 a.m., April 17.
Biloxi, April 21, 22.
Gulfport, First Church, 7:30 p. m., April 21, 24.
Coalville and Mission, at Big Ridge, Mar. 24.
Carriere and Picayune, at Carriere, 7:30 p. m., April 26.
Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

The District Conference will meet at Wiggins, on the morning of April 17, at 9 o'clock. Pastors are urged to elect their delegates, and forward the list to me, and a list to Rev. J. L. Sells, the Conference host. The opening sermon will be preached on Tuesday night, April 16, by Rev. J. E. Gray.

J. R. JONES, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Lecompte and Cheneyville, at Lecompte, April 9.
Merryville, April 13, 14.
DeRidder, p. m., April 14.
District Conf., at DeRidder, April 16-18.
Carson, a. m., April 20, 21.
Longville, at Ragby, p. m., April 21. p. m., April 21.
Oakdale, p. m., April 22.
Glenmora, at McNary, p. m., April 23.

BRISCOE CARTER, P. E.

Lafayette Dist.—Second Round.

Rayne, at Branch, April 7.
Morgan City, April 14.
Houma, April 15.
Opelousas, at Ch. Point, April 20.
Eunice, at Iota, April 21.
Franklin, April 28.
Patterson and Jeanerette, at J., April 28.
Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old-time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

THE CURSE OF SELFISHNESS.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ. The Christian Intelligencer.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

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The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of Foley's Honey and Tar at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS. Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

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HERBERT C. CHIVERS, ARCHITECT, ST. LOUIS

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH of DELICATE PEOPLE in TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of condition. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to let stimulating medicines or narcotic drugs, which only whip up your lagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old Iron to put color in your cheeks and good, solid, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated at all for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended [illegible] is sold by druggists everywhere, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION!

Will all the Y. P. M. S. leaders or presidents in the Mississippi Conference, who read this Advocate each week, please send their names at once to Mrs. H. O. MIDDLETON,
First Vice President.
Mendenhall, Miss.

ANNUAL MEETING OF THE MISSISSIPPI W. M. S.

"A time of crisis is not a time to retrench" was the motto of the Annual Conference of the Woman's Missionary Society of the Methodist Episcopal Church, South, held in Brookhaven, Miss., March 12-15, in the handsome and commodious church recently completed. Delegates and officers numbering nearly a hundred were present and were in session almost continuously from 9 o'clock a. m. to 10 o'clock p. m.

On Wednesday morning, Miss Bessie Kearney, secretary of the Brookhaven District, led the devotional service, and organization was effected. The meetings during the day were devoted largely to reports by the Conference officers of the work in the various departments, which are many, since it embraces all special work attempted by the women of the Church. The reports were interesting and inspiring, showing that even the absorbing activities of war relief work have not had the effect of lessening their earnest endeavors in the Master's vineyard. Advancement has been made in nearly every line. A familiar phrase in the reports was "Over the top." The report of the Corresponding Secretary, Mrs. B. F. Lewis, showed the pledge had been paid in full; the ten per cent increase in membership more than realized; nine new adult auxiliaries have been organized, 364 adult members added; five new young people's auxiliaries, 132 new members; eleven new junior divisions, 133 new members; three new baby divisions, sixteen new members. In all four divisions the increase was larger than ten per cent. An increase of $1612.56 was sent to the Conference Treasurer. Mrs. Lewis's message to the Conference was optimistic. With the good work done during our country's first year in the world war, there should be no thought of slackening interest in the future. "The present world situation calls upon every Christian to double his or her interest, gifts and service; not to transfer them."

The report of the Conference Treasurer, Mrs. Wm. Hemingway, gave as the total receipts $12,124.75.

Mrs. J. K. Dunn, Superintendent of Supplies, reported boxes sent to the Wesley Houses in our Conference, to the Orphans' Home, and one to China, valuel at $447.20.

Mrs. Wylie Ferguson, of Meridian, in the absence of the Superintendent of Social Service, spoke of conditions in the Wesley House at Meridian, of the good work done in the boys' and girls' clubs, and of tho need of a gymnasium and play grounds; also of the inconvenience suffered from the lack of a sewerage system, which, it was decided, could not be supplied this year, since the Home is situated too far from the main system.

Mrs. G. H. Thompson, Superintendent of Mission Study, in giving her report made a very excellent talk, urging upon the members that they "Pray, serve, pay." She dwelt upon the handicap under which she labored, the lack of reports sent in, and urged the use of the Bulletin. Mrs. B. W. Lipscomb, Council Secretary of the Home Base, who was present throughout the entire meeting and added much to its interest, questioned the Superintendent as to the extent of Mission Study. It was very gratifying to note that nearly all of the auxiliaries represented had Study Circles. Mrs. Lipscomb recalled that it seemed but a few years since Natchez had been ranked far in the lead because it was the only auxiliary making a definite study of missions. It developed during the discussion that a very large majority are studying "An African Trail," and Mrs. Lipscomb spoke thrillingly of the glorious history of missionary work in the "Dark Continent," illustrating it with an outline map.

The reports of the District Secretaries were encouraging, showing increase in many lines. They were supplemented by individual reports from delegates stating briefly conditions existing and special features tried in their auxiliaries. These were all good, but the greatest interest in auxiliary work was manifested during Delegates' Hour, led by Mrs. Tippin, of Gulfport. Plans of work undertaken in different circles were suggestive and helpful. One society does quilting while listening to the reading of missionary literature and gives the proceeds to the Red Cross. Another has a thoroughly organized system of visiting the sick and strangers so that no one is neglected, and also reports to pastors. Societies near the cantonments are doing work in many ways for the soldiers and gave encouraging news that the presence of soldiers in their churches was a help and a blessing to them.

The Young Peoples' Auxiliaries had a large representation, and for the first time, held one session of their own, a business meeting, followed by a special program planned by their enthusiastic leader, Mrs. H. O. Middleton, in which "Loyalty" was the theme. The Juniors also held a separate session with their president, Miss Katie Drake. This innovation will doubtless give to the little sisters a decper interest in the Conference and an apprcciation of the importance of their work.

The presence of two deaconesses, Miss Womack, from Meridian, and Miss Tinsley, from Gulfport, with their earnest messages telling of the definite work done, was of great interest, as also was the address of Miss Nina Troy, from the Virginia School in China.

Mrs. Lipscomb's Bible talks were deeply spiritual and heart-searching, and unquestionably left an impress on many lives.

The special music given by the church choir Tuesday night and by Miss Shannon, of Whitworth College, and her pupils at the other sessions was much appreciated by the visitors.

A very unusúal service was held Thursday morning, the celebration of the one-hundredth birthday anniversary of Mrs. Amanda Boswell, who was made a life member of the Missionary Society of the Methodist Episcopal Church when she was a bride, about eighty years ago, and who has retaincd her interest in its activities ever since. Mrs. Lipscomb made a beautiful talk on this occasion, Mrs. Boswell's relatives and many friends being present.

A telegram was sent from the Conference to the Mississippi Legislature commending and endorsing the movement made by General Sage for the suppression of immorality near the cantonments.

The failure of the passage of the Compulsory Education law was regretted and an urgent appeal was made that every one present do her part in creating sentiment favorable to its success when again presented.

The urgent invitation from the Natchez auxiliary to meet with them in 1919 was accepted.

Officers for the ensuing year were chosen as follows:

President, Mrs. R. E. Johnson, Gulfport; First Vice President, Mrs. H. O. Middleton, Mendenhall; Second Vice President, Miss Katie Drake, Port Gibson; Recording Secretary, Mrs. H. L. McCleskey, Hattiesburg; Corresponding Secretary, Mrs. B. F. Lewis, Jackson; Treasurer, Mrs. Wm. Hemingway, Jackson; Superintendent Mission Study, Mrs. Geo. H. Thompson, Meridian; Superintendent Social Service, Mrs. C. S. Butterfield, Brookhaven; Superintendent Supplies, Mrs. J. K. Dunn, McComb.

District Secretaries:

Brookhaven District, Miss Bessie Kearney, Haziehurst; Hattiesburg District, Mrs. T. B. Cottrell, Mt. Olive; Jackson District, Mrs. Sam Ewing, Jackson; Meridian District, Mrs. C. R. McQueen, Meridian; Newton District, Mrs. J. H. Hill, Laurel; Port Gibson District, Miss Mabel Porter, Natchez; Seashore District, Mrs. T. T. Ford, Columbia; Mrs. H. Austin, Jackson, Representative Orphanage Board.

CHRISTIAN DISCIPLESHIP.

To be a disciple of Christ does not simply mean to accept His ideal, but to accept Christ Himself, to admit Him into our lives, to walk with Him, to trust Him, obey Him, to grow up in Him to fullness of life and character. No one need be long unaware of what is required of him. The Apostle tells us to put off the old things that have marred and obscured what was divine within us, to seek that which is above, "forbearing one another, and forgiving one another," and above all to "put on charity which is the bond of perfectness."—J. F. Newton.

Calomel To-Day, Sick To-Morrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.



Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good work for me and I know it will help others if they will give it a fair trial."—Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, backache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

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TO RESIST THE ATTACK

of the germs of many diseases such as Grip, Malaria, means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.



What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.



HAMPTON, GA.—"I have used Doctor Pierce's medicines in my home for over 40 years, and can say to those suffering with torpid liver, it will pay you to use Doctor Pierce's Golden Medical Discovery. You will find it all he claims it to be."—THOMAS C. JONES.

WOODFORD, TENN.—"This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he again started to grow. He dosen't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE HOGAN, Route 1.

From the Field

Hub, Miss.

Dear Advocate: We held our second quarterly conference at Baxterville on March 22. Brother Jones was with us, and preached a great sermon. We have held two of our meetings—began at Baxterville on Feb. 25, came to Hub the following Monday. We had with us Brother D. E. Kelly and Brother Duke, from whom we received splendid service. We are greatly blessed. Forty-seven members were received at Baxterville; 28 at Hub. The good people of Baxterville presented me with $146 for the purpose of buying a horse and buggy, which generosity I very much appreciated. I am getting ready for the district conference, and I am going to carry to it a good report. I am happy in my work.—E. M. Allen, P. C.

Mangham, La.

Dear Dr. Meek: Things are taking fine shape on the Mangham charge. We have organized a Woman's Missionary Society at Mangham. We already had a live Society at Union. We have traded the parsonage for a much better house more conveniently located, giving $1600 additional for the new property. Four members, contributing equal amounts, gave $1000 of this amount. The Stewards fixed the assessment for the pastor's support at $1500, which is a third more than was previously assessed. The whole country is enjoying an unusual degree of prosperity and our people are not willing for the interests of the Church to fall behind. There is nowhere in the Louisiana Conference a more loyal and wide-awake people than those of the Mangham charge. Will have more to say later.

Yours in Christ,
J. M. ALFORD.

Moorhead, Miss.

Dear Dr. Meek: We held here in our new Methodist Church, on last Sunday, a special service, in which the unfurling and the pinning of service stars on the flag were prominent features of the service. Prof. J. W. Sargent, Superintendent of the Agricultural High School, made the acceptance address for the church. The flag was donated by the ladies of the church. The unfurling was done by two little girls, after which our pastor, Rev. R. G. Moore, called on each mother to pin a service star on the flag for her son who had gone to fight for his country. There were fifteen stars pinned on. The pastor then called upon Mrs. A. M. Pond to read a letter that is to be sent to each of the soldier boys from the pastor. It was a very encouraging and cheery letter indeed. We had an unusually large attendance. Our pastor then preached a very impressive patriotic sermon, which we enjoyed very much. There will be other stars added to the service flag from time to time, and we hope to keep in touch with the boys all the time.—U. S. Wasson, M. D.

March 26, 1918.

Harperville, Miss.

Dear Dr. Meek: Allow me a little space if you please. First, we had a most wonderful year at West End, Laurel, last year. The Lord was with us in more power than ever he was in our life before. We will always be glad we were sent to that field just when we were. It was a blessing to us, from every standpoint almost.

We were sent here to Harperville last December. We came and found the work in a very good condition; but there was no parsonage for us. The people rented us a couple of rooms, and we are now very comfortably situated, doing light housekeeping. We have since then selected, bought, paid for, and have a deed to a house and lot for a parsonage. We are not going to forget the claims of the Advocate. We are sending a few subscriptions and think that there are more to follow. We have been cordially received throughout the charge, and are expecting a great year. The stewards raised our salary $150, for which we are humbly thankful. Our object of prayer on this charge is that we may have a revival throughout the work and that at the end of the year pastor and people may be able to say that we are more consecrated Christians. We ask all to join us in this special object of prayer.—R. H. Clegg, P. C.

Bolton, Miss.

Dear Brother Meek: We have just closed a very great revival meeting at Bolton, Miss. The Rev. Dan E. Kelly did the preaching for 9 days. We began on Sunday morning, March 17, and closed the services on Monday night, March 25. There were 25 accessions to the Methodist Church on profession of faith, and also quite a number promised to join other Churches. The old settlers of this community say that it was the greatest revival this town has ever known. The town was moved as never before. One good feature of our meeting was that Methodists, Presbyterians, Episcopalians, and Baptists all came and worked together as one great family. Perfect harmony prevailed, and there was co-operation on the part of all. Brother Kelly is a great preacher. I am glad, Doctor, that I can say that Brother Kelly has no set rule to go by, but that he simply depends on God and his Word. Any preacher is fortunate to secure his services. On two days during the meeting he preached five times. He preached at 10 a. m. at the church, to the men at the town hall at 3 p. m., to the ladies at 4 p. m., and again at the church at 7:30 p. m.

I have never known how to count converts, but I think I would be safe in saying that 50 people were converted during the meeting. A number of family altars have been erected. On the last night about 150 men and women rose to their feet and promised to join the Sunday school and attend the prayer meeting. To God we give all the praise! Pray for us, Doctor, that our revival may continue.

Yours in Christ,
J. H. FOREMAN, P. C.

FIELD SECRETARY'S REPORT.

Brother J. H. Sherard, President of the Board of Trustees of the Mississippi Methodist Orphanage, sends us for publication the following report, which is self-explanatory:

My Dear Mr. Sherard: I have not rendered to you a report of work done in December, January, and February, because of the fact that the holidays in December and very inclement weather in January prevented my being very active out in the field. I traveled during the quarter about 400 miles and presented the work at Corinth, Vicksburg, Clinton, Edwards, the District Stewards' meeting of Jackson District, Rankin Street Church and Capitol Street Church of Jackson, Canton, Crystal Springs, Hazlehurst, Wesson, Gallman, Gallman Tabernacle, Mendenhall, and D'Lo. My welcome has been warm and the response very pleasing. The people seem to enjoy hearing what we are doing up here.

I have investigated 57 applications for admission and have received 13 children into the Home. There have come 45 applications for adoption. Eleven children have been placed in good homes and 10 taken out by relatives, leaving in the Home now 186. I have under advisment and am investigating daily these applications for admission and adoption.

Everywhere I have gone I have pushed the placing of children and hope to see my efforts bear fruit more and more each month this year.

I am placing on file in the office here my itemized expenditures for the quarter. Hereafter I shall render a monthly report to you, beginning with March.

Yours sincerely,
Mrs. S. F. RILEY,
Field Secretary.



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All Druggists, Price 25 and 50 cents.

Sunday School

NORTH MISSISSIPPI NOTES.

R. H. B. Gladney, Sardis, Miss.

Orders for Children's Day programs have been sent to the Publishing House for all the charges that have made a reply to my recent request. Should the number you receive be insufficient, let me know, and I will make an order for more.

The following charges failed to observe the day last year, or failed to report to the Treasurer, Rev. E. S. Lewis, Greenville, Miss.:

Aberdeen District—Algoma, Greenwood Springs, Shannon, Smithville, Tremont; Columbia District—Cochrane, Macon Circuit; Corinth District—Burnsville, Mooresville; Durant District—Noxapater, Sidon; Greenville District—Benoit, Clarksdale, Lula, Rosedale; Holly Springs District—Paris Circuit, Randolph, Taylor; Sardis District—Charleston; Winona District—Itta Bena, Sunflower, Swiftown, Valley Mission, Webb.

The following failed to report an assessment for work of the Sunday School Board:

Aberdeen District—Algoma, Buena Vista, Houston, Houston Mission, Okolona, Okolona Circuit, Smithville, Tremont, Vardaman; Columbus Dist.—Cedar Bluff, Columbus Cir., Mayhew; Corinth District—Booneville, Chalybeate, Corinth (South Side), Dumas, Kossuth, Mantachie, Mooresville, Silver Springs, Tishomingo; Durant District—Bellefontaine, Mathiston, McCool, Noxapater, Poplar Creek, Sallis, Sidon; Greenville District—Paid in full; Holly Springs District—Abbeville, Paris Circuit, Potts Camp, Randolph, Toccopola, Water Valley (Main Street); Sardis District—All paid something; Winona District—Minter City, Schlater.

The Sunday school at Ackerman ordered seven copies of "Life in the Making," our first book for teacher-training classes, and nine of the book "Heroes of Faith in Japan," the study in missions for intermediates. The school at Weir sent in an order for six copies of the former and one of the latter. Brother Parks is making good in every respect.

The school at McCool ordered four copies of "Life in the Making." Brother A. R. Beasley means to have a Home Department and a Cradle Roll in every church on his circuit. His purpose is to establish a family altar in every home that takes the Home Department Magazine. More home religion is our great need.

The school at Ethel ordered seven copies of "Life in the Making" and three of "Heroes of Faith in Japan," also graded lessons for the Beginners' Department. This little church is doing excellent work for the young people.

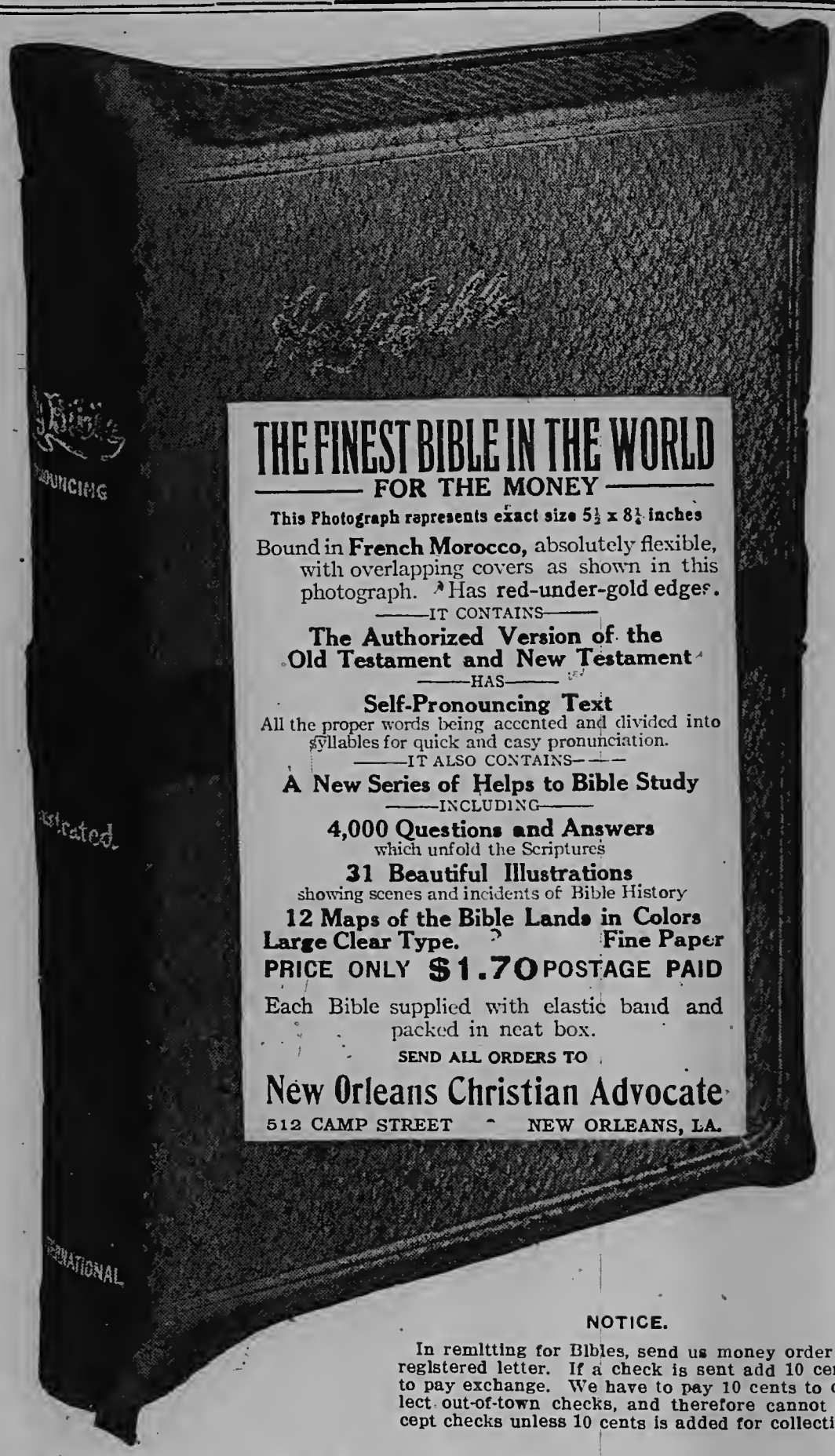
Only a few had time to attend the meeting at Kosciusko, but the school ordered fifteen copies of "Life in the Making," and Brother E. H. Cunningham and his splendid superintendents mean to train up a number of first-class teachers. The sure way to build up the Kingdom is to train teachers in the work of teaching religion to the little children.

The school at Sallis ordered four copies of "Life in the Making" and graded lessons for the Beginners' Department. A few excellent women have the care of the children on their hearts. Mrs. Shumaker, the teacher of the beginners, is doing excellent work.

The preacher, the superintendent, and the teachers of the Durant school gave hearty co-operation in every way. They ordered seven copies of "Life in the making." The work prospers in every place that has one man with a vision. God be praised for men.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to break in new shoes. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.



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First—Because it is a broad field in which I can accept the whole Bible without a single dodge.

Second—Because I can fellowship all Christian people without abusing any.

Third—Because I can defend its doctrine without villifying other Christian believers, granting them that privilege on immaterials.

Fourth—Because I accept the preposition (into) where Christ and John went down into the water and came out. It does not mean "under" to me. Also, the preposition "with" means to use, to put on. As John said: "I baptize with water," and Christ baptizes with the Holy Ghost. And I know we are not baptized into, nor under the Holy Ghost, for it comes down from above.

Fifth—Because I can accept all modes of baptism, for the Bible teaches many modes; and all leading authorities give many definitions to the word baptism, which gives me the right of a name in one of Christ's organizations, and I do not have to stand in the door and kick people out after they have accepted Christ, because they do not see as I do on immaterials.

Sixth—Because I know that we are brought under the Abrahamic Covenant by conversion. And the mark of distinction is placed on us to show the world where we stand. And that is baptism which takes the place of circumcision; and that applies to all fit subjects for heaven.

Seventh—Because I do not have to shut the door of my Lord's supper table in the faces of my friends, loved ones and brethren; but like my Lord, not selfish, who ate with publicans and sinners, I can invite all who are worthy and we can all sit down and feast upon him and be happy and glad. (Who can be broader than this?)

R. G. A. CARLISLE.

Longview, Miss.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.—Adv.

"The difference between men is not that one is inspired and another is not, but that one yields to the Spirit and another does not."

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3242.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 11, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"We crown our departed with laurels,
And whisper with quivering breath
How nobly they stood in the conflict,
How faithful they were unto death;
But if we had come in the heat of the strife
With a cup of cold water it might have been life."

* * *

You can as easily secure rich, ripe fruits without tree or vine, as you can Christian experience, character, or conduct without the doctrines of Christianity.

* * *

The teachings of Christ were from the viewpoint of eternity and man's relation to it, as well as to this present earthly life. He spoke as never man spake, because he saw as never man had seen.

* * *

Voltaire is represented as having said that Christianity could never be destroyed as long as the Christian Sabbath was respected and observed. What about this mighty prop? Is it standing firm, or giving way?

* * *

William J. Bryan is quoted as having made the following statement: "There is nothing in the Bible miracles half so wonderful as a fact that a red cow will eat green grass, and give white milk, which will churn into yellow butter—and yet we believe it all."

* * *

A church official thus wrote us a few days since: "The indications are that we are going to have a good year in our church work—not a spectacular one, but one of steady growth." This is the best kind of a year for a church. The passion for the spectacular, with the showy seeming success which it quickly brings, is barring true spiritual progress in many congregations.

* * *

Not all proposed changes are calculated to bring about improvement, though every innovator claims that his scheme will better things. Germany has marched to ruin under the flaunting banners of so-called progress, and she had most of the world following her when the moral crash came. Satan knows how to beat the tom-toms and lure people from the right course by presenting other appealing ways. 'Twas thus he wrecked the race in Paradise.

PULPIT PRAYERS.

We have often thought that one of the most neglected features of public worship is that of leading the congregation in prayer. Too often the minister does this in a way that indicates that he has made little or no preparation to meet rightly this important duty and privilege, his praying being lengthy, aimless, and repetitious. We should not like to see our preachers compose their prayers in advance and repeat them memoriter; but there can be no satisfactory praying that is not preceded by thought and earnest meditation. As a rule the greatest, the most effective preachers, have been men who knew the way to the throne of grace and who were mighty in supplication. One of the best brief statements that we have seen on this subject in some time is the following, which we take from The Christian Intelligencer (New York), an organ of the Dutch Reformed Church:

"One of the greatest responsibilities of the ministry and one of its most lasting influences is the 'leading in prayer' in public worship. Inasmuch as set forms of prayer are not enjoined in our denomination, the custom of extemporaneous prayer becomes the pastor's golden opportunity. We remember that the late Alexander Maclaren advised against writing out prayers in advance, but urged self-preparation as the spiritual prerequisite of effectiveness in this part of public worship. In order to lead the worshipers in prayer to the very throne of God, the minister must be truly 'in the Spirit on the Lord's Day.' One who makes true use of this precious opportunity will remember testimonies of the uplift and transformation experienced by members of his flock through this portion of his ministry. Lives are often permanently changed by the ministry of public prayer. To be carried in spirit right into the presence of the Father on the wings of prayer is an experience which alters life's future perspective and makes all things new. People are sometimes inclined to treat the early part of public worship as preliminary. When Dr. J. H. Jowett first came to the Fifth Avenue Presbyterian Church in this city, he found people coming late to the services, apparently indifferent to what they regarded as the preliminary exercises. Dr. Jowett set about to change all that, and those who have heard him know that his prayers create a wonderful spiritual atmosphere and erect a ladder to heaven on which the angels ascend and descend. The possibilities attending the pulpit ministry in prayer are so bright that one who serves God in the ministry of His Son may well spend and be spent in being a true leader to his people in the matter of prayer."

PRESIDENT WILSON'S ANNIVERSARY ADDRESS.

The address of President Woodrow Wilson in Baltimore on April 6, the day that marked the anniversary of the entrance of the United States into the great world-war, was a notably strong and statesmanlike utterance. The distinguished speaker declared that Germany's unworthy aims now stand more clearly revealed than ever before, and that if they should be accomplished, "everything that America has lived for and loved and grown great to vindicate and bring to a glorious realization, will have fallen in ruins."

Touching upon the question of negotiations to end the conflict, the President said: "For myself, I am ready, ready still, ready even now, to discuss a fair, just, and honest peace at any time that it is sincerely proposed—a peace in which the strong and the weak shall fare alike." He affirmed that our Nation stands ready to do justice to the German people as well others, using in emphasizing this point the following impressive language:

"I call upon you to witness, my fellow countrymen, that at no stage of this terrible business have I judged the purposes of Germany intemperately. I should be ashamed in the presence of affairs so grave, so fraught with the destinies of mankind throughout the world, to speak with truculence, to use the weak language of hatred or vindictive purpose. We must judge as we would be judged. I have sought to learn the objects that Germany has in this war from the mouths of her own spokesmen, and to deal as frankly with them as I wished them to deal with me. I have laid bare our own ideals, our own purposes, without reserve or doubtful phrase, and have asked them to say as plainly what it is they seek. We have ourselves proposed no injustice, no aggression. We are ready, whenever the final reckoning is made, to be just to the German people, to deal justly with the German power, as with all others. There can be no difference between peoples in the final judgment, if it is indeed to be a righteous judgment. To propose anything but justice, even-handed, unpassionate justice to Germany at any time, whatever the outcome of the war, would be to renounce and dishonor our own cause."

This is truly taking high ground, assuming a position that is worthy of the best Christian statesmanship of this or any other age. But while voicing these noble sentiments, Mr. Wilson did not fail to show that he is resolved to fight the war through to the bitter end, if necessary to maintain the principles involved, and he declared that all that we have and are as a Nation should be unselfishly consecrated to this great task. The following concluding sentences are stated to have aroused the great audience who heard the President's address to a high pitch of enthusiasm: "Germany has once more said that force, and force alone, shall decide whether justice and peace shall reign in the affairs of men, whether right as America conceives it, or dominion as she conceives it, shall determine the destinies of mankind. There is, therefore, but one response possible from us: force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world and cast every selfish dominion down in the dust."

WORTH PONDERING.

As the United States presses forward in the performance of the stupendous task that now lies out before her, she is finding it necessary to center increased powers in the hands of a few persons, that the utmost efficiency may be secured. Is there no teaching in this war-time development for Methodists? Our Church government was built after the military pattern, looking to the spiritual conquest of the world for Christ; and herein in no small measure has lain the secret of the marvelous success of Methodism. The maintenance of such a government means, of course, that power and confidence must be reposed in those entrusted with the task of leadership, and that there must be self-sacrifice upon the part of those in the itinerant ministry, just as there must be upon the part of the soldiers enlisted in the Nation's Army; but is not the outcome in increased effectiveness such as to justify this system, with all the risks and hardships that it may necessitate? Can we democratize Methodism and maintain the wonderful standard of efficiency that has characterized it in the past? This is a question that we may well consider carefully before we consent to a reconstruction of our polity.

THE SON OF MAN.

He left the Father's bosom and his throne,
And took our life of mortal woe instead;
Home, love, dominion, all were his in heaven;
On earth he had not where to lay his head.

He saw the sun, whose torch of light and heat
His breath had kindled, in the west grow dim,
A thousand lamps flashed out for homeward feet—
Not one was trimmed, or candle set, for him.

And, while unseen, the keys of death and hell
And life and glory at his girdle hung,
No lowly latch for Master knew him well,
No door for his tired footsteps inward swung.

That never soul redeemed should vagrant go
Unhoused through the hereafter, rest denied,
That all who would the Father's house might know,
A stranger, pilgrim, Jesus lived and died.

Without the walls that spurned his love as dross,
'Mid faithless scorn and allen pity hurled,
He suffered, outcast, that his sheltering cross
Might be the roof-tree of a homeless world.

—British Weekly.

UNUSUAL POWER.

"When a man is born, God gives him power to be something for his fellow creatures and his God. That something may be like treasure 'hid in a field,' but never found. We know how certain great men have lived; how they become great by developing the inward energy. True enough, fortune favored some of them; but the rule of high achievement has been 'against the frowns of fortune' rather than 'favored by her smiles.' The world preserves the names of many great men on the roll of fame. But who can tell us how many have gone out of the world, dark and undiscovered, and unknown even to themselves; carrying back some special gift that lay enshrined in them, unformed, unused, into the presence of the Giver? Our habit is to think of sin as the breaking of law; and so it is. But there is another and a subtler sin, of which many will be found guilty at last—the neglect of life. 'Neglect not. Stir up the gift that is in thee."—A. Raleigh.

THE MOST DANGEROUS HERESY OF OUR DAY.

Putting what we do ahead of what we believe—that is the most dangerous heresy of our day. Men are cheating themselves and others out of eternal life, condemning themselves to hell, by believing and spreading the lie that a man's works are the most important thing in God's sight. Service as the condition of salvation—that is the death-dealing heresy of to-day as it has been through all preceding centuries. Satan says, and man believes: "Never mind about creed or belief; what you do, not what you believe, is the only thing God really cares about." Works instead of faith—and every man who believes this heresy goes down to eternal death. Man says: "I'll do the best I can, and that is all that is needed to make me acceptable to God." God says: "You are so hopelessly corrupt by sin that 'the best you can' will never bridge the gulf between your sinfulness and my holiness. Therefore, not the best you can do for me, but the best I can do for you; and I have done it all in the sacrifice and death of my Son Jesus Christ in your stead. By his shed blood he has finished the work of redeeming you. Will you accept this gift of salvation from me?" Man's answer determines his eternal life or eternal death.

Man says, as to the work of his redemption, "I'll do it for myself." That is the heresy of death.

God says, "you must let me do it for you." That is the Gospel of Life.

"What must we do, that we may work the works of God?" they asked Jesus.

"This is the work of God," was his reply, "that ye believe on him whom he hath sent" (John 6: 28, 29).

It is an interesting fact that most of the popular false religions of to-day break down at exactly this point. Christian Science, Unitarianism, New Thought, Spiritualism, the Higher Criticism, the New Theology, the "liberalizing" and "rationalizing" and "modernizing" of "old-fashioned" Christianity—all of these point to what man can do for himself, and deny or tend to deny man's desperate need of what God has done for him through the shed blood of Christ as man's Substitute and Savior. They are bloodless beliefs, and therefore hopeless unbeliefs. The "most dangerous heresy of our day" is the root-poison of them all.

For the most dangerous heresy of our day is man's making God a liar when God says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:5).—Sunday School Times.

THE TENTATIVE SCHEME OF UNIFICATION.

Rev. Caspar S. Wright, D. D.

The advocates of unification of American Methodism have spoken early and often, so it is perhaps in order for me, as one who dissents, to at least express, in partial terms, my views on this great question.

The "tentative" scheme of unification of American Methodism has been given to the public at last. To bring it into the present shape has required three protracted and expensive meetings of the Joint Commission and a number of committee meetings. Nevertheless the most difficult matters, it appears, have not yet been determined, and the matters which have been "tentatively" agreed upon are presented in a form far from satisfactory.

The scheme, as it is outlined, is not in keeping with the action of the General Conference of the Methodist Episcopal Church, South, in its session of 1914 at Oklahoma City. The Commissioners have exceeded their authority at points of material importance.

Negroes are put into the General Conference, and as the Church, North, admits women to the General Conference, we may expect, if this scheme should be adopted, to see Negro women legislating for the united Church. Would our people ever consent to this? Is this in conformity to the action of the General Conference at Oklahoma City in 1914, or is it in line with the policy of our Church since 1870? Will we surrender at this vital point in order to secure a form of unification which more truly divides American Methodism than it unites it?

The scheme of multiplied "Regional Conferences" was never contemplated by the General Conference of 1914, and could not have passed that body. On the contrary, our Commissioners were instructed to arrange for three and only three Regional Conferences. The scheme proposed in the "tentative" plan just published "disintegrates" Southern Methodism, and opens the way for complete "absorption." So the old scheme of "disintegration and absorption" proclaimed by such men as Bishop Gilbert Haven and Bishop Ames, just after the war between the States, is brought forward under the guise of "unification." Can our people be induced to accept this plan of disintegration now, when it was rejected by our wise and heroic fathers in 1866? Is our case so desperate now that we must make an abject surrender in 1918, when we have above two million members, although we refused to surrender in 1866, when our membership did not number a half million souls and our people were poor and peeled by war?

This scheme will never be accepted by the rank and file of our preachers and people, and it is passing strange that a majority of the Southern Commissioners have accepted it even "tentatively."

The methods so far pursued with reference to unification can not be approved.

The scheme was put through the General Conference at Oklahoma City without debate, in a form far less objectionable than that which is now presented. In like manner a scheme was put through the Northern General Conference in rather vague form two years later, and again without discussion.

The results of the meetings of the Commission held in Baltimore, Maryland, in December, 1916, and in Traverse City, Michigan, in June, 1917, were not given to the Churches. Now, after the Savannah meeting, a partial scheme is put forth, and a meeting set for St. Louis, April 10, presumably to complete the same. If that meeting should sit as much as a week, its proceedings would not be published more than ten days before our General Conference meets in Atlanta, Ga., May, 1918.

Such haste can not be approved. The rank and file of the Church, both lay and clerical, should be given time to reflect upon and to discuss so momentous a question before it is presented to the General Conference. Not to give time for reflection and discussion would be both inexpedient and unjust.

If any form of unification could be of any value, it would have to be openly, fully and deliberately discussed, and calmly adopted with perfect understanding by our people.

Human beings can not be transferred in bulk without their consent from one organization to another.

As things are going, many thousands of Methodists, both North and South, may seek other communions. Would any form of unification compensate for the loss of many Methodists?

Moreover, litigation might follow. The attempt to rush and force the Cumberland Presbyterians into the Northern Presbyterian Church has filled the Courts of the land with suits and counter-suits. What would be the result in the case of a Church as large as ours?

I am deeply impressed with the feeling that it is now time to go slow in this matter of unification. Otherwise the most grievous injury may be done American Methodism. If unification is ever to be accomplished it will not be done by methods of undue haste.

Austin, Texas.

RACE SUICIDE PROBLEMS.

The recent report of the Census Bureau on the birth rate of the country—it is the first time it has ever been published—developed many disagreeble facts. It was shown, for instance, the birth rate in the United States is lower than we thought, and it is decreasing, being not only under that of all Slav countries, but below Germany and Austria; and that the decrease is greatest among families of American origin, rendering it certain that the American element will play a smaller part in the interests and activities of the country than heretofore. Because of our rapid growth of population during the past century, we have imagined to the contrary, but we now see that the growth was largely due to immigration, to a reduction in the mortality and to the heavy birth rate among the immigrants and other recent arrivals. The American element is now in a minority in New England and many other portions of the East. We are laboring energetically and patriotically to Americanize the people of foreign birth and parentage—and doing fairly well with them—but it will not do to overlook the fact that the American stock is running very low, and that this must in time materially affect the American population, ideals and character of the country. In fine, we are facing the problem of race suicide, as Roosevelt calls it, as France is doing. The tendency is almost universal and marches alongside of civilization and luxury. It has been most marked in France, where the birth rate has fallen so low, that the population is decreasing. The government has therefore given a great deal of attention to the matter, seeking for the causes of this decrease and how it can be best met and cured. This evil, which has commanded attention in France for some years, has become very acute with the war now going on there, and the consequent large death rate. It has given Germany a great advantage in man-power—for the birth rate of that empire is high, not only higher than that of France, but higher than in the United States. The population of France, which has until lately been stationary, must show a visible if not serious decline unless a remedy for existing conditions can be found and put in operation.

We scarcely expected this problem to become an American one in the light of our big families recorded of old; but our own statistics now show that it is rapidly assuming importance with us; and that we will do well to consider the remedies being applied elsewhere before the situation grows too serious and difficult to handle.

France has given it the closest attention. It has conducted several thorough investigations, of which the most important is that just completed by a committee of the French Academy of Medicine, which has just reported through its chairman, Professor Charles Richet. This report is now being discussed throughout France, and it is worthy of consideration and discussion in America as well. It merely presents the facts and conclusions and does not, as yet, make any recommendations; but it is generally understood that it will urge, in some form or other, a plan of endowment for motherhood; that the State undertake to help with large families, so that the parents be relieved of some of the burden and expense of bringing up their children.

The Richet committee does not accept many of

the explanations previously given of the race suicide and the decline in the birth rate in France. It doesn't think that the provision of the Civil Code, which distributes the estate among all the children, has worked in favor of keeping families small, so that each child will have enough; nor does it believe that religion has had much influence in checking race suicide, for it finds conditions unfavorable in this respect in many portions of France, where the religious sentiment is strongest, nor does it believe that the birth rate is unfavorably affected by the large migration from the rural districts to the cities, which has characterized France of recent years, for it finds the birth rate as high in urban as in rural communities.

After dismissing these various theories which have been advanced by many, the committee reaches the conclusion that the decline in the number of children is due to voluntary and deliberate birth control brought about by higher standards of living prevailing, by the social comfort demanded, and by disinclination, on the part of many women, to devote the best part of their lives to rearing children. This opposition to child-bearing and rearing has been intensified, the Richet committee finds, by the fact that women are taking a far larger part and activity in lines formerly monopolized by men and who regard children as a handicap in their efforts and their work. But the most important argument and influence against large families is declared to be the greater expense today in rearing children. A child will cost the father one-sixth of his average income up to its fifteenth year; so that with three children, half the income of the family must go to their bringing up. At the same time, under the new child labor laws in this and most other countries, the child is shut out from many industries and cannot contribute to the support of himself and his brothers and sisters. It is argued that if the security and welfare of a country depend upon keeping up its population and preventing a decline, the nation must assist the man of large family with the burdens placed on him. We fortunately have not reached that stage yet in America, but we are drifting rapidly in that direction, especially since immigration has been shut off.—New Orleans Times-Picayune.

UNIFICATION.

The writer spent one year in Warren County, Ohio, and during that time had some opportunity to know something of Northern Methodists. There are a few Northern Methodist churches in this county, and from what I know of that Church, and their sentiment towards a true Southern man. I will not be led into any Unified Church that retains the Negro.

The people in the rural districts are protesting loudly and earnestly against the scheme of unification promulgated at Savannah by the Joint Commission, and if adopted I expect to see thousands sever their connection with the Methodist Church, South.

It is amazing, that men with superb intelligence and undoubted piety cannot see that the Northern Methodist Church on any scheme yet suggested will literally swallow us. Talk about doing away with your "conflicting altars," unification will establish that more strongly, for there are from 500,000 to a million Methodists in the South that won't be led into a Unified Church.

Permit me to suggest that if these unionists are dissatisfied with the Church, South, with its "conflicting altars"—made so by the Church, North—let them get out and go to the Northern Church; I, for one, would be heartily glad if the schemers and trouble-makers would move out, and give the contented Southern Methodists a much needed rest from agitation.

The people in the rural districts heartily and emphatically endorse the position of Drs. Meek, Steel, Mitchell, and others, and can't see why Rev. J. W. Ramsey did not do a good work in sounding a word of warning to the delegates to the General Conference.

The Lord knows some of them needed it. This union crowd—these agitators—are nothing more or less than trouble-breeders among Southern Methodists.

Let no one mistake the temper of the people. They are opposed to this unification business in toto. Go slow, union men; watch how you place us in the hands of the North, and thus have in the South a Church dominated by men whose ideas, ideals and sentiments are entirely dissimilar to ours—a religio-political Church.

Men of the South, who love your section and the Southern Methodist Church, who are satisfied with your church, save our Church from union or unification!

May good sense and sane judgment prevail and the whole unification business be knocked into smithereens; and may the Church, South, under God, go on spreading scriptural holiness over the land!

E. F. ARNOLD, M. D.

Bellefontaine, Miss.

TREASURER'S REPORT.

The following is the Treasurer's report of Children's Day receipts of the Mississippi Conference for the year 1917. This total shows an increase over Journal report since the books necessarily had to be closed after all reports were in at Conference.

We are thankful for the interest and the increased contributions for 1917 and we do not feel we are setting our aim too high in expressing our needs for 1918. We have faith in the brethren and the Sunday schools to make this the best year in our history so far.

Brookhaven District—	
Adams	$5.00
Barlow	5.00
Bayou Pierre	12.00
Bogue Chitto	7.66
Brookhaven	23.19
Crystal Springs	1.75
Fernwood	25.28
Gallman	9.60
Hazlehurst	5.00
Magnolia	9.26
McCall	
McComb, Centenary	34.00
McComb, S. & E.	2.00
Meadville	14.50
Monticello	12.04
Foxworth	10.00
Pleasant Grove	3.76
Scotland	24.00
Summit	8.00
Tylertown	25.00
Topisaw	7.50
Wesson	10.00
	$254.54
Hattiesburg District—	
Blodgett	$ 2.00
Collins	13.20
Ellisville	10.11
Ellisville Mission	6.00
Eucutta	21.00
Hattiesburg, Main Street	28.00
Court Street	4.00
Broad Street	4.50
Hattiesburg Circuit	6.00
Heidelberg	6.30
Leaksville	14.50
Lucedale	19.50
Magee	9.00
Mt. Olive	14.00
New Augusta	18.00
Oloh	7.91
Prentiss	9.00
Purvis	9.61
Richton	6.15
Seminary	7.52
Silver Creek	6.00
Sumrall	
Sanford Church	1.27
Taylorsville	4.38
Williamsburg	1.75
	$229.67
Jackson District—	
Benton	$10.00
Bolton	13.53
Brandon	12.55
Camden	2.10
Canton	6.00
Eden	3.38
Edwards	10.00
Fannin	2.00
Flora	16.75
Florence	4.00
Harrisville	6.00
Jackson, Rankin Street	2.85
Capitol Street	42.35
Galloway Memorial	78.30
Millsaps Memorial	
Lintonia	
Madison	12.67
Mendenhall	7.53
Orphanage	7.10
Satartia	26.43
Sharon	6.50
Terry	2.00
Vaughan	19.00
Yazoo City	12.41
	$303.45
Meridian District—	
Bucatunna	$ 5.25
Clark Mission	6.71
Daleville	13.60
De Kalb	9.00
De Soto	5.50
Enterprise	7.60
Lauderdale	6.50
Matherville	14.00
Meridian, Seventh Avenue	2.00
South Side	8.74
Poplar Springs	6.40
East End	5.00
Fifth Street	5.26
Central	26.25
Moscow	4.75
Pachuta	13.70
Porterville	
Scooba	9.50
Shubuta	
Vimville	20.00
Waynesboro	6.09
Waynesboro Circuit	9.00
	$184.85
Newton District—	
Bay Springs	$10.00
Carthage	6.45
Clarksburg	13.50
Chunky	8.25
Decatur	5.15
Forest	14.00
Harperville	11.50
Homewood	16.28
Lake	10.00
Laurel, Fourteenth Avenue	2.35
Second Avenue	3.40
First Church	19.00
McDonald	4.77
Montrose	11.90
Neshoba	9.00
Newton	13.00
Philadelphia	6.03
Raleigh	
Rose Hill	5.00
Shiloh	21.61
Trenton	8.20
Walnut Grove	2.23
	$201.62
Port Gibson District—	
Anguilla	$17.00
Centerville	
Fayette	10.10
Gloster	2.81
Harriston	12.00
Hermanville	7.00
Mayersville	
Natchez	16.37
Nebo	9.00
Oak Ridge	24.35
Port Gibson	14.72
Rocky Springs	8.65
Rolling Fork	3.53
Roxie	
Silver City	13.00
Utica	2.00
Vicksburg, Galloway Memorial	9.00
Vicksburg, Court Street	15.00
Washington	7.00

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Lumberton	11.28
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Moss Point	8.60
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Popiarville	3.50
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	$203.65

District—	Paid in 1917.	Need in 1918
Jackson	$ 303.45	$ 350.00
Brookhaven	254.54	300.00
Hattiesburg	229.67	250.00
Seashore	203.65	250.00
Newton	201.62	250.00
Meridian	184.85	225.00
Port Gibson	181.73	225.00
	$1559.51	$1850.00

MISSISSIPPI CONFERENCE S. S. BOARD.

HUSTLING FOR THE ORPHANAGE.

Already, just four days after Easter Sunday, the returns from our Easter collections indicate that we will receive the largest donations from this effort ever received in the history of our work. If all the Sunday schools and churches have observed the day, as the Conference resolutions required, we will easily receive from six to eight thousand dollars. In four days we have received nearly $3000, and but comparatively few of the churches and Sunday schools have been heard from.

A most encouraging feature of the effort this year is the very active interest shown by so many of our preachers. While they have always been friendly and cordial towards this great work, I have never known them to get out and hustle with such enthusiasm for it before. Such service deserves especial mention. Our own pastor, Rev. J. G. Snelling, saw to it that every member of his congregation had an opportunity to contribute to the Orphanage. He made personal visits, distributing prepared envelopes, making as many as sixty personal visits in one day. The result was most gratifying. Over $400 was received. Another preacher, Rev. George P. White, of the Plaquemine charge, preached in his home church at Plaquemine at the morning hour, drove twenty-three miles, preaching at Rosedale at 4 o'clock in the afternoon, then drove another twenty-three miles, preaching at Cottonwood at 8 o'clock p.m. In all he raised the neat sum of $100 and received four members into the Church and baptized one infant. This was "going some," and his work contributed nearly double the amount to the Orphanage ever given by his charge in any one previous effort. At one of his churches, that always loyal friend of our Orphanage, Rev. J. F. Foster, secured $160 and will follow with special efforts at the other points on his work. We are sure that if our preachers all over the Conference would make like efforts the contributions to our work would be such that the question of maintenance would never be raised.

We are profoundly grateful to these brethren, and to all our good friends who have recognized the serious conditions that confronted us, and have done what they could to help us meet the demands. We are sure God will abundantly reward them.

Gratefully,
ROBT. W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.
Ruston, La., April 4, 1918.

TWO NOTABLE FEATURES.

There were several things worthy of mention connected with our district conference which met with us here the past week. Everybody seemed hopeful and the preachers had "above the average report." The assessment for ministerial support in the district has been increased $2300, with two or three places to hear from, and this increase has largely been on the circuits. Brother Lipscomb has put his full strength into the job, and hard work always pays, even in the business of the Church. Another thing worthy of mention was the address of Mr. T. B. King of Memphis. It was up to his usual high mark.

But the notable features of the Conference were the sermons by Bishop Murrah and the generous gift by Brother Gilmore of Amory. The three sermons by Bishop Murrah were greatly enjoyed by every one. Mississippi still has a "preaching Bishop." It is rarely one's privilege to hear three sermons of such high grade in three days by the same man. On Friday he used as his text, "He that hath not the Spirit of Christ is none of his;" on Saturday his theme was "The Choice of Moses," and on Sunday he brought us an Easter message from 1 Corinthians 15:58. The only trouble that we have had since is to decide which discourse was the best of the three. The great majority of us will vote for "The Choice of Moses." That is indeed a great sermon. I have had the pleasure of hearing some of the great preachers of two continents, but as he preached on Saturday on "The Choice of Moses," I concluded I had not heard it excelled from any viewpoint of a sermon. It is refreshing to hear good preaching.

The other feature was the generous gift of Brother Gilmore. He has built a sanitarium at Amory costing $25,000, and has provided through a Board of Trustees from the Board of Stewards of the Methodist Church at Amory, that the income from this institution shall go to the Methodist Church. He has also put out at interest $75,000, and this is to be managed by the same Board of Trustees. The income from these two sources shall be used as follows: $600 to go annually to the local church at Amory—$450 to the pastor's salary, and $150 to the Conference collections. It is further provided that the salaries of circuit preachers of Ittawamba and Monroe Counties shall be supplemented annually from this fund, and provision is made to employ a Sunday school agent to have oversight of the Sunday schools of this territory; and still another feature of the donation is that every member of the Conference Brotherhood shall receive a death membership fee from this fund. Such large gifts are few. It is hopeful for the Church when our laymen believe in its mission to the world. Brother Gilmore is to-day an honored servant of God in our church at Amory, whose labors already have borne abundant fruit, and when he is gone he shall still serve and live by his worthy life and generous gift. May God bless him for his unselfish philanthropy!

Tupelo, Miss. O. W. BRADLEY.

ALGIERS CHURCH FUND (NEW ORLEANS.)

Dr. McMurry, Secretary of the General Board of Church Extension, has agreed to give us $5000 and to lend us $5000 more, if we will raise $10,000 for the erection of an urgently needed new church in Algiers. Of this amount we have $5000, and are trying to raise the other $5000. We are suffering greatly for the want of this new building. Help us!

Previously reported	$352.00
Rev. W. R. McPherson, Willow Creek, Mont.	10.00
A Friend, Shreveport	10.00
Total	$372.00

Balance needed, $3628.
Send remittances to
(REV.) C. C. WIER.
258 Vallette Street, New Orleans, La.

LOUISIANA WAR WORK FUND.

Mr. Editor: I beg to hand you for publication in this week's issue of the Advocate amounts received since the last report for account of the War Work Emergency Fund:

Previously acknowledged	$690.36
S. H. Werlein, First Church, Alexandria	66.00
H. W. Ledbetter, Grand Cane	20.00
C. B. Powell, Bienville	5.00
H. B. Vandenburg, Melville	6.00
J. R. Roy, Gilbert	44.00
C. A. Battle, Baton Rouge	55.00
	$796.36

S. H. MEYER, Treasurer.
116 St. Charles Street, New Orleans, La.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Your Endowment Board through its appointed Committee have issued Memorial Calendars with an earnest request that the Endowment for Superannuated Preachers be presented on the second Sunday in April. The Galloway Memorial Fund now amounts to $4889.57, and with your hearty co-operation it should be increased this year to $10,000. Although our Conference was among the first to inaugurate this important fund, news from other Conferences indicates that they are advancing beyond us in this matter. Let all donations be sent to Rev. T. J. O'Neil, Treasurer, Port Gibson, Miss.

J. M. MORSE.
N. B. HARMON.
T. J. O'NEIL.

Centenary of American Methodist Missions

1819 ═══ 1919

INTERCESSION ENROLLMENT DAY

Sunday, April 21

Let every Southern Methodist enroll in the LEAGUE OF INTERCESSION. Every Pastor has been requested to present the matter on that day or as near thereto as possible.

Sign the card as a pledge of your prayers for the success of the Missionary Centenary Movement.

MISSIONARY CENTENARY, 810 Broadway, Nashville, Tennessee.

OUR WAY VERSUS GOD'S WAY.

(A parable in rhyme, which shows the unwisdom of praying for what we want, without regard to what may be God's will. Needless to say, it teaches a lesson that some unificationists might do well to learn.)

A worthy monk, as ancient legends say,
Planted, with care, a tender tree one day,
Thinking with joy how it would grow anon,
And yield him profit from the fruit thereon.
Pleased with his task, upon the spot he bowed,
And to himself with pious pride he vowed:
"Now, I will pray each day, and God will give
Whate'er I ask to make the sapling live."

And to his credit, be it written now,
Not even once did he forget his vow;
But morn and eve he came to view the tree,
And prayed for what he saw its needs to be.
He prayed for rain, and gentle showers fell;
He prayed for sun, and sunshine came as well;
And, when he asked for dew, there came the dew.
For winds to blow, then grateful breezes blew.
For storm to strengthen, or for heat or cold,
Whate'er he craved not once did God withhold;
And yet in vain the selfish plan he tried—
For all his prayers, the sapling drooped and died.

Another monk his tree had planted, too,
And day by day its spreading branches grew
Above the way, to shelter as they pass
God's weary children going up to mass;
And travelers oft, aside their burdens laid,
Sat there and rested in its peaceful shade.
One day they met among the shadows there,
Just as the convent bell had called to prayer.
"Now, tell me, Brother John," the first monk said,
"Why your tree thrives, while mine, alas! is dead?
I pruned it well and tended it with care,
And twice each day I told its needs in prayer."

The other monk in meekness bowed his head,
While with a sweet humility he said:
"My simple mind could not presume to know
Just what was best to make a sapling grow,
And so I put it in God's care, and left the rest
To Him who made the tree, and knows the best;
I never asked for sun or rain or frost,
I only prayed: 'Give what it needeth most.'"

—Prof. A. A. Bragdon.

TEASURER'S REPORT.

The following is the report of the Mississippi Conference Treasurer, Board of Missions for the quarter, ending March 31, 1918:

Brookhaven District—	F. M.	H.&C.M.
Monticello	$ 7.90	$ 2.50
East McComb	3.00	.....
Wesson	14.00	8.00
Centenary	38.62	.....
Fernwood	98.00	95.00
Brookhaven	76.10	.....
Hazlehurst	53.50	36.50
Scotland	15.00	15.00
Total	$306.12	$ 57.00
Hattiesburg District—		
New Augusta	$12.50	$12.50
Purvis	25.00	25.00
Mount Olive	10.00	10.00
Total	$ 47.50	$ 47.50
Jackson District—		
Capitol Street	$ 28.31	.....
Bolton	23.00	$ 15.00
Brandon	60.00	55.00
Canton	21.65	20.00
Fannin	.....	14.75
Total	$132.96	$104.75
Meridian District—		
Shubuta	$ 30.00	$ 30.00
Enterprise	9.00	.....
Total	$ 39.00	$ 30.00
Newton District—		
Bay Springs	$ 1.71	.....
Fourteenth Avenue	2.13	.....
Philadelphia	20.00	$ 20.00
Homewood	5.00	.....
Harperville and Lena	10.00	10.00
Newton	10.00	10.00
Total	$ 48.84	$ 40.00
Port Gibson District—		
Nebo	$ 5.00	$ 10.00
Oak Ridge	.....	25.00
Crawford Street	55.00	.....
Mayersville	10.00	.....
Total	$ 70.00	$ 35.00
Seashore District—		
Bay St. Louis	$ 2.80	.....
Wiggins	20.00	$ 20.00
Logtown	15.00	20.00
Vancleave	30.00	20.00
Columbia	175.00	170.00
Ocean Springs	.....	15.00
Total	$242.80	$245.00
Specials.		
Galloway Memorial		$ 35.00
Hazlehurst		30.00
Fernwood		103.29
Shubuta		12.05
Capitol Street		8.17
Total		$188.61

CHARLES W. CRISLER.
Treasurer, Miss. Conference Board of Missions.
March 30, 1918.

Y. M. C. A. WORK AT CAMP JACKSON.

By Rev. J. Howard Brooks.

The observance of Easter Sunday in Camp Jackson Y. M. C. A. buildings resulted in 31 conversions. All of the buildings were decorated appropriately and we had special Easter music. The sermons were preached by the Y. M. C. A. religious work secretaries. In our building we planned for a sacred concert in the morning by the band of the 321st Infantry, and for two male quartet numbers at night.

One week ago it was my privilege to preach to the new men in the Depot Brigade. About half of them had not received uniforms. Some had only been in Camp one day. They crowded into the building until all the standing room was taken. Something like one thousand were present. They gave perfect attention, and when the opportunity to accept Christ was given between fifty and one hundred responded. They signed war roll cards and the camp pastors will help to look after 20 who are not church members.

The Company Bible Classes continue to do good work. About 50 per cent of the men in camp have been enrolled in these classes. The attendance ranges from 3000 to 10,000 a week.

The Y. M. C. A. is also putting mothers who want to cheer up homeless soldiers in touch with the right men. I have found two such lately. One of the boys was thrown from a horse a few days after his name had been sent. All through the two months in the hospital the letters from his "godmother" cheered him and when he was discharged she invited him to spend a few weeks with her until he could regain his strength.

The Camp is being rapidly filled with new men, and we are looking for even greater opportunities in the future. Pray that we may be able to save and strengthen the boys before they get away from us.

REV. H. C. MOREHEAD.

I saw Brother H. C. Morehead a few days ago. He is confined to his bed at his son's home in Courtland, Miss. He was stricken with a hemorrhage the next day after he returned from the Annual Conference at Oxford. He has suffered long and much, and was very weak. He asked me to pray with him, and upon my leaving he held on to my hand in his warm, cordial way, and said: "I am just lying here, suffering the Lord's will. He is precious to me as never before. I am living on the First Psalm, and the 19th and the 23d and the 46th and the 103d, and on the 14th, 15th, and 16th chapters of the Gospel according to St. John. Oh, how sweet and precious are these divine revelations, and how comforting to my soul! Give my love to all the brethren, and ask them to pray for me."

It was a holy treat to see and hear him give expression to the peace and calm of his triumphant faith and loving soul. I now hear that he is much better, which will be glad news to his friends and brethren. May the good Father restore this esteemed servant of the Master!

L. M. LIPSCOMB.

Winona, Miss.

DOES NOT WANT UNION.

Dear Mr. Editor: It certainly was a surprise to me to see such an article as recently appeared in the New Orleans Christian Advocate, entitled "New Orleans Preachers Unanimously in Favor of Union"—especially as some of the preachers had expressed themselves as opposed to it in my presence. And I know that quite a number of the laymen are opposed to being swallowed up, and if the consolidation goes through, I should not be surprised at the falling away of a considerable number and the organization of a new Church.

I, for one, am not classed as a preacher, being in that peculiar class, neither preacher nor layman—a local preacher—and have not much influence in councils of the Church, but I am not in favor of union, seeing no more reason for union now than there was in 1844 when the separation took place. Fraternally yours,

JOHN H. STAFFORD, Local Preacher.

New Orleans, La.

REPORT OF THE COMMITTEE ON FINDINGS.

The situation, in the light of the great war, is extraordinary as it affects the nations of the earth from a political, economic and social standpoint. Readjustment and reconstruction following this war are inevitable. The forces at work are world-wide in their sweep and significance, and are potential for evil or for good as they are ignored and neglected on the one hand, or measured and mastered on the other. If supreme and heroic effort be not put forth at this juncture, the powers of darkness will be organized and intrenched as never before. We cannot afford to wait. It is the Church's supreme opportunity. She must rise to the emergency, shape events with a master hand, reintorce her missionary workers in every field and in every department of Christian activity, adequately equip her institutions, at home and abroad, and plant her standards in every field, until she shall have fulfilled the imperial command to preach the gospel to every creature.

All power is with God, and the timing of events is also with Him. We are profoundly convinced that the hour has struck when the evangelization of the world should be undertaken with renewed zeal, enlarged faith, and a substantial prospect of its being carried to an early and complete consummation. It is this world-wide enterprise for which the Church stands, upon its faithful prosecution the very existence of the Church depends, and to such a task the Church must give her strength and her very life or fail in her allegiance to her Lord. To Him, therefore, and to this enterprise we hereby pledge our time, our energies, our gifts, and our prayers.

The call to advance rings down the line and by a remarkable providence comes at the very time when the Board of Missions has thrown off its indebtedness and when this Board and the Board of Church Extension have added largely to their available assets.

We would fully endorse and give emphasis to the action of the Board of Missions in constituting a Centenary Commission, and would recommend that the Commission, under the approval of the Board, lay the missionary situation, its claims, and its urgent demands before the approaching General Conference and request of that body special action to give emphasis to this great world program of missions which is due the great commission of our Lord under which the Church has received her marching orders.

By every token the Church must go forward, press the battle, occupy the field so providentially prepared, and carry home the message until every creature shall know that Jesus Christ is able to save to the uttermost. To hesitate is to fail in the supreme hour of opportunity. To stand still is to imperil every step already taken. The Church must follow her Lord and go forward.

In order that the purpose of the Centenary Celebration may be carried out, we recommend without attempting to prescribe details, that the following lines of endeavor be undertaken:

I. Intercession.

The world crisis and our tremendous resources of men and money create an unprecedented responsibility; but to depend upon more human resources would, in this spiritual enterprise, be presumption. Spiritual resources infinitely outweigh the material. Christ Himself has indicated the order of procedure, when He commanded His disciples to pray for laborers. Through prayer we come into harmony with God's will and have His co-operation in finding laborers and in bringing ourselves under the enlightening and strengthening guidance of His Holy Spirit. Realizing our past shortcomings, we should first seek pardon for failures and lack of faith, and then daily and hourly call upon God for help in this crisis of Christianity. We desire to enlist the prayers of all our people for greater zeal and consecration for a large increase in the number of missionaries, for larger liberality in offerings, and for the dedication of the so-called secular activities of our people to spiritual ends. We commend the plans already in use by the Commission's Department of Spiritual Resources and Intercession for prayer covenants and the formation of prayer leagues in our Annual, District, Quarterly, and Church Conferences, and the creation and circulation of adequate literature setting forth the place of prayer in Christ's plan for saving the world. Let us advance on our knees.

II. Publicity.

The power of the press to-day is almost incalculable. Movements, great and small, depend on the co-operation of the press. This movement expects and undoubtedly will have the full support of our Church press.

Never was the secular press so eager for Church news. This, the most potential movement of Methodism, is such a heroic challenge that the press will doubtless clamor for its thrilling narratives. We, therefore, urge our pastors and other leaders to utilize all possible aid of the secular press.

We believe that our Board of Missions is justified in employing publicity experts; and we suggest, in view of the valuable and necessary service

(Continued on Page 11)

The Great Battle

NOTES.

Prohibition has taken effect in Indiana, thus putting out of business about 3400 dram-shops.

Hon. R. P. Hobson will deliver several addresses in Louisiana in the interest of the prohibition cause this month, and Hon. W. J. Bryan will speak in Baton Rouge in behalf of the ratification of the Federal Prohibition Amendment soon after the assembling of the State Legislature in that city.

Massachusetts has ratified the National Prohibition Amendment. This makes 11 States that have taken this action. The anti-prohibitionists have not been able to secure adverse action in a single State, nor even to succeed in the effort to set the precedent of having the people to vote on the question of ratification. After a hard fight, they succeeded only in postponing action in New York, the strongest liquor State in the Union.

TIME TO GET BUSY.

Don't take it for granted, but get down to real work. The liquor men are not idle now by any means. They never sleep on the job when their business is in danger. Now that national prohibition is moving along with such strides towards victory the liquor men are very busy to defeat it. The prohibitionists need to be awake—keep awake and keep at work. The good chance they now have to rout liquor out of this nation should stir their energies to the last limit. Let no prohibitionist take it for granted that national prohibition will win whether he does anything to help it or not. The full force of all prohibitionists is now needed. Get to work and keep at it till the job is done.—Wesleyan Christian Advocate.

IMPORTANT NOTICE.

To the Pastors and Sunday School Workers in Louisiana:

The Baptist State Convention and the Methodist Annual Conference passed resolutions at their last annual sessions setting aside the month of April, 1918, as the time for each Sunday school in the State to observe a **special temperance day** and make an offering for the work of the Louisiana Anti-Saloon League.

We are making a fight to ratify the National Prohibition Amendment and to pass a "bone dry" shipping bill when our Legislature meets next month, and we need your help.

I will ask the Baptist Chronicle and the New Orleans Christian Advocate to print a list of those Sunday schools that report to this office showing the amount contributed by each school. Please do not neglect this matter. It has never been so important as now. A. W. TURNER,

Superintendent La. Anti-Saloon League.

Shreveport, La., April 2, 1918.

EMERGENCY WAR WORK.

The Committee on Emergency War Work was called by the Chairman, Dr. S. H. Werlein, to meet in the church in Alexandria on March 28. To this call the following members responded: Dr. Werlein, W. S. Holmes, and H. H. White. The following presiding elders were present in conference with them: Briscoe Carter, H. W. Bowman, A. S. Lutz, W. W. Holmes and J. M. Henry. T. W. Holloman was present by invitation. The following members of the Committee were absent, each having mailed regrets for necessary absence: Dr. R. D. Webb, O. A. Wright, D. B. Carre, and Dr. Geo. S. Sexton.

The meeting was called to order by Dr. Werlein. Brother Lutz led in prayer, and Bricoe Carter was requested to act as secretary. Dr. Werlein made a statement of what had been done by him on the written approval of the Committee. He was requested to furnish the presiding elders a printed statement of the plan being prosecuted at the Alexandria cantonment, for general distribution. The employment of an assistant so as to enable him to devote as much time to the soldiers as possible, was endorsed. It was decided to distribute the $3000 to be raised by the churches as follows: $1200 for Alexandria; $1200 for New Orleans, and $600 for Lake Charles, and that every pastor be called upon to take the collection at once, and send the money to S. H. Meyer, 123 St. Charles Street, New Orleans, La., who is the treasurer for this fund.

It was the opinion of those present that ordinarily the best men to operate in the cantonments in connection with the Y. M. C. A. workers and army chaplains are local pastors, where such men are available. The Committee were of the opinion that such pastors should be provided a pastor's assistant, whose salary should be paid out of the funds to be appropriated to the several cantonments, and that none of this money should be applied to the salary of the pastors engaged in this work. BRISCOE CARTER,

Acting Secretary.

GRATIFYING NEWS.

Dear Doctor Meek: The latest in the Emory University campaign is that I have secured about $3000 in the past ten days. This is very gratifying to me, as I know it will be to thousands of our people in Mississippi.

One of the most cheering contributions was from a grandson of one of the ascended preachers of the North Mississippi Conference—Jim Gray Luter, of Minter City. The afternoon of the Sunday I was at Minter City, Jim sent me a note, with a contribution, as follows: "Perhaps this will help polish a block of marble in Emory University." The beauty about the marble is that it is already polished before it leaves the quarry. However, Jim's part will always live as a vital share in the building of the university. What possibilities there are in such sentiments as Jim (thirteen years of age) has expressed in these words which will go down in the history of this great institution!

Would that there were ten thousand boys in Mississippi who might be moved by this same impulse to put an amount of money into Emory. In this "age on ages telling" we should be in a hurry to prepare for a greater age in the very near future.

I have other notes of progress which I will give you for my brethren in the very near future. Read what I have to say and you will be gratified with the progress being made in Mississippi for the BIGGEST ENTERPRISE OF OUR CHURCH at this time. Yours very sincerely,

ROBT. SELBY.

April 3, 1918.

A LAYMEN'S VIEW.

By Mr. J. B. Streater, a Delegate to the General Conference.

The General Conference of 1914 declared that unification by reorganization was feasible and desirable. I have never given public expression of my views on this subject, and, in the face of this action of the General Conference, it may be considered very presumptuous in me to say that I have never endorsed this view, and do not now think that it is feasible, or even desirable; and the more I see or hear the subject discussed the further I am from changing my mind. I believe in improvement and progress, but I have seen this attempted in some ways a great many times and have in many instances seen matters made worse. Therefore, my policy has always been, "when you are doing well, let well enough alone." For many years I have associated with Northern people a great deal, and, upon the whole, my associations with them have been very pleasant. There are a great many things about them that I admire very much, and some things which I dislike—especially their attitude towards the Negroes. I yield to no man, North or South, when it comes to entertaining a Christian feeling for the Negroes, especially for those of the South; but I am sure that our people did the wisest thing possible when, in 1870, they organized their colored members into the C. M. E. Church in America, which was done at their request, and with the result of which they seem to be perfectly satisfied.

But why should those among us who favor union continue to press this question so urgently, thus forcing the wasting of so much precious time, and sometimes the engendering of bitter feelings, in the discussion of a thing that will never happen? I shall never believe, until the conclusion is forced upon me, that the Commission will ever agree on a plan that will be adopted by a two-thirds vote of the General Conference, and ratified by three-fourths of the members of the Annual Conferences. If the question could be decided, as it should be, by submitting it to the votes of the membership of our Church, it would be an easy-going thing; for I believe that 90 per cent of the membership would oppose it. Really, I have never talked with a single man from the rank and file of the Church who favors it.

Black Hawk, Miss., March 30, 1918.

TCHULA METHODISTS SPEAK.

At a meeting of the members of the quarterly conference of the Tchula (Miss.) Methodist Episcopal Church, South, held on the 18th day of March, 1918, the following preamble and resolutions were introduced and after full discussion unanimously adopted. It was further ordered that a copy of this proceeding be forwarded to the New Orleans Christian Advocate.

Resolutions.

Whereas a Commission was appointed to represent the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the formation of a plan looking to the organic union of the two great branches of Methodism; and

Whereas the plan as agreed upon by the Joint Commission would not, in the judgment of the members of this conference, best subserve the cause of Southern Methodism; therefore, be it

Resolved, That as loyal members of the Southern Church, we respectfully protest against the introduction of the aforesaid plan, and herewith submit, from among many others, the following grounds of protest:

1. The representation of the Southern Church in the General Conference will be too small. We favor a Conference after the order of the Congress and in the upper body "Delaware equal representation with Texas" given.

2. Changing conditions do indeed bring about new issues, but principles do not change. We believe that if the government of these United States is not to-day engaged in war for humanity's sake, then George Washington was not one of the world's great patriots; and we protest against a surrender of the principles for which our Church stood in 1844. Right then, right to-day.

3. We believe that organic union is among the probabilities of the future, but to its advocates we would say NOT NOW. Any unification plan to which the Northern Church could, or rather would, give unqualified endorsement now, would, if enacted into law, cause the Southern Church to lose fifty per cent of its membership, and a now virgorous, progressive Church would become an all but impotent one.

4. The Methodist Episcopal Church, South, is doing a great work in the world. Why run any risk? Why not "let well enough alone."

5. We desire to go on record as giving endorsement to the position taken by the New Orleans Christian Advocate in relation to this momentous question. As a "watchman on the walls," Dr. Meek has made a fight for our Church and for Southern ideals which challenges the admiration of all.

J. E. GWIN, Secretary.

Tchula, Miss.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

The Home Circle

SOMEWHERE IN FRANCE.

By Mrs. L. M. Lipscomb.

"Somewhere in France" our soldier boys
Are learning to be brave and true;
They are fighting for the cause of right,
'Neath the dear old Red, White, and Blue.

"Somewhere in France" our precious lads
Are dreaming of "home, sweet home";
Their thoughts are with their loved ones
Far across the ocean's foam.

"Somewhere in France" the North and the South
Are united hand and heart;
The "blue and the gray" march side by side,
And each bravely does his part.

"Somewhere in France" our loyal men
Are calling to me and to you;
And bidding us help to win this war
For the sake of the Red, White, and Blue.

"Somewhere in France" there are lonely graves,
Where some of our heroes rest;
They gave up their lives for liberty,
And for all that is noblest and best.

God speed the day when a righteous peace
Shall prevail throughout the world—
When the sword shall be forever sheathed,
And God's banner of love be unfurled!

Winona, Miss.

THE LOST PURSE.

By Hilda Richmond.

"Why, here's somebody's purse!" said Amy Race aloud, as she stumbled over something among the loose wrappings and empty boxes on the floor. "And it's full of money!" she said almost in a whisper as she peeped inside and saw shining silver pieces and crisp bills. "I wish it was mine; I'd get a whole lot of things for Ethel on my way home."

Amy was a little cash girl in a big city store and at home she had a little sick sister. Their mother worked very hard at her sewing to keep her children happy and comfortable, and Amy took home her money to help along, but they had very hard times, indeed, since Ethel was sick and there were medicines to buy.

"I wonder if it would be wrong to take just one piece," thought Amy. "The purse was open and whoever lost it might think it dropped out." Then at once she said, "Amy Race, I'm ashamed of you! What would your mamma think? You go to Sunday school every Sunday and then you want to take money that doesn't belong to you."

At once Amy started to the desk to report what she had found, but on the way she met a lady who seemed to be searching all about. "Little girl, have you seen a pocket-book?" she asked. "I lost it in here, I think, and it was full of money for the Children's Hospital. I am so worried about it, for it means help to so many poor little boys and girls."

You may be sure Amy was glad she could return the purse with all the money safe, and when the lady heard of poor little Ethel she said she should be the first patient taken to the hospital to be cared for with the gift money.

"Mamma, was it wrong to be tempted?" she asked when she told Mrs. Race all about it.

"No, darling, but it is wrong to yield to temptation, and I am glad my little girl did not yield. If you always trust God, Amy, as you did this time, temptations can not harm you."—Sunshine.

IT TAKES TWO TO DO IT.

An exchange tells the story of James Rank, a lad of eigteen years, who, on coming home from work, met a friend. He related his experience of that day.

As the apprentice of a carpenter he had been sent to a saloon to take the measurements for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head. The saloonkeeper immediately mixed a hot drink, and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it down, and you'll soon stop shivering, my boy." "He meant it so kindly, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to refuse, but I didn't want it."

"It must have been a big temptation," said the friend. "That saloonkeeper might have started you on the road to ruin."

"Well," replied the lad, "it takes two to make a temptation. There is no saloonkeeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink, and, if I had taken it, why, I wouldn't have put all the blame on the saloonkeeper, as some folks do. It takes two, every time, to make a successful temptation."—The Presbyterian.

GENERAL WASHINGTON'S COURTESY.

Martha Littlefield Phillips gives "Recollections of Washington and His Friends." The author is a granddaughter of the youngest daughter of General Nathaniel Greene, and she tells the following story, in the words of her grandmother, concerning a visit of the latter to Washington at Philadelphia: "One incident which occurred during that visit was so comical in itself, and so characteristic of Washington, that I recall it for your entertainment. Early on a bright winter morning a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from his saucer; but, lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the tablecloth. He did it with such audible vigor that it attracted my attention and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation, and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once."—N. W. Christian Advocate.

"Again and again Jesus urged upon those who listened to Him to 'follow' Him. This was to be a sure mark of true discipleship. And it is so still. The men who follow Christ have a right to the name Christian—and they alone."

WANTS TO BE RECORDED AGAINST IT.

Dear Mr. Editor: I want to go on record through your columns as being opposed to the scheme for uniting the M. E. Church, South, with the Northern Methodist Church. I believe that it is best for both denominations to remain as they are, each developing its own individuality. In my opinion, they will thus do a greater work toward extending the Kingdom of Christ. I was born and reared in the Southern Methodist Church, and am a member (in good standing) of the Second Methodist Church of New Orleans. Yours respectfully,

ARMSTRONG DONALDSON.

New Orleans, La.

ARDENTLY FOR UNIFICATION.

Dear Dr. Meek: In the light of the present times, when the hearts of the people are being cemented into the closest bonds of union by sacrifice and suffering in the great "World War," I, for one, feel and see the importance of a united Methodism to carry on the work of the Kingdom of God. If the two great Methodist denominations fail to find a satisfactory basis for union, we will suffer for years to come from the stigma of that failure. Are we praying that a way for union may be found, or rather are we seeking to block every plan suggested by our Commissioners? I have been impressed that the weight of your editorials have been far more destructive of the proposed plans worked out by our Commissioners than constructive.

H. P. LEWIS, Jr.

Madison Station, Miss.

AN EMPHATIC PROTEST.

(This paper was adopted at a recent session of the quarterly conference of the Pickens, Miss., charge.)

Believing as we do, for reasons we think should be obvious to every loyal, liberty-loving, Southern Methodist, that the Tentative Plan of Unification, now proposed by a majority of the members of the Joint Commission, would prove not only hurtful, but absolutely ruinous, to the Southern Church, and to Methodism in the South;

We want here and now to enter our respectful, but most solemn and serious, protest against its formal recommendation to the approaching General Conference.

We commend and heartily endorse, Mr. Editor, the brave and manly defense you have, and are making, of our beloved Church, in this her trying experience.

We cannot afford to be landed, bag and baggage," in the lap of the Northern Church, with the flimsy and inadequate provisions which this instrument offers for self-government and protection.

Signed: W. W. MITCHELL,
Presiding Elder.
E. I. DOTY, Secretary.

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Christian Advocate.

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TO CONTRIBUTORS.
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SOME UNIFICATION HAPPENINGS.

The Washington (D. C.) Annual Conference of the Methodist Episcopal Church (colored), representing a membership of 36,000, which met at the National Capital a few days ago, made an extended protest against the pending scheme of Unification on various grounds.

Bishop J. W. Hamilton, a member of the Unification Commission of the Church, North, in a recent article in the Southwestern Christian Advocate, says: "But the whole plan, misnamed **Unification**, has another impossible gauntlet to run. * * * The Methodist Episcopal Church, in the Conferences and local socleties, will no more adopt it than the skies will be turned upside down and the inscription be found on the top of them, 'Made in Prejudice.'"

The Bishop further says: "I have protests coming to me from tbe Continent of Africa, Korea, Japan, China, North, South, East, and West in this country, and the Islands of Hawaii and Porto Rico. Here is a quotation from a letter received from one of tbe strongest and most representative men in Cbina: 'On the part of the foreign missionaries and of our Methodists in foreign lands, I protest most earnestly against the unjust treatment proposed for them in the terms of the proposed union. If we are to hold these members, we simply must treat them as Christian brothers, giving them the same representation in our Generai Conference as we give to white members."

This is just about as we expected. Some of our readers will doubtless remember that we predicted that the proposed arrangement for governing the work in foreign mission fields would produce great dissatisfactlon.

SOME SUGGESTIVE FIGURES.

For the benefit of brethren who speak as if never before did any great Church have so small a gain as 22,000 members, the net gain of our Church in the year 1917, we submit the following figures as to the growth of the Northern Methodist Church, given by Mr. J. W. Marshall, of tbat denomination, at the last Ecumenical Conference in Toronto in 1911:

"In 1900, no growth; in 1901, 23,051; in 1902, 49,061; in 1903, 31,623; in 1904, 38,203." In considering these figures it should be remembered that the Nortbern Church is practically twice the size of ours, which of course bears pertinently upon the question of gain in percentage.

At this same gathering, Dr. W. N. Ainsworth, of Georgia, in an address made these statements: "While the growth of Methodism in the Western Section (the whole of North and South America) for the last ten years has marked a gain of about 15 per cent, there has been an advance of 35 per cent in the Methodist Episcopal Church, South; * * * 490,000 has been our growth during this ten-year period, while in tbe entire Western Section there has been an increase of but about 900,000 souls."

In 1866, a little over fifty years ago, our Church had 429,233 communicants (see McTyeire's "History of Methodism," page 664); and now its membership is well past the 2,000,000 mark. It is not surpassed in influence in the Southern States by any other denomination, and during the last half-century it has not been outstripped in growth by any otber branch of Methodism in the world.

A recent writer in the Advocate spoke of the rapid growth of the Roman Catholic and Northern Methodist Churches in the South. This was an erroneous notion. The Catholic Church is making very little headway among the native white people of the Southern States, and the same is true as to the Methodist Episcopal Church. Tbe 1917 Year-Book of the latter denomination, the latest that we have at hand, shows that after many decades of persistent effort, the Northern Methodist Church has in the Gulf Conference, embracing, if we mistake not, the great States of Mississippi, Louisiana, and Texas, only 5154 members (not including the German churches), and that there was a decrease in the year 1916 of 842 communicants. We had thought that everybody knew that, except where it has been aided by immigration from the North, the Methodist Episcopal Church has made very slow progress among the white population of this section, as our Church also has when operating in territory where Northern influences are predominant. This fact goes to show that in order to achieve a large measure of success among any people a religious denomination must be in right relation to them—must be in general harmony with their social and political ideals and sentiments. Thus it has often been said, that no heathen country can ever be made Christian until a native Church has been developed that is strong enough to evangelize it and accomplish that result.

THINKS THEY WOULD NOT LAST LONG.

Some writers in our Southern Methodist papers have advanced the view that as they now stand in the pending Plan of Unification, being mere appendages of the General Conference, meeting at the same time and place, the Regional Conferences would prove a sort of fifth wheel in the machinery and would not last long. The Northwestern Christian Advocate, of Chicago, one of the official organs of the Northern Methodist Church, concurs in this view, as the following extract from its issue of March 27 shows:

"The Regional Conference plan need not bar union. At best it is only a temporary expedient. It is probable the Church would tire of this cumbersome operation and soon abolish it altogether. At any rate, the new Church will start out blocked into regional groups, quite confident that time, the great adjuster, will do his work well and satisfactorily. If other and more serious questions can be adjusted satisfactorily, Regional Conferences will shape themselves to tbe wish of all after their impracticability has been established."

Yet practically all the protection that has been provided for the minority body, the Methodist Episcopal Church, South, in the proposed new ecclesiasticism is vested in these unstable bodies, the demise of which is so confidently predicted by our distinguished contemporary.

PERSONAL AND OTHER NOTES.

Number 2 of the Millsaps College Bulletin is on our desk. It contains several articles of interest, along with a good deal of information in the way of College news notes.

Rev. L. N. Hoffpauir, of Franklinton, La., was in New Orleans last Monday and paid the Advocate office a visit. The Editor regrets having missed him, not being in at the time.

Rev. W. W. Holmes, presiding elder of the New Orleans District, was some days ago called to tbe bedside of his father in Mississippi, wbo was reported to be seriously ill. We hope that the stricken one is better ere this, and that he may soon recover.

Our esteemed brother, Rev. T. J. Hopper, of Abbeville, Miss., gives us 6 additional subscriptions from his charge, remarking as follows: "This makes the 10 new subscribers allotted to me; but I think that others will follow. Everything is moving on well with us."

A correspondent informs us that Rev. E. S. Lewis is giving great satisfaction in the pastorate at Greenville, Miss., having already won his way into the hearts of the people of that progressive city. It is nothing unusual for Brother Lewis to be highly esteemed where he labors.

The Louisiana Avenue M. E. Church, South, of this city, was struck by lightning during a rain storm one day last week and sustained some damage. However, Rev. A. J. Gearheard, the industrious pastor, had tbings in shape for the services last Sunday.

Rev. W. A. Terry, the popular pastor of our Broad Street Church at Hattiesburg Miss., writes optimistically of his work, which is making good headway. His letter brought a check to send the Advoeate into 6 homes which it has heretofore not been reaeblng. Thank you, Brother Terry.

Rev. H. W. May, the presidlng elder, requests us to announce that the District Conference of the Baton Rouge District will meet at Hammond, La., at 8 p. m. on May 28 and continue its session until the work is done. We pray that this occasion may in every respect be a profitable one.

From Jena, La., Rev. H. T. Young, our efficient Conference evangelist in Louisiana, sent us, on March 25, the followlng note: "I closed a meeting at Pleasant Hill, La., with Brother P. O. Lowrey, last night. Brother Lowrey is doing a good work there and has the confidence and esteem of the people."

Sister S. D. Dove, who for many years has been one of the best known and most active Methodists at Shelby, Miss., will henceforth reside in Memphis, Tenn., with her brother, Mr. J. H. Stafford. She wants the Advocate to follow her to her new home, having long been one of its appreciative readers.

Rev. G. A. Morgan, of Jonesboro, La., under date of April 2, writes: "We are in the midst of a revival meeting at Hodge. Rev. H. T. Young, the Louisiana Conference evangelist, is leading our forces." We acknowledge ourselves indebted to Brother Morgan for two subscriptions to the Advocate.

Rev. Jasper L. Smith is pleased with the progress of the work in the Saucier and Lyman charge, Mississippi Conference. As he always does in his field, he has been looking for the interests of the Advocate, and his communication brought to the office a list of 8 subscribers, for which he has our thanks.

Rev. W. L. Doss, Jr., thus reports concerning his work at Homer, La.: "Things are going along very well at this place. The Board of Stewards are taking good care of the finances, and we have been having some excellent prayer meetings." Good! We like to see a pastor appraising his prayer meeting as a thing of value.

Rev. E. H. Cunningham, of Kosciusko, Miss., says: "We have just finished repairing and painting the parsonage here, and it is now one of the prettiest homes in town. Our congregations are large, and the work generally is moving on well. We will begin our meeting here on April 14, and will have with us Rev. R. A. Clark, of the Memphis Conference.

Speaking of Coldwater, Miss., Rev. N. G. Augustus, our pastor there, says: "This is a pleasant place to live. I like it." The Editor knows this statement to be true, having once served the Coldwater church. Brother Augustus has given us a notably strong article for the Advocate which we have in type and which we hope to give to our readers in our next issue.

Rev. E. C. Driskell, of Greenwood Springs, Miss., thus reports concerning his work: "The prospects are bright in this field. We are serving a fine people who know how to take care of their pastor. Our Friendship Church remembered us on Easter with many good things for our pantry." Brother Driskell's letter brought us 2 names for the Advocate's mailing file.

"Our work is progressing finely. At the first quarterly conference the board of stewards advanced the pastor's salary $100. Rev. T. H. Lipscomb, our presiding elder, is a worker, his whole heart being in the service." So writes Rev. L. H. Floyd, pastor of the Okolona (Miss.) Circuit. Brother Floyd's letter brought us 4 subscriptions and he says that more will follow.

Conservatism prevailed at the session of the Baltimore Conference, just held. Resolutions endorsing the tentative plan of unification that has been published were shelved, and others expressing sympathy with the general idea of unification and commending the earnest endeavors of our Commissioners were adopted. Dr. F. J. Prettyman will head the delegation to the General Conference.

Mrs. N. E. Cunningham, of Wilson, La., in forwarding us 2 subscriptions, adds in her letter the following note: "I have been taking the Advocate for 30 years, and do not see how I could do without it. I fully endorse Dr. S. A. Steel's article, 'The Way It Looks to Me,' which appeared in your issue of March 14. If union with the Church, North, in the proposed form is forced upon us, I fear that it will divide Southern Methodism."

Rev. N. S. Loftus, our pastor on the Woodville (Miss.) Circuit, forwards us 4 subscriptions, and in his business letter adds the following note: "The outlook is good for a prosperous year in this charge along all lines. Brother Sharbrough is a wide-awake and efficient presiding elder, and is highly esteemed by our people. I am working earnestly in the interest of the Advocate, and I hope to send you some new subscribers soon."

Rev. W. C. Harris, of Uvalde, Texas, who is a beloved superannuate of the North Mississippi Conference, in a personal letter to the Editor, says: "I am glad to report that, taking the winter through, my health has been unusually good. A complication of slight troubles threw me back a little in February, but I have about recovered from this." Brother Harris' many friends in his home State will be pleased to see this message from him.

In a business communication making provision for having the Advocate to visit several homes in his charge, Rev. J. E. Stephens, of Coahoma, Miss., gives us the following items from his fine field: "My work is progressing nicely. The assessment for my salary was increased $300, and 75 per cent of my Conference collections have already been paid. My charge made an Easter offering to our Orphanage at Jackson of something over $500." This is, indeed, an excellent report.

A mass meeting in the interest of the prohibition cause was held in the Methodist Church at South Mansfield, La., March 28. The devotional exercises were conducted by Rev. Leland Clegg, the pastor, and Dr. S. A. Steel delivered a stirring address. We are informed that Brother Clegg will deliver the annual Alumni oration at the Mississippi Conference Training School at Montrose, taking the place of the orator-elect, who cannot be present on that occasion.

From Camp Shelby (Hattiesburg, Miss.), March 26, Rev. A. Inman Townsley, of Bogalusa, La., writes us as follows: "Rev. W. R. Hendrix, D.D., pastor of St. Mark's Church of Atlanta, Ga., after conducting a most successful meeting at First Church, Bogalusa, is now preaching with great power to our soldiers at Camp Shelby. I am assisting in the work in a small way." We trust that much good was accomplished by these services held for our soldier boys.

Rev. A. J. Davis, of Daleville, Miss., finds much to encourage him in his labors. He says: "Our second quarterly conference was held at Soule's Chapel, March 16 and 17. The presiding elder preached ably, and the ladies served an excellent dinner on the ground. The business session of the Conference was gratifying. The pastor's salary was increased $160, and the stewards made a good financial report. We took an offering for the Orphanage on Easter Sunday and secured $21."

Rev. W. A. Bowlin, of Cockrum, Miss., has favored us with an additional list of 7 subscriptions to the Advocate, which brings the total number that he has given us up to 22, of which 17 were new. We highly appreciate this work in behalf of the Conference organ. Brother Bowlin thus comments upon conditions in his field: "My work is in fine shape and the outlook promises a great year. Our old parsonage is now being removed, and we hope ere long to have a new and modern house in its place."

Rev. Walter J. Johnson, pastor of Grace Church, Dallas, Texas, who is a transplanted Mississippian, is making a great record in his present field. In the two years and five months of his incumbency, he has received into the Church 585 members, and his flock now numbers 1200. The pastor's salary, in the meantime, has grown from $2500 to $1000. On the Easter Sunday just passed 38 members were taken into the Church, 15 children were baptized, and a cash subscription of $1200.35 was made to the Conference collections."

Mrs. Vic T. Hoyle, of Tupelo, Miss., sends us, April 8, a post-card from Knoxville, Tenn., which reads as follows: "I am here in attendance upon the Woman's Missionary Council by request of Miss Bennett. We had a delightful trip up through the woods, aglow with dogwood blossoms. I never saw the pink dogwood in the woods before. We are having a great meeting, and are making plans for the Centenary Celebration in 1919. Dr. Durham, by his addresses, is giving us a great spiritual uplift. Miss Bennett is presiding with her usual grace and charm."

From a letter from Rev. T. H. Mills, of Pickens, Miss., we take the following: "I am glad to say that everything in this charge points to a better future. Our second quarterly conference was one of the best (if not the best) that it has ever been my pleasure to attend. The finances are in advance of previous years and every one seems to be in fine spirits. Our people are loyal and true, and our presiding elder, Rev. W. W. Mitchell, is making full proof of his ministry. What would you think of a Methodist preacher who would not be pleased with such a situation?"

We are informed that Rev. J. H. Bell, of Columbus, Miss., who is one of the authorized evangelists of the North Mississippi Conference, has lately closed a fine revival at Courtland, Miss., where Rev. R. I. Collins is the popular pastor. The singing was led by Mr. Paul Templeton. Brother Bell is one of the growing young evangelists of the Church, and he and Brother Templeton make an excellent team in a meeting. We hope that the brethren will keep these workers busy. Never was there a more urgent need for genuine revivals in our charges than now. Write Brother Bell and see if he can give you a date.

Brother D. W. McLean, of Longville, La., writes: "As you have been printing in the Advocate the names of preachers' sons who are in the Army, I send you the name of Private Charles E. McLean, my youngest son, who is a local preacher, and who was a student at Centenary College. He is with the Coast Artillery, and is in training at Fort McKinley, Portland, Me. I have recently had a letter from him announcing his arrival there; and, among other things, he said: 'Do not worry about me; I am in good hands. God is mightier than discase or the German army, and I have put my future in his hands.'" Brother McLean adds: "We are very much pleased with our pastor, Rev. J. H. Hoffpauir."

Rev. Ben P. Jaco is happy in the work at Lexington, Miss., as the following statement from him will attest: "At our second quarterly conference the salary was reported in full for half the year; we have raised more than the amount of the assessment for the Conference benevolences, but part of it went to specials. One of our members is providing for the full support of a native preacher in China, and for half the support of a preacher in Japan. Our congregation proposes to do all that is necessary for the war, and for the regular Conference collections, and, besides, will maintain still another preacher on a mission in the Conference, and myself." This is truly a capital showing. We congratulate Brother Jaco and his worthy flock upon this record.

Rev. H. W. May, presiding elder of the Baton Rouge District, who is distinguished for his ardent and unselfish devotion to the Methodist Episcopal Church, South, sends us the following message: "As the day for the next meeting of the Joint Commission on Unification approaches, my thoughts turn to you, and I pray that God may bless the good work that you have done in trying to give light to our people concerning this most important matter. I fully endorse your course, and I am persuaded that your work will be a blessing to future generations." In this, as in most other things, both the sweet and the bitter come to the Editor. While some, like Brother May, commend him, there are others who abuse him. But always the proper course for one to pursue is to do what one conceives to be one's duty, come what may.

We have been pleased to learn that our Rayne Memorial Church of New Orleans, of which Dr. U. G. Foote is pastor, has decided to appropriate $1500 annually to the work of the Mary Werlein Mission, in this city. This pledge was made by the Board of Stewards at their April meeting. The Rev. W. E. Thomas, pastor of the Mission, was present with two little children who had been abandoned by their mother and left in the care of the Mission, and the scene touched all present. This pledge of $1500 by the Rayne officials does not preclude other contributions, and the work will need more than that for its proper equipment and maintenance. Indeed, it should be so supported as to make it possible for it to grow into a great institution, such as Methodism ought to have in this great center of population. (Since the above note was sent to us, information has reached us that the Rayne Memorial congregation, finding upon investigation that the present needs of Mary Werlein Mission are very great, decided to raise $1500 additional for special purposes connected with this important work. Most of this amount has already been secured.)

NOTICE TO SUBSCRIBERS TO CAMP SHELBY PASTOR'S SALARY.

The subscriptions to the fund to support our pastor at Camp Shelby made at the last session of our Annual Conference are all due and should be paid within the next few days or weeks.

Considerably less than one-fourth of the amount subscribed to support Rev. Roy H. Kleiser in this work had been paid, and, with heavy office expenses, he is very much in need of funds to meet outstanding obligations.

Please look after collecting these amounts at once and forward them to me at my address in Jackson. It has become necessary for me to borrow money to prevent the Camp pastor from suffering. This, of course, cannot go on much longer without embarrassing myself.

Let me have a remittance from every subscriber as soon as he reads this notice, please.

Yours fraternally,

CHAS. W. CRISLER,

Treasurer, Miss. Conf. Board of Missions.

Jackson, Miss., 311 North Congress Street.

Our Advocate Campaign.

FROM OUR WORKERS.

Rev. B. E. Meigs, of Monticello, Miss., favors us with an order to send the Advocate to 5 persons, with the cash to correspond. He also says: "You may expect more later."

Names are still coming from Rev. W. R. Williams, our excellent pastor at Buena Vista, Miss. This time he gives us 5, and adds his usual welcome message, "More to follow."

Rev. D. R. McDougal, of Calhoun City, Miss., has brought a smile to the Publisher's face by sending in a fine list of 12 subscriptions, with a check to correspond. He is one of the live wires in the Aberdeen District.

Rev. J. W. York, Golden, Miss., says: "I am sending you 11 subscriptions, and will send others soon." The work of his charge is flourishing, and he thinks that no better people can be found in the world than his.

Rev. Jesse F. Watson, pastor of the Bellefontaine (Miss.) Circuit, gives us 5 names for our mailing files, and writes as follows: "I am, if I can, going to give our Church paper more subscriptions in this charge than it has ever had before. I think it is a preacher's most effective fellow-worker. You may count upon me to keep this matter before my people."

SOME SUBSCRIPTION RECEIPTS.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. A. Biffle, Eureka, Miss., 3; Mrs. H. J. Morris, Oak Ridge, La., 4; Rev. J. L. Greenway, Lucedale, Miss., 2; Rev. W. T. Woodward, Sicily Island, 2; Rev. G. D. Anders, Indian Bayou, La., 2; Rev. Thomas Mills, Pickens, Miss., 3; Rev. T. M. Bradley, Cleveland, Miss., 2; Rev. W. G. Burks, Blue Mountain, Miss., 4; Rev. J. W. Price, Perth, Miss., 5; Rev. W. W. Hopper, Lorman, Miss., 3; Rev. J. W. Campbell, Benton, Miss., 2; Rev. G. C. Gregory, Ashland, Miss., 3; Rev. B. P. Fullilove, Walnut, Miss., 3; Rev. J. R. Murff, Iuka Circuit, N. Miss. Conf., 8.

CHRIST NEEDED IN YOUTH.

One of the saddest thoughts about youth is that it may so easily be shipwrecked. The fairest life may be blighted in a short time. This is the dread possibility which confronts every young soul. But Christ is safety to youth. They who are His enjoy a protection that is a sufficient reason for yielding the life to Him.—The Way of Faith.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should be renewed. Subscribers will please examine the labels on their papers, and if it is found that the subscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will be the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

SHORTHAND IN THREE DAYS

is what we could advertise, and can back it up, for the principles of The Institute system, which consists of the alphabet, fifteen wordsigns, fourteen rules and seven double characters, may be learned by a bright boy or girl in less than three days, but six weeks or two months must be spent writing and reading, in order to become familiar with it, and to write without hesitation: Therefore, we only guarantee to teach you in three months, or refund the price—only ten dollars. Positions secured. **THE INSTITUTE SYSTEM OF SHORTHAND, 3504 Magazine Street, New Orleans, La.**

The Blood is the Life.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.—Adv.

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Sage Tea Darkens Hair to Any Shade

Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

Ten Varieties of
VEGETABLES
Valued at 55c. containing one full packet of seed each of:

Cabbage	Lettuce	Cucumber
Beans	Radish	English Peas
Beets	Tomato	Turnip
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Our most popular and successful varieties. A better and cheaper collection than you can buy at home, together with our Spring Catalog, Postpaid for
Only 25c.
Write today to Order Dept. H,
W. H. MAXSON SEED CO.
CHARLESTON, S.C.

Kill All Flies! They Spread Disease
Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Sister ELIZABETH ANN McKAY was born near Port Gibson, Claiborne County, Miss., on April 5, 1833, and passed from this life on Jan. 27, 1918. Sister McKay (nee Jones) was married to Daniel A. McKay in 1853. Five children blessed this union, and all are left to mourn their loss, except one son. Sister McKay united with the Methodist Church early in life and lived a consistent member until her death. In her home-going the community has lost a helpful neighbor, the church a faithful member, and her children a loving, devoted mother. May God the Father bless and comfort the bereaved loved ones and friends! J. W. THOMPSON.

L. S. TOLBERT, son of Perkins Tolbert, was born on Oct. 31, 1854, and died on March 5, 1918. He joined the Ebenezer (Baptist) Church early in life. A few years later he became a member of the church at Hepzebah, La. In 1866 he was married to Miss Margaret E. Brown. He then withdrew from the Baptist Church and joined the Methodist Episcopal Church, South, becoming a member of the Clear Creek congregation, where his membership was at the time of his death. He leaves a wife, seven sons, one daughter, six grandchildren, two brothers, and one sister to mourn their loss. He was a devoted husband and father and a good citizen. He was interested in all the movements which had as their object the betterment of conditions in his community and in the State. May all who were associated with him during his life cultivate his noble traits of honesty and uprightness!

His pastor,
J. L. CADY.

ASBURY GREEN BARKSDALE was born in Holmes County, Miss., on Oct. 30, 1845. He passed out of this life at the home of his daughter, Mrs. Ed. Bradshaw, at Dover, Miss., on the night of March 11, 1918, being in his 74th year. He served four years in the Confederate Army. He was twice married, the second wife having died about 8 years ago. Brother Barksdale is survived by four children, two sons and two daughters. Both sons have entered the service of their country. They came home for a few days during their father's last illness. The deceased united with the Methodist Church in middle life and remained loyal to it to the end. During the writer's pastorate he was ever faithful, when not prevented by illness, in attending the worship of God. He expressed no fear in meeting his Master and passed into his rest calmly and peacefully. A familiar figure in the neighborhood, he will be missed by all, not only by the loved ones of the home, but by all who knew him.

M. F. ADAMS.

WILLIAM G. COOPER was born in Marshall, Texas, Dec. 3, 1850, and peacefully "fell on sleep" at his home, near Florence, Rankin County, Miss., on Nov. 25, 1917. He was twice married, first to Mariah Jane Smith on Jan. 11, 1872, who died on July 29, 1900. On Oct. 19, 1903, he was married to Miss Katherine Brewer, of Wesson, Miss. Of the first union there were born eleven children, and of the second, two. The last wife and all of the thirteen children are left to mourn the loss of a devoted husband and father. Brother Cooper was soundly converted in early life and joined the Methodist Church at Wesleyana in 1869. He loved the Church and was always faithful to its interests and active in its work. For many years he served in the capacity of a steward, and none were more faithful in the discharge of the duties of that important office. He was never too busy to attend the quarterly conferences, and for many years he made it a rule to see that his church met its financial obligations in full, often paying much more than his own share. His home was always the preacher's home, and he was ever the friend of the preachers, sometimes aiding them even to his own financial hurt. A good man, husband, father, and neighbor, and a truly consecrated Christian has gone to his reward, and "his works do follow him." After appropriate services conducted by his pastor, the body was laid to rest in the Briar Hill Cemetery, to await the glorious resurrection morn.

J. B. KING, P. C.

Brother S. D. ROBERTS was born in Amite County, Miss., on Oct. 10, 1858, and died on March 3, 1918, in Oberlin, La., at the home of his son, Rev. S. D. Roberts, Jr. His parents, T. G. and Amanda Roberts, were devoted Christians, doing all they could for every good cause. Brother Roberts was first married to Miss Sheddie Anders on Jan. 18, 1883, who was a sister of Brother Geo. D. Anders of the Louisiana Conference. On June 27, 1886, she and her infant babe, fifteen days old, died, leaving a little girl two years old, who died at about three years of age. On Feb. 5, 1888, Brother Roberts was married the second time to Miss Ella Tucker. Of this union were born two children, Rev. S. D. and Miss Lorena Roberts. His devoted wife writes: "I lived with him thirty years, and his was a life of virtue, truthfulness and honesty." He had filled faithfully the office of a steward and Bible class teacher, and during the last two years of his life he was the charge lay leader of the Zachary charge. He has left four brothers and a sister to mourn his departure. Three of the brothers are Methodist ministers. In a letter to the writer, sister Roberts says: "A few hours before he left us, he sang—

"'I'd rather be the least of those
Who are the Lord's alone.
Than to wear a royal diadem
And sit upon a throne.'"

Brother Roberts was converted at the age of twenty-one. He never afterward doubted that he was a child of God. He testified on all suitable occasions to the saving power of the blood of Jesus. He was loyal to his Church, accepting heartily and defending zealously her doctrines, and he showed by a stainless life that he walked and talked with the King.

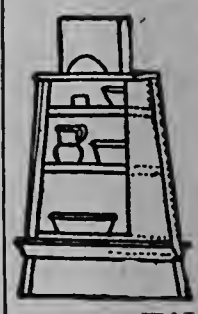
His pastor,
J. J. KELLY.

JOHN REED WILSON, son of W. R. and E. M. Wilson, was born on Oct. 13, 1889. He was happily married to Miss Eula Vashti Vick on Nov. 8, 1914. Reed, as he was familiarly known, was converted at eleven years of age, and, joining the M. E. Church, South, he lived a consistent Christian life, as is shown by his record. When he was called to serve his country in this great war, he was serving as superintendent of the Sunday school and as recording steward for the Eureka charge. On Sept. 26, 1917, he left his home and loved ones for Camp Pike, and, after a little more than three weeks in camp, he took sick and was sent to the camp hospital, where he remained until Feb. 24 of this year, when God called him home. So just five months, to a day, after he was drafted into the Army service, we laid his body to rest in the cemetery. In order to show the love and esteem in which he was held, one of the largest crowds that ever assembled in this church attended his funeral. Reed leaves his beloved wife, who so faithfully attended him during his illness; one little daughter, two years old, whom he loved dearly; his father and mother, and the following brothers and sisters: J. G. Wilson, who is superintendent of the Methodist Sunday school at Clyde, Miss.; Richard Wilson, Mattie Wilson, Edward Wilson, and Georgia Wilson. His brothers and sisters are all members of the Methodist Church. Reed is missed in the home, in the church, and in the community, chiefly because he was a leader. While it seems that we need him here, God had a better place for him and called him forth. He gave his life for his country, to save his home and to preserve freedom and liberty. May God, out of his heart of love, speak abiding peace and comfort to the grief-stricken loved ones!

His pastor,
J. A. BIFFLE.

SOLDIERS AND SAILORS GET COMFORT
That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot-Ease has been the standard remedy for 25 years for relief of callouses, tired, aching, sweating, swollen feet, and makes tight shoes feel easy. The Plattsburg Manuel advises the use of Foot-Ease each morning. Try it to-day.

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Don't Cough Until Weak

Foley's Honey and Tar
HELPS COUGHS QUICKLY
FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.
It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs, and tight, wheezy breathing.
Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

BEAUTIFUL HEALTHY SKIN

is one supreme luxury that you can enjoy It will delight you to learn how promptly
TETTERINE
will restore your skin to perfect health and beauty.—no tetter, no eczema, no ugly splotches, no spots, no scaly patches, no pimples.—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.
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TETTERINE
SHUPTRINE CO.— SAVANNAH, GA.

Salts if Backachy and Kidneys Hurt

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney reglou it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize the acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

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AT REASONABLE PRICES
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SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called "Anuric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of An-u-ric, as are many of your neighbors.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.



SYLACAUGA, ALA.—"I have used the Anuric Tablets for the kidneys and they surely did give good results. I have also used the 'Pleasant Pellets' for the liver and they have done me a great deal of good. I can recommend Doctor Pierce's medicine as mighty fine." —G. A. RAGSDALE.

ATHENS, GA.—"I had been complaining with my back for 10 years and had tried a great many remedies. Of course, I was not completely down but it was very painful through my spine. I tried Anuric and found complete relief. Now I can lift 100 lbs. and over, where before I could scarcely get up when I stooped to tie my shoe."—J. W. ANDERSON, 347 Augusta Ave.

REPORT OF THE COMMITTEE ON FINDINGS.

(Continued from Fifth Page)

rendered to all our enterprises by the Church press, that the General Conference be urged to devise plans for the more adequate support and larger circulation of our Church papers. It is assumed that every pulpit and every organization in the Church will become a medium of publicity and that every member, from the chief pastors to the humblest members, will become heralds of this mighty missionary movement.

III. Stewardship and Finance.

Recognizing that we hold our property, not as absolute owners, but as stewards, and believing that our marvelous financial prosperty, without precedent in all history, is a definite challenge to our faithfulness, and appreciating the opportunity to transmute material and perishable things into spiritual and eternal values, we direct the attention of our people to the world's inviting field and ask for investment commensurate with our means and adequate to the needs of our missionary enterprise.

We appreciate the splendid surveys prepared by our Secretaries with the co-operation of our missionaries; and having carefully considered the askings of our several mission fields as presented through officers of our Board of Missions and Board of Church Extension, we are convinced that the aggregate of estimates is conservative and will barely meet our immediate necessities. We, therefore, recommend that the Methodist Episcopal Church, South, under the auspices of its Centenary Commission, raise as a Centenary Fund four million dollars a year for five years, making a total of twenty millions.

We further recommend that the present regular income of approximately $2,000,000 a year, $10,000,000 for the five years, be added to the $20,000,000, making a grand total of $30,000,000 as the goal for five years.

The titanic struggle for liberty and democracy into which our country has been precipitated, has brought with it new and enlarged responsibilities in America and across the sea—in France, Belgium, Italy, Serbia, and Russia. The heroic spirit of our soldiers and of our people fires our patriotism afresh and inspires us to a renewed sense of obligation to sacrificial service.

We heartily endorse the action of our College of Bishops in authorizing war work, at home and abroad. In view of the rapidly growing demand for chaplains, camp workers and their equipment, hospitals, trained nurses, and a personal ministry in camp and in field; and in view of the possibilities growing out of new and inviting fields for evangelistic effort in Europe and the Near East, we would recommend the additional sum of one million dollars a year for five years, making a grand total of $35,000,000 as a minimum, and that no maximum limit be fixed.

We recommend that all our plans for the raising of these additional funds be so laid and operated as not to hinder but to help in elevating the Church's normal yearly income to at least double the present amount, so that we shall be in position at the end of five years to take care of the increased yearly demand on our Board, growing out of the five years' extraordinary expansion.

These recommendations are made with the full understanding that the most thorough and business-like financial organization be created by the proper Church authorities, and that the raising of the money is to be utilized in the development of the spiritual life of our people, so that they shall be prepared for greater undertakings in every department of Church activity.

IV. Enlisting Workers.

The need of men and women of capacity, courage, high purpose and deep consecration is even greater than the need of money. With the unparalleled demands of the changing order and a world undergoing reconstruction, we are convinced that steps should be taken to enlist for Christian service, at home and abroad, our best equipped young men, either now exempt from military duty, or hereafter returning from Europe, and many heroic women who are even now ready to serve their Church and their country.

V. A Program for American Methodism.

We heartily concur in the recommendation of the Niagara Conference of the Centenary Commission of the Methodist Episcopal Church, that a joint meeting be held at some early date for the formulation of a world program for American Methodism, and we suggest that an appropriate occasion for such meeting be the Conference of the One Thousand to be held at Junaluska, June 26-30.

VI. Deputation Work.

It is the sense of this meeting that as high strategy, for the clearer understanding and more effective promotion of the world program of American Methodism, strong deputations of our laymen, together with pastors and Bishops, be secured for immediate, special visitation of our work in other lands, and that so far as possible these visitations be conducted jointly with the Methodist Episcopal Church. To that end, we hereby request the Joint Centenary Commission of the two Churches to make adequate provision for the enlistment of such deputation.

VII. Personal Preparation.

In view of the supernatural element in all this work of the world-wide missions in which the aim is to present Jesus Christ, we would recommend that the greatest possible emphasis be placed upon devotional Bible study, the deepening of the spiritual life, and that intercession which releases the power of God, without which we cannot do the work of God.

Signed: W. R. Lambuth, Chairman; A. C. Millar, Secretary; R. E. Turnipseed, O. E. Goddard, Belle Bennett, L. G. Glyde, J. S. Carr, Thos. S. Southgate, J. J. Gray, P. H. Enochs, W. R. Stockham.

THE GOSPEL KEY.

God locks up his best blessings, but gives to every man a key wherewith to open the lock. One man tries the key of pride, but it will not fit the lock. Another tries the key of selfishness, and he also fails. His key is three times as big as the keyhole, and he can't get it in. They all fail to unlock the door, and go away. Finally, another man comes. He puts his key to the lock and it slides in; there is not a ward that it does not touch; the bolt slides back without a sound ,and the door swings open. He knows the secret. He comes in the spirit of love, obedience and resignation, and to him God's will is revealed.—Beecher.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Drummond.

GIRLS! LEMON JUICE IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands.—Adv.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

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The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Freckles—

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Sunday School

SUNDAY SCHOOL NOTES.

Mississippi Conference.

At Bay Springs I found that Dr. Hunt was in great favor with his people, and the work promises well. It is hoped that their Workers' Council will do a good work, and that they will be enabled to make a good grade at the District Institute.

At Raleigh I found (for the community, etc.,) the nicest, prettiest church I have seen in a long time. I think we owe that splendid people and pastor a vote of thanks. Two individual teacher-training students were secured and two classes were organized as a result of the visit there. Brother Jones is a man of God and his people love him very much.

At Lake we had a delightful time with Brother Corley. Rev. W. L. Linfield, the presiding elder, was with us at the last service. They have a beautiful church building, and they are going to use it, too. They agreed to separate the Elementary Department from the rest of the Sunday school. This will mean much to those children. Two classes were organized.

Brooklyn reports another class organized, and that the class is to support a Sunday school in Japan this year. This makes two Sunday schools for Brooklyn in Japan. Hurrah for Brooklyn!

The officers' reports are coming in right along, and they all speak a hopeful note. I find that many of the officers are on the job and are doing good work—more, really, than I thought they could do. This gives me fresh courage and a great hope.

The "Children's Day" programs are off the press and have been ordered sent to each pastor. I hope that they will arrive soon enough for the day to be observed on time; but if they do not, observe the day later.

Pray for your Field Secretary.

JOHN C. CHAMBERS.

Shubuta, Miss.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling-off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

SPECIAL NOTICE

500 for $1.18

BISHOPS PRINTING COMPANY will send to your address by return mail, postpaid, 500 COMMERCIAL SIZE ENVELOPES with your Business Profession, Firm, Corporation or your Individual (male or female) name and Post Office Address already printed in style to your satisfaction, on the upper left hand corner, for one dollar and eighteen cents. Write as plainly as possible. Address, A. BISHOP, Box 257, Tuscaloosa, Alabama.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

THE KIDNEYS AND THE SKIN. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.—Adv.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference will convene at Wiggins, Miss., on the morning of April 17, at 9 o'clock. Pastors are urged to send in a list of their delegates. The opening sermon will be preached by Rev. J. E. Gray on Tuesday evening, April 16, at 8 o'clock. Let all local preachers attend the Conference, or send written reports. Pastors will please see that their Quarterly Conference Record Books are on hand for examination.

The Committees appointed are as follows:

License to Preach—H. M. Ellis, J. L. Smith, and W. G. Forsyth.

Admissions—W. M. Sullivan, Claude P. Jones, and G. S. Harmon.

Deacon's and Elder's Orders—J. A. Moore. J. H. Grice, and B. F. Jones.

Quarterly Conference Records—W. F. Baggett, P. H. Grice, and R. A. Allums.

Local Preachers—J. L. Sells, C. C. Evans, and D. W. Ulmer.

J. R. JONES, P. E.

Gulfport, Miss.

DISTRICT CONFERENCE NOTICE.

Will all the preachers of the Seashore District, please send me at their earliest convenience the names of all delegates who expect to attend the coming session of our district conference, which is to convene at Wiggins, on April 16, 1918. Do not send names of those whom you know will not come, but only of those whom you are reasonably sure will be in attendance, and thereby greatly help us here.

JAMES L. SELLS, P. C.

Wiggins, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Merryville, April 13, 14.
DeRidder, p. m., April 14.
District Conf., at DeRidder, April 16-18.
Carson, a. m., April 20, 21.
Longville, at Ragby, p. m., April 21.
p. m., April 21.
Oakdale, p. m., April 22.
Glenmora, at McNary, p. m., April 23.

BRISCOE CARTER, P. E.

Lafayette Dist.—Second Round.

Morgan City, April 14.
Houma, April 15.
Opelousas, at Ch. Point, April 20.
Eunice, at Iota, April 21.
Franklin, April 28.
Patterson and Jeanerette, at J., April 28.
Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Ringgold, at Andrews Chapel, April 13, 14.
Dubach, at Harmony, April 20, 21.
Gibbsland, at Oak Grove, April 27, 28.
Plain Dealing, at Walker, May 4, 5.
Bernice, at Alabama, May 12.
Cotton Valley, at S. H., May 18.
Bienville, at Saline, May 19.
Minden, May 22.
Athens, at Arizona, May 23.
Haughton, at Doyline, May 24.
Jonesboro, at Hodge, May 26.
Winnfield, May 26.
Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.

The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones, April 13, 14.
West Monroe, p. m., April 14.
Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 1.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, April 13, 14.
Zachary, at Ethel, April 21.
Springfield, at McCarrall, April 26.
Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5.
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

Shreveport Dist.—Second Round.

Naborton, April 7.
Logansport and Longstreet, at Longstreet, April 14.
Mooringsport, at Oil City, April 16.
Leesville, April 17.
Greenwood, at Summer Grove, April 21.
Noel Memorial, April 22.
Vivian, at Trees City, May 12.
Pleasant Hill, at Marthaville, May 18, 19.
Zwolle, May 22.
Noble, at Benson, May 23.
Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
District Conference, at Stonewall, April 23, 24.

C. D. ATKINSON, P. E.

PERTINENT.

Some men have wasted so much time getting an aim in life that they have forgotten how to pull the trigger—the game's gotten away while they've been thinking about the way they'll get ready to begin.—Charles Stelzle.

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TELLS WHY CHICKS DIE

E. J. Reefer, the poultry expert, 926 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhoea and How to Cure it." This book contains scientific facts on white diarrhoea, and tells how to prepare a simple home solution that cures this terrible disease over night, and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

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Hood's Pills are the best liver stimulant and family cathartic,—best because they do their work well and do not deplete the blood like purgative salts and waters, which often leave a woful train of catarrhal discharges that are unnatural and weakening.

Then you may get the splendid blood-enriching qualities of Hood's Sarsaparilla and the iron-building effects of Peptiron into the combination, and the three medicines working together give the grandest health-uplift it is possible to have from medicine.

Any one of the three medicines will do you good—the use of all three will accomplish wonderful results for you. Try this treatment this Spring.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Foxworth, at Hopewell, April 13..
Monticello, at Georgetown, April 14, 15.
Meadville, at Meadville, April 17.
Gallman, at Mt. Pleasant, April 20, 21.
Crystal Springs, April 21, 22.
Summit, at Muddy Springs, April 28.
Magnolia, April 28, 29.
Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalieu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

The District Conference will convene at Hazlehurst on April 23, at 2:30 p. m. Pastors are requested to have their delegates elected, and forward their names to me and to Rev. L. L. Roberts. J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Natchez, April 15, 16.
Washington, at Washington, April 15, 16.
Roxie, at Hamburg, April 21, 22.
Fayette, at Fayette, April 28, 29.
Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

The District Conference will convene at Fayette on Tuesday, April 30, at 10:30 a. m., and will hold until the business is completed. In connection with the Conference will be held a missionary institute Wednesday afternoon, and on Wednesday a missionary sermon will be preached. It is important that every charge immediately elect its lay delegates, and that every member of the Conference be on hand at the opening session. Let all reports of pastors be well prepared, comprehensive and brief. To this end written reports are preferable. Every local preacher who can do so should attend, and if unable to attend it is proper that he should send in a written report of his ministerial labors.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Neshoba, at Mars' Hill, Apr. 13, 14.
Union, at Mount Zion, Apr. 16.
Decatur, at Stratton, Apr. 17.
Clarksburg, at Clarksburg, Apr. 20, 21.
Walnut Grove, at Sebastopol, Apr. 24.
Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Collins, at Bethel, April 13, 14.
Hattiesburg, Court Street, April 17.
Silver Creek, at Bethel, April 20, 21.
Hattiesburg, Broad Street, April 26.
Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heidelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Porterville, at Mount Hebron, April 12.
Moscow, at Shiloh, April 13.
DeKalb, at Spring Hill, April 14, 15.
Scooba, at Binnsville, April 16.
Vimville, at Why Not, April 20, 21.
East End, April 21.
Enterprise, at ———, April 25.
Matherville, at ———, April 26.
Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Sharon, at Lone Pine, Apr. 13, 14.
Canton, Apr. 14, 15.
Terry, at Spring Ridge, Apr. 20, 21.
Camden, at Camden, Apr. 27, 28.
Vaughan, at ———, Apr. 25.
Fannin, at ———, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31. J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Mentorum, at Pine Grove, April 13, 14.
Wiggins, at the close of evening service, April 16.
District Conference, at Wiggins, 9 a.m., April 17.
Biloxi, April 21, 22.
Gulfport, First Church, 7:30 p. m., April 21, 24.
Coalville and Mission, at Big Ridge, Mar. 24.
Carriere and Picayune, at Carriere, 7:30 p. m., April 26.
Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

The District Conference will meet at Wiggins, on the morning of April 17, at 9 o'clock. Pastors are urged to elect their delegates, and forward the list to me, and a list to Rev. J. L. Sells, the Conference host. The opening sermon will be preached on Tuesday night, April 16, by Rev. J. E. Gray.

J. R. JONES, P. E.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine EyeRemedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye ask Murine Eye Remedy Co., Chicago

GOD A NECESSITY.

There is no work that has ever been accomplished, that proved of lasting worth, which has not been built on the foundation of certainty in the existence of and trust in God. All work, if it is to be of worth, must come from and be built on this foundation of certainty in God. Guide yourselves so you will hope and trust in Him, and in that hope and trust you will find the goal of eternal life.—Bishop Howden.

WASHINGTON'S GREATNESS.

General Washington is, I believe almost the only man of an exalted character who does not lose some part of his respectability by intimate acquaintance. I have never found a single thing that could lessen my respect for him. A complete knowledge of his honesty uprightness, and candor in all his private transactions has sometimes led me to think him more than man.—Mr. Lear (Washington's secretary, a graduate of Harvard).

Journeys discover to us the indifference of places.—Emerson.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE FEASIBILITY OF ESTABLISHING A CHRISTIAN INDUSTRIAL SCHOOL FOR GIRLS IN HOUMA, LA., CONSIDERED.

On Thursday evening, Mar. 21, on the invitation of a committee composed of the pastor and several members of the Board of Stewards, a number of the representative citizens of Houma met at the Methodist Mission Hall to discuss the plans as presented by our Council workers for the establishment of a Christian Industrial School for Girls in Houma.

The meeting was presided over by Mr. J. H. Pullen, who called the gathering to order promptly at 8 o'clock, after the singing of several hymns.

Rev. F. J. McCoy, the pastor, offered prayer, and the chairman stated the purpose for which our friends were invited together.

The Rev. Mr. McCoy followed with a brief talk upon the advantages in general to any community where an educational institution of this nature is located, and also spoke of the great need in this section of such a school.

Rev. G. L. Tucker, Rector of the Episcopal Church, then spoke in well-chosen words of the situation in the French Mission Field as seen from his many years of service here and of his conviction that Houma should become the "spiritual capital" of the Southland. He stated that he felt that such a school as outlined in our posters would indeed be a long step toward the realization of his hope.

Mrs. White, one of the Council workers, followed with a statement of the work now being done by the Council in this field and of the careful and prayerful survey that had been made of conditions and needs, and of the evolving of the plans for a Christian Industrial School for Girls as the sanest and quickest method of evangelization and educational uplift.

Miss Hooper, the Council's headworker, then gave a definite outline of the proposed plan of work in the school, as developed to this point, and showed how great an educational need would be filled by taking girls who have never had any advantages and are still in the primary grades, though in their 'teens, and giving them the all-round academic, industrial, and spiritual training possible under our plans.

The Rev. Mr. Blackburn, pastor of the Presbyterian Church, next spoke, opening his remarks by saying that, though a Presbyterian, he had caught the Methodist enthusiasm at this meeting. He stressed the importance, especially in this locality, of the spiritual training promised and the teaching of the girls about life and its duties through the open Word of God, saying that he felt that nothing of greater moment could be carried out than the development of character that would come to our girls from such training.

At the request of the Chairman for an expression of the attitude of the meeting, Rev. Mr. Blackburn offered the resolution that a Christian Industrial School for Girls, such as proposed, will meet a very urgent need of this community; and that, if it be established by the Council here in Houma, it will meet a hearty welcome and co-operation on the part of her citizens. This resolution was unanimously carried.

The closing talk of the evening was made by Mr. Robert Martin, of Bayou Blue Church, a Frenchman who has lived in this section all his life, who has been converted to Methodism out of Catholic heritage, and one who is thoughtful and knows conditions as no outsider can possibly do. He referred with appreciation to the work that has been done by the public school system of Louisiana, but showed the limitations necessarily inherent in public school training, in that it is confined to purely moral and ethical teaching and is not permitted to deal with the spiritual side of a child's development. He also noted the fact that, from the very nature of things, the public schools could not adequately reach the need of a country community as they do in a town or city. He feelingly spoke of his own limitations in education on account of the lack of school advantages and told of more than one instance right now of girls who are well in their 'teens and who can barely read or write. He told of how he had been forced to send his boys away as far as Ohio to school because there is no school nearer home that could give them the training that he desired; and he said that he had long been praying to see such a school opened here. He stated that it is his intention to send his daughters to our school, if the Council opens it as we hope for; and he announced his purpose to present to the school a large bell on the day that a deed is signed that will put us in possession of the property for its location.

All were deeply impressed by Mr. Martin's words as to the crying need and the power for good in the work of such a school.

In a few fitting remarks, Mr. Pullen entertained a motion for adjournment and closed the meeting.

MRS. L. M. WHITE.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

POVERTY.

Men shun poverty; they toil, and moil, and lie, and cheat, and weary themselves in the very fire for money; yet poverty may be a perfect blessing. Christ chose the lot of poverty. There has hardly been a great saint or benefactor of mankind who has not been poor; and often to be a millionaire has proved to be an utter curse, and to die a millionaire has been to die disgraced. There is a poverty, honest and noble, like that of Christ, which is transcendently preferable to riches; a poverty which has "its sweet, complete, untainted happiness like the intermittent notes of birds before the daybreak, or the first gleams of heaven's amber in the eastern gray."—Canon Farrar.

"Man's perversity may delay, but it cannot frustrate God's purposes."

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or gray hair in your head? Did it not make you wish that you, too, had kept your hair carefully and could hear similar compliments passed on on? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking our dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slighest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.



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From the Field

Iuka Circuit (North Miss. Conf.)

Dear Dr. Meek: We had our first "Every-Member Canvass" yesterday at a small church. The results were encouraging. Everything bids fair for a prosperous year on the Iuka Circuit. We hope to bring up all the assessments in full. We are sending in today's mail a liberal contribution from one church to Rev. W. B. Hogg, Chaplain 312th Engineers, Camp Pike, Ark., to assist him in buying literature and Victrolas for the Base Hospital. Not many of our members are able to buy Liberty Bonds, but all who are able are buying Thrift and War Saving Stamps, eating cornbread and conserving daylight to help Uncle Sam get the Kaiser. We will send more subscriptions to the Advocate soon.

—J. R. Murff, P. C.

Oak Ridge, Miss.

Dear Advocate: Dr. Meek, I hope you will pardon my "continual coming," but I feel constrained to say a few words about a Sunday school day we had at Oak Ridge on Easter Sunday.

Rev. J. B. Cain, of Washington, Superintendent of Teacher-training of the Port Gibson District, preached in the forenoon on Christian Education. He also preached Sunday evening and spent Monday evening with our teacher-training class, preparatory to the examination on "The Pupil, the Teacher, and the School," which they took Tuesday following. I was glad indeed to have Brother Cain with us. He is, undoubtedly, the right man in the right place. His visits among us gave the church, Sunday school, and High School (where he conducted chapel exercises on Monday, April 1) an impetus that will be felt for some time to come. In the afternoon Mr. J. R. Bryan, Superintendent of the Christian Sunday school in Vicksburg and President of the Warren County Sunday School Association, spoke on "The Task of the Age," and it was as good a speech from a layman as I think I have ever heard. We intended to have Rev. J. M. Metts, a Baptist minister from Vicksburg, to speak on the "Why, What, and How" of the Sunday school, but his car was out of commission and he failed to get there. A Mr. Leighman, from Edwards, Miss., gave a fine talk on the stages of child life. The occasion of us having a Christian (Campbellite) and Baptist was, first, because of the meeting being interdenominational, and, second, because we knew the speakers to be specialists in Sunday school work, and, third, because we have several Christians (Campbellites) and Baptists in the community and we wanted to foster the spirit of co-operation; and it proved a success, especially in bringing before the people the great work of the Sunday school and in helping to bring about genuine brotherly love among the different communions. I mention one other feature. For the first time since I have been on the work we had a meeting where there were representatives from every one of the six churches on the charge. That was a forward movement, for the work is greatly scattered, two of the churches being 35 miles apart. We feel grateful and joyful, and press on! When he can spare the time, get Brother Cain to come to your work, preachers of the Port Gibson District.

Cordially,
J. A. WELLS, P. C.

CONCERNING FAITH.

Selected by the
Rev. John H. de Vries, D. D.

Faith is God's gift. He who gives thanks to God for faith, confesses that it comes from Him. Rom. 1:8.

Faith alone is that which secures the perpetuity of life. We are justified by faith through the mercy of God alone. 1:17.

God is propitious to us as soon as we have our trust resting on the blood of Christ; for by faith we come to the possession of this benefit.

Faith can not be truly preached without wholly depriving man of all praise by ascribing all to God's mercy.

Faith receives all from God and brings nothing except an humble confession of want.

When we come to the rule of faith the whole glorying in work is laid prostrate. 3:27.

Faith adorns us with the righteousness of another, which it seeks as a gift from God. 4:5.

Faith perishes except the soul rests on the goodness of God. Faith is not a naked knowledge either of God or of His truth; nor is it a simple persuasion that God is, and that His word is the truth; but a sure knowledge of God's mercy, which is received from the gospel, and brings peace of conscience with regard to God, and rest to the mind. 4:14.

If grace be everything that we obtain by faith, then every regard for works is laid in the dust. 4:16.

There is nothing more injurious to faith than to fasten our minds to our eyes, that we may from what we see, seek a reason for our hope.

Except faith flies upward on celestial wings, so as to look down on all the perceptions of the flesh as on things far below, it will stick fast in the mud of the world. 4:18.

There is a two-fold weakness of faith—one is that which, by succumbing to trying circumstances, occasions a falling away from the supporting power of God—the other rises from imperfection, but does not extinguish faith itself; for the mind is never so illuminated, but that many relics of ignorance remain; the heart is never so strengthened, but that much doubting cleaves to it. Hence with these vices of the flesh, ignorance and doubt, the faithful have a continual conflict, and in this conflict their faith is often dreadfully shaken and distressed, but at length it comes forth victorious so that they may be said to be strong even in weakness. 4:19.

Paul . . . "thought it sufficient reason for hoping, that the Lord had promised, however incredible the thing was in itself." 4:18.

Faith ought not to regard our weakness, but to pin wholly its attention on the power of God alone.

The numbers are those of chapter and verse from Epistle to the Romans.

—Christian Intelligencer.

It is not by paces but by prayers that God is come at.—Bishop Andrews.

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You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit forming drugs and narcotics, and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and, therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

Manufacturer's Note: Nuxated Iron recommended above is one of the new organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make you constipated, nor upset the stomach. The manufacturers have such confidence in its success and entirely satisfactory results that they offer to refund the purchase price to any dissatisfied purchaser if they will return the empty package. It is dispensed by all good druggists.

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***restorative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from ***their*** fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I spened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water. He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ***ten gallons*** and I, therefore, offer gladly to give you the equivalent of a three weeks visit to the Spring by by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any curable disease,*** but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. Shivar

Proprietor.

EVERY MAIL BRINGS ME LETTERS LIKE THESE:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach und liver disorders and all its train of horrifying phonomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Blaney, S. C.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATHENY, M. D.

DuPont, Georgia.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism and, after drinking twenty gallons of your mineral water was entirely relieved of the horrible disease. Yours Respectfully, J. D. McCLAM.

Lexington, Va.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. MRS. H. C. EDWARDS.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. MRS. JAMES R. CARTER.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD,
Pastor Oakland City M. E. Church So.

Columbia, S. C.

I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

Newberry, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly, L. B. WHITE, Pastor West End Baptist Church.

Guyton, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drunk the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.

Yours very truly, H. W. ORVIN,
Manager Effingham Mer. Co. Guyton, Ga.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. WM. C. CARTER.

Buena Vista, Va.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. I have been, for thirty years a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

Fill Out This Coupon And Mail It Today

Shivar Spring,

Box 17 P, Shelton, S. C.

Gentlemen:-

I accept your offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

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Express Office.....

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 18, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

AS A SPIRITUALLY-MINDED WORKER SEES IT.

In speaking of a discourse recently delivered by one of our Bishops, one of the most spiritual presiding elders that we know writes us as follows: "He preached a regular evangelistic sermon on Sunday evening. If all of us do not stop laying so much stress on the dollar and go back to preaching repentance, faith, and regeneration, I do not know what will become of the Church. A man's piety is now largely measured by the number of dollars that he gives, and not by the life that he lives. In our efforts to do great things in a financial way, we are falling to stress spirituality and to keep the home fires burning."

In our opinion, these are wise and timely words. If one were to accept many public declarations from Church leaders as they are given out, one would conclude that all that is necessary to evangelize the multitudes of the human race is millions of money. In some instances the same men who are shouting loudest about "world programs" are standing for the "liberal theology," for letting down the bars as to the questionable amusements, and for a secularized Church. No amount of financial resources can compensate in Church work for a weakened faith in Christ, for a waning loyalty to the Holy Scriptures, and for the absence of the convicting, regenerating, and sanctifying power of the Divine Spirit. If Methodism is to be true to her original mission, she must spread abroad Scriptural holiness, not merely a nominal, superficial Christianity. It was this type of Christianity that failed in Germany and permitted the world to be set on fire. And it will fail anywhere, and everywhere.

It is because we believe that the deeper, spiritual truths of the Gospel must be taught if Christianity is to succeed in the highest and best sense that we are unwilling to have Methodism, with its grand doctrines of a universal atonement, of a conscious new birth, of the witness of the Spirit, and of Christian perfection, swallowed up in a cold and nebulous interdenominationalism, either in the homeland or in foreign fields. It is our profound conviction that the unadulterated Scriptural teachings of Methodism never needed to be proclaimed and emphasized at any time since the day of Wesley more than they do in the present perplexing period. The preachment that one Church is substantially as good as another is one that we cannot accept, especially when we look at the differences in their achievements in the past.

Gathering dollars is not the chief business of the Church of Christ. Her glory does not consist in any sort of material accomplishments. These are valuable only as she turns them to account in the winning and perfecting of souls, and if there be no converts about the altars and no holy men and women in the pews of a congregation, the greater its equipment and the fuller its treasury, the more shameful is its failure in the Master's sight. May God help us all, from Bishops down to the most obscure workers in Southern Methodism, to place the emphasis in all our endeavors on spiritual things, where it rightly belongs! Thus only may we hope to make our Church a source of life-giving power in the future, as she has been in the past.

HOW TO KEEP UP WITH THE GREAT WAR.

The greatest battle in the world's history is now being fought in France, and Americans should have a desire to keep up with its progress, especially since our country is a participant in the stupendous conflict. Our papers are giving the news concerning the mighty struggle as fast as they can secure it, but in merely reading the printed pages of a publication one obtains a very imperfect conception of the shifting operations. One needs to procure well-made and accurate maps of the several battle fronts and trace out upon them the advances and retreats in order to secure an enlightening knowledge of what is taking place. The best maps for this purpose that we have seen are the "War-Maps" of Rand, McNally & Company, which give excellent representations of the sections of Europe where the fighting is going on, which are of convenient size, and which can easily be folded up in the form a booklet. One of these maps shows the British front, another the Italian front, and two others show the entire French front (one of them the northern portion, and the other the Southern portion). These maps cost 25 cents each, and may be had of almost any book-store or by writing Rand, McNally & Company, 436 South Clark Street, Chicago, Illinois. We should think that schools and clubs, in particular, would find it interesting and profitable to procure these maps and tack them up in some advantageous place, where the fluctuating tides of the battles that are being fought may be noted. The person who doesn't know something of what is occurring over the seas these days is pretty much of an ignoramus.

A MISLEADING AND DISCREDITABLE PAMPHLET.

"Who Queered Unification?" is the subject of a pamphlet of some 22 pages which has lately emanated from the Eleazer-Fritts combination, the headquarters of which are Nashville, Tenn. A copy of it mailed from that city, accompanied by a brief note from Mr. J. H. Smith, of Nashville, requesting its publication, came to our desk a few days since. We do not feel that we are under the least obligation to reproduce in the Advocate printed pamphlets which have already been scattered over the country, and if we ever do reprint such a publication it is because we regard it as possessing such unusual merit as to justify us in departing from the rule of our office respecting matter of this kind. In the present instance, both the character of the document sent us and the length of it disincline us to take up our space with a re-publication of it. We are moved, however, in the interest of fairness and justice to the distinguished Church leaders whom it misrepresents to comment upon some phases of this discreditable rigmarole.

Falls Below the Standard.

It begins by quoting a brief editorial from the New Orleans Christian Advocate, entitled "The Question of Personalities," every syllable of which we stand by without the least reservation. The core of this editorial is embraced in the following words: "There seems to be an idea abroad that to discuss with disapproval the public utterances or records of persons in the Church, calling their names in doing so, without abuse or an impeachment of their motives, is indulging in improper personalities. In our opinion this notion is without justification," etc. We feel sure that no one of the Church leaders arraigned in this pamphlet —Bishop Hoss, Bishop Candler, Bishop Denny, Bishop Kilgo, or Bishop Murrah—would have the slightest objection to having any action or utterance of his placed fairly before the public, and respectfully dissented from if one should feel that there was occasion for doing this. So far as the present pamphlet is concerned, however, it falls short of the standard set up in our brief editorial, which obviously was re-published as a kind of palliation for the attack that was about to be made upon the faithful servants of the Church whose names we have just called, in that it does impugn the motives of some of these brethren. Thus in referring to the opposition of Bishops Hoss, Candler, and Kilgo to a supreme General Conference for the proposed unified Church, the writer says: "Why should the suggestion of a supreme General Conference have been so utterly repugnant to the three Southern Bishops whom we have just quoted? The answer we believe is to be found without doubt in the fact that the Southern Episcopacy, instead of admitting the supremacy of the General Conference, claims for itself a position as a distinct and co-ordinate branch of the Church government. * * * Not only so, but in our Church the judicial function is vested in the College of Bishops, etc. * * * In the light of the above facts it does not seem unfair to assume that it was not so much the power of the proposed 'supreme' General Conference to which objection was made, as its corollary, the limitation of the power of the episcopacy. This will account for the fact that the opposition centered in certain members of the Episcopal College, quite naturally desiring the preservation of the rights and prerogatives of their office," etc.

What is this but stripping these honored and trusted leaders of the Church of any true concern for its highest welfare and charging them with being governed by self-interest? Aye, more. **They are virtually charged with duplicity, since it is claimed that they put forward one reason for their position, when the real reason was something else.** Surely the self-sacrificing lives and labors of these noble men, than whom we have none greater or more worthy, should lift them above so base an aspersion as this. Is there no good and sound reason for not wanting a "supreme General Conference?" If not, why is it so earnestly opposed by thousands of the best and most intelligent preachers and laymen in Southern Methodism, who have no connection with the episcopacy? **Let Mr. Eleazer, Mr. Fritts, and Mr. Smith tell us**

(Continued on Fifth Page)

MARY AND MARTHA.

I cannot choose: I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet to serve Him! Oh, divine employ,
To minister and give the Master joy,
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls us, be it toil or rest—
To labor for Him in life's busy stir,
Or seek His feet, a silent worshiper.

—Caroline Atherton Mason.

GOD'S BEST GIFTS.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.—F. B. Meyer.

THE TIME FOR PRAYER.

"It seems to me that this is a proper time for prayer," the father of the family said as the clergyman rose to go. "Will you be good enough to lead us, sir?"

It was the last request the young minister had expected, and he was so much surprised that he faltered and stammered over the opening petitions. The home upon which this great sorrow had fallen was counted as an utterly godless home. The head of the house had the reputation of being an infidel, and the untimely death of the eldest son was the tragic close of a life of wild dissipation. The minister had not gone to offer spiritual consolation—that, he fancied, would be useless—but merely because his sympathies were stirred by the sad occurrence. As he left the house he said to himself that the request for prayer was probably a polite concession to his office; when later advances of his were met somewhat coldly the conviction grew.

Be that as it may, the fact seems to be incontestable that the basic ideas of religion are deep-rooted in the human heart, and are likely to come to the surface under the strong pressure of a critical experience. The tales of godless men praying fervently on the deck of a sinking ship are true to human nature. When desperate circumstances force us back upon our own weakness and helplessness, a natural instinct prompts us to appeal to a Power that is outside ourselves.

Such emotional appeals to God are always pathetic but never logical. If God's help is valuable in a great emergency of life, it follows that his aid and guidance would be a real asset in the multitude of minor emergencies that occur daily.

If God has no active concern with the details of our lives, there is no good ground for calling upon Him in a crisis; but if the contrary is true, God's help all along the way promises us far more in results than a single interference can do. The best time for prayer in that godless household had passed when the son had run his profligate course. An earlier resort to God might have helped to avoid the unhappy experience that must have embittered the life of even the careless and worldly-minded father.

There is a suspicion of insincerity and unmanliness, too, in habitually neglecting God until we find ourselves helpless to turn elsewhere. We would not put any earthly friendship to so severe a test. It is an unconscious tribute to the patience and long-suffering of our Heavenly Father that we have the faintest expectation that our infrequent emergency prayers will reach his ear and command the blessing we seek.

If prayer is a mere pious delusion, there is no proper time for it. If, on the contrary, it is a dependable resource, we cannot consistently exclude it from any day of our lives. Too much that intimately concerns us is obscure and doubtful to admit of our picking and choosing the times when we need God's help, and the other times when we can get along very well without it.—The Youth's Companion.

CHURCH ABSORPTION.

By Rev. N. G. Augustus.

To the quiet observer some current movements in Church circles suggest a significant degradation of a once reputable word. The word apology first meant "a defense" (a manly taking back); then "an excuse for a fault, with an expression of regret;" then, "a makeshift or pretense."

Criticism of the Church.

So-called Christian apologetics furnish a striking and painful illustration of this word-degradation. How often our so-called defenses are turned into cowardly excuse-making, if not into an absolute surrender to the basest attack and criticism! Churchmen need to learn that in a cause as worthy as theirs the only suitable defensive is a vigorous offensive.

It is patent to the most casual observation that the Church has apologized too much to the world. What institution has undertaken so much for the world? What institution has succeeded so well with the working material in hand as the Church? Yet in spite of its marvelous success, what institution is so sensitive to criticism as the Church?

But notwithstanding its great and successful past, we have fallen upon times of most unfriendly criticism of the Church—a criticism verging upon, if not actually reaching, a denial of its right to exist at all. A great cry has gone up for the Church to take more interest in so-called social questions, as if the Church has not through the ages unceasingly preached its own great doctrine of brotherhood. If our Lord had not committed this doctrine to the Church, and if the Church had not proclaimed this doctrine, could this criticism ever have been brought? What does this mean? Shall we again seek union with the State after all the painful process of separation from such union? Shall the Church take this backward step? Where is the boundary line between social action upon men in the mass, and political action? Did not our Lord found his great movement upon the appeal of truth to the individual conscience?

And then the Church is charged with indifference to material conditions. A due regard to the rights and well-being of other men is laid upon the consciences of Christian men; but the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost. The Church's mission is, first of all, a spiritual one. This fulfilled, "all these things shall be added unto her."

A Pseudo-Reform.

But this by way of incident to lead up to the consideration of the pseudo-reform of to-day, viz.: the call for unity so-called—the outcry against denominationalism in our Church life. As I understand the programme of Jesus, he purposed building a kingdom through the effect of the truth upon the individual conscience, and the necessary implicates of such a programme are the free will and the free thought of men. Such a programme can find the best place for development in a field described by the Italian statesman, Cavour, as "a free Church in a free State." Such a field is this free land of ours, and here we have the fullest and freest development of Church life in all history; and here we have in living action the highest and best types of Christian thought and work and life. Here, as nowhere else, men are free politically and ecclesiastically.

But how has such a condition been brought about? In the realm of politics, by the balance powers in our complex State and Federal government; ecclesiastically, by the setting up of the various groups of our Church life against each other. The father of political science declares that "freedom is maintained by the balance of interests." Can not ecclesiastical reformers learn this lesson from the sage of heathen antiquity? We do not want any portion of our political system to be too powerful; neither is it best that any particular type of our Church life should overshadow the rest.

Upon what ground is this proposed unity demanded? First, upon the prayer of our Lord that his followers should be "one." But "one" in what? In opinions or full credal agreement? The diversity of men's minds forbids. God's truth is one, but our apprehension of that truth is a matter of individual temperament and capacity.

Are they to be "one" in outward organization? Where is the plan of Church government laid down in the New Testament? Endless varieties of outward forms have prevailed in Church history, and the "end is not yet." Congregationalism, Presbyterianism, Episcopacy, and Papacy have come, and are with us still.

The various sections of Christendom have never been able to agree in statements of doctrine. How many variations are there in that simple statement of doctrine known as the Apostles' Creed?

Shall the Church be "one" in ritual? The New Testament recognizes four elements of public worship: prayer, song, the reading of the Scriptures, and expounding the Scriptures. As to detail, nothing is given. The truth is, our Lord encumbered the future Church as little as possible. He trusted the ages to come to recognize and be guided by his truth and to use their common sense in adapting the outward forms of the Church to the varying ages through which it should live.

Is the throbbing intellectual world of to-day ready for a dead uniformity of religious thought and belief? And if such uniformity of thought were brought about, where would the man of independent mind find his religious home? Under such a religious Pax Romana he would be an outcast in the religious world. As things are, he can, if unwelcome in one fold, find a home in another. If that resource fails, he can, if he will, make himself a congenial home.

Or, are our groups of Christians recognizing each other as brethren and living together upon a plane of mutual respect, to be replaced by a universal outward Church, hurling anathemas at those differing in their interpretations of God's Word and branding with heresy all who dare differ from the majority? This last is a picture of many ages of Church history. Our Church has spoken strongly on this subject. At the General Conference of 1890 the following language occurs in a part of a report adopted by that body:

"Your Committee reports that it would deplore the organic union of all Protestant Churches, which would intensify the differences sought to be removed and clog for centuries the whels of progress in Christian thought and work."

Christians have always in the past grouped themselves upon various lines. Sometimes one thing has been the bond of union, and sometimes another. Race, language, nationality, temperament, etc., have entered into the making up of such groups. Countless are the objections to this uniform ideal of Church life. Many of earth's deepest tragedies have come from efforts to enforce uniformity of faith. While the day of bodily persecution is past, the day of freedom from social and moral persecution has not fully dawned, and would never dawn in the time of one universal, all-embracing Church.

The Lust for Power.

The world shudders in the presence of the bloodiest of all wars, and as I write the greatest of all battles is being waged to enlarge the power and force upon others the opinions (Kultur) of the instigators of this cruel strife. History is largely the record of such attempts. Not only the actual possessors and users of power, but the whole nation, dominated by this power-loving regime, seems wholly given to the attainment of these unworthy ends, for the love of power descends from the controlling force to its lowest members, as if man feels that the enlargement of that to which he belongs is an enlargement of himself. Rulers and leaders in the Church have too often yielded to this worldly lust for power, as if to enlarge their power was to enlarge the kingdom of God, and their subordinates but too often share in the same unrighteous delusion.

Another enemy to the peace and success of the Church is that size is a matter of special importance in things moral and spiritual. If the President of the United States is a competent witness, we are in the war to see that small nations be guaranteed the right to exist. The contributions of Athens and Jerusalem to the mental and spiritual wealth of mankind are the everlasting answer to the obsession that bigness is the measure of suc-

cess. Small denominations are relatively more efficient than large ones. The ideal republic of Aristotle was a small city.

Bears on the Question of Methodist Union.

All this bears strongly on the proposed absorption of our Church by the M. E. Church, which now absorbs so much of our interest. For the M. E. Church, South, is a denomination, and not simply a fragment torn from a large body. It is a denomination doctrinally. It stands for conservatism in these radical times. In this regard it is far apart from the body that proposes to absorb it.

We read in the Sunday School Times of June 24, 1916, under the caption, "Can Methodists Believe This?" the following: "There was, of course, no such Tabernacle (referring to the Tabernacle described in Exodus) ever built." This was what an astonished teacher read in his lesson paper a few months ago. This quotation was from the November, 1915, issue of the Adult Bible Class Monthly published by the Methodist (Northern) Book Concern.

The M. E. Church, South, is a denomination by virtue of an independent and separate existence of seventy-odd years, by virtue of its success, by virtue of its peculiar access and adaptation to a great and important part of this great land; by virtue of its splendid history, its great constituency, and of a membership different in temperament and ideals from the Church proposing its absorption.

Denominationalism an Advantage.

Christianity is a religion of dogma or it is nothing. The life of the Church is based upon the preservation of its faith in the great fundamental doctrines of the Scriptures. Between the latitudinarian dry-rot of a large religious body and a multitude of sects jealously alive to the truth as it appears to them, the choice is emphatically with the latter. Denominational life fosters the development of individuality in men. The educational tendencies of to-day are towards standardization. Rigid uniformity of training, the passion for equality, fostering an unsafe suspicion and jealousy of that which is different from us, particularly if that difference squints in the direction of superiority, a spirit demanding equality in all things and uniformity in all, with the mad jealousy of socialism thrown in for good measure—these are some of the tendencies against which the Church should stand by fostering to the utmost that unlikeness to all other men in which God has created us. Great mass movements are against the first principles of education. Therefore, let us respect the unlikeness in which God has made all men and all peoples. I oppose all standardization, whether of dress or education or creed or government or ritual. Let us stand fast in the liberty wherein God made us, in making us different. The pressure of great masses squeezes individuality out of men.

The Proposed Merger Not Needed.

The proposed merger is useless. The chief work of the Church is accomplished in and through its congregational life, and is little, if at all, affected by the largeness or remoteness or number of affiliated churches. Just the one important work of the ministry is done by pastoral contact with the people. The phase of Church life here referred to is uninviting to the ecclesiastical reformer. The field is too laborious and too unnoticed to invite his efforts.

While I live a very quiet life and know comparatively few people, I have never yet heard a layman express his approval of this proposed merger. I am persuaded that it would produce much unrest among our people and furnish a great harvest for other Churches in the South.

Union Would Not Give Better Legislation.

There is at least some sentiment in the Church for legislative reconstructive change. The difficulties of legislation increase with largeness of territory, diversities of interests, and varieties in character of the elements to be affected by the proposed legislation, which is but to say that legislation suitable to our people is more apt to be reached when we are the sole subjects of that legislation than when legislation is attempted affecting us and many others diverse from us. This principle justified our setting up the Colored Methodist Episcopal Church and is an everlasting bar to all mixed Churches, where there is any kind or degree of representative government.

Would Hinder Liberality.

This merger is a breach of trust as to every dollar contributed to our Church. If a man wishes to dedicate his property to the furtherance of what he esteems a preferable form of Church life and a preferred type of Christian faith, what encouragement does this afford him to make the attempt? This is a matter affecting not only present, but also future giving.

The Proper Course.

Rather than make this dangerous experiment, let us agree to live as brethren, each agreeing as far as possible to abstain from trespassing upon the fields of labor occupied by the other and refraining from a waste of money in mere denominational aggression. If we can not live peaceably in separate homes, how shall we agree in one home? Let us accord to all the right in peace to choose his personal Church affiliation. Why not accord this privilege without bitterness to individuals, congregations, or Conferences? Who desires anyway the unwilling fellowship of brethren?

Agitation Harmful.

In conclusion, I protest against this agitation as useless and uncalled for by the people within the range of my acquaintance. Who will object to the brethren leading this agitation following personal preferences and going to any Christian body they may prefer to their present Church home—thus leaving those satisfied as they are in peace, and ceasing to waste their own energies in useless externals instead of giving out those energies in really extending the kingdom of God.

I protest against this agitation as hurtful. He is a blind reader of history who has not seen that we of the South have never gained in any particular in any bargain we have ever made with our Northern brethren.

I protest against the merger, in conclusion, as a useless and cruel attack upon those tender ties and hallowed associations which bind every true and loyal churchman to the Church of his choice.

Coldwater, Miss.

THE WAR AND CHURCH FINANCES.

Rev. W. F. McMurry, D. D.

The Rev. Arthur Page Grubbs, of British Methodism, writing in the Christian Advocate of New York, March 21, 1918, under the heading, "New Movements in British Methodism," speaks as follows concerning the effect of the war upon church finance:

"Except in the case of sea-side resorts, which have been the targets of the enemy's air raids, our churches everywhere are in better financial condition than before the war. Little can be done in the way of erecting new church premises, but a great reduction in church debts has been effected. The Chapel Committee reports that the debts discharged during 1917 amounted to 101,967 pounds ($509,835), but the most striking example of the liberality of our people is seen in the income of the Foreign Missionary Society of 1917, which has been announced this week. In 1916 the home income was 171,000 pounds ($855,000), a large advance over the previous year. Last year the Committee appealed for an income of 178,800 pounds ($894,000); the amount actually received is 184,500 pounds ($922,500). When the weight of the war taxation and the high cost of food are taken into consideration, these figures are eloquent of the vitality of the Church and its devotion to the cause of world evangelization."

This record made by our Wesleyan brethren is a rebuke to every one of us who has given the war as an excuse for a failure to do as much for the Church as before the beginning of the war. There is no place in such times as these either in Church or State for a slacker. The Church that fails to measure up to its responsibilities and opportunities in these days of testing forfeits its right to live after the War for Freedom has been won.

My hat is off to these noble English Methodists who, notwithstanding their depleted, exhausted, broken condition, are doing more for the evangelization of the world than they did before the beginning of the great conflict. God will have them in mind!

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THE PESSIMIST FIREFLY.

The Pessimist Firefly sat on a weed
  In the dark of a moonless night;
With folded wings drooped over his breast
  He moped and he moaned for light.
"There is nothing but weeds on the earth," said he,
  "And there isn't a star in the sky;
And the best I can do in a world like this
  Is to sit on this weed and die."

"Then be your own star! then be your own star!"
  An Optimist Firefly said:
"If you'll leap from your weed and will open your wings
  And bravely fly afar,
You will find you will shine like a star yourself,
  You will be yourself a star;
    Yes, the thing you need
    Is to leap from your weed,
  And be yourself a star."

—Sam Walter Foss.

GENERAL FOCH.

The Outlook, in a late issue, thus refers to the commander-in-chief of the armies of the Allies in France:

"Among the French commanders none, unless perhaps it be Petain, could be regarded as General Foch's equal for this supreme office. Ferdinand Foch (the name is, we understand, pronounced with the soft ch—Fosh—as a French word, rather than with the guttural ch as in German) was born in the south of France, and is said to be of mingled Basque and Alsatian blood and to derive his name from the latter source—many of the Alsatians who have been ardent French patriots for generations have names which are German in form.

"General Foch has been called by his former chief, General Joffre, "the first strategist in Europe." His training was gained in the French artillery. He is sixty-six years old; so that we have facing one another in supreme command of the two armies on the western front two men each above sixty-five years of age. General Foch has in the highest degree the confidence of his officers and men. By the latter, indeed, he is regarded as having almost miraculous powers of quick determination and infallible judgment. His prime military dogma is said to be, "First find out your enemy's weak point, and then concentrate your blows there." It was this axiom which he applied in his famous attack at the battle of the Marne. Neither Foch nor Manoury nor Joffre singly won the Battle of the Marne, but the deep and wise planning of Joffre and the quick eyes, rapid brains, and lightning-like action of the other two commanders saved Paris and France and Europe.

"Equally brilliant was General Foch's attack when the Germans were endeavoring to head-off the Allies near Ypres and both armies were rushed northward in a race to reach the seacoast first. It was General Foch who at this time stopped the German drive toward Calais and won the race to the sea.

"Many are the stories of Foch's brilliant retorts and orders. To an officer who declared that

his men were exhausted Foch exclaimed: 'So are the Germans. Attack!' Every one has heard of Foch's despatch to Marshal Joffre when the balance of victory was hanging even at the Marne: 'My right wing has been driven back; my left wing is crushed; I shall attack with my center.'"

THE SOUTHERN METHODIST TIME LIMIT.

It seems to be the opinion in some sections that the time limit is obsolete in the various branches of Methodism except in the Southern Methodist Church. Upon investigation I find that this view is without foundation.

The Methodist Church of Canada (see Discipline of 1914, page 81, paragraph 5) works under the following law: "The Stationing Committee shall not allow any minister or probationer for the ministry to remain more than four years successively on the same circuit or mission except the General Conference officers, superannuated or supernumerary ministers, and missionaries to the French, the Indians, the Japanese and Chinese in Canada, and in the foreign fields, and such ministers as may be appointed to our educational institutions, and to such churches and institutions as any Annual Conference on the recommendation of a two-thirds majority vote of the Stationing Committee may set apart for special mission work, which shall be clearly defined in the recommendations of the Stationing Committee; and missionaries working under local City Mission Boards upon the request of the Board concerned; nor shall a minister after removal be appointed to a circuit or mission within a less interval than four years."

The Australasian Church has only one General Conference, but the various Conferences under the larger body have privileges of legislation of their own. Consequently, the time limit is different in some sections from that of other portions of the Church. Generally speaking, the whole organization has a time limit of five years. In the Queensland Conference, this special law prevails: "Ministers may be appointed to the same circuit for five years in succession, provided they are invited to remain after the third year by two-thirds of those present at the September Quarterly Meeting." I am also informed that "under exceptional conditions ministers may remain longer than five years on mission appointments. The same is true in New Zealand."

A reliable authority states that "the three year limit prevails in the Mother Church, the Wesleyan Methodist of Great Britain." It is my impression that the Methodist Protestant Church in this country has a time limit for its ministers; and the same may be said of the United Brethren Church, which is closely akin to the Methodist Episcopal organizations. Practically all the Negro Methodist denominations work under a strict time limit. It appears, therefore, that instead of the Southern Methodist Church being lonesome in retaining the time limit, it is in company with most of the Methodist organizations upon the globe, the Methodist Episcopal Church, North, being the notable exception.

Time Limit Not a Hindrance in Cities.

The charge has been made that Southern Methodism is not maintaining itself in the cities of the South, chiefly on account of the fact that it still retains the time limit. I have taken occasion to address several of our preachers in various Southern cities, asking each one please to tell me the number of Southern Methodists, Baptists, Presbyterians and Episcopalians in his respective city. I did not inform these brethren of my purpose in obtaining these figures, therefore, there was no bias in the answers given, at least in this respect. Most of them replied immediately, and I give below the result of my inquiries. It may readily be seen that Southern Methodism, with a few exceptions, is the leading denomination in these cities. The reader should note that the other denominations do not operate under a time limit.

Birmingham: 13,132 Southern Methodists; 8,293 Baptists; 4,300 Presbyterians; 4,000 Episcopalians.

Memphis: 7,878 Southern Methodists; 6,984 Baptists; 3,756 Presbyterians. Failed to ascertain the number of Episcoplians.

St. Louis: 10,577 Southern Methodists; 6,275 Northern Methodists; 9,723 Northern Presbyterians; 1,277 Southern Presbyterians; 9,594 Northern and Southern Baptists; 7,376 Episcopalians.

Dallas: 7,562 Southern Methodists; 5,000 (approximate) Baptists; 3,500 (approximate) Presbyterians; 1,100 (approximate) Episcopalians.

Louisville: 8,135 Southern Methodists; 1,000 Northern Methodists; 14,500 Baptists; 4,300 Northern Presbyterians; 5,149 Southern Presbyterians; 4,178 Episcopalians.

Savannah: 3,500 Southern Methodists; 3,000 Baptists; 1,600 Presbyterians; 2,000 Episcopalans.

Richmond: 12,000 Southern Methodists; 17,000 Baptists (though Southern Methodism predominates in Virginia according to the statement of R. B. Eleazer); 4,000 Presbyterians; 4,500 Episcopalians.

Atlanta: 20,000 Southern Methodists; 18,000 Baptists; 6,608 Presbyterians; 2,820 Episcopalians.

The cities represented in the above figures were selected indiscriminately. It is very probable that another list of Southern cities might furnish quite as favorable a report for the Southern Methodist Church. The charge, therefore, that we are not holding our own in the cities seems to be without adequate foundation of fact.

The city of New Orleans, it must be admitted, is an exceptional problem with which Churches must deal. The statistics for the denominations represented therein are about as follows: 3,500 Southern Methodists; 500 Northern Methodists; 4,600 Presbyterians; 1,300 Baptists; 6,000 Episcopalians; 6,000 Evangelicals; 7,500 Lutherans; 175,000 Roman Catholics; 350 Disciples of Christ. The total population of this city is about 400,000 people. Just how those who ardently favor the removal of the time limit would argue from these statistics that an unlimited pastorate is more successful is scarcely to be seen. Southern Methodism is twice as strong as the Baptist Church in New Orleans, in spite of the latter operating under no time limit. The Presbyterians have about 1,100 members more than the Southern Methodists; but in a city of 400,000 in population one could hardly say the Presbyterians have made the greatest success. The truth of the matter is, Southern Methodism operates under a system better adapted to its own needs than any other Church, and the comparative failure of Protestantism in this great city is due more to the lack of a concentrated effort of a living evangelism than anything else. Embracing Catholics and Protestants, New Orleans has the distinction of being a city of larger Church membership in proportion to its population than that of most any other in the United States, yet it is known far and wide for its open and flagrant wickedness. To show further that the Southern Methodist time limit has certainly not hindered the growth of the Church in New Orleans, I will state that for perhaps a decade and a half or two decades it was removed from operation in this city and that during that time Southern Methodism did not increase faster than it has since. According to Rev. W. W. Holmes, the presiding elder of the New Orleans District, the following figures indicate the progress of our Church in this city: 1,391 members in 1876; 2,311 members in 1890; 2,481 members in 1895; 1,967 members in 1900; 3,094 members in 1905; 3,518 in 1916 (from an article appearing in the New Orleans Advocate in 1917). In latter years it is evident the Church in New Orleans has made greater progress than during a few decades back. Indeed, Brother Holmes states: "The above figures (some not quoted in this article) show that we have twice as many churches as we had forty years ago, and that the average membership has increased from 231 to 293. He further remarks: "Our own Methodist Church is a more potent force, perhaps, in the life of the city than it has ever been."

Some have remarked that because Southern Methodism draws largely from the country, where it is strong, to supply the membership of its city churches, that it ought to lead more extensively in the centers than it does. I may answer that the Baptists, according to their claims, are more numerous in the country than is our Church, and if any denomination should be strengthened in the cities by the influx of country people it should be the Baptists; yet Southern Methodism perhaps, in the aggregate, outnumbers the Baptists in the cities of the South. The claim that the time limit works better in the country than in the city, therefore, is controverted by these facts and the reverse is established as the truth of the matter.

However, I would advocate a lengthening of the time limit to six years. This would still preserve the military organization and action, reserving to our Chief Pastors the privilege of sending the soldiers of the Cross wherever it was deemed they were most needed, which plan includes often the breaking up of old ties and the making of great sacrifices; and at the same time it would answer the objection so often heard that the four-year limit does not give a preacher the opportunity of staying in a place long enough to exert his full strength in the community. Six years on an average is about as long as the ministers of any denomination remain at the same place.

C. A. BATTLE.

Baton Rouge, La.

THE ASBURY FUND.

Will the brethren who subscribed to the Asbury Monument Fund please send in their contributions to me as soon as possible. We want it all paid by the first of next month. Do not wait for me to write to you. H. A. GATLIN, Treasurer,

Tylertown, Miss.

Centenary of American Methodist Missions

1819 — 1919

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Sunday, April 21

AS

INTERCESSION ENROLLMENT DAY

DON'T FORGET THE GOAL

Two Million Southern Methodists Pledged to Prayer!

MISSIONARY CENTENARY, 810 Broadway, Nashville, Tennessee.

A MISLEADING PAMPHLET.

(Continued from First Page)

whether or not they desire the suggested new Church to have a "Supreme Conference." If they do, we dare say that they will find very little support for their view among the 2,000,000 Methodists of the South.

A Tissue of Misrepresentations.

Furthermore, the pamphlet under discussion is very largely a tissue of misrepresentations. It is very easy to detach quotations from their settings and twist them into a significance that does not properly belong to them. Thus, as has been said, even Satan can quote Scripture to justify his purposes. Bishop Hoss, for instance, is glaringly misrepresented in this publication. The brief, impromptu utterance that he made in Oklahoma City had reference to the carrying forward and perfecting of the plan of unification that had been formulated by the original Joint Commission, and which he himself had largely written. The plan that he later warned the Church against was the plan outlined by the Northern General Conference, which clashed with the one that he had advocated in numerous fundamental particulars. This latter plan was substantially such a scheme as he had told the first Joint Commission, some three years before, he would never accept, stating that he **"would camp under God's kindly stars" before he would do so.** One needs only to refer to the masterly address that he delivered at Cincinnati, in 1911, in reply to Bishop Cranston to see that this is true. Yet we see the writer of this pamphlet trying to make it appear that Bishop Hoss was talking about the same proposals concerning union in the first and later utterances that he quotes, completely somersaulting on the question for some inexplicable reason. We challenge this writer and his associate agitators to adduce any statement that Bishop Hoss has ever made in which he showed the least disposition to favor a united Church with a "supreme General Conference," or with a half dozen emasculated Regional Conferences, such as was foreshadowed by the Saratoga enactment, and such as now hold the stage.

Did Bishop Hoss Misrepresent Bishop Hendrix?

Not less misleading is this pamphlet in the effort that is made to show that Bishop Hoss misrepresented Bishop Hendrix, doing him an injustice. The writer quotes Bishop Hoss, in his pamphlet, as having said: "I do not think any considerable number of influential Southern Methodists would be willing to admit that for the past forty years 'we have been wandering in the wilderness' or 'playing the fool.' If any man chooses to make such a confession on his own account I shall not seriously object, but I shall not give him a commission to make it for me, and I seriously protest against his making it for the great and wise men who have been our leaders and guides since the Civil War."

The pamphleter then declares that what Bishop Hendrix did say was as follows:

"Do you know that since the Cape May Commission we have been wandering in the wilderness for forty years? What fools we mortals be; and now I am confessing your sins as well as my own. God be merciful to us miserable sinners and miserable fools!"

As a matter of fact, this was not the only time that Bishop Hendrix used this strenuous figure (this is taken from one of his public addresses at Saratoga), though it was stated in the Nashville Christian Advocate in June, 1916, that it was, **and that this utterance was made ex tempore.** The Bishop also gave out a published interview, a typewritten copy of which Dr. W. D. Bradfield stated Bishop Hendrix sent to him (see Texas Christian Advocate, June 16, 1916, Page 16), in which was used the following language: **"We have both played the fool for forty years like the Israelites in the wilderness."**

There is no evidence, as this phamphlet charges, that Bishop Hoss represented Bishop Hendrix as having said that the Southerners ALONE had played the fool. Scrutinize his language and you will see that he did nothing of the kind. Bishop Hendrix's utterance was in effect an indictment of the leaders of our Church as having played the fool for forty years, in that they had permitted our Church to continue as a separate denomination (he was discussing organic union). The fact that he also similarly indicted the leadership of the Church, North, did not make his statement any less an impeachment of the history of our Church; and, being one of the General Superintendents of the Southern Church, Bishop Hoss demurred to this reflection upon her leadership in the past, as he had a right to do. The Church, North, was not without able men of her own to speak for her if they wished to do so. It should also be remembered that Bishop Hendrix's interview, **in which his own words had appeared,** had lately been published in nearly all of the Church papers and was fresh in the minds of the public, who presumably knew what he had said, when Bishop Hoss made reference to this statement.

Let It Be Proven.

The author of this pamphlet accuses Bishop Hoss of having made an utterance substantially equivalent to that of Bishop Hendrix at the Ecumenical Conference in 1900, as follows: "I do not for one moment think that the Church of which I am a member has been utterly faultless in this matter, nor would I dare say that other Methodist denominations have been utterly faultless. We have all been wrong. We ought to stop our nonsense and unchristian conduct."

We wonder where this "Ecumenical Conference in 1900" met. We have never heard of any such gathering. The first Ecumenical Conference was held in London in 1881; the second in Washington, D. C., in 1891; the third was held in London in 1901; and the fourth in Toronto, Canada, in 1911.

Not enough of Bishop Hoss's (unlocated) utterance is quoted to show definitely what he was talking about; but all the indications are that he was speaking of the unwisdom and wrong of needless overlapping and an unnecessary waste of men and money—a thing which every good Methodist must deplore, **and for the remedying of which we now have the Federal Council of Methodism, duly constituted and fully endorsed by the General Conferences of the two Episcopal Methodisms.** If we are correct in this assumption of the meaning of this quotation, and we do not doubt that we are, it will be seen that there was a wide difference between the nature of the utterance of Bishop Hoss and that of Bishop Hendrix. The one was an affirmation of the unwisdom of a single policy of the two Churches—that of permitting unnecessary competition; the other was in effect an indictment of the entire history of the two Churches for nearly a half century **in maintaining a separate existence,** and so seemingly a complete impeachment of the leadership (in its chief features) of some of the most majestic men who have adorned the annals of American Methodism. And necessarily this severe charge lay chiefly against our Church, because it was she that had not been willing to enter into organic union with the Church, North, after the pattern to which Bishop Hendrix was giving his sweeping and enthusiastic endorsement. (It is due Bishop Hendrix, however, to say that at the meeting of the College of Bishops in Atlanta in 1916 he disclaimed any intention of reflecting upon the past course of our Church and her leaders; but this disclaimer, though we think it should be accepted, did not do away with the unfortunate effect of his words, which at the time of their utterance were scattered all over the country by both the secular and the Church press. We have no disposition to pursue the Bishop because of this regrettable statement and would not have adverted to it now but for the fact that an effort is being made to use it to the detriment of Bishop Hoss, who is in feeble health and perhaps not able to speak for himself, and who, in our opinion, has done and suffered more for the Church within the last decade than any other man among us.) We venture the assertion that these agitators cannot produce any statement from the lips or pen of Bishop Hoss at the time mentioned or at any other time which was in any sense a declaration that **the separate existence of our Church as a denomination for the past forty years was either unchristian or foolish.**

The Charges Against Other Bishops.

The space is not at our disposal to take up and discuss the references that are made in this pamphlet to Bishop Kilgo, Bishop Denny, and Bishop Candler; but the reader may infer from the foregoing statements to what extent its representations may be relied upon. We advise any and all persons into whose hands this publication may come to look carefully into its accusations before accepting them at their face value. We will, furthermore, say that we think the warnings of Bishop Hoss, Bishops Candler, and others against rushing into organic union with the Northern Church, after the Saratoga enactment, were urgently needed and most timely. It should be remembered that after our General Conference had officially sent the Oklahoma plan of unification to the Northern General Conference, Dr. John M. Moore and others of our Commissioners and prominent men had attended a meeting at Evanston, Ill., and had there dissented from that plan as to nearly every essential feature, in the presence of the very men who subsequently were to shape the Saratoga action. (We stand ready to prove this beyond the shadow of a doubt at any time, for the printed record shows clearly that this allegation is true.) Moreover, the Saratoga General Conference had adopted a paper that crossed the action of our General Conference at nearly every fundamental point, and steps had been taken to call a special session of the Northern General Conference and sweep us into the proposed merger in a jiffy, **the movement having been largely taken out of the hands of those to whom it had been officially committed, with others presuming to direct it.** What was more natural, under such circumstances, than that the ablest and most far-seeing of our General Superintendents, the men to whom our Church was accustomed to look for leadership, should point out the dangers and urge caution. Bishop Hoss was one of the leaders among the nine men to whom our Church had entrusted this important matter- why then did he not have a right to speak? If he and others had not done so, there is no telling what might have happened to our beloved Church in the face of the impending peril. Surely, it would have been a mistake to have tried to settle so grave an issue with a whoop and hurrah, plunging into the task inconsiderately "before the June roses were in bloom."

The Responsible Parties.

We agree with what seems to be the implied opinion of these agitators, that the unification movement is in sore straits; but it is folly to charge the responsibility for this up to Bishops Hoss, Candler, Denny, and Murrah. Bishop Hoss was not physically able to attend the last two meetings of the Commission (the one in Traverse City and the one in Savannah), and practically nothing was done at the first one in Baltimore. It is well known that the other three of these Bishops have had little to do with the making of the pending plan of unification, which, since its publication, has been steadily falling of its own weight. The ultra-unionists on our Commission, who are largely in the majority, are the fathers of the thing, so far as the Church, South, is concerned, and should not be robbed of their proud paternity. In view of the almost complete breaking away from the Oklahoma plan and the fact that a large surrender has been made to the Northern Methodists on nearly every important point, the statement that concessions to the views of the conservatives on our Commission has been the main stumbling block in the way of union is as about amusing as it is untruthful. **We should like to know much more in the way of a surrender these Nashville agitators think should be made in order to unite the Churches?**

Of a piece with the foregoing misrepresentation is the statement that nobody has been casting discredit upon Southern Methodism and that there has been no need for our Bishops or any one else to come to its defense. To go no further back than a few months, did not these very agitators themselves draw up against Southern Methodism one of the most severe indictments that was ever written, repudiating some of its most distinctive features in favor of those of the Church, North, and did not they in the pamphlet immediately preceding this one—the one entitled, "Why the Revision Movement?" virtually declare our Church to be in a moribund condition? Yet seemingly they would put padlocks upon the lips of Southern Methodists who are proud of the past history of their Church and believe in its present efficiency, counting it an offense for them to speak out in her behalf.

A Thing To Be Noted.

It should be noted that this unworthy assault upon the Chief Pastors mentioned, impeaching their sincerity and their motives, has come from the organization that Mr. R. B. Eleazer, Editor of the Missionary Voice and an employee of the General Board of Mission, was so largely instrumental in effecting, **capitalizing in doing so his connection with the official missionary organ of our Church.** This is a fact which it would be well for delegates to our approaching General Conference to keep in mind.

EFFICIENCY CONFERENCE.

The third annual meeting of the Efficiency Conference for North Mississippi will be held at Grenada College, June 4-7, 1918. Bishop Wm. A. Quayle of the Methodist Episcopal Church has consented to deliver three lectures. A rare treat awaits those who hear this scholarly platform master. He is a poet and preacher, an orator and thinker. Dr. John A. Rice, pastor of St. John's, St. Louis, Mo., one of the strongest and most thoughtful men in the South, will deliver three addresses. That gifted lecturer and popular and successful pastor, H. D. Knickerbocker of Houston, Texas, will be present throughout the Conference. Rev. J. A. J. Brock, a presiding elder of the North Alabama Conference, who has had remarkable success in dealing with country church problems, will deliver three addresses. The General Boards of the Church will have representatives and the program will be filled with good things for pastors and laymen. The College classrooms will be open for the Examining Committees to meet with the undergraduates for any work they may desire to give.

Board will be provided in the College dormitories as usual at a nominal cost. I believe it is well worth the time and money of all the preachers and many of the laymen of the North Mississippi Conference to attend this meeting and have a few days of inspiration, recreation and good-fellowship. Let them prepare to attend. Fraternally,

J. R. COUNTISS.

The spiritual mind develops not so much by study and meditation as by obedience. No man by searching can find out God, yet the weakest of us, by walking in His ways, may know Him, and love Him, and serve Him.—J. S. Holden.

The Great Battle

THE MISSISSIPPI ANTI-SALOON LEAGUE.

The League is planning for one of its hardest year's work. Instead of its work heing over, it intends to put the finishing touch on the long series of years of work against the liquor business by cleaning up the fragmentary remains of the illicit liquor business, and to lend a helping hand to other sister States, and especially to our nearest neighbor, Louisiana; for as long as there is one wet State all may he wet, or at least very damp.

Beginning in June the National Anti-Saloon League will put on a State-wide campaign of speakers of national reputation in the interest of the ratification measure and of national prohibition generally. Captain R. P. Hobson will fire an advance gun in this campaign in the First Baptist Church, Jackson, on April 15, at 8 p. m., on the subject, "America in War."

T. J. BAILEY, Superintendent.

Jackson, Miss.

NATIONAL PROHIBITION NOW A MORAL CERTAINTY.

Ratification of the Federal prohibition amendment by Massachusetts makes its adoption morally certain. When Maryland, Delaware and the Bay State swing into line, and New York holds out only after the utmost efforts of her anti-prohibition leaders, the end is in sight. The numher of States that have ratified—Massachusetts is the eleventh—is unimportant. The signiñcance of the action at Boston would have been as great, perhaps greater, if it had been taken before any other State had acted. Massachusetts was counted upon by the "wets" as one of the "last ditchers," yet she gives way at the first assault. The result will be to encourage the prohibition forces everywhere, and especially in other Legislatures meeting this year. It will mean also that the decisive fight will come next year, when most of the Legislatures assemble. With States won in the initial battle that they could not reasonably have hoped for, the prohibitionists will press their advantage all along the line. The surprise now would he for the amendment to be lacking ratification with only half of the seven years allowed for that action gone. The pressure upon the States needed to make up the thirty-six will he cumulative.—New York Evening Post.

THE MEMPHIS METHODIST HOSPITAL.

Whatever might have been the reasons for the misgivings on the part of the Methodists and friends within the bounds of the Memphis, Mississippi, North Arkansas, and North Mississippi Conferences as to the certainty or even the wisdom of building a Methodist hospital in Memphis, they should now he gotten rid of and the note of optimism sounded hy everyone. To stop to find out who were right and who were wrong in their contention for delays or in their insistence upon going ahead with the constructive work in the face of the strain and uncertainties of war times can do no good now, but instead would seriously hinder the progress of the enterprise. The Methodist Hospital has heen an assured fact from the beginning, but slow progress was natural and wise because of the magnitude of the undertaking. It should ever be kept in mind that we are not building for a day nor even for this generation, hut for ages to come. It should also be remembered that to erect a little thing and that to be thrown together as a makeshift would belittle the spirit and underrate the bigness of Methodism and her friends.

The accompanying cut will show what the trustees and building committee have tentatively agreed upon as a working basis for the great and creditable as well as representative hospital building. This gives a completed design, which means, when all units have been huilt, 600 beds. Specifications are being written now and bids will he asked for in June of this year for the erection of one unit, which will contain 150 beds and all



The Proposed Methodist Hospital at Memphis, Tenn.

other appliances necessary for a perfect hospital. The first unit will cost $300,000, including the furnishing.

The design seems to be as near perfect as art, science and skill can make it. Sanitation, economy of administration and the latest surgical and medical appliances have been looked after and provided from top to bottom. The building committee is composed of L. M. Stratton, G. T. Fitzhugh, R. W. Bailey, R. R. Ellis and F. N. Fisher. No more honest, capahle, and representative men could have been chosen than these gentlemen. Every interest and the well-heing of the Church and humanity will be carefully looked after and thoroughly safeguarded by this committee. The Church should feel herself fortunate in that these men are willing to give their time and talent freely and devotedly toward the success of this splendid undertaking.

Many who are in arrears on their subscriptions to the hospital fund have assigned as a reason that they were waiting for something definite to be done on the building itself. Of these we have no complaint to make nor even a suggestion of censure, but we now insist that the time has come for all such things to be put away with the things of the past, and that all turn their faces to the future and pull and push until success crowns their efforts.

The demand for hospital rooms in Memphis is growing each day. The conditions that will exist as the war continues and when it has closed will greatly increase the requirements of humanity in the realm of applied Christianity upon the Church, and the question is, will she be ready with the needed equipment? We who are in touch with the work not ouly believe, but have every assurance that she will, and that the hospital now being planned will make every Methodist have a right to be proud of the fhings that are heing accomplished.

THOMAS B. KING,
Financial Agent.

Memphis, Tenn.

UNIFICATION—HOW TO SOLVE THE NEGRO PHASE.

Dear Dr. Meek: I am glad you favor thoroughly thrashing out the unification prohlem before going into it, and I think we have a big majority who want the thing done right or not at all. There is one solution of the Negro question that I wish the brethren of the commission would discuss. I think it would satisfy the colored brethren who love the white brethren so much that they can't bear to lose the social relations the mixed Church gives them, and also the white brethren who seem to love the brother in black so much more than they do their white hrethren south of Mason and Dixon's Line. The suggestion I would like to have made to these brethren is to organize a mixed Church for the benefit of the whites who feel so tenderly toward the poor colored brother, and let those who see the white side of the proposition go on with the negotiations with us, if thought best. There would be more discussion as to the division of property so as to give the mixed Church their part, but perhaps that could be arranged without great difficulty. At any rate, that would be an easier task than to get the South to go into a mixed Church. If the Commission should finally agree to retain Sambo in the uuited Church, I prophesy that there will be a new white Church organized in less than six months. Doctor, I haven't worded this just as I would like, but you can see what I am driving at: let the people who love the opposite color better than their own organize themselves together in a Church, and let the whites do the same.

G. W. CHRISTIAN.

Grayson, La.

TRY IT.

A famous English gardener once heard a nobleman say complainingly, "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-tempered," or "I can't be forgiving," as if they were not responsible for the growths in their soul garden because the soil is poor. But "any ground can he made fit for roses," and any heart can he made fit for the loveliest blossoms of character.—Young People.

The only cure for grief is action.—George Henry Lewes.

"Get people to believe that it is indeed more blessed to give than to receive, and the church entertainment will die a sudden death."

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Among the unforeseen conditions which the war has lmposed upon us ls the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Home Circle

THE GEESE.

My grandpa has a great big farm,
A lot of miles away.
With cows and colts and pigs and things,
And barns just full of hay,
And two great long-tailed pussy-cats
With kittens four apiece—
But, oh, the funniest of all
Are grandpa's silly geese!

There's five of them, and, oh, they strut
With such a foolish air;
And where one goes the others go,
Together, everywhere!
One day I heard somebody say,
"Six geese, as I'm alive!"
'Twas grandpa's voice, and I called back,
"No, grandpa, only five!"

I thought that grandpa couldn't count,
I knew there weren't six;
But when I looked at him, I saw
'Twas just one of his tricks.
"No, six," he said, and held me tight.
"You see, I chnose the winner.
I'll take the biggest goose of all.
Jone Jane, to dress for dinner!"

—Cecil Whittier Trout, in the Salesman.

HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the other boys were on their way to school. They passed the first fruit-stall at the corner. Terry said good-morning to the woman who kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her. Her eyes and her hair were so black and her cheeks so red, and she wore such big gold hoops in her ears.

She gave Will the bananas, and while he was putting them into his book-bag she held out his change. Terry took it for him. One of the pennies he shoved back across the counter.

"She was giving you a cent too much," he exclaimed to Will, as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you," said Will. "Nobody would have seen."

Terry laughed. He did not seem to think that Will expected any other answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position.

"You can move it out from the hedge, Terry," said one of the boys who was looking on. "Wait. Let me show you."

"Not so far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was."

He moved the ball back six inches, and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out, Terry had got almost to the corner where the fruit-stand was. Suddenly he stopped short in dismay.

"Oh, dear! I'll have to go back! I left my copy-book. Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry. "That wouldn't satisfy her, I guess."

"I guess not," said Bobby. And he didn't say another word.

The weeks and the months went by until the first school term was over and the second had begun. One Saturday afternoon Mrs. Dempster came home from down-town and hunted through the house for Terry.

"What do you think Miss Stone told me?"

"What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

"She said she liked to have my boy for a pupil. She thought the other boys were learning from him to be more honorable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honorable before the other boys. I haven't had any chance."—The Sunday School Times.

HOW A SEAL GETS AIR THROUGH THE ICE.

When the Arctic Ocean is entirely covered with many feet of ice the seal has to find some way of obtaining air to breathe. So he selects a spot and begins to drill a hole to the surface by pressing his warm nose against the ice. No one knows how many hours it takes him to accomplish his task, but he manages it; and although he is obliged to work most of the time, because the surface of the hole is continually freezing, he keeps it open all winter and obtains air.

Seals have been known to drill in this manner through fifty feet of solid ice. Whether or not they take turns in the slow drilling is not positively known.

It is at these "seal holes" that the polar bear seeks food in the winter, and there the Eskimo waits, spear in hand, for his weekly supply of meat.—Apples of Gold.

DOG RESCUERS.

A setter dog ventured too far on the ice of Williams Lake, and, falling in a hole, was unable to get out of the water. Among those who saw the dog struggling in this dangerous place was a large Newfoundland dog, who rushed to the spot, planted himself firmly on the further side of the hole in which the setter was struggling more and more feebly to escape, and made several efforts to grasp the drowning dog. He persevered until he caught the dog's neck in his teeth, then he pulled him up to a place of safety. After he could stand, the setter wagged his tail and rubbed himself against the Newfoundland gratefully, and the rescuer and rescued trotted off together.—Our Four-footed Friends.

"It will be found that some of the very best-known people in heaven filled very obscure places while on earth."

A VOICE FROM THE MASSES.

Dear Dr. Meek: I am strongly opposed to the "Union," and am glad of a chance to say so. I was much interested in a recent copy of the Advocate which contained so much on the subject. The column, "Voices from the People," reminded one of a testimony meeting, and now if the Spirit moves an individual to speak or write on this important subject, I trust such an one will yield to these impressions, for it is a dangerous thing to resist or grieve the Spirit of God. The good Book says, "Avoid contentions and strivings about the law, for they are unprofitable and vain." How can anything be right which produces so much wrangling and dissatisfaction. If union is effected, I fear it will be at the loss of many valuable members. In my limited sphere I've heard quite a number (loyal Methodists, too) express themselves about thus: "No, I will not belong to the united Church. I will join some other denomination first." What about such members as Dr. S. A. Steel? How we love to read his articles which voice the sentiments of so many Southern Methodists when he refers to the "sacred memories" of the Church, etc.! Some years ago I had the privilege of hearing Dr. Steel. It was on a Commencement occasion at the "L. S. U." The old pavilion was packed. His subject was the "Bible and Its Adaptation to Humanity." He entertained and inspired his audience for an hour and a half, and a man with such ability is too good an asset to lose. If it is the Master's will, may we hold on to the "Methodist Episcopal Church, South" and the King James version of the Bible while life shall last.

A MEMBER.

Baton Rouge, La.

ORPHANAGE RECEIPTS.

Dear Brother Meek: It is not ordinarily customary to make a financial statement through the New Orleans Christian Advocate of receipts by the Mississippi Orphans' Home, but the report from Rev. J. E. Stephens, Coahoma, Miss., who is District Agent of the Home for the Greenville District, reached us too late for the last issue of our little paper, and I would like to ask you to give credit through your columns to the following churches for the following contributions made during the month of March:

597—Shipman Chapel	$ 2.95
598—Merigold Church	6.80
599—Alligator Church	21.00
600—Shaw Church	4.70
601—Leland Church	32.00
602—Friar's Point	15.00
603—Cleveland	10.00
604—Glen Allan Church	20.00
605—Avon	5.00
606—Robinsonville	4.50
607—Coahoma and Lyon	12.00

These Items will be published in the May issue of Our Home, but a month is a long time to wait for public acknowledgment.

Very sincerely yours.

B. F. LEWIS, Supt.



Christian Advocate.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

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NO AGREEMENT PERFECTED.

The following dispatch concerning the recent meeting of the Joint Commission on Unification was sent out from St. Louis on April 14:

"The Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which has been in session here for four days discussing measures for the reunion of the two branches of Methodism, adjourned to-night with the announcement that a partial agreement had been reached. According to a statement by the Rev. Dr. Frank M. Thomas, of Louisviiie, Secretary of the Commission, 'two of the three crucial probiems involved in unification have been approved.' The principles and framework of the Regional Conferences—the Episcopacy, the General Conference and the Judicial Councii—have been agreed upon, he said, but no agreement was reached on the status of the Negro membership. The suggestion of both Commissions on this subject wiil be transmitted to the General Conference of both Churches for their information and action.

"The Southern Methodist Generai Conference will meet in Atlanta on May 2. The Methodist Episcopal General Conference is not to convene until 1920."

One of the leading Commissioners after the adjournment of the Commission wired us as foilows: "Favorable action was taken on the principles of the report of the Committees on Conferences and the Judicial Councii, but not as to details. The Commission disagreed on the status of the Negro. The Southern Commissioners adhered to the report of the Committee of Eight at Savannah. The Northern Commissioners demanded a pro rata representation in the General Conference for the Negroes with full rights."

We give these statements to our readers without comment, except to say that since the report of the original Joint Commission was formulated in 1911 the Methodist Episcopal Church, South, has invariabiy been made to act first upon all matters pertaining to the proposed Unification—this though the original report first went to the General Conference of the Northern Church in 1912. which side-stepped the issue, not so much as even mentioning it. We think it is regrettabie that our Church has always been forced to take the iead in the handiing of this momentous issue.

THE DUTY OF THE CHURCH TO A DISTURBED AND DISTRACTED WORLD.

The world is disturbed and distressed as never before in its history. Disquietude and confusion reign everywhere, and men's hearts are failing them for fear. War and rumors of war absorb attention, and people can scarcely give careful consideration to any other subject. Radicalism and revolutionary proposals threaten the very stability of society.

At such a time the Church of the living God owes it to mankind to be caim and conservative. The present is no time for ecclesiastical experiments and radicai things in the Church.

We heard a wise and good man, who is devoted to the Church and to the God of the Church, say the other day, "I regret that our General Conference comes at a time of so much excitement and disquietude. I pray God that it may attempt as littie legislation as possible, elect the connectional officers, and adjourn. This is a time when the Church must help a restless and fearful world to be calm and conservative." His words are wise and weighty.

Some wild things are being done in the political world, which wiil have to be undone when the war is over, and the undoing of them will be difficult. If the Church ioses its head, and does likewise, much harm will come to both Church and State.

Let us wait for a calmer time when men can think more sereneiy and carefully, to undertake extensive legislation. We wiii know better what to do iater than we can possibly know now.

Let the Church offer now a place in which troubled men can find a place of rest and comfort, free from feverish excitement and distracting radicalism.

REV. S. M. THAMES DEAD.

Rev. S. M. Thames, an honored superannuate and for many years one of the ieading preachers of the North Mississippi Conference, died at his home on North West Street, Jackson, Miss., Thursday morning, a little after 5 o'clock, from the effects of a partial stroke of apoplexy which he suffered more than a year ago, and from which he never fuiiy recovered. After fifty-nine years in the ministry of his Church, and in the 81st year of his age, he fell asleep as quietly as one retiring to rest at the evening hour after a full day's hard, honest work.

During his iast hours Brother Thames was surrounded by his devoted wife, his loving daughter, Mrs. Loyd; his only son, Hon. James D. Thames, District Attorney of Vicksburg, and his sorrowing grandchildren. Possibiy no head of a home ever had a more ideal home life or ever went to heaven from among those who ioved him more tenderly.

The funerai services were conducted from Galloway Memorial Methodist Church at 2 o'clock Friday afternoon by the writer, assisted by Rev. W. W. Woollard, of Oxford; Rev. John R. Countiss, President of Grenada College; Rev. B. F. Lewis, manager of the Orphans' Home, and Rev. W. H. Lewis pastor of Capitol Street Church. Brothers Woollard and Countiss, intimate friends of the deceased, paid beautiful tributes to his memory. The remains were taken to Vicksburg, the home of his son, for interment. Dr. T. B. Holloman officiated at the cemetery.

Few preachers have had more to do with shaping the North Mississippi Conference poiicies for the last thirty-two years than has Brother Thames. He was presiding elder there for twenty years, besides holding many of the most important appointments. He heiped to organize and establish Grenada College for Young Women, had something to do with helping aiong the Orphans' Home, and was a charter member of the Board of Trustees of Millsaps College, being one of the men to propose the estabiishment of the same in his Conference.

He had a sunny, cheerful disposition, which won for him friends wherever he was known. His preaching was of a high order, being instructive and strong. He loved his books, and was a close, sympathetic student of men. He has ieft his impress upon many a young preacher and strong, useful iayman. We shali miss him, but we know where to find him.

May the Christ whom he preached and in whose strength he lived and wrought keep, sustain and make more useful those of his devoted family who are left behind! CHAS. W. CRISLER.

Jackson, Miss.

This notice will touch with sadness many hearts in North Mississippi, where Brother Thames labored as a minister for more than half a century, and where he was known and highly esteemed by thousands of people. The Editor himself is deepiy grieved by the passing away of this honored and beloved minister, and it was a matter of profound regret that he was in such a condition physicaily as to be unable to be present at his obsequies. We shali have more to say concerning his iife and iabors in an eariy issue of the Advocate. We pray that the Heavenly Father may comfort and sustain the stricken loved ones in their sore bereavement!

A revivai meeting is in progress at Lexington, Miss. The preaching is being done by Evangelist W. M. McIntosh, of Iuka, Miss.

PERSONAL AND OTHER NOTES.

We regret to learn that the mother of Rev. J. R. Countiss, who is now over 80 years of age, is seriousiy ill at her home in Calhoun City, Miss. Let this afflicted mother in Israel, who has for so long been a faithful servant of the Master, be remembered at the throne of grace.

Rev. S. S. Holladay, of Pelican, La., thus reports: "Things are moving along nicely with us. We have lately had a revivai at Pelican. The Rev. Mr. Crimen, a Baptist evangelist, held a joint meeting, which resulted in a number of conversions and 22 accessions to our Church."

In a ietter bringing us 5 new subscriptions and 1 renewal, Rev. H. A. Gatlin, of Tyiertown, Miss., says: "We are moving on nicely in this charge. Progress is being made along all lines. We will have our $18,000 brick church completed by July 1. We have nearly finished the brick work."

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, sends us the following item: "I have just received a check from Rev. J. E. Thomas, our pastor at Amory and Nettieton, to cover the educational assessment on his charge." Who next?

Brother E. M. Allen, of Hub, Miss., writes as foiiows: "Our work is stiii progressing favorably. Mrs. Rebecca Rawls was buried on April 11. She was a woman of fine Christian character." We regret to be informed of the demise of this faithful servant of the Master, and we extend sympathy to the bereaved.

Our hat is off to Rev. W. S. Seiman, who gives us a fine list of 9 renewal subscriptions from the Olive Branch (Miss.) charge. In his business letter is appended the following note: "Our work is doing nicely. Our people are aiso assisting the Government nobly, having already let Uncle Sam have over $60,000."

Hon. R. P. Hobson, the hero of the Merrimac, wiii spend next Sunday in New Orieans. He will speak at the Rayne Memoriai M. E. Church, South, at 11 o'clock a. m., and at the Athenaeum at 3 p. m. The pubiic is cordially invited to hear this distinguished speaker, who wiii discuss phases of the prohibition question.

Rev. I. F. Holland, of Gunnison, Miss., thus reports concerning his work: "Everything points to a fine year. We wiii have aii our Conference coiiections secured by the time of the meeting of the district conference—April 23." Brother Holland has given us from his field 19 subscriptions to the Advocate, 11 of whicn were new.

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Methodist Church of New Orleans, has been named as one of the Vice-Presidents of the Liberty Loan Committee of this city, representing the churches. Brother Gearheard has been quite active in promoting the various movements connected with the great war now raging.

Mrs. L. B. Freeman, of Buntyn, Tenn., widow of the late Rev. R. N. Freeman, in renewing her subscription to our paper, thus remarks: "The Advocate is a live religious paper. I think that Dr. S. A. Steei expresses the sentiments of a majority of Southern Methodists in his articie which the Nashville Christian Advocate turned down."

From a personai note from Rev. J. R. Countiss, President of Grenada College, we take the following: "Mr. J. L. Haley, of Itta Bena, Miss., has recently given $5000 to the College. We have some prospect for an endowment if transportation facilities wiii permit the erection of our new building. Brother Brownlee has done a truly great work for the school."

Brother T. Q. Ellis, a leading layman of the Sidon (Miss.) charge, sends us a communication on unification, which we hope to be able to publish in our next issue. There seems to be no doubt that the rank and file of the Church are waking up on this question. Brother Ellis, among other things, says: "We are weii pieased with our new pastor, Rev. J. J. Garner."

We take the following from the Aiabama Advocate of April 11: "Friends of Bishop McCoy will regret to iearn that he has found it necessary to go to Rochester, Minn., to consult the famous surgeon, Dr. William Mayo. An operation may be necessary. The prayers of the Church will be for the speedy restoration of this brilliant and consecrated servant of God."

In renewing the famiiy's subscription to the Advocate, Mrs. H. Sinclair, of Longstreet, La., says: "My husband, Mr. H. Sinciair, who recentiy died here, was 93 years old. He had been a subscriber to the Advocate for over 40 years." We regret to be informed of the decease of this long-time friend of our paper, and we pray that the Heavenly Father may comfort the sorrowing ioved ones.

Mr. T. E. Steel, of Acona, Miss., and Mr. J. A. Steel, Jr., of Vicksburg, Miss., were in New Orieans iast week and paid the Advocate office an appreciated visit. They had come to the Crescent City with Mrs. T. E. Steel and Miss Mary Steel, who were unwell and came to secure medical treatment. They both underwent operations at

the Touro Infirmary and are thought to be making good progress toward recovery at this time.

Rev. C. A. Battle, pastor of our First Church at Baton Rouge, La., began a revival meeting last Sunday. The preaching is being done by Evangelist D. L. Coale, of Dallas, Texas.

Rev. C. W. Crisler is having a great pastorate at the Galloway Memorial Church, Jackson, Miss. He has received up to date 94 members, more than 20 of these being on profession of faith.

Rev. A. C. McCorkle, our popular pastor at Byhalia, Miss., thus sums up the situation in his charge: "Things are moving on well with us. Sixty per cent of our Conference collections are in hand. We are having a large attendance at the preaching services, and good prayer meetings."

Rev. W. A. Hays, of Newton, Miss., was an appreciated caller at the Advocate office last Monday morning. He had come to New Orleans with his wife, who is ill, seeking medical advice. A physician had not been conferred with when we saw Brother Hays. Sister Hays is at the Touro Infirmary.

In a business letter, bringing us two subscriptions, Rev. W. F. Henderson, of Mooringsport, La., says: "I am just recovering from a persistent case of la grippe, which has disqualified me in a large measure for work of any kind. However, things are now looking well for the entire charge." We trust that Brother Henderson will soon be quite himself again.

Rev. Thomas Cameron, of New Albany, Miss., in renewing his subscription, adds the following kindly message: "Thanks for our good paper—the New Orleans Christian Advocate." Brother Cameron, who is now on the retired list, has behind him a record of service of which any man might justly be proud. What a treat it was to hear him preach when he was in the active harness!

Rev. W. L. Linfield, presiding elder of the Newton (Miss.) District, writes: "The friends of Rev. H. R. McKee, pastor at Rose Hill, Miss., will regret to hear of the death of his wife yesterday, April 10. She died of pneumonia at their parsonage home. She was a devout Christian and will be sorely missed. Dr. H. F. Tolle, pastor of our First Church at Laurel, Miss., underwent a serious operation last week. The last news I had concerning his condition was favorable."

We take the following from the Wesleyan Christian Advocate of April 12: Bishop and Mrs. Murrah were in Atlanta last week, coming to be present at the marriage of their son, Captain W. F. Murrah. The Bishop officiated at the ceremony, which was performed in First Church. The Bishop and Mrs. Murrah returned to Memphis immediately after the ceremony." The New Orleans Advocate extends congratulations to Captain Murrah and his accomplished bride.

The program of the Greenville District Conference, which is to be held at Merigold, Miss., April 23-26, is on our table, through the courtesy of the presiding elder, Rev. V. C. Curtis. The outlined plan of the meeting indicates an occasion of much interest. This is the Editor's own district conference, which he sincerely wishes he might attend; but, with three weeks in Atlanta immediately ahead, he dares not indulge the hope of doing so. Moreover, to-day his physician warned him that he urgently needs a season of rest.

From a recent issue of the St. Helena Echo, published at Greensburg, La., we take the following: "Rev. H. W. May, presiding elder of the Baton Rouge District, after holding quarterly conference at Days last Saturday and Sunday, preached here on Sunday night, March 31, to a full house. While his theme was suited to the occasion, that of Easter, he very appropriately connected it with the world-war now raging and delivered Prussianism and militarism some very heavy blows. He is most optimistic as to the final outcome of the great issues involved."

We clip the following from a recent issue of the West Carroll Gazette, published at Oak Grove, La., the new Parish-seat of West Carroll Parish: "The Building Committee of the M. E. Church, South, met yesterday afternoon and accepted the plans drawn by Max Charles Price, of Atlantic Highland, N. J. The structure will be of brick and will cost about $6000. About $2000 of this amount has already been secured, and a committee will soon start to soliciting donations." The pastor of this congregation is Rev. R. H. Bamburg. Brother Bamburg has sent us a brief report concerning his work, which we hope to publish next week.

Dr. J. M. Sullivan, Professor of Chemistry and Geology at Millsaps, thus comments upon the work at that institution in a letter to the Editor: "Things are moving on with great satisfaction at the College, though a number of fine men have had to leave since Christmas to enter the Army and Navy. These are trying times, and they may be worse before the great war is over. Our educational work must go on, and I think that we should make the usual canvass between now and the beginning of the next session. If our Methodist people will be loyal to their own, Millsaps College will not lack for a splendid student body next fall."

From a personal letter from that prince of Christian gentlemen, Dr. I. W. Cooper, we take the liberty of extracting the following items: "Our attendance at Whitworth this year will reach 235. Our sophomores will be permitted to teach two years in Mississippi without examinations, and our graduates will be given unlimited license without being examined. Forty-two years ago I graduated at Hiwassee College in a class with the late Senator Clay, of Georgia. On May 11, I will preach the Commencement sermon of that institution. It will be a great time for me. I shall be a boy again, walking over the hills of East Tennessee."

Rev. C. A. Parks, of Ackerman, Miss., writes us as follows: "We had our second quarterly conference on Monday, April 8. It was an all-round success—at least that is what the presiding elder called it. All three of our churches were well represented, and the report for the support of the ministry was most gratifying. As to our Sunday schools, we have organized two Teacher-training classes, have adopted the monthly offering plan for our Orphans' Home, and will have the monthly missionary program. The prescribed 'Standard of Efficiency' is our goal. Over one-half of our Conference collections is in the hands of the proper treasurers, and most of the remainder has been provided for in subscriptions. We are not trying to get 'ahead of the hounds,' and I am sure that we will not; but we are trying to keep in the front ranks."

THE GROWTH OF OUR CHURCH EXTENSION LOAN FUND.

At the session of our last General Conference a strong endorsement was given to the purpose of our Board of Church Extension to increase its Loan Fund capital to $1,000,000. A note just received from Dr. McMurry, Corresponding Secretary of the Board, brings the announcement that the goal has been reached with a considerable surplus beyond the million dollar mark. In 1914 the report showed a Loan Fund capital of $560,582.63. The books of the present quadrennium closed April 1, and showed an increase of $546,807.18, which brings the total capital to $1,106,389.81, thus going beyond the $1,000,000 goal by the amount of $106,389.81.

MARRIED.

At the parsonage in Pontotoc, Miss., on April 10, 1918, by the pastor, Rev. W. M. Young, Rev. W. B. Baker, our pastor at Sherman (North Mississippi Conference), and Miss Carrie Naugher, of Ebenezer, Pontotoc County, Miss. Brother Baker has won the heart and hand of one of Pontotoc County's fairest young women teachers. She will make a helpful wife for a preacher. The Advocate wishes the happy couple great success in the Master's service.

NOTICE.

Ministers' Relief Association, North Mississippi Conference.

Dear Brethren: When the Ministers' Relief Association was organized, at Water Valley in December, 1879, with Dr. J. D. Cameron, President, and Dr. Sam A. Steel, Sec'y, the Rev. S. M. Thames enrolled as a charter member. He was a member in good standing at his death. After forty-seven years, during which time forty-one assessments were levied, his family will receive more from the Association than he has paid into it.

On account of his decease, Assessment Number 19 is now due.

J. C. PARK, Sec.-Treas.
By order of T. H. DORSEY, President.
Starkville, Miss.

LOUISIANA WAR WORK FUND.

The following is the report of the Treasurer of the Louisiana War Work Fund for the past week:

Previously reported	$796.36
J. J. Kelly, Zachary	6.00
John Sholars, Campti	12.60
P. H. Fontaine, Bernice	17.10
S. S. Holladay, Pelican	8.00
E. K. Means, Monroe	42.00
Robert Randle, Farmerville	23.80
	$905.86

S. H. MEYER, Treasurer.
116 St. Charles St., New Orleans, La.

THE WINONA DISTRICT.

Dear Doctor Meek: Everything is moving some in the Winona District. No presiding elder ever worked with a bigger, broader and finer set of men—preachers and laymen. There is a deeper and finer grip on the great essentials. It seems, than ever, incident, I suppose, to the shaking up the world is going through at this time which is trying the very ship and pilot. All channels are stormy and all seas are seething. We now need to awake and enquire, "What of the night?" This is no time for easy-going, half-awake men in Zion. We must now have a vision, convictions, stamina, and a message, or we had better be dead—in reality are dead.

The preachers are becoming more vital, more intense over the situation, and there is a note of seriousness and earnestness among our laymen. God can only save us by awakening us to the needs of the hour. The preachers are planning their revivals with more care and seriousness than usual. It takes a near-prophet now to know just what lines of truth to move on, but we are set to learn and do the best thing.

There is a fine disposition all over the district on the part of our big-minded laymen to appreciate the real preacher and leader now as never before and provide for his living in view of the war-time advance prices. So they have raised the salaries in nearly every charge. Some of the advances made as follows: Swiftown, $275; Indianola, $300; Belzoni, $200; Minter City and Philipp, $800; Tutwiler, $200; Dublin, $350; Webb, $100; Ruleville, $150; Drew, $400; Winona Circuit, raised to $980; Duck Hill to $1000; Carrollton to $1000, etc. Some of the charges did not fix the pastor's salary at the first quarterly conference, but I am quite sure there will not be a charge in the district that will not make some advancement willingly. The aggregate raise in the district, so far is $2875, with "several boxes to hear from."

Now is the time, too, to put our Church papers and literature into the hands of our people, for they must know the program of Christianity and the part it must play in the maintenance of sound ideals and principles in the reconstruction of society and world conditions after this war is over.

The man is blind who does not know that Christianity and Christianity alone understood and applied in all social, intellectual, political and commercial life is the determining factor in our world relations.

L. M. LIPSCOMB.
Winona, Miss.

Our Advocate Campaign.

Many of our friends have done finely in the way of securing new subscriptions, and have thereby greatly helped the Advocate. But we are very anxious that the important matter of securing renewals shall not be overlooked in any charge. A great many subscriptions are now expiring, and we earnestly request the brethren to lend us a helping hand at this point, since otherwise we shall likely soon lose as many names from our mailing files as they have so kindly enabled us recently to add thereto.

FROM OUR WORKERS.

Rev. J. D. Simpson, of Guntown, Miss., forwards us 5 names for our mailing files, adding: "Others will follow."

Rev. John D. Ellis, of Canton, Miss., sends us 4 subscriptions, and thus remarks: "This is not my final report, but only the beginning of effort." We always feel that we can count on Brother Ellis.

Rev. A. F. Moore, of Fulton, Miss., gives us three additional subscriptions. He says: "These make up my quota, but we will continue to press the claims of the Conference organ. Epidemics still exist among us, but we are planning to move forward."

Rev. A. A. Sims, of Carthage, Miss., writes: "I am sending you 5 subscriptions. These, with the ten already forwarded, make up the number allotted to me by the district stewards. However, I expect to send others yet. My work continues to make progress."

Rev. A. S. Oliver, of Eden, Miss., brings us under obligations to him for 11 subscribers, 6 of them new, and he thinks that he will be able to send more yet. Brother Oliver writes interestingly of his work, and what he says we shall let our readers see next week.

SOME SUBSCRIPTION RECEIPTS.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: "Rev. J. H. Moore, Gloster, Miss., 11; Rev. R. T. Pickett, Collins, Miss., 2; Rev. A. M. Bennett, Tyro, Miss., 6; Rev. S. S. Holladay, Pelican, La., 2; Mrs. W. L. Hamilton, Sarah, Miss., 3; Rev. J. G. Johnson, Myrtle, Miss., 2; Rev. W. B. Alsworth, Meadville, Miss., 2; Rev. C. W. Russell, Paris, Miss., 2.

Dr. John W. Lewis, a well known minister of the Methodist Episcopal Church, South, died at his home in Louisville, Ky., after a long illness on April 11. He was 73 years of age.

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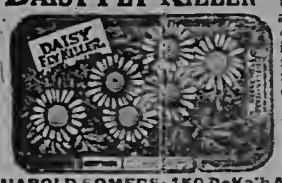
Comb Sage Tea in Faded or Gray Hair

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound" you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

DAISY FLY KILLER placed anywhere attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.



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Make Your Kiddies Laugh

Children smile when they take
Foley's Honey and Tar

1st, It tastes good.
2nd, It makes them feel good.

It will turn a feverish, fretful, coughing child into a happily smiling one.

Because— it puts a healing, soothing coating on a feverish, inflamed, tickling throat. It helps snuffles and stuffy, wheezy breathing. It stops coughs quickly, and it wards off croup.

It contains no opiates, does not upset a delicate stomach, and the last drop in the bottle is just as good as the first. Try it.



PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ELIJAH MOON was born in the State of New York and spent the larger part of his life in the States of Iowa and South Dakota. To regain his failing health, he moved to Mississippi in 1895, settling near Sharon, where he continued to reside until his death (February, 1918). Brother Moon had been a member of the Disciples of Christ Church, but joined the Methodist Church at Lottville some years ago. He was a good citizen, a good husband, and a devoted father. He was faithful to his Church and died trusting Christ for salvation. He will be missed. F. L. APPLEWHITE.

Miss MARY GOFF was born near Sharon in 1878, and at the old home passed her useful life, death bringing her release, after a brief illness, on March 1, 1918. She joined the Sharon Methodist Church in girlhood and her life was consistent and faithful. She was notably quiet, cheerful, and industrious. Her ministry to an aged and afflicted mother was beautiful indeed. Besides her mother, two brothers, Charles and Will, and two sisters, Miss Bertie and Miss Gussie, are left to mourn her departure. "She is not dead but sleepeth." Yes, doubtless her eyes have already beheld the beautiful dawn of an eternal day. Glorious hope that we may see her glorified face again and have fellowship in the beautiful city of God!

F. L. APPLEWHITE.

LARKIN RANDOLPH LAY was born near Atlanta, Ga., on June 23, 1836, and died at his home, near Homer, La., on Dec. 6, 1917. When eleven years old he came with a brother to Claiborne Parish and was reared near Summerfield. On Nov. 21, 1866, he married Miss Margaret Garrett, who survives him. Of this union were born six sons and four daughters. All of these, with a number of grandchildren, survive to mourn their loss. In early life he became a member of the Methodist Church and remained an upright member of that Church until death. He loved his Church and often was a member of the district and Annual Conferences. Brother Lay lived most of his married life in the same house where he was married, and then died in the same room where he had been married fifty-one years before. His influence for good was strong among all who knew him. Quiet and unassuming, his life had a strength that comes from uprightness and integrity. He spent four years in the Confederate Army, and there are now two grandsons of his at Camp Beauregard. A good man has gone. He awaits the coming of loved ones.

His pastor, W. L. DOSS, Jr.

ANDREW BRITAIN WEBB, son of P. C. and Louisa S. Webb, was born in Amite County, Miss., in 1864. In youth he united with the Methodist Church and remained a faithful member until his death at Glading, Miss., on Feb. 16, 1918. Seized with a painful and lingering illness a few years since, he lived thenceforth in closer relations with his God and Savior. It would be hard, however, to name a time when he was not religious, for he was gentle, guileless, and good from his very birth. His disposition was friendly in an exceptional degree; and so he formed and permanently kept friendships wherever he was known. During his disability he was much in prayer; but, as he said to a devoted sister, his supplications were on behalf of others. His own path to heaven was clear and there was no need to pray mainly for himself. Happy is the one who, always sure of his calling, can thus have much spiritual energy to release for the salvation of his fellows! If Britain Webb felt the attraction of distant localities, he resisted it, preferring the quietude of his country home and the companionship of loved ones to the hustling world at large, wherein personal adaptations and sympathies cannot always be safely reckoned on. He, therefore, concentrated the wealth and warmth of his affections upon the family circle and the neighbors. His loss is keenly felt; his memory will be precious; and the record of his almost sinless life will afford great comfort and consolation to his sorrowing brothers and sisters.

A KINSMAN.

Fort Worth, Texas.

Mrs. MARY WATSON was born on August 1, 1850, and died on January 2, 1918. She was the daughter of Robert M. and Elizabeth B. Harris. She grew from childhood to womanhood in the family home, at old Multona Springs, in Attala County, Mississippi. In March, 1878, she was married to David R. Proctor, who just seventeen months afterward died, leaving her with an infant daughter. In her great grief she found much comfort in this little one, whom she fondly called "Davie" for the father. Davie lived to be eleven years old, when she, too, was taken by death, leaving the mother all alone. In 1893 she was again married. This time to Harvey D. Watson, with whom she lived happily for seven years, when another great sorrow came in her husband's death. Again she was left with one daughter, who grew up as her mother's constant companion. In early womanhood this daughter married and then, in just a few months, suddenly took sick and died. Thus the mother was left again, heartbroken and alone. Fortunately for her, she had become a Christian in youth, and through all these sorrows she was wonderfully sustained by her faith in God. In January, 1917, she came from her home in Mississippi on a visit to relatives in Texas. During the year her health gave way. For several weeks prior to her death, her suffering was severe indeed. In it all she was patient and uncomplaining. In death she was gloriously triumphant. She died at Merkel, Tex., in the home of her sister, Mrs. Joe L. Harris, through whom she gave out this message to her friends and loved ones: "Do not grieve at my departure, but rather rejoice with me, that I am freed from suffering and sorrow. I have had much trouble here, but over there I will be happy. Oh, so happy with Jesus and my loved ones." This is the brief record of a strangely sad life. Under the strain of sorrow her character strengthened and sweetened. She was ever thoughtful of the sick and sorrowing. She was devoted to the Church and will be missed by the Methodist Church and in the community of her little home town, Stewart, Miss. That all who knew and loved her may be as well prepared as she was when the last summons comes, is the prayer of her brother. W. C. HARRIS.

Uvalde, Texas.

IN MEMORIAM.

Another light has been extinguished, and we are again called upon to mourn the loss of a departed sister in the death of Mrs. ALICE DAVIDSON HICKMAN, who was born on August 7, 1863, and died on March 13, 1918.

Whereas, Sister Hickman was an earnest and zealous member of the Methodist Church, a teacher in the Sunday school, and a charter member of the Ladies' Aid Society; therefore, be it

Resolved (1), That we bow in humble submission to the will of our Heavenly Father, and, that while we deplore her loss and deeply sympathize with her devoted husband and her affectionate son and daughter, yet we would commend them to the Giver of all good, that they may bow in humble submission to His will, trusting that their loss is her eternal gain.

Resolved (2), That a page of our minute book be set apart to the memory of our departed sister, and that a copy of these resolutions be furnished the family and a copy be sent the New Orleans Christian Advocate for publication.

Respectfully submitted,

Signed: Mrs. M. N. James, Mrs. A. M. Dean, Miss Beulah Grissom.

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So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life first.



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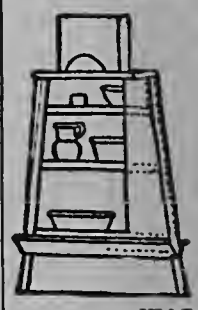
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There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Eat Less and Take Salts for Kidneys

Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out; they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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Time it! In five minutes all stomach distress, due to acidity will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

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FROM HONOLULU.

Notes in Passing.

Spring is in the air—birds singing, mating and nesting; gardeners busy planting, pruning, plowing and all the other things that go with that most important avocation. The air is always balmy, the trees and grass green, in these beautiful islands; but now it has the spring feel to the air, and everything calls to us that the annual miracle is about to begin again. The Chinese gardeners are planting a large crop of foodstuffs, and the reports from the other islands, and the country, seem to indicate that a much larger acreage will be devoted to the production of food this year. Our daily papers are constantly urging this course, and in every way the press out here sets an example of loyalty that is fine.

One of the birds that is most in evidence here is about the size of a robin. Called the "minah bird," he is protected by law, and is as impudent as any bird I have ever seen. Nesting in the vines that overhang the porches, his loud and not unmusical voice is the first sound of the new day. They do not sing as sweetly as our own mocking-bird, or thrush, but often they imitate them so well that we feel homesick for the old South and the bright springtime, with the field hands singing as they turn over the fields, and all the things that make our homeland the dearest place on earth to us. I do hope that the farmer boys know that they are doing great things for their country when they get intimately acquainted with a mule and a plow. On their shoulders will rest a great responsibility this year—and I feel sure they will loyally and faithfully meet it.

I often wonder how many of the illusions of our youth we will retain to old age? When a boy and young man, I often read books of Oriental life, magazine articles dealing with the dark peoples, and letters of travel. They frequently referred to "dark oriental beauties" and many went into ecstacies over the women of the Eastern countries. Naturally, I imbibed an idea that maybe our own girls were not so beautiful as we thought. I have seen many women of many lands. Chinese—who are far and away the most pleasant and refined in appearance—Japanese, Korean, Filipinos, Javanese, Moros, and a few of the mixed races. I have been to both China and Japan, and this city is almost wholly foreign, with a large percentage of the Eastern races. So far I am yet to see the very first beauty. When you see the English, Scotch, Irish, and, best of all, American women in the same street car, store or church alongside other peoples, then you lose all your illusions about other women. Some of the Portugese women are attractive, and Spain has ever been noted for her women. But the best of them look out-classed when placed with our own people. Nothing makes one so content with his homeland, as to see other lands and peoples.

When I was in the Army before this war came, I did not say much about the plain soldiers. People were not interested then in the little army that was so bravely trying to train a few men for this awful day, which every one knew must one day come. Now with every village and township represented, people are wondering what they can expect of this little Army, and of what sort of men is it composed. I know nothing at all about the National Army, or the National Guard, as a body of men. But I do know something about the Regular Army. I have served five years with infantry, artillery, and cavalry, in "the States" and the Philippines, so I ought to know a little about this organization. I look at the men carefully, and each one is examined twice a month, physically. I am often directed by the commanding officer to lecture to the men on subjects of a hygienic and moral nature. This throws me into close personal touch with the 500 men of this post, and I will not hestitate to say what my impressions are. Soldiers to-day are what they were in 1863, in 1848, in 1812, and at all times when they are soldiers. A famous Confederate General once said that soldiers were like a lot of big schoolboys. That is as good a definition as any one could give. The immense majority are nice, clean young men. They are men with high ideals, a strong sense of loyalty, and a desire to serve their country. Some are not so good, though all seem to be loyal and true to the flag. There are fifty-two stars on the service flag of the Methodist Church and eighty-five on the flag at the Campbellite (Christian) Church. Their pastor is a very excellent man, and is much admired by the men. There is a large number of men at the Methodist Church at each service—many are not members—and I notice what an exceptionally clean-faced lot they are. Three young men seemed a bit more attractive in their appearance, and I was not surprised to learn that they were the sons of itinerant preachers—a fine trio of lads indeed; who is now ready to say that "preachers' sons are the worst in the world?" I find them everywhere, and they represent the best class of the new army. (Preachers, I am not a candidate for anything at all.) Last Sunday night several—two sons of preachers among them—men of the big post came down on the train 27 miles to attend church. Their barracks are fully one mile from the station; so you see that after church there was a ride of more than an hour and a long walk before they went to bed. I wonder how many of my readers ever took that much time and trouble for the sake of attending church? This has happened almost every Sabbath night since I came here. I live a mile from the car line, and then it is five miles on the electric cars to the church. So it is not easy for me, especially as it is now the rainy season. I am glad to tell you that I find the Methodist boys to be as good as the best—and preachers' sons are right with them.

I read the appointments with great interest. I am hoping that Dr. La Prade will not forget to send me the Journal this year. He will send it, I am sure. When I was reading the various stations to which preachers were sent, I wondered if they all realized what a glorious privilege they have. I have a larger salary that any minister in the Mississippi Conference, yet I positively envy the men who have the wonderful opportunity of telling the "old, old story."

In my next letter, I shall tell you about the conference of this district which is now in session, with Bishop Leonard presiding. I was with the Bishop at a dinner on Tuesday, and found him to be a most charming gentleman.

I know that some friends wonder why I did not stay at home and let the younger men do the work. In the first place, I was one of less than a thousand doctors trained for army work, when 15,000 were imperatively needed. It seemed to me that it would be an act of cowardice to hold back when the need was so urgent, so when asked to accept a commission I could not refuse. I did not ask for this or any place—just took what was offered, and tried to do my part. My little son says he would be ashamed of his Daddy, if he had kept out of this great war—and justly so. How long I will be here, I do not know. But I will close.

Fraternally,
J. C. BALLARD,
Major, Med. Res. Corps.
Fort Ruger, H. T., March 14, 1918.

TOM TIGER, RANGE OUTLAW.

A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, $2.00 per annum.—Adv.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest, take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.—Adv.

TELLS WHY CHICKS DIE

E. J. Reefer, the poultry expert, 926 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhoea and How to Cure it." This book contains scientific facts on white diarrhoea, and tells how to prepare a simple home solution that cures this terrible disease over night, and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

SPECIAL NOTICE
500 for $1.18
BISHOPS' PRINTING COMPANY will send to your address by return mail, postpaid, 500 COMMERCIAL SIZE ENVELOPES with your Business Profession, Firm, Corporation or your Individual (male or female) name and Post Office Address already printed in style to your satisfaction, on the upper left hand corner, for one dollar and eighteen cents. Write as plainly as possible. Address, A. BISHOP, Box 257, Tuscaloosa, Alabama.



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.
It is a simple, safe, effective and drugless treatment.
Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.
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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.
Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.
Cresolene's best recommendation is its 38 years of successful use. *Send postal for Descriptive Booklet.*
FOR SALE BY DRUGGISTS
THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

THE SUNDAY SCHOOL.

By Robbie Lucille Woods.

The Sunday school is the school of the church; its teachers are teachers of the Church.

The Church should give public recognition to the Sunday school at frequent intervals in order that it may be identified with the Church in the public mind, and that it may be understood as the one institution in our American life giving itself unqualifiedly to the religious education of the child. The Sunday school has a duty to the whole of society. It bears a responsibility at least equal to that of the public school, and its possible service to the State is not less. The only way this responsibility may be met and this service rendered is through the enrollment of all children and young people in the Sunday school. The Sunday school is not for the few; it is for all, and every possible means must be used to bring all to it. Although a remarkable increase in enrollment has been made in recent years, there are yet millions of children and young people in our country that do not know what the Sunday school is.

There has been no such general recognition of the importance of the Sunday school as there should be. It has too often been lightly esteemed and slightingly spoken of by those who should hold it in highest esteem, recognizing both the inestimable service of the Sunday school to the Church and the kingdom, and that it is only through this school that the Church can fulfill the teaching ministry committed to it by its divine Lord. There should be such constant emphasis upon the importance and value of the school as will give it what it deserves in the estimation of the general public.

No real Sunday school just happens. Its organization and its administration must be planned. The really efficient Sunday schools that we have, without exception, have been built up by busy men and women who have taken time from other duties to counsel, study, visit, labor and pray in order to do an important work well.

The successful Sunday school is not a one-man institution—it is built up and maintained by the co-operation of pastor, superintendent, teachers, and pupils. It is not made in a week nor in a single twelvemonth; it is the result of a process of growth extending through years.

No other public institution has the possibility of so great service as has the Sunday school at its best. Such significance and such value attaches to its work, its possible service is so unique and so transcendent, that it should command, without reserve, the sympathy, the prayer, the investment in time and effort of the most gifted, the most influential, and the best trained people of the Church, both young and old.

In the new day—not far ahead—this it shall do, and in that day the vineyard of the Lord shall be planted—"the planting of Jehovah that he may be glorified."

Holly Springs, Miss.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better Than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel; just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

MEMORIAL RESOLUTIONS.

The pastor and official members of the Satartia charge, realizing with profound sorrow the great loss sustained in the death of their friend and colaborer, T. M. BUTTS, desire to make formal record of appreciation of his labors and exalted character. He, with his consecrated wife, were regular attendants upon public worship and especially on quarterly conference occasions. He was thoroughly interested in the finances of the Church and ever ready to do his duty. He is greatly missed because of his consecrated life and his real worth to the church. He was known by all his acquaintances as a good man. His life was consistent and above reproach. He was a man who was loved by the children and respected by all who knew him; therefore, be it resolved:

1. That we tender to his wife our sympathy in her great loss, and pray that she may meet her loved one again in the better world.

2. That we will strive to live closer to God, as Brother Butts lived, and that the inspiration of his excellent example shall be cherished by us till memory holds its own.

3. That these expressions of sincere and heartfelt appreciation be spread upon the minutes of our quarterly conference, a copy sent to the New Orleans Christian Advocate for publication, and a copy to his bereaved wife.

Signed: S. N. Young, A. B. Kling, J. D. Setzler.

Cleanliness.

"Cleanliness is next to godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

"There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy-minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found."

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

Shuptrine Company, Savannah, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Carson, a. m., April 20, 21.
Longville, at Ragby, p. m., April 21.
p. m., April 21.
Oakdale, p. m., April 22.
Glenmora, at McNary, p. m., April 23.

BRISCOE CARTER, P. E.

Lafayette Dist.—Second Round.

Opelousas, at Ch. Point, April 20.
Eunice, at Iota, April 21.
Franklin, April 28.
Patterson and Jeanerette, at J., April 28.
Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Dubach, at Harmony, April 20, 21.
Gibbsland, at Oak Grove, April 27, 28.
Plain Dealing, at Walker, May 4, 5.
Bernice, at Alabama, May 12.
Cotton Valley, at S. H., May 18.
Bienville, at Saline, May 19.
Minden, May 22.
Athens, at Arizona, May 23.
Haughton, at Doyline, May 24.
Jonesboro, at Hodge, May 26.
Winnfield, May 26.
Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.

The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Girard, at Crew Lake, April 21.
Monroe, p. m., April 21.
Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Zachary, at Ethel, April 21.
Springfield, at McCarrall, April 26.
Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5,
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

Shreveport Dist.—Second Round.

Greenwood, at Summer Grove, April 21.
Noel Memorial, April 22.
Vivian, at Trees City, May 12.
Pleasant Hill, at Marthaville, May 18, 19.
Zwolle, May 22.
Noble, at Benson, May 23.
Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
District Conference, at Stonewall, April 23, 24.

C. D. ATKINSON, P. E.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

BEING MADE OVER.

French women think no longer of styles but wear any plain and useful garments they can afford. The big work apron is most in evidence everywhere. When peace comes again the womanhood of France will be a new blessing in the world, a womanhood reborn and new grown amid the cleansing trials of these sad years.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

IT COMES FROM GOD.

The glory of the world declares that the living God stands behind the world; for if He did not stand behind it and pervade it with His gracious energy, there could be none of this beauty. Beauty is always the outward and visible sign of indwelling mind.—W. L. Watkinson.

The New Calomel Is Harmless and Delightful

All Sickening and Dangerous Qualities Removed—Medicinal Virtues Vastly Improved. New Variety Called Calotabs."

Science has given us smokeless powder, colorless iodine and tasteless quinine—now comes nauseless calomel, a new variety known as Calotabs, that is wholly delightful in effect, yet more effective than the old-style calomel as a system-purifier and liver-cleanser.

Your doctor prefers calomel above all other medicines, as it is the best and only sure remedy for biliousness, indigestion and constipation. Now that calomel is delightful to take, everybody is asking for the new variety, Calotabs. One tablet at bedtime, a swallow of water—that's all. No nausea, no griping, no danger. Next morning you wake up feeling fine, your liver cleansed, your system purified. Eat what you please—no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs.

HUMORS IN SPRING

Such as Pimples, Boils, Eruptions—and Weakness, Languor, Debility

Afflict thousands of people and seem to demand the use of a Spring course of treatment without delay.

The very best medicine to take now is Hood's Sarsaparilla, which thoroughly cleanses the blood and effects radical and permanent relief by perfecting the processes of absorption and elimination—giving healthy activity to the stomach, liver, kidneys, bowels and skin.

This good medicine purifies, enriches and revitalizes the blood in its own peculiar and unequalled way. It promptly relieves rheumatism, scrofulous troubles and eczema, regulates the kidneys and liver. It originated in a Boston physician's successful prescription, and enjoys high reputation as a satisfactory all-round family medicine. Accept no substitute, but insist on having Hood's Sarsaparilla, and get it today. It will do you good.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Second Round.

Mathiston Ct., at Double Springs, April 19.
Beliefontaine Ct., at Bellefontaine, April 20.
Eupora and Maben, at Eupora, April 21, 22.
Kilmichael Ct., at Stewart, April 23.

W. W. MITCHELL, P. E.

Columbus Dist.—Second Round.

Mashulaville Ct., at Middleton, April 20, 21.
Sturgis Ct., at Pleasant Hill, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

The District Conference will be held in Starkville, April 24-26, inclusive. Preliminary preaching service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Sardis Dist.—Second Round.

Wall Hill, at Marvin, April 20, 21.
District Conference, at Como, April 23, 25.
Oakland, at Tiliatoba, April 27, 28.
Batesville, April 28.
Senatobia, May 1.
Pleasant Hill, at Lewisberg, May 3.
Horn Lake, at Popiar Corner, May 4, 5.
Hernando, May 5, 6.
Sardis, May 7.
Arkabutia, at Strayhorn, May 11, 12.
Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.

Your presiding elder with other preachers and laymen will make this a round of Efficiency Conferences. We must learn the lesson of "Team Work." Our Church is calling for a program of $35,000,000 as a minimum to be raised in five years for world evangelization. The Sardis District will do its part. Day and night we will be with you in prayer and labor. Get your people to all these meetings and to many more that will be announced later. Put notices in the county papers; use the posters that will be sent you; use your telephone, write letters. Get it before your people in any way you can. Every man to the wheel. Nothing but your best is worthy. At it, all at it; always at it."

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Cleveland, April 21, a. m.
Gunnison, at Malvina, April 21, p. m.
Clarksdale, April 28, a. m.
Shelby, April 28, p. m.
Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Wintervilie, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Corinth Dist.—Second Round.

Corinth Circuit, at Galne's Chapel, April 19.
Kossuth, at Wesley, April 20, 21.
Hickory Flat, at Ebenezer, April 22.
Myrtle, at Pleasant Grove, April 23.
Tishomingo, at Nebo, April 25.
Golden, at Belmont, April 27, 28.
Dumas, at New Hope, May 1.
Silver Springs, at Paine's Chapel, May 2.
Guntown and Baldwyn, at Baldwyn, May 4, 5.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

Isola, at Isola, April 20, 21.
Belzoni, April 21, 22.
Moorhead, April 27, 28.
Swiftown, at Morgan City, May 4, 5.
Minter City and Philipp, at Philipp. May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Rulevilie, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Nettleton Ct., at Carolina, April 20, 21.
Amory and N., at Amory, April 21, 22.
Houston Sta., April 28, 29.
Montpeller, at Sparta, April 28, 29.
Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithvilie, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

The District Conference will meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.

THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Byhalla, at Emory, Apr. 20, 21.
Toccopola, at Tula, Apr. 27, 28.
Randolph, at Shady Grove, Apr. 27, 28.
Coffeevilie, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.

District Conference at Abbeville, April 29-May 1. It will take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordingly. JAMES H. FELTS, P. E.

RICHES IN CHRIST JESUS.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 25:7. Perhaps you didn't know that I was a millionaire. I don't know how many millions I own. They say the Rothschilds can't tell within millions how much they are worth. That is just my condition. All the wealth of this world and all the planets—everything—is mine; I am joint-heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Think of that—the son of God!"—D. L. Moody.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

KEEP THE SKIN HEALTHY.

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I have found that the particular thing you have to surrender to is facts. —President Wilson.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

MEDICAL WORK IN CHINA.

The following extracts are from the Knoxville Sentinel of April 8, and give some vital facts brought out during the session of the Woman's Missionary Council which convened in Knoxville, on April 3-11, 1918.

"Miss Belle Bennett gave a very interesting and instructive report of the medical missionary work in China, she having spent several months in visiting the missionaries and institutions in China, Japan, and Korea during 1916 and 1917.

"Dr. Bennett told of the great Ginling institution in Nanking where the Woman's Missionary Council is doing its greatest missionary work in that country. 'This institution is not maintained by the women of the Council exclusively,' said Dr. Bennett, 'but is an institution maintained by several denominations. It is an educational institution. Each board during the past year was scheduled to spend $10,000 on the institution. A beautiful tract of land has been purchased near the institution, which will be used in the future.'"

Need of Teachers.

"'The greatest need of the institution at this time, from the viewpoint of the Council, is a medical teacher. The Council has been preparing itself to get one during the past few months.'

"Dr. Bennett spoke further of the working and of the work of the medical school at Soochow, which is maintained exclusively by the Woman's Missionary Council. This institution has been maintained by the M. E. Church, South, during the past twenty years.

"One of the most striking characteristics of the work of the medical missionaries in China is the fact that the women nurses are compelled to do all the medical work among the women, as it is the medical men who are not allowed to minister to Chinese women, according to Dr. Bennett's report. 'This is an old custom which the Chinese are not breaking away from,' said Dr. Bennett. 'This makes the work of the women very distressing.

"Dr. Bennett then told of the requirements of the Rockefeller medical institutions, which includes fifteen resident faculty members at each. This standard must be maintained by the institutions maintained by the missionary boards in China, she pointed out. She stated, also, that women students in these institutions in China were soon to be admitted on the same basis as men, and in this way the women of China will have the opportunity of securing a medical education and will be given practice. Dr. Bennett impressed upon the Council the especial need of educating the Chinese women as physicians so that they could minister to their sex, as the time when the Chinese will allow men to practice is very far off."

Proposed Shanghai School.

"Dr. Bennett spoke for some time on the proposed medical school which all denominations are hoping to establish at Shanghai. She stated that the Woman's Missionary Council was now ready to take up this work, but she was not sure whether all the other denominations in the country were prepared to give money toward this end during the coming year. She said that it would take a long time to establish this institution, as it would require considerable time to secure the entire co-operation of the other denominations. She stated that a meeting of the denominations would soon be held in some city in the east when the proposition would be more definitely settled.

"In conclusion, Dr. Bennett pointed out that China was not ready for co-education, but that plans were being made to build the classrooms in such a way that the two sexes would be separated by partings."

CHINA PRUSSIANIZED.

"'China is to-day being Prussianized by education which will constitute a greater menace in the future than any we now see before us,' said Rev. J. W. Hawk, D. D., missionary to China, who was called upon by Dr. Bennett to tell of conditions in the great republic.

"'China is receiving the principles of her educational system from Japan and Japan is using the same system as employed by the Germans. I am not speaking in criticisms of the Japanese, for I would just as soon lay down my life for them as I am now offering myself to the Chinese, but I think that we should know the truth about these things. I can see a greater battle in the future than any that now confronts us if we do not interfere in the educational systems of China. The time has not yet come for co-educational work in China, but we must work in some way to educate the Chinese women in medical colleges. This is the only way in which we can bring about conditions. We are glad to know that denominations are taking the work into their hands.'"

SEVEN WOMEN READY.

"At the conclusion of Dr. Hawks' remarks, Dr. Bennett ascertained from the delegates from the several States just how many women were ready to enter medical work in China and it was reported that seven young women had volunteered for the work and were preparing themselves and would enter medical work soon.

"Mrs. H. A. Rawlings, a member of the Council, stated that she and a friend would support a medical missionary in China. Dr. Bennett stated that she hoped a number of other women would do the same thing."

HOME MISSION FUND.

Report of the estimates for missions of the home department of the Council for the year 1919, as read by Mrs. Luke Johnson, showed a total of $181,436.29 available for appropriation. For mountain work estimated appropriations available amount to $23,809.89; recommended, $24,110.

Estimated appropriations available for Mexican work are $23,060, recommended, $23,240. For gulf coast work, available, $10,980; recommended, $11,080.

For Florida coast, available, $15,715; recommended, $14,465.

For dependent girls, available, $13,000; recommended, $14,000.

For delinquent girls, available, $11,083; recommended, $19,083.

For work among miners, available, $6280; recommended, $6280.

For Negro work, available, $12,026; recommended, $12,026.

Pacific coast work, available, $16,000; recommended, $16,500; value of property at Alameda, Cal., $11,900. This work is largely among the orientals on the Pacific Coast.

The Scarritt Bible and Training school available, $7000; recommended, $7000. Miscellaneous, available, $15,745; recommended, $15,745. Administration expenses, available, $16,424; recommended, $18,500. Recommended for city missions, $7586.34. All recommendations in both foreign and home estimates for mission work were endorsed by the Council.—Knoxville Sentinel.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

He who makes light of his sin makes light of his Savior.—C. H. G.

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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice, heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

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When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender feet. Over 100,000 packages are being used by the American, British and French troops. Sold everywhere, 25c. Don't accept any substitute.

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ATLANTA, GA.—"It is indeed a pleasure to tell what Dr. Pierce's Favorite Prescription did for me during the state of gestation. I was so nervous I would shake almost like anyone with a chill and could not eat anything without being nauseated. My husband got me one bottle of the 'Favorite Prescription,' and I began to take it. The nausea ceased after the first dose. I took only two bottles of the 'Favorite Prescription,' and was surprised and gratified at the marked improvement in my condition. I have also used this medicine for other troubles with good results."—Mrs. DORA E. DONEHOO, R. F. D. 5.

SYLACAUGA, ALA.—"We have used Dr. Pierce's Remedies and found them to be of great value.

"My mother has used the 'Favorite Prescription,' and thinks she could not do without it. I highly recommend Dr. Pierce's Medicines."—N. HAMMETT.

THE POWER OF PRAISE.

To show the power of praise as an incentive to nobler effort, the reader need but recall the familiar story of Benjamin West. Left alone in the house with his baby brother, who was sleeping in a crib, the little fellow, taking pencil and paper, made a crude sketch of the sleeping babe. On his mother's return he showed her the picture. Delighted with the effort, imperfect as it was, she implanted a kiss of appreciation on the little boy's lips. That little act proved an inspiration in the boy's life. From step to step he pursued the art, until at last he became a master painter. And on one occasion, when asked by friends the secret of his success, West gave as his simple reply: "My mother's kiss made me a painter."—Sunday School Times.

ANIMALS' EARS.

If you ever see a rabbit running, notice its ears, and you will see that they are laid back flat on its neck. That is not a chance position, nor is it due to the weight of the ears; it is a provision of nature for the little animal's protection. It is one of the hunted, you see, and not one of the hunters.

It is different with the fox and the wolf; their ears as they run are thrust sharply forward, for they are of the hunters. As the rabbit must run away to escape danger, its enemies are always behind it, and therefore nature has given it large ears to catch every sound and the habit of throwing them back, because its danger comes from that direction. As the fox and the wolf must run after their prey, nature has given them the habit of thrusting their ears forward.

Just how careful nature is in these matters and how she suits conditions to surroundings may be seen in the jack rabbit of the western prairies. It is the natural prey of the wolf, and, as it is in more danger than our rabbits are, its ears have been made a good deal larger and longer, the better to hear the sounds made by its enemy.

You have seen a horse thrust his ears forward quickly when anything startles him; that is his instinctive movement to catch every sound of a threatening nature. A dog raises his ears in a similar way.—Congregationalist.

THE DUTY OF CONFESSING CHRIST.

Christ's love shed abroad in the heart, will constrain men openly to confess him. As with the heart we believe in Christ, so with the lips we are to confess Christ. We are not to play fast and loose with Christ and the world. Men who are ashamed to own him now, he will be ashamed to own in the presence of his Father and the holy angels. We must remember that he is a princely priest, and a priestly prince, and that God hath highly exalted Christ to be not only a Savior, but to be also a King. All who cordially receive him will wish promptly to confess him. Our faith in the heart is not complete until confession is made with the mouth. It is utterly humiliating that men and women should strive to secure salvation without performing the duties that its possession implies and necessitates. Thrice shame on the cowards who would secretly secure pardon and cravenly refuse to acknowledge Jesus as their Savior and Lord!—The Watchman-Examiner.

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You want the consciousness of virtue; you win it, not by innocence, but through having very opposite, namely, through meeting the enemy, enduring, and overcoming.—Josiah Royce.

Former Health Commissioner Says Nuxated Iron

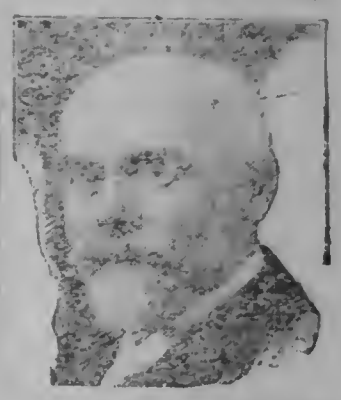
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Wm. R. Kerr

(Former Health Commissioner, City of Chicago.)



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

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Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Brooklyn Sunday school has organized an Adult Class, and the class has assumed the support of an afternoon Sunday school in Japan. This makes two Japanese Sunday schools for the Brooklyn Sunday school.

Many of the Sunday schools are arranging for Children's Day on time. The programs have been sent out, and it seems to me that it is an easy program to give. It is hoped that every charge in the Conference will observe Children's Day this year and report a larger offering than ever before.

The Carthage Sunday school is supporting an afternoon Sunday school in Japan. They take their offering each Sunday and they have paid up, and a little over, so far. One class was organized, a Cradle Roll was started, and two individual Teacher-training students were enrolled. Seven copies each of "Japan, the Key to the East," and "Heroes of Faith in Japan," were sold.

The Harperville charge is starting off mighty well this year. They have already bought and paid for a parsonage, the most desirable place for a parsonage in the community. They have organized a Cradle Roll and a Teacher-training class. They are going to separate their Beginners and Primaries from the rest of the Sunday school, and, if they carry out their plans in full, will have a most useful Sunday school.

The Sunday school at Conway, on the Carthage charge, is run by Brother and Sister Gee. God will bless these faithful servants of His. A Cradle Roll was organized and started. The Sunday school was made a missionary school, agreeing to give one Sunday to missions and give a missionary program. They are going to have Children's Day, too. This is one of the most needy Sunday schools I have visited in some respects, but the faithfulness of the loyal workers is a challenge to others.

Pray for your field worker.

JOHN C. CHAMBERS.

Watch the Baby!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation, if allowed to continue, may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

BY WAY OF ILLUSTRATION.

We take the following from the Southwestern Christian Advocate, the Negro organ of the Northern Methodist Church, published in New Orleans and edited by Dr. R. E. Jones (colored), who is a member of the Commission on Methodist Unification:

"A Negro Headed for Congress.

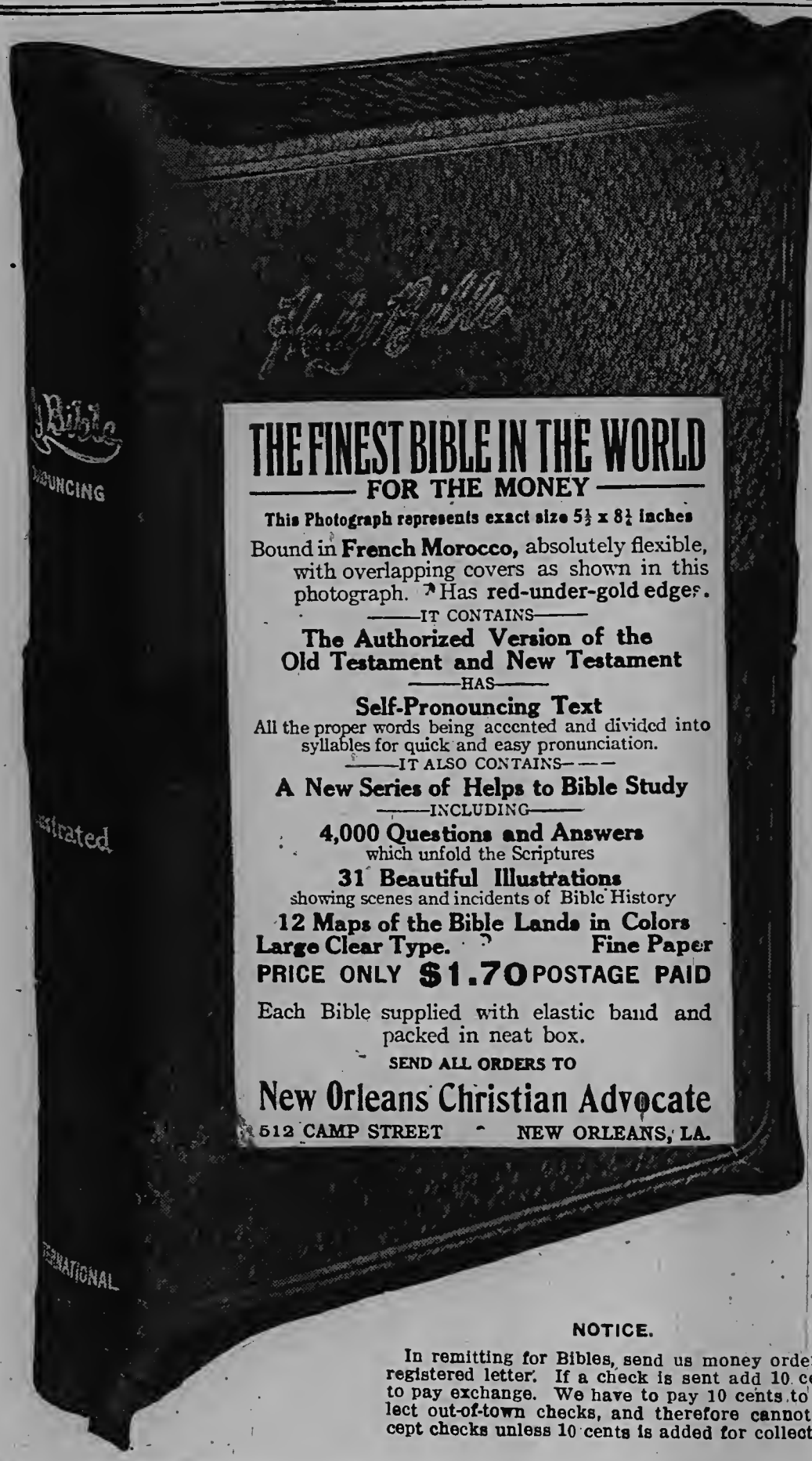
"Dr. R. C. Ransom, editor of the Quarterly Review of the African Methodist Episcopal Church, has been nominated for Congress on an independent ticket representing one of the districts in the city of New York which has a large Negro population. It is to be expected that a Negro will appear soon in Congress from one of the districts in New York or Chicago. Dr. Ransom's race for Congress has attracted considerable attention and is bringing to him unexpected support. Among those who are supporting Dr. Ransom is Mrs. Howard Gould. In giving her reasons for supporting Dr. Ransom, Mrs. Gould says:

"'I am afraid I can hardly explain in terms that will carry my conviction. Frankly, I merely acted in accordance with the deepest and most sincere promptings of my conscience. I want to see the Negro in America get simple justice and an opportunity to develop all his possibilities for good and useful citizenship. To my mind, the blackest page in our national history is our treatment of our citizens of African descent. It sickens me to the soul to read frightful accounts of Negro lynchings in this country for supposed offenses which a white man might commit with impunity. It is worth remembering that the bogy of racial equality has two sides to it. In my study of the problem, and I have lived in the South, and know it as only a Southerner can, I have found that there are more white men ready to break down race lines and co-habit with black women than there are black women desirous of living with white men. That is so elementary there can be no excuse for overlooking it.' Mrs. Gould said that she did not know Mr. Ransom so well, and added: 'From my conversation with Mr. Ransom, I have come to respect highly his intellectual integrity. I know he would be the last man to stand for disruptive theories of racial equality, but I believe that, in Congress, Mr. Ransom would give expression to a protest against injustice to his race in which the best of the white race join with the 10,000,000 Negroes of the country. It would be a splendid achievement to break down the solidarity of the 'Solid South' based on racial discrimination.'"

The only comment that we will make upon this utterance is this: Had not Southern Methodists better go slow in uniting with a Church, one of whose official organs is scattering such teachings as this abroad in the land, with obvious approval?

"I want you to make your ideals higher and higher. Then, when you have gained one height, you will find that what you took for the summit from the plain was not really so: there were further peaks beyond."

To the Christian, death is but the fulfillment of a promise: "I will come again and receive you unto Myself; that where I am there ye may be also."



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FOR THE MONEY

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3244.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 25, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

TIME TO STOP THE AGITATION.

It now develops that, though their protracted labors have failed to yield any definite results toward uniting the two Episcopal Methodisms, the extreme unionists on our Commission will endeavor to project the agitation over into the next quadrennium. In our opinion, this should not be done, for the following reasons:

1. Because an earnest and persistent effort to reach an agreement, under circumstances most favorable to the unionists, has been signally unsuccessful. It is well known that the ultra-unionists controlled a majority of the nine men on the Federal Council of Methodism who named our Unification Commission, and that they made it up overwhelmingly of men of their way of thinking. (Judge M. L. Walton, who was one of the nine men referred to, stated in the Baltimore Southern Methodist of March 21, page 4, that the views of many of the men selected were known to him and the men acting with him.) Yet, with things overwhelmingly in their hands, the extreme unionists on our Commission, after four meetings and two years of work, have been unable to mature a plan for the consideration of our General Conference. There was a distinct disagreement between the two Commissions as to the status of the Negroes in the proposed united Church, and there is little reason to believe that the General and Regional Conference arrangements that have been proposed would be acceptable to our people, to say nothing of the latest scheme to scatter the Bishops for presidential purposes indiscriminately throughout the Regional areas. Is there any reason to think, when the negotiations that have been carried on at great length by men passionately bent upon achieving union at almost any cost have failed, that better results could be accomplished in the immediate future by continuing to thresh over matters? We can see no sound reason for reaching such a conclusion.

2. These negotiations have been quite expensive to our Church. We do not know definitely what they have cost, but we should not be surprised if the expense has gone as high as $20,000 or $25,000. We are not particularly complaining of this—it was perhaps well enough to have this effort to mature a plan of union made to try to satisfy those among us who have been clamoring for a merging of the Churches—but to keep it up now, when it has been demonstrated that there is no reasonable hope of any such consummation, would, we think, be an unjustifiable waste of money.

3. This agitation has been productive of much harm. In the very nature of the case it has developed a discussion in the public prints of the differences between the two denominations and of the delicate race problem, which is much better let alone—especially is this true for the people of the South, who chiefly have the Negroes about their doors. And if this controversy is still further prolonged, it will work increasing injury. Within the past two or three days, a prominent pastor within the Advocate's patronizing territory has written us as follows:

"I do hope that this question will be dropped at the General Conference. If it is not, we shall have a distressing state of things in the Southern Church. Our people will not accept the proposed arrangement, and if the matter should be sent to the Annual Conferences, there will be great unrest and excitement. It will put things in a bad state of confusion, and it is to be feared that we will do but little next year. It will, in my opinion, greatly injure our connectional interests. We have among us men who are strong financially who are talking about not giving a dollar to any of our general causes and enterprises, if this agitation is not stopped by the General Conference."

It seems to us that any man who can see anything at all ought to see that no form of union is possible now that could carry anything like a united Southern Methodism with it, and, this being the case, surely there is neither common sense nor religion in keeping up a hurtful wrangling about "Unification."

But it may be said, "The Northern Commissioners want the negotiations kept up." To be sure, they do. They have wanted to have them going on ever since the end of the War between the States. They wanted to keep them up when they sidetracked, without even mentioning it, the plan of the original Joint Commission at Minneapolis in 1912—a plan that their representatives had agreed to lay before their General Conference. At Savannah, they wanted another meeting, after they had defeated the recommendations of the Committee of Eight, four of whom were their men. And now they want to keep up the deliberations after they have backed away from their own proposals, and are demanding a proportionate representation for the Negroes in the General Conference of the suggested new Church, along with all other full rights therein.

The truth is, as we heard an able Southern Methodist Bishop say at Savannah, it does not hurt the Church, North, to have this issue agitated. They have their churches scattered through many portions of the South, and the more the question is stirred up the more the Northern Methodists who have cast their lots with our people are likely to become disaffected with our Church. It was since the present union negotiations have been under way that a General Conference of the Church, North (at Minneapolis in 1912), adopted and scattered abroad among the members of that denomination the following resolution:

"Whereas it is evident that many thousands of the members of the Methodist Episcopal Church emigrate from the East and North and West to the Southland unadvised as to where they may find our churches in the cities and country of the South; and

"Whereas it is an incontrovertible fact that a very great percentage of such members, emigrating from the East, North, and West to the South, drift into other Churches, to the great loss and detriment of our own beloved Church; and

"Whereas our Church in the Southland is able and anxious to minister to their spiritual wants, in the English, German, and Swedish tongues; therefore, be it

"Resolved, That our pastors are most earnestly admonished to take due cognizance of the aforesaid facts, and to advise and direct such members, when they reach the South, to be loyal to the Methodist Episcopal Church, to the honor of the Church and the glory of God."

Surely the time has fully come for the Methodist Episcopal Church, South, to exhibit some self-respect.

MISREPRESENTING SOUTHERN METHODISM.

Last week we touched upon a pamphlet issued by the Nashville Revisionists, entitled "Who Queered Unification?" pointing out some of its glaring misrepresentations and unfairness. A short time before the appearance of that publication, another was sent out under the caption, "Why the Movement for Revision?" which was of much the same character—abounding in fragmentary quotations and special pleadings to show that the Methodist Episcopal Church, South, is fearfully misgoverned and in a bad way generally. The space is not at our command to review fully these criticisms of our Bishops and certain aspects of our Church polity; but we are moved to comment upon some of the representations and deductions of this brochure, which is being scattered over the country by these professedly devoted Methodist diagnosticians. We take the following from the pamphlet in question:

"Facts to Give Us Pause.

"But strangely enough we find that to-day, and for the past quarter of a century, our Southern branch of Methodism has been steadily falling behind—outstripped to a distressing degree by denominations that in some respects make a far weaker appeal and carry far heavier handicaps. Its three great associate denominations, the Southern Baptists, Southern Presbyterians, and Disciples (or Christians), in late years have been gaining much more rapidly than Southern Methodism. Here are the startling figures:

"Membership gain for twenty-six years, ending 1916:

Southern Methodists	75 per cent
Southern Presbyterians	94 per cent
Disciples	109 per cent
Southern Baptists	114 per cent

"Membership gain for ten years, ending, 1916:

Southern Methodists	30 per cent
Southern Presbyterians	37 per cent
Southern Baptists	43 per cent

"Membership gain, 1916:

Southern Methodists	2.5 per cent
Southern Baptists	2.2 per cent
Disciples	3.4 per cent
Southern Presbyterians	4.7 per cent

"In 1890 the membership of the Southern Baptist and Southern Methodist Churches were almost the same, being 1,209,976 and 1,280,066, respectively. (These figures are reversed; the larger number should be credited to the Baptists.—Ed. Ad.) By 1916 the Methodists had increased to 2,123,785 and the Baptists to 2,744,098, a gain over us of nearly seven hundred thousand. (The true gain, according to these figures, was 550,223.—Ed. Ad.) During the same period the Episcopalians gained 100 per cent, against our 75 per cent. The Southern Methodist gain for the year ending 1917 is scant 1 per cent; that of the Southern Presbyterians 3.2 per cent. The figures

(Continued on Fourth Page.)

"LA FAYETTE, WE HAVE COME!"

(The above quoted words were spoken by General Pershing, head of the American forces in France, while recently visiting the tomb of La Fayette.)

And they are there, O valiant France,
Our bravest and our best,
To hold their unstained shields before
Your torn and bleeding breast.
They went to you, as long ago
You came, a bannered host,
To help us guard the swinging gates
Of our own Freedom-post.

And now the Hun is at your door
In furious, serried mass,
They spied your splendid challenge on
And cry: "You shall not pass!"
They'll keep with you the trails of death
Till foemen's guns are dumb;
Their blood shall stain your lilied-sod—
"La Fayette, they have come!"

—Sara Beaumont Kennedy.

BETTER THAN BURDEN-LIFTING.

What helpless creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if Thou dost not lift the load, give them strength to bear it." The power to bear burdens makes richer life than a weakening freedom from burdens.—Sunday School Times.

ARE THERE MANY SUCH?

A minister was praying at the bedside of a dying woman. "Wait a moment," she said, as he started to rise from his knees. "I want to pray for you." And very tenderly she prayed, with her hand upon his head. "For ten years, ever since you became my pastor, I have offered up that prayer for you every morning and every night," she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers. "I wonder how many of my six hundred church members pray for me?" he asked himself. Not all of them, certainly; yet, doubtless, more of them prayed for him than he had dreamed. The thought was sweet and helpful to him.—Youth's Companion.

HELP IN TEMPTATION.

An English naval officer told a grateful story of the way he was helped and saved from dishonor in his first experience in battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted. The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way: "Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

It was thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says: "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious." Then he takes our hand, and the thrill of his sympathy and of his strength comes into our heart, dispelling all fear.—J. R. Miller.

A LOUISIANA LAYMAN PROTESTS.

Dear Doctor Meek: Somewhere in my rambles I have read that an ancient poet and philosopher said, "While I mused the fire burned." Whether it was the burning of his soul in gratitude and love as he considered the manifold mercies and providences to him and his people, or as a consuming grief at the great sorrows inflicted upon his nation, I know not; but the contemplation of those things stirred the fires within and he gave forth utterance to feelings that could not be suppressed. In like manner a burning resentment and protest wells up in my heart as I contemplate the great wrong of dismemberment and disintegration that is sought to be inflicted upon the people of the Southern Methodist Church. There is now no reason to doubt the design and determination to dominate by division and absorption under an ill-disguised pretense of unity. The whole idea and plan is there, writ right down in black and white in the proffered constitution and marked on the map with lines and boundaries. The ecclesiastical government is prescribed and attempted to be set up; but no amount of specious talk and blarneying will convince the great mass of Southern Methodists that such a government is either fair or honorable, nor will any effort at beautiful and optical illusion blind their eyes to its real hideousness.

Dr. Meek, I just want to know how a person, even with one eye and half sense, can read that constitution and look at the regional markings and yet be uncertain or deceived as to their meaning to the Southern Methodist Church. He just can not, and that is all there is to it. Why sir, the thing is so patent, and so much pains have been taken to turn on the light that even we old Methodist clod-hopping farmers can understand what they want to do to us. As I drive my big team afield, turn the glebe, and smell the sweet earth, inhale the mild aroma of flowers, hear hundreds of birds just splitting their little throats in joyous song, drink in the beauty of the forest in its wondrous robings of spring, slake my thrist and lave my brow with the cool waters of the crystal streams, when all these things come crowding on me at once—why sir, I just feel like turning a double hand-spring for the very joy of living! Then, all at once and without warning, comes this bird of evil, priest or devil! I cry avaunt! You raven of discord and night! Take your beak from out my heart, your shadow from o'er my joy! But the thing don't go and it won't go until our Methodist people pull its claws and wring its neck.

There is another thing, Doctor, that I do not understand. Time and again you and others have declared, charged, and shown how and why the proposed plans for unification would be disastrous to the Southern Methodist Church; but not one word or line have I seen in denial of those statements and charges—not one effort to prove to us proletariat that our property, our rights, our Church autonomy, our sacred ideals and traditions would be secured to us in the arrangement for the so-called unified Church. No, I do not understand this. If you and these others are wrong in your showings and deductions, why do not the unification enthusiasts disabuse our minds and allay our fears? For one, I do not like any gum-shoe propaganda. Plain reasoning and good sound horse sense appeal to me, but I run little after fads, do less in chasing myths, and positively decline to join in the destruction of my Church. We can but conclude their silence is an acknowledment that your statements are correct, and that they are both willing and determined to bring about unification on a basis that they know or can not deny would be ruin to the Southern Church. Is this Church loyalty and Church patriotism? The people of Southern Methodism do not want and will never see it in that light.

The other day, the stewards of the First Church of Baton Rouge issued a dignified, clean cut, and manly protest against unification on the proposed basis. This was at once their privilege and duty as representatives of the thought and feeling of themselves and the membership of that Church. But it was more; it was the thought and feeling of the great mass of Southern Methodists. This week, set up in rebuttal comes a "Be it resolved by the Methodist Preachers' meeting of Shreveport," etc. Now, Doctor, for the life of me, I can not see how these brethren can harmonize the submitted constitution with "a basis fair and honorable for all concerned," and with the phrase "upon a proper basis." If these brethren think "a basis fair and honorable for all concerned" has been reached and offered, why did they not come right out and say so? If they think "a proper basis" is offered, why do not they say so in plain words? Why this "hit him if its a bear, and miss him if its a calf?" If I guess right in the rebuttal idea, I would just like to ask if, in publishing this resolution, the preachers of Shreveport, and all the preachers in sympathy with it, wish by this to lay down a guage of battle to the millions of Southern Methodists who are not preachers and who most emphatically do not consider that a proper basis has been offered. Do these brethren desire the preachers and the mass of the membership to be arrayed in antagonism? Surely not. Then why did they not arrange to say, We the preachers and members of the Methodist Church of Shreveport? Oh! how we would hate antagonism! But if it must be, we will just say, "Lay on, McDuff!" Now, Doctor Meek, we, the common members know that you preachers have a large majority in the Conferences, and that you can vote away our rights, property, and everything else, but you can't deliver us over to any autocratic farce of union. Suppose you do vote all away from us, then what? Think you that all will just settle down nice, snug, and quiet; that you preachers who have put this great wrong on us will just go right smoothly along preaching to the folks you have betrayed and ruined? No, sir! Not on your life! If the preachers do this thing to us, they could be but the priests of Baal at the altars of the living God.

Pray for it? Not any, I thank you. Our prayers don't run along that line. Doctor, we must earnestly protest. In the sacred memory of our sainted fathers and mothers whose lives were spent in building God's kingdom in this Southern Church, we protest against this thing; in the name of those noble men and women, both living and dead, who have built God's altars in Southern Methodism, and have laid their lives thereon, we protest against this crime; in the name of our children and of our children's children, we protest against their being robbed of the noble heritage bequeathed to them by their forefathers; in the name of right and justice and honor, we bitterly protest against an action that would breed heartburnings and strife, embitter our people, and wreck our Church.

Yours for Southern Methodism,

L. L. UPTON.

Slaughter, La.

CONCERNING CHURCH ASSESSMENTS.

Report of the General Conference Commission on Finance.

The Commission at a recent meeting in Nashville took up the matter committed to it in the form of the referred report of the Committee on Boundaries and Finance, which was thoroughly discussed item by item. In the following amended form the financial plan therein set forth is submitted; with the recommendation of the Commission that it be enacted into law by the coming General Conference.

Provision for Incomes from the assessments of the various Church Boards, General and Conference, for the support of Bishops, superannuated preachers, the widows and orphan children of preachers, the expense of the General Conference, and for meeting the needs of other interests calling for financial support, shall be made according to the following plan:

"Article 1. There shall be a Commission on Finance constituted as follows: The General Secretary of each of the boards having charge of the interests for which assessments are made, one publishing agent, six ministers, and six laymen, none of whom shall be a member of any connec-

tional board, to be elected by the General Conference upon nomination of the Committee on Finance. Each board shall be entitled to only one vote in the Commission. Vacancies occuring during the quadrennium shall be filled by the Commission. The expenses of the Commission shall be levied upon the several boards in proportion to the receipts from the general assessment.

"Article 2. The assessments upon the Church for all the various general interests, including foreign missions, home missions, church extension, education, American Bible Society, Bishops, General Conference expenses, Sunday schools, Epworth Leagues, and any other benevolent interests which may be indorsed by the General Conference, shall be aggregated and assessed in a single sum.

Article 3. The Commission on Finance, after making diligent effort to secure full information regarding all the general interests of the Church, that none may be neglected or jeopardized, shall recommend to the General Conference, for its action and determination, the total amount to be assessed for all these connectional interests. This amount shall be apportioned to the several Conferences by the Commission on Finance according to such plan as the General Conference shall adopt, or, in case the General Conference fails to act, as the Commission may adopt. The apportionment to an Annual Conference or a mission shall be distributed to the several districts as that Conference or mission may decide, and the district stewards shall distribute the amounts asked of their respective districts to the pastoral charges.

"Article 4. The Commission on Finance shall determine what percentage of the total sum assessed and of the receipts therefrom shall be allotted to each of the interests included in the assessment. All amounts collected on the total assessment shall be sent to the Conference Treasurer, who shall distribute the same monthly, according to the allotment adopted by the Commission on Finance, to the treasurers of the various boards and for the various causes. The Conference Treasurer shall be secured by a competent bond.

"Article 5. There shall be a Conference Commission on Finance in each Annual Conference, composed of the presidents of the Conference boards and five laymen and five ministers, none of whom shall be a member of any other Conference board, to be elected at the first session following the General Conference and to serve for the quadrennium.

"Article 6. The Conference Commission on Finance, after making diligent effort to secure full information regarding all the Conference interests that none may be neglected or jeopardized, shall recommend to the Annual Conference, for its action and determination, the total amount to be assessed for all these Conference interests. This amount shall be apportioned to the several districts according to such plan as the Conference may adopt, or, in case the Conference fails to act, as the Commission may adopt. The district stewards shall distribute the amounts asked of their several districts to the pastoral charges.

"Article 7. The Conference Commission on Finance shall determine what percentage of the total sum assessed and of the receipts therefrom shall be allotted to each of the interests represented, subject to the approval of the Conference. All amounts collected on the total assessment shall be sent to the Conference Treasurer, who shall distribute the same monthly, according to the allotment made by the Conference Commission on Finance, to the treasurers of the several Conference boards and for the several causes. The treasurers of the several Conference Boards, as well as the Conference Treasurer, shall be secured by a competent bond."

The Commission adjourned to reconvene at the seat of the General Conference. In the meantime the members of the Commission will be glad to receive suggestions from the Church.

JOHN M. MOORE, Chairman,
FITZGERALD S. PARKER, Secretary.

A BRIEF CHAPTER FROM THE RECORD.

Some have doubted whether or not the pending plan of unification contemplates having Northern Bishops to administer affairs in the South. The following extract from the stenographic proceedings of the meeting of the Joint Commission at Traverse City (pages 61 and 62) bears pertinently on this point. It also shows incidentally how some of our Southern Commissioners desired to effect as complete a merger of the two Churches as they considered possible, seeking to go at once as far toward an absolute amalgamation as they felt the Southern people would stand for and holding out to the Northerners the hope that anything distinctive that might remain would also be swept away in the near future (Bishop Mouzon was not alone in his position).

The Extract.

Bishop Mouzon: I am not a high churchman. Some brothers are high churchmen and believe in two orders and one office. Let the General Conference provide for the ordination and then let the General Conference distribute the Bishops throughout the whole connections, as the General Conference may see fit to distribute the Bishops throughout the whole connections. Do you get my point? I am in entire sympathy myself—and now I speak for myself—personally I am in entire sympathy with the idea of Episcopal areas, not as presented to us the other day—I do not mean that—but something like the plan now being worked by our brethren of the Methodist Episcopal Church, of letting the General Conference distribute the Bishops throughout the connections.

Alexander Simpson, Jr.: I am entirely in sympathy with your plan, but I would like to know if it would not likely create controversy if there should be an assignment of an ultra-Northern Bishop to the far South.

Bishop Mouzon: To begin with, I do not think it would be done for several years.

Henry Wade Rogers: Neither do I.

Bishop Mouzon: I would be entirely willing to risk the General Conference so far as I am concerned myself, and so far as I am concerned if you were to locate me in New England, while I would not enjoy the codfish, and while I could hardly stand the climate, I would enjoy the people and be entirely at home in New England.

Alexander Simpson, Jr.: If you come to Pennsylvania we will give you shad.

Bishop Mouzon: Personally, I am entirely willing to trust the General Conference, and until we love one another enough to trust one another, we don't love one another enough to get together at all. Now, let the General Conference distribute the Bishops throughout these connections. For the first one or two Conferences it would not be done. Then pretty soon we would begin to do it just as soon as possible and that would contribute toward unity.

(The plan of the original Joint Commission, which was endorsed by our General Conference, contemplated that there should be three or four Regional Conferences, each served by its own Bishops. Bishop Hoss, who largely wrote the original plan, is our authority as to its intent in this respect.—Editor of Advocate.)

HISTORY OF THE SOUTH TOLD TRUTHFULLY.

Historian General of Confederacy Places Seventy Volumes in Museum.

Members of the United Daughters of the Confederacy are interested in the recent visit to Richmond, Va., of Miss Mildred Lewis Rutherford, historian general of the organization for five years, to place the volumes of history she has prepared in the Confederate Museum there.

There are seventy volumes in the collection, composed of scrapbooks averaging 400 pages each. They embrace many subjects pertaining to the history of the South, and right the wrongs of history for the future historians who really wish to know the truth concerning the South.

Miss Rutherford is president of Lucy Cobb College, the noted Georgia institution, and is historian for the State of Georgia for life.

The volumes deposited in the Confederate Museum by her are as follows:

"The Origin of the Daughters of the Confederacy," "Prominent Daughters of the Confederacy," "The Work of State Divisions," "Historical Work of the Daughters of the Confederacy, Part 1;" "The Historical Work of State Divisions, Part 2;" "The Educational Work of the Daughters of the Confederacy," "Monumental Work of the Daughters of the Confederacy," "Monuments to Confederate Dead, Part II;" "The History of the Confederate Flag and Seal," "The History of State Flags and Seals," "Jefferson Davis and His Cabinet," "Jefferson Davis and His Family," "Jefferson Davis, Soldier, Statesman, Scholar, President."

"Our Leaders: "Robert E. Lee, Part I;" "Stonewall Jackson, Parts I, II, III, IV;" "The Navy, Part V;" "Surgeons and Chaplains, Part VI;" "Scientists and Inventors, Part VII."

"The Battles of 1861-1863, 1863-1865;" "History of the Peace Conference," "Reconstruction and the Ku Klux Klan." "Disputed Points in Confederate History, Parts I and II."

"The South in the Making of the Nation. Parts I and II;" "The South in Colonial Days," "The South in the American Revolution."

"George Washington, the Father of Our Country;" "Men and Women of the American Revolution." "The Origin of the United States Flag and Seal." "Declaration of Independence and Articles of Confederation."

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CHURCH NEWS.

Bishop A. M. Randolph, of the Protestant Episcopal Diocese of Virginia, died at his home in Norfolk, on April 6.

Columbia University has recently conferred the degree of Doctor of Laws on the Most Rev. Cosmo Gordon Lang, Archbishop of York, who is now visiting in the United States.

Dr. J. E. Harrison has resigned the presidency of the San Antonio Female College, with which he has been connected for many years. Dr. Harrison is stated not to be in good health.

The Woman's Missionary Council of the M. E. Church, South, adjourned in Knoxville, Tenn., after a ten day's session, on April 10. Miss Belle H. Bennett was re-elected president, and Huntington, West Va., was chosen as the next place of meeting.

The Baltimore and Richmond Christian Advocate announced the arrival of Dr. James Cannon, Jr., in France some three weeks ago. We take it that Dr. Cannon will return to the United States in time to sit in the General Conference in Atlanta. He is perhaps the readiest debater in the Methodist Episcopal Church, South.

Dr. Sam Hay, the presiding elder of the Dallas (Texas) District, is said to be one of the most attractive preachers in the Lone Star State and an inspirational leader of men. He has made an excellent record in the itinerancy. Governor G. D. Shands, who in the late years of his life frequently visited Houston, Texas, where Dr. Hay was then serving one of our churches as pastor, often spoke of his unusual pulpits gifts.

Take care that the mind does not become too fastidious and refined. It is not a blessing, but a hindrance to the work of life.—Robertson.

SOUTHERN METHODISM MISREPRESENTED

(Continued from First Page)

for the other denominations are not yet available. In only one of the Southern States, Virginia, is Southern Methodism still in the lead. It has been outdistanced by the Baptists in every other.

"If these comparisons covered only a year, or two years, they would perhaps justify no conclusion. But such a record covering a quarter of a century cannot be brushed aside. Its implications are too unmistakable and too ominous."

Some Further Light on the Subject.

These figures, taken at their face value and considered entirely alone, do look somewhat ominous; but, as is well known, figures may be so marshalled as to make plausible almost any contention. The truth is, we have before us a skillful piece of special pleading to discredit the Methodist Episcopal Church, South, as compared with the other religious denominations of the country, in the interest of certain desired ends. To show that our Church has not in reality made such a bad showing in comparison with the other Churches in the United States during the past quarter of a century, we reproduce here a table taken from the Federal Council Year-Book, which certainly, in giving these statistics, had no bias in favor of any particular organization.

The following are the net gains in communicants of religious bodies in the United States in the twenty-five years from 1890 to 1915:

Religious Bodies of Upward of 300,000 Communicants—	Returns for 1915	Returns for 1890	Net Gains in 25 Yrs.	Per Ct. of Gain
Roman Catholic	14,049,063	6,231,417	7,817,646	125
Methodist Episcopal	3,657,594	2,240,354	1,417,240	63
Southern Baptist	2,705,121	1,280,066	1,425,055	111
Methodist Episcopal, South	2,072,035	1,209,976	862,059	71
Baptist (Colored)	2,018,868	1,348,989	669,879	50
Presbyterian, Northern	1,495,157	788,224	706,933	90
Disciples of Christ	1,363,163	641,051	722,112	113
Baptist, North	1,252,633	800,450	452,183	56
Protestant Episcopal	1,040,896	532,054	508,842	96
Lutheran Synodical Conference	821,386	357,153	464,233	130
Congregationalist	771,362	512,771	258,591	50
African Methodist Episcopal	620,000	452,725	167,275	37
African Methodist Episcopal Zion	568,608	349,788	218,820	63
Lutheran General Council	470,771	324,946	145,825	45
Lutheran General Synod	356,072	164,640	191,432	116
United Brethren	339,215	202,474	136,741	68
Presbyterian (South)	332,339	179,721	152,618	118
Latter-Day Saints, Utah	330,000	144,352	185,648	77
Reformed (German)	320,459	204,018	116,441	57

An examination of this table will show that in the percentage of growth, our Church outstripped 9 of the 19 organizations represented in it, standing tenth in the column, and that of the 5 Churches having over 2,000,000 members, only the Roman Catholics and Southern Baptists, according to these figures, went ahead of her. It is well to keep in mind the fact that a small Church is apt to have a larger percentage of gain than a body with a more numerous membership. For instance, if a Church has 500 members and gains 500, it has a gain of 100 per cent, whereas if it has 5000 members, and gains 500, it has an increase of only 10 per cent. **If we are to figure on the percentage basis, it is well to note that of all the branches of American Methodism represented in this statistical exhibit, our Church leads the procession.** It even stands ahead of the Methodist Episcopal Church, which these Nashville agitators are so fond of holding up as a paragon of excellence, to the disparagement of Southern Methodism. For the benefit of these lamenters over conditions in the Church, South, we submit the following figures as to the relative growth of the two Episcopal Methodisms, compiled by Rev. C. A. Battle, of Baton Rouge, La., from Methodist histories and the Year-Books of the Churches, North and South:

Gains of Churches, North, and South—

In 1860 Northern Methodism had	988,523
In 1846 Northern Methodism had	644,229
Gain (53 per cent)	344,294
In 1860 Southern Methodism had	749,068
In 1846 Southern Methodism had	455,217
Gain (64 per cent)	293,851
In 1883 Northern Methodism had	1,769,534
In 1860 Northern Methodism had	988,523
Gain (79 per cent)	781,011
In 1883 Southern Methodism had	894,132
In 1860 Southern Methodism had	749,068
Gain (19 per cent)	145,064

This was the Civil War and Reconstruction period, and during this time our Church had lost its colored membership, setting up nearly 80,000 of them in the C. M. E. Church.

In 1916 Northern Methodism had	3,743,031
In 1883 Northern Methodism had	1,769,534
Gain (111 per cent)	1,973,497
In 1916 Southern Methodism had	2,123,785
In 1883 Southern Methodism had	894,132
Gain (137 per cent)	1,229,653
In 1916 Northern Methodism had	3,743,031
In 1890 Northern Methodism had	2,240,354
Gain (40 per cent)	1,502,677
In 1916 Southern Methodism had	2,123,785
In 1890 Southern Methodism had	1,209,976
Gain (75 per cent)	913,809
In 1916 Northern Methodism had	3,743,031
In 1900 Northern Methodism had	2,909,931
Gain (29 per cent)	833,100
In 1916 Southern Methodism had	2,123,785
In 1900 Southern Methodism had	1,468,390
Gain (44 per cent)	655,395
In 1917 Northern Methodism had	3,887,031
In 1900 Northern Methodism had	2,909,931
Gain (34 per cent)	977,100
In 1917 Southern Methodism had	2,145,785
In 1900 Southern Methodism had	1,468,390
Gain (46 per cent)	677,395

The Specific Cases Cited.

But how about the comparison with the Southern Presbyterians, the Campbellites, and the Southern Baptists, the denominations paraded by these agitators? The Southern Presbyterians are a very small denomination, numbering in 1915 only 332,339; and their aggregate gain in membership for the preceding 25 years was only 152,618, against an aggregate increase by our Church during the same period of 862,059. But, as we have stated, when a denomination is small, a small total gain figures out a large percentage.

The Campbellite Church is in no proper sense a Southern denomination, existing as it does all over the country; hence it has not worked amid the same conditions as has the Southern Methodist Church. Moreover, its statistics seem to be quite carelessly gathered, as is shown by the following statement taken from the Federal Council Year-Book for 1916, page 193: "There is reason to believe that the Disciples of Christ (Campbellites) had a good year in 1915, **but, unfortunately, they were not able to report any figures for the past year, up to January 22, and those of 1914 are used.**"

The Baptist statistics also are very generally regarded as very uncertain and undependable. Dr. George Summey, a distinguished Presbyterian editor and minister of New Orleans, had occasion three or four years ago to gather Church statistics in some of the Southern States, and, after completing his work, he publicly stated that he was convinced that Baptist statistics amounted to very little more than **estimates.** They have many vacant churches; attendance upon their Conventions is optional, as is also the matter of sending in reports as to membership, etc. On the other hand, the statistics in our Church are carefully revised annually, and no pastor is allowed to go without making a definite report at the Annual Conference. The Baptists, according to their reports, have long led in most of the distinctively Southern States—**this was true in 1890**—but we doubt very much whether, with correct figures, they would prove to be stronger than the Southern Methodists in Tennessee or Texas, and possibly Florida. It is a well-known fact that in a number of the Southern States the Methodist students are more numerous than the Baptist students at the State colleges. This ought to be some indication of the relative numerical strength of the two denominations. It may possibly be said by some that some of the figures used are Government figures, and that therefore they should be accepted as equally correct for all the Churches; but as a matter of fact there is nothing in such a contention, for in taking a religious census the Government merely accepts the data furnished by each denomination. And this is true, so far as our knowledge extends, as to all gatherers of Church statistics, none having gone to the trouble and expense to make a special enumeration of the various religious bodies, conducted upon the same basis, and with equal care. Hence, getting at the comparative strength of the different religious organizations is, at best, a very difficult and uncertain procedure.

A word as to the Episcopalians. That denomination is not by any means a Southern one. Moreover, it is throughout the entire Nation only about half as large as our Church, which gives it the advantage as to percentage that we have shown the smaller bodies have.

There is another point to which we desire to call attention in this connection. The last 25 or 26 years, the period that these revolutionists have used as the basis for their calculation, include at least 10 or 12 years during which the Southern Methodist Church has been disturbed by strife over the Vanderbilt issue and other matters, the conditions thus being made abnormal. The other Churches operating in the South have had during this period a goodly degree of peace and harmony. It may be asked if contention really militates against the growth of a denomination. Of this we do not think there is any doubt. To illustrate, in the year 1914—the year that the Vanderbilt controversy was at its height—our Church had a gain in membership of only 8830, about .5 of one per cent; and this year with the Nashville Bolsheviki in operation and the union agitation on, our gain amounted to but little over 22,000. To stir up a racket that has perhaps contributed largely to such a result of late, and then to knock our Church for not having secured more communicants, is a beautiful exhibition of consistency upon the part of these self-styled lay reformers, led by Mr. Eleazer.

Reasoning of Agitators Utterly Fallacious.

The argument of these agitators that the growth of Churches in this country has been in proportion to the measure of their democracy finds little to sustain it in Dr. Carroll's figures which we have reprinted from the Federal Council Year-Book. Let the reader scrutinize them and see for himself. For instance, the Roman Catholic Church, which certainly is not a democracy, has outgrown the Southern Baptist Church, the Southern Presbyterian Church, and all the other Churches that he has held up to us as exemplars. The Southern Methodist Church, which these Southern Methodist patriots have pronounced the most autocratic of all the Wesleyan bodies, has outgrown them all. According to Bishop McTyeire (see his "History of Methodism," page 664), in 1866 our Church had 429,232 communicants; now, 51 years afterwards, it has a membership of 2,145,785—**an increase of approximately 500 per cent.** Can these fault-finders point to any record that surpasses this?

The Salvation Army is not democratic—like our Church, its organization is military in type—but it has probably been the most phenomenal Christian movement that has sprung up within the last 30 or 40 years, its drum-beat now being heard in nearly the great lands of the earth.

The talk about the Protestant Episcopal Church, which has made a good percentage of growth, being more democratic than ours, will not at all bear analysis. **Why, the Bishops of that denomination constitute one of the two houses of the legislative branch of its government, and all legislation must have their sanction.** If our Bishops had such power as that, we feel sure that it would so distress these liberty-loving Methodist reformers that they would be in danger of dying with broken hearts.

Criticising Our Chief Pastors.

These ardent advocates of Church freedom have bestirred themselves in their pamphlet to show that the Southern Methodist Bishops since 1844 have been opponents of all movements to secure more liberty and promote progress, exhibiting a censurable jealousy as to their own power and prerogatives. And this disposition is attributed to the large powers of the Episcopal office as it exists in the Church, South. Quotations are given from numerous Episcopal Addresses made since the establishment of our Church, in which admonitions were uttered against too many changes in the governmental system. Who are the men that are thus arraigned by Messrs. Eleazer, Fritts, and their associate agitators? Included among them are such men as Pierce, Doggett, Kavanaugh, Marvin, McTyeire, Keener, Galloway, and Wilson. Does any one who knew these men, or who has read the story of their lives and service, believe that they were oppressors of their brethren, and hinderers of the progress of Southern Methodism? To be sure, they may have been conservative in some instances in their attitude toward some proposed changes; but is conservatism always a bad

SHORTHAND IN THREE DAYS

is what we could advertise, and can back it up, for the principles of The Institute system, which consists of the alphabet, fifteen wordsigns, fourteen rules and seven double characters, may be learned by a bright boy or girl in less than three days, but six weeks or two months must be spent writing and reading, in order to become familiar with it, and to write without hesitation: Therefore, we only guarantee to teach you in three months, or refund the price—only ten dollars. Positions secured. THE INSTITUTE SYSTEM OF SHORTHAND, 3504 Magazine Street, New Orleans, La.

thing? England has been ranked as perhaps the most conservative of the first-class powers of the globe, and yet she has been the mightiest and most influential of them all.

It is not unusual for men charged with great responsibilities to be steadied and rendered cautious by them. Executors of great trusts need to be careful, and not too swift to discard agencies that have been tested and which have proven efficient, for others that are untried experiments. We have heard it said that no man has ever become Secretary of the Treasury of the United States Government who was not made a more conservative financier by the weighty obligations of that great office. Nothing could be more unfounded than the intimation that it is because they are not subject to removal by the General Conference that our Bishops have been led to sound forth such warnings to the Church, from time to time. It would be easy to take the Episcopal Addresses of the Northern Methodist Church and parallel these injunctions to caution. **Indeed, it was the Southern Church that first introduced lay representation in both the General Conference and the Annual Conferences.** (The Northern Church is yet without representation in the last-named bodies.)

This effort to poison the minds of our laymen by trying to make it appear that lay representation was obtained against the persistent opposition of our Bishops has no real foundation in fact, and is a most unworthy piece of demagogy. It was Bishop McTyeire who championed the movement and carried it forward to success at the same General Conference at which he was elected to the Episcopacy. That tho Bishops were proportionately more opposed to it than the other ministers of the Church cannot be shown. Certainly they exerted no opposition to it in 1866. This needed change came slowly as a result of new developments. Bishop McTyeire says in his admirable "History of Methodism" that lay representation was little needed in the earlier years of American Methodism. Are our Bishops to be lampooned for not having had such a sweep of vision as to anticipate in advance of all others, and before the beckoning hand of providence had made it clear, this need of a larger use of the laity in the councils of the Church?

Nothing could be more unfair and unjust than the charge that the question as to having Lay Leaders made ex officio members of the Annual Conferences was not properly submitted by the Bishops. We have seen a number of constitutional questions submitted, and the method pursued in this instance was identically the same as in all the other cases. It would be easy to secure thousands of certified statements from our best preachers and laymen to this effect.

The animus of the writer of this pamphlet toward the Southern Methodist Bishops is shown in his intimation that their behavior respecting the unification issue has been censurable, though they have ben notably discreet. Is a Bishop of the Church South, to be denied the right to have his convictions concerning a question involving the very existence of the Church of which he is a General Superintendent, and judiciously to stand for them? We wonder what these agitators would have said if the Southern Methodist Bishops had met and considered the question of Unification adversely, as the Northern Methodist Bishops did in New York soon after the Savannah meeting, and had arranged, as they did, to confer again after the St. Louis meeting, with a view to safeguarding the interests of the Church against the wrong kind of unification if necessary. We suspect that they would have become positively "fitified." Yet these men are given to extolling the Episcopacy of the Church, North, and the manner in which it is administered, while berating ours and demanding that our Bishops shall play the part of dummies and seek to exert no influence in shaping the affairs of the Church.

THE DEMOCRACY OF OUR EPISCOPACY.

The Rev. George A. Cooke, D.D., in the Western Christian Advocate.

There are two systems of government: the autocratic and the democratic. Autocratic government places the maximum of power in the hands of the ruling class and allows the exercise of that power in an arbitrary manner and for selfish ends. Democratic government places the maximum of power in the hands of the people, who choose their own rulers and then hold them responsible for the exercise of power.

Monarchies, whose rulers are called kings, czars, kaisers, emperors, and shahs, are based on the principle of autocracy, the rule of might without the consent of the people who are governed. When America was discovered all the countries of the world were ruled by monarchs, who ruled as autocrats. There was no such thing as a democracy. When America was discovered a vast continent was revealed to the gaze of the world, and to the misgoverned and oppressed of Europe that continent was another name for opportunity. The early colonists came to this continent as the subjects of monarchs and established governments under the control of monarchs. When the Revolution came it broke and threw off the yoke of foreign monarchical domination. It also established a representative democracy on the ruins of autocratic government. Together with the birth of the greatest, freest republican democracy that was ever instituted among men was the birth of the greatest, purest, most efficient Christian Church that was ever known since apostolic days.

The Methodist Episcopal Church was born and nurtured amid the throes of political and eccleslastical revolution. Those who laid the foundations of our Church polity were men who despised tyranny, loved righteousness, and had the prophetic vision of ecclesiatical statesmen. They knew the blight of autocracy in the government of the Church, and they resolved to build a church that would be free, that would be democratic, and that would evangelize the people by spreading Scriptural holiness over their lands. John Wesley was more than an evangelist. He was a great social leader and a great ecclesiastical statesman. He was a born ruler of men, and the glorious movement of which he was the founder never could have been the success it was in other hands. He was the center of power within the circle of his United Societies; but he did not inherit the power, nor was it conferred upon him, nor did he ever abuse it. He created the power he used and had a right to it as a free citizen. He was a democrat in principle and was a constant illustration of protest against autocracy and tyranny. The influence he attained in the civic and religious world was an instance of a free private citizen rising to power by the legitimate exercise of his own faculties. That is democracy. It is also efficiency under democracy.

Francis Asbury was to America what Wesley was to England. This was not because he was appointed by Wesley to represent him in America. His authority was in his commission, but his leadership was in himself. He did not rule as an autocrat. The preachers and the people believed in his sincerity and in his wisdom. He ruled as a democrat who exercised the power of a free man. He was the first among equals. He held his place because of the confidence and the affection of the preachers. He administered his office with vigor and demonstrated the efficiency of centralized power in a democratic church. When the Church was formally organized at the famous "Christmas Conference," Asbury was unanimously elected to the office of general superintendent. **In the year 1808, after the Church had the experience of twenty-four years with Asbury as Bishop, the General Conference formulated a constitution which provided for a delegated representative General Conference. It imbedded in the fundamental law that the General Conference should never have the right to change the principles of episcopacy as then known and practiced in the Church.** The men of that day were not trammeled by superstition nor held in bondage by tradition. They were true Americans. They did not believe in the arbitrary rule of kings or Bishops. They believed in constitutional democracy for Church as well as for State. They believed in a democratic episcopacy. They established also an efficient episcopacy, at once centralizing its vast power and making it answerable to the General Conference for the abuse of power. Without these features it would soon become inefficient and arbitrary. Our system of church government may be described as a constitutional democracy with restricted powers of administration lodged in a responsible episcopacy whose duties are chiefly of superintendency. In its working it manifests itself according to the various caharacters that are in the office. Perfection in government is humanly impossible. There have always been injustice and abuse of power, and there always will be. After a century and more of expansion our Church still holds to the episcopacy without constitutional change. Our Bishops are still accessible to preachers and people. They are brotherly, democratic, and responsive to the sentiment of the Church.

Just now there is an unusual stirring of the nation and of the world over age-long issues involved in theories of autocratic and of democratic government. Our republic has thrown her mighty influence into the conflict that henceforth the world may be made safe for democracy. Our Methodism must not fail the republic in this hour of testing. The principles of autocracy must not prevail in the republic, nor in the Church that has been the Church of the common people since the birth of the nation. We are face to face with a large movement whose purpose seems to be to establish a diocesan episcopacy on the ruins of our once glorious general superintendency. That it is in violation of the third restrictive rule is admitted by all who understand. Those who know the lessons of history and the tendencies of human nature can see plainly whither we are tending. Our safety and our wisdom consists in leaving the episcopacy where the founders of the Church established it. The next General Conference should undo what has been done by evasive resolutions introduced into the legislation of the Church through the appendix of the Discipline. The tendency toward districted episcopacy is a retrograde movement and will ultimately split up the church into sections and factions. It will destroy the solidarity of the denomination, weaken its centralized power, and prevent all advance through the leadership of our Bishops. All our Bishops belong to the whole Church, and they should all travel throughout the connection so as to secure first-hand information and impart first-hand inspiration everywhere.

Wilmington, Delaware.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

LITTLE CHANCE FOR METHODISTS TO UNITE.

Bishop Mouzon and Dr. Hyer Find Differences Greater Than Expected.

The two Methodist Churches are just about as far apart as ever, according to Dr. Robert S. Hyer, President of Southern Methodist University, and Bishop Edwin D. Mouzon, who returned yesterday from the meeting of the Commission on Unification, which was held in St. Louis and attended by twenty-five representatives from each Church.

"Our differences were greater than we had expected," Dr. Hyer said. "We thought at the meeting in Savannah that we would be much more successful than we were. As to the prospects for future unification, I can only say that I am hopeful, but I can see no chance in the immediate future. No further move will be made until two years from now, when the General Conference of the Northern Church is held. We are still far apart."

Bishop Mouzon was equally as emphatic in saying that it would be some time before the two Churches could come to an agreement. "Very little was accomplished at the meeting of the Commission on Unification. Our differences are still great. I can only hope that something may yet be done, but there is no chance of doing anything soon."

(The foregoing, including the headlines, is from the Dallas News of April 16.—Editor of Advocate.)

IN ACCORD WITH BISHOP CANDLER.

(Col. Wall, the writer of this paper, is a grandson of the renowned Dr. William Winans.—Editor of the Advocate.)

Dear Dr. Meek: I have read with pleasure your reproduction of Bishop Candler's article on "The Plan and Prospect of Unification;" particularly, the three concluding paragraphs:

"In view of all these facts judicious people will perceive the difficulties of the case, and will counsel that we make haste slowly. There has been quite enough of action without discussion. Haste and high-pressure may easily make more division than unity.

"Our General Conference in 1914 said 'unification by reorganization' was to be regarded as 'feasible and desirable,' and one does not dissent from this judgment when he insists that unity and harmony within both these great Churches are even more desirable than their 'unification by reorganization.' Peace and harmony in one's own household is more important than the formation of the best possible partnership with one's neighbor.

"It was never more important than now that our people be united and harmonious."

"Judicious people" do see "many difficulties" and are strongly of the opinion that these "difficulties" are not removed by so complicated a scheme of "unification by reorganization" as the tentative plan proposed by the Joint Commission. In fact, some of us laymen see as many sources of disorganization as there are Regional Conferences; we see (perhaps, ghosts—we think not) many dangers to the rights of the minority, or to the protection of these rights, or supposed rights, those combinations and schemes resorted to that minorities always use, whether in conventions of political or ecclesiastical bodies. We see the repudiation of well tried and successful methods, the destruction of what we believe to be the safe and sacred principles embodied in the regulation, conduct and the very institution of our itinerancy from the episcopacy down—or up.

The mystery to me is this: Upon what ground can the ardent unificators, who wish to rush things through so confidently, claim that unification will produce spiritual unity? This is, or ought to be, the object sought. Will a mechanical union—one big ecclesiastical body—produce this? The Teuton Empire has a splendid unity without freedom; the British Empire has a glorious unity, each constituent part true and loyal because autonomous and free, bound in loyalty by the spirit of love.

Was Wesley a contemner of the spirit of unity—"that they may be one"—when he selected and ordained a Bishop who should organize the Church in America? For the sake of better administration of the functions of the Church, for the sake of a high spirituality which he saw could be better attained out of the great Church to which he belonged, and of which I think he never ceased to be a member, this man of God did that which he knew would result in separation. Was he, therefore, of a divisive spirit? Or did his great mind see that unity in Christ is not dependent on union in any eclesiastical body?

I did not, dear Doctor, intend this letter to be this long. I simply started to write my approval of Bishop Candler's views in which I heartily concur; and, especially, in his declaration, "Haste and high pressure may easily make more division than unity." Again the Bishop says, "Peace and harmony in one's own household is more important than the formation of the best possible partnership with one's neighbor."

This last expression appeals to me because I am a lawyer, and because of my experiences in partnerships. To get a union of minds in partnership affairs—I speak from sad experience—is very, very difficult. Again, in a commercial partnership each one is bound for the other, in solido. Any good business man, before he enters into such union, "goes slow," very slow; he wants to know with whom, and how, and how long, and under what safeguards. Let us go slow.

Yours truly.

ISAAC D. WALL.

Baton Rouge, La.

Love is the only experience which keeps the soul in a relation of sympathy and of harmony with one's fellows.—Beecher.

OUR REVIVAL EFFORT IN OKOLONA.

One-to-win-one Campaign.

The writer was so deeply impressed with an article in one of our Advocates written by Dr. J. W. Lee, of St. Louis, on "What One Church and Pastor Did?" that he decided to try the plan with his own church and people. He sought and obtained more information about the one-to-win-one campaign held in St. Louis. This he obtained from Dr. L. E. Todd, presiding elder of the St. Louis District. His book of some 267 pages, "Evangelism Exemplified," gives a full account and directions.

The plan was brought by the pastor before his official board and their approval was secured. The Woman's Missionary Societies and Sunday school officers and teachers were next enlisted. Personal worker covenant cards were signed by every member of the official board, all officers and teachers of the Sunday school and every member of the two missionary societies present on the day of their meeting; and, after a sermon on "Consecration" by the pastor, a number of other members in the congregation signed these cards pledging themselves to do personal work—more than 100 in all. The regular services of the church were utilized during the first month of the Lenten season, and the last two weeks before Easter Sunday daily services were held. "Decision Day" was held in the Sunday school, and special services were held for the children. The converts were carefully instructed in the matter of Church membership and the vows and rules explained fully.

As a result of our campaign, we found that we had developed a number of good personal workers. Some fine young people brought others of their friends to Christ and into membership in his Church. A great number of children and quite a few grown people were converted and joined the Church. Up to and including Easter Sunday 38 were received into membership. One man was received who had been a railroad conductor for years, another a leading merchant—both on profession of faith. One woman joined by profession of faith, with her two children, as also did another woman who had been reared a Catholic.

There are yet others to come in who have already signed cards. We have written for 10 other church certificates, and have about the same additional number to be received on profession. The total will give us about 60 members as a result of this campaign; in which the pastor and his people, by the help of the Lord, held all the services.

The faithful organist and all the members of the choir not only signed the covenant cards, but also rendered invaluable service in the gospel of song and music. The pastor and people have been revived and have received a great spiritual uplift. We are taking courage and moving forward at Okolona. Yours fraternally,

JOSEPH B. RANDOLPH.

Okolona, Miss.

JEWISH INTOLERANCE IN AMERICA.

Rev. A. J. Gearheard.

When our forefathers settled in that territory now known as the United States of America they purposed to establish for themselves freedom to worship God according to the dictates of their conscience. When our government was formed this privilege was embedded in the Constitution, and since that day all efforts to abridge this privilege have been met with stout resistance. The result is that all religions have flourished and none have been crushed.

In late years the most persecuted people in the world has been the Jewish people. In many countries they have despaired even of existence as a people, and their privileges to worship have been curtailed until with fear they even named the name of Jehovah. The result of this persecution all of us know. To America came the Jew until to-day New York is a city of Jews, and in every city of any consequence the Jew is a figure in business and social life. It seems that the Jew should love America and her broad spirit of liberality as he loves no other nation.

But by some strange nature, perhaps born of the years of his ascendency, the Jew is not given to the spirit of tolerance. He would dominate if he could. By his record we know him. In business he will plod along until able to strike, and then he will crush competition and grab everything in sight. His religion is not different from his business. I am reminded of the religious intolerance of the Jew by an editorial that lies before me, in The Jewish Ledger, published in New Orleans and dated April 5, 1918. Dr. Mendel Silber is the editor, and the caption over his editorial is "Capitol Bigotry."

He quotes verbatim the proclamation issued by Governor T. C. Rye of Tennessee naming Friday, March 29, a day of prayer. Tennesseeans no doubt are familiar with this proclamation, which in words well chosen state that what is so commonly known as Good Friday commemorates the day of the greatest sacrifice ever made.

The Jewish Ledger offers the following comment on this proclamation:

"It hardly requires any argument to show that the action of Governor Rye is unjust and un-American. It is an insult to the law-abiding and loyal Jewish citizens, not only of Tennessee, but of the whole country. It is an attempt to make a political office subserve a sectarian cause. It is playing and pandering to the superstitions and prejudices of the ignorant. If prayers are to be offered for the victory of our arms, there is little patriotism and less wisdom and justice in the selection of a day on which the uneducated and uninformed alone, those who are held in the thrall of myth and superstition, have been in the habit of commemorating an event which never occurred. Apparently Governor Rye does not know, or pretends not to know, that the reasons he cites for selecting Good Friday as a day of prayer are regarded by intelligent Christians themselves as wholly and purely mythical. He apparently does not know, or pretends not to know, also, that it is lack of humanity and justice back of the Christian prayers in the Christian country of Germany which has brought on the present war. If men like Tom C. Rye were less prayerful and more just, the nation and all mankind would be very much better off and victory would come to the democratic forces championing the cause of humanity far more surely and more speedily."

The paragraph just quoted is enough to argue the point that I feel, but hesitate to, consign to paper. It is becoming more apparent that the men who are molding Jewish thought in America are paving the way to stifle every public act that in any way does honor to the name of Jesus Christ. Not content with the memory of the awful persecutions they have suffered in countries where toleration is unknown, they come to free America and lift their shining steel to fell any Christian who dares to exercise his own Christian conscience in the discharge of a public duty. Not satisfied with the privilege of living in a great country like ours, and worshiping God in peace and contentment, they would take a free press to hurl into the face of Christian America the accusation that "Christian prayer in the Christian country of Germany" is the cause of this terrible war.

Sometimes revolutions take place. With the capture of Palestine by Great Britain the Jew has become bold with hopes of returning to his native soil. Much sentiment favors making it possible for him to possess his time-honored "promised land." It seems evident that a world organization is in the making, the object of which is to bring the power of the Jew of the world to bear upon nation after nation until the Jew dominates the world. The day he comes into the ascendency, that day freedom of worship is at an end, and the Christians might as well cry for the "rocks and the mountains" to fall on him.

Yes, I have said that sometimes revolutions take place. I am now ready to say that just such tirades against Christianity as this organ of the Jews gives vent to might get on the nerves of the ninety million people in the United States who have somewhat of faith in the divinity of Jesus. If American institutions must yield every semblance of the faith we profess and love; if our public schools must banish every reference to the Christ; if the rulers of our country and separate political commonwealths must be abused, and all but persecuted, for giving voice to the faith that is in them, all for the sake of the Jew, then such a thing could happen that Christianity might rebel and, by the overwhelming majority of numbers, amend the constitution of our nation so that men in whatever position of state they may occupy may have the freedom of exercising their religious rights without fear of abuse.

New Orleans, La.

High thoughts and noble manners * * * dignify adversity as much as they adorn prosperity.—Christian Reid.

The Home Circle

THE BLUE JAY.

By Jennie Lind Allen.

Dressed in his best, with quaint little cap
Jauntily set on his head;
He perches on limb of an apple-tree—
And coaxes away to be fed.

He very well knows that his notes can be heard,
And some one will hasten to throw
Peanuts or crumbs in the well-beaten path,
Just under the tree on the snow.

He's a cute little fellow with appetite keen,
And peanuts are chosen instead
Of the crumbs that are plentifully sprinkled about,
He much prefers peanuts to bread.

His voice is discordant at times, we allow,
But sometimes he takes on a tone
That vibrates with music as sweet as can be
(Although this may not be well known).

We welcome you, Blue Jay, in spite of your greed,
And gladly we'll feed you each day;
There's food and to spare from our table; we know
Your visits all efforts repay.

—Our Dumb Animals.

A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well so have we," said mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this it will make you very careful how you speak."

Later in the day George was playing stagecoach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go down stairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could tell which was the laugh and which was the echo.—The Parish Visitor.

SHADI'S BEAUTIFUL PRAYER.

A missionary lady had living with her a little Hindu orphan named Shadi. She taught him about Jesus and one night when he was six years old, she said to him, "Now, pray a little prayer of your own."

And what do you think was Shadi's answer?

It was this: "Dear Jesus, make me like what you were when you were six years old."

A beautiful prayer, indeed!—New York Christian Advocate.

WOULD BE DISASTROUS.

By Rev. W. W. Mitchell, Presiding Elder of the Durant District, and a Delegate to the General Conference.

Mr. Editor: Knowing, as every thinking man must, that the uniting of the two great branches of American Methodism in one organic body, even under the most favorable conditions, is, to say the least of it, an experiment, attended with great risk and possible disaster; it is astonishing in the extreme to note the cock-sure spirit being manifested, the persistent efforts being made and the methods employed by certain would-be leaders and a few satellites to thrust such union upon the Churches, regardless of results. Against such a ruthless disregard of the will of the people and the peace of the Church, we feel that every loyal, liberty-loving Southern Methodist should enter a solemn and emphatic protest.

To you, Mr. Editor, for your able, unselfish, and timely defense of Southern Methodism as planted and propagated by our fathers, we want to give our hearty commendation and unqualified endorsement. Our prayer is that the Great God may spare you in health and strength to continue the fight until this fanaticism is throttled and the dove of peace and prosperity is again permitted to rest upon and abide with our perturbed Church. That the Southern representatives of the Unification Commission in the tentative plan recently sent out from Savannah have departed radically from the instructions given them by the General Conference in its session in Oklahoma City, no one can successfully deny. That they have in this instrument surrendered the constitutional principle for which our fathers stood in 1844, and so earnestly contended for, that it became the wedge severing the body in twain, must be admitted. That they have broken the solidarity of the Southern Church and left us helpless in the hands of a Northern majority, is clear to every thoughtful and unbiased mind. Where a semblance of self-protection is seemingly provided, authority is vested in the General Conference to in some way nullify it or to repeal the provision. For example, we are granted in the Regional Conference the right to elect our Bishops, but the General Conference is given the power to reject them by a two-thirds majority. And since, as Bishop Denny has said, the representation of the Southern Church in the General Conference would be less than, or about, one-third of that body, we would be absolutely at the mercy of the North, even as to the men we might elect to the Bishopric. This is but one instance, but why is this restriction placed upon our election of Bishops? Is it not a "big stick" suspended perpetually above our heads, that we may be coerced into electing men to preside over us who are favorable to Northern ideals?

The proposed Regional Conference is an anomaly. It is a body without functions. In the language of Dr. L. S. Massey, Editor of the Raleigh Christian Advocate, "The heart has been cut out of it;" * * * and he adds, "we should look for the very name to drop from the Discipline of the Reorganized Church in a decade or two as a useless wheel in the machinery." The Editor of the Texas Advocate does not mince words in summing up his judgment of it, when he says, "Instead of ministering to local self-government, the diminished membership of these conferences will commit the government of our various regions into the hands of an oligarchy."

The Negro is to be retained in the unified Church—with some slight restrictions, it is true—but he is there with the privilege of serving on the powerful General Boards, with a definite representation in the General Conference, with a voice and vote; and when they are six hundred thousands strong, they are to attain to the dignity of a Jurisdictional Conference, losing their vote in the General Conference but retaining a voice there, acquiring representation in the Judicial Council, to help construe all the laws enacted by the white General Conference.

Now, Mr. Editor, permit me to say in all candor that if this clumsy, complex and confusing instrument is presented to our General Conference and supported by that body, thus virtually acknowledging itself incapable of self-government—I suppose it will be well enough, and the sooner it secures a guardian the better. But ten thousand people in the Durant (Miss.) District solemnly protest against this scheme.

Durant, Miss.

There is something supremely exhilarating and sublime in the spectacle of the good man who, in the strength of what he believes to be heaven-sent guidance, goes intrepidly forward, noting little of what opposes and may attack, though death itself hang its sword above his head, though the world seem to shake in ruins around him.—C. E. Harris.



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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

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CONCERNING OUR EPISCOPACY.

Elsewhere in this issue of the Advocate may be found a most interesting discussion by Dr. George A. Cooke, of the Methodist Episcopal Church, under the caption, "The Democracy of Our Episcopacy." What he has to say on this subject applies with equal force to the episcopacy of the Church, South.

Statements have lately appeared in the public prints which have seemed to imply that the view that the episcopacy of Southern Methodism is not a mere creature of the General Conference is something new, which had not been heard of until lately. Such a notion evinces an ignorance of Methodist history that is nothing short of astounding.

Prior to 1808, the government of the Methodist Church was wholly in the hands of the preachers, and every minister in the entire Connection was entitled to a seat in the General Conference. The episcopacy existed then, being subject to the undelegated governing power of the Church. But when, in 1808, arrangement was made for delegated General Conferences, the episcopacy, along with the Articles of Religion and some other things, was protected from the power of the General Conference in the Constitution that was then adopted, as the following provision therein embodied shows:

"They (the General Conference) shall not change or alter any part or rule of our government so as to do away with the episcopacy, or destroy the plan of our general superintendency."

Thus it will be seen that, while the episcopacy is subject to **the Church as a whole and may be modified or abolished by constitutional process,** it has never been subject to the unrestricted will of the General Conference. Bishop Soule (not then a Bishop), who wrote the Constitution of the Church in 1808, declared in 1844 that **he had never until then heard it suggested that "a Bishop could be deposed at will" by the General Conference.** (See Tigert's Constitutional History of Methodism, page 375.) Hence, it will be seen that the view which is now being criticised by some as if it were a claim just set up, is nothing more nor less than the position that was held by the founders of Methodism in the United States, and the position to which our Church has always adhered.

Nor does this view make our episcopacy autocratic. It merely gives it constitutional protection against the delegated legislative branch of our Church government, such as the Constitution of the United States gives the Presidency and the Supreme Court against Congress, that it may the better serve the ends for which it was instituted.

Our CHURCH, by constitutional process, may do anything it pleases with our episcopacy; but the General Conference alone cannot do so. If the General Conference might remove a Bishop at will, the episcopacy would be substantially in its hands, since it could set aside any Bishop with whose views it was not pleased and elect another subservient to its notions in his place. Would government by an untrammeled delegated General Conference be preferable to government by the CHURCH, under a constitution? We certainly do not think so.

WE HOPE THIS WILL NOT BE DONE.

We are printing in this number of the Advocate "The Report of the General Conference Commission on Finance," which, as will be noted, proposes a plan for having a permanent General Commission on Finance, with Annual Conference Commissions related to it, after the manner of our General and Conference Boards. It is, furthermore, proposed that this General Commission shall have charge, subject to the direction of the General Conference, of the levying of all assessments upon the Church for all purposes, and that all assessments **shall be levied in one lump sum, without specifications as to the amounts to go to the different causes.**

It might be well enough to have a temporary Committee on Assessments at the General Conference, made up of one representative from each of the General Committees, to secure such assessments for the various causes as would be equitable and fair to all the interests involved; but, in our humble opinion, the adoption of the suggested plan would be a very unwise piece of legislation.

1. We think it would be a mistake to take away from our people information as to what causes they are paying their money and the right to choose to what ends they will apply their gifts. This arrangement would tend to place the fiscal government further away from the people and more completely in the hands of a bureaucracy.

2. The educative effect concerning the various interests of the Church that comes from the presentation of the merits of each cause to our congregations and the taking of a collection for it would, we think, be lost by this lump-sum process. Perhaps the greatest weakness in our present way of raising our collections is our failure to instruct our people more definitely concerning the various causes which they are asked to support—the Presbyterians and Baptists seem to be surpassing us in this respect—and this process seemingly would be still more deficient in this respect.

3. The adoption of the proposed plan would be to increase the machinery of the Church, giving us a new General Board, **the expenses of which would have to be met,** and an additional Board in each Annual Conference. It is our conviction that now, when the great world-war is raging and we cannot tell what tremendous burdens we may have to carry within the next few years, is no time to be piling up additional expenses in administration when it can possibly be avoided.

SOME HISTORY FOR PROFITABLE STUDY.

In these days of agitation for radical and ruinous changes in our Church polity by such men as Shuler, Eleazer, Fritts, Trieschman, and others, it is well that we look into past history for the fruits of similar disturbances. Perhaps a little search of this kind may cure the anarchistic tendencies of some. An authoritative publication of a few decades ago, the Columbian Cyclopedia, narrates the founding of the Methodist Protestant Church in the following language:

"Organized in 1830 by former members of the Methodist Episcopal Church, who for some time previously had expressed dissatisfaction with the government of the Church, which they declared was too exclusively in the hands of the itinerant PREACHERS, to the exclusion of other preachers and the LAY MEMBERSHIP. To effect a change in this respect they PUBLISHED (being copied after to-day by the publications of the "Movement for Revision" and periodicals by R. P. Shuler, etc.) The Wesleyan Repositor 1820-24, AND PRESENTED NUMEROUS PETITIONS TO THE GENERAL CONFERENCE IN 1824. After the meeting of the Conference they resolved to publish another publication for the discussion of the questions at issue, and also organized themselves, in Baltimore, into a union society, with the recommendation that others be organized throughout the Church, for the purpose of ascertaining how many members were in favor of a change in its government. Some of the agitators WERE THEN EXPELLED FROM THE CHURCH, 11 ministers and 22 laymen in Baltimore being among the number. These at once organized, under Wesley's General Rules, with the title of the 'Associated Methodist Reformers' in 1827 (the only difference that can be discerned between this organization and the present "Movement for Revision" is that the members of the latter body of plotters have not been dealt with as properly as our fathers did business with the former schemers). They petitioned the General Conference of 1828 for a change in the government; BUT WERE REFUSED. Thereupon they withdrew from the Church in large numbers in various parts of the country, and called another general convention of the reformers in Baltimore on November 12, 1828, at which a provisional government was formed; and at the Baltimore convention of 1830 a constitution and discipline for the government of the Methodist Protestant Church were adopted. THE CHURCH AGREES WITH THE METHODIST EPISCOPAL CHURCH IN DOCTRINE, BUT DIFFERS IN GOVERNMENT."

A recent pamphlet issued by the "Movement for Revision" (piloted primarily by R. B. Eleazer) tries to make out a case against Southern Methodism by a statistical table to show that the Baptists have grown faster than the Southern Church on account, they would try to make us believe, of "the fact that every other denomination named above (Baptists, Presbyterians, Disciples) is in far closer harmony with THE DEMOCRATIC SPIRIT OF THE TIMES THAN OURS." Now, it may be said with perfect propriety, if the Baptists are making larger gains than the Southern Methodist Church IT IS NOT ON ACCOUNT OF THE DIFFERENCE IN THE POLITY OF THE CHURCHES. Else why has not the Methodist Protestant Church, whose government was so liberally democratized in the making eighty-eight years ago, grown more extensively in that great length of time? Since 1830, the year of organization, it has increased to 201,110, according to Dr. T. N. Ivey's Handbook for 1918. Southern Methodism alone, the polity of which Church the malcontents are now trying to mutilate, has grown in seventy-two years from 455,229 members to 2,343,785 members. These figures represent the most phenomenal growth of perhaps any Church of the century. It is a great pity that those in our Church who like the government of another organization better, while it maintains the same doctrinal standards, do not depart from us and find refuge in that Church which suits them both in doctrine **and in polity.** It is a shame for them to want to take our organization whose strength has largely been the result of its present polity and convert it into something different for their purposes.

C. A. B.

PERSONAL AND OTHER NOTES.

Rev. W. H. Saunders, of Natchez, Miss., will preach the Commencement sermon for the public school at Fernwood, Miss., on May 12.

In a letter bringing us 2 names for our mailing file, Rev. T. B. Winstead, of Burns, Miss., says: "Everything is moving on well in the Trenton charge."

The Editor will leave the first of next week for Atlanta, Ga., where the General Conference will open on Thursday morning, May 2. He may be addressed while there, "In care of the Piedmont Hotel."

Dr. J. T. Sawyer filled the pulpit of the Felicity Street Church at the morning hour, April 21, the pastor not being well. A good congregation was present and the text was as follows: "Blessed are the pure in heart, for they shall see God."

Rev. C. A. Battle writes us that the Coale revival is making good headway at Baton Rouge, La. Up to April 20 there had been about 40 accessions since the services began. Brother Battle has had 99 additions since the last Annual Conference.

Rev. W. F. Rogers, our worthy pastor at Oakland, Miss., brings us under obligations to him for 5 subscriptions to the Conference organ. Referring to his work, Brother Rogers says: "Everything goes well with us. The outlook promises a successful year."

Rev. A. H. Williams, of Cochrane, Ala., one of the appointments in the Columbus (Miss.) District, is having a good year. Brother Williams is a strong and forceful preacher, and we dare say that the people in his charge are being delighted and profited by his pulpit messages.

Rev. A. D. George, of Bonita, La., April 15, writes: "We are in the midst of a meeting here, having with us Rev. H. T. Young and Rev. Earl Moll. They make a good team, and we are hoping for a gracious revival." Brother George's letter brought us 5 subscriptions to the Advocate.

Rev. J. R. Murff, pastor of the Iuka (Miss.) Circuit, favors us with four subscribers to the Advocate, for which he has our thanks. He states that his second quarterly conference was an occasion of much interest, Rev. T. H. Dorsey, the presiding elder, delivering two very impressive sermons.

Captain R. P. Hobson addressed a good audience in the interest of the prohibition cause at the Athenaeum, this city, last Sunday afternoon. At the close of his strong speech, resolutions asking the Louisiana State Leegislature to ratify the National Prohibition Amendment were enthusiastically adopted.

Rev. J. T. Abney, of Scooba, Miss., gives us the following message concerning his charge: "Our second quarterly conference has just been held. The pastor's salary was raised to $900. Everything is moving along smoothly. We are planning and working to make this the best year in the history of this church."

Rev. A. L. Davenport, pastor of the Corinth (Miss.) Circuit, in a business letter to our office, appends the following note: "Our second quarterly conference, which was held on April 19 at Gaines' Chapel, was a success in every way. So said our excellent presiding elder, Rev. T. H. Dor-

sey. The indications point to a good year in this field."

Rev. F. M. Freeman, pastor of the Parker Memorial Church of this city, has lately been much in demand as a speaker in behalf of worthy causes connected with preparation for the great war. He has recently filled a number of such engagements in other sections of the State.

Rev. E. H. Cunningham, of Kosciusko, Miss., reports that an encouraging revival meeting is in progress at that place, in which the preaching is being done by Rev. R. A. Clark, of the Memphis Conference. Brother Cunningham will serve as the special reporter of the Memphis Commercial Appeal, the South's greatest daily paper, at Atlanta, Ga., during the session of our General Conference.

Under date of April 18, Rev. W. M. Williams, of Collins, Miss., says: "We had a good quarterly conference at Bethel on Saturday and Sunday. The reports were good and there was a fine spirit. The Bethel church 'went over the top,' paying more than half the assessment for the year. This is what a country church can do when it tries. Rev. W. B. Jones, our presiding elder, preached two excellent sermons. We had a splendid dinner."

Aberdeen, Miss., has lately had a fine revival meeting, in which the pastor, Rev. J. T. Lewis, was assisted by his brothers, James, Henry, and Osmond Lewis, of the Mississippi Conference. We have in hand an interesting report of this meeting from the pen of Rev. T. H. Lipscomb, which reached us too late to appear in this issue of the Advocate, but which will be published next week.

We thank Brother J. O. Ware, of Fayette, Miss., for an invitation to attend the Port Gibson District Conference, which will convene at that place on May 30. (See notice elsewhere in this number of the Advocate.) Brother Ware writes in terms of high appreciation of Rev. M. B. Sharbrough, his presiding elder, who, he says, measures up to a good standard both as a preacher and administrator.

Bishop E. E. Hoss attended the late meeting of the Unification Commission in St. Louis. In a note received from him Monday he stated that he was on the eve of leaving for Nashville, Tenn., to be present at a meeting of the College of Bishops in that city this week, and that from there he expected to go to Atlanta. We hope that he will be able to attend the entire General Conference.

The following press dispatch was carried in a late issue of the New Orleans Item: "McComb, Miss., April 12.—Much interest is being manifested in the union revival services here, which are being conducted under the direction of the Methodist and Presbyterian Churches. Rev. Dan E. Kelly is assisting in the meeting. Mr. H. C. Fullerton, a Y. M. C. A. man from Camp Bowie, Texas, has charge of the singing."

Through the courtesy of Mr. H. Croom Armour, a most attractive card announcing the Commencement of the Houlka (Miss.) High School is on our desk. The exercises will take place on May 15. The finishing class, of which Mr. Armour is a member, numbers six. Mr. H. M. Collins is the Principal of this School. We hope that the coming Commencement will be a happy one for all these Seniors, who are nearing the end of their High School course.

The following dispatch was clipped from the Memphis Commercial-Appeal: "Meridian, Miss., April 15.—Ground will be broken to-morrow for the building of a new $70,000 church for the Central Methodist congregation here. It will be one of the handsomest religious edifices in the State. This congregation has been without a church since its old house of worship was burned several years ago." We congratulate Pastor Watkins and his people upon this forward movement.

Dr. E. B. Partin, of Chunky, Miss., one of the choice laymen of the Mississippi Conference, has, we regret to state, been in a poor state of health recently. Dr. Partin, says: "I have been sick for about three months, during which time I have been able to be present at but very few services in the sanctuary, but the presence of the Lord has been with me, and this affliction has been sanctified to my spiritual good. I should be glad to receive letters from any friends who may feel disposed to write me."

In a business letter to our office, written from the Seashore Campground, Biloxi, Miss., Rev. F. D. Van Valkenburgh thus remarks: "My wife and I are living a simple, restful life over here now, in spite of the war. The Lord's mercies are ever new to us and his promises are proving 'yea and amen.'" Beneath the great live oaks at the Campground is a fine place to rest and be happy in the Lord. We are not surprised that these faithful servants of the Master are finding the way bright as the days pass.

Rev. T. H. Mills, of Pickens, Miss., April 20, writes us as follows: "Our home has recently been made sad by the death angel claiming my wife's mother, Mrs. J. L. Smith, of Amory, Miss. She has been a faithful Christian since girlhood, and, although she has suffered long and much, she died happy in the faith of our Lord and Savior Jesus Christ. We ask to be remembered by the Advocate's readers at the throne of grace." We extend sympathy to these sorrowing ones and all others sharing in this bereavement. May the Everlasting Arms sustain them!

Rev. N. G. Augustus, of Coldwater, Miss., calls our attention to an error in his excellent article, entitled "Church Absorption," which appeared in last week's issue of the Advocate. Brother Augustus wrote: "The word apology first meant 'a defense,' a manly talking back." The word "taking" was by the printer substituted for the word "talking." We are pleased to make this correction.

The Commencement exercises of Whitworth College will be held May 19 to May 21. The Commencement sermon will be preached at 11 o'clock a. m. May 19, by Rev. H. M. Ellis, of Gulfport, Miss., and the sermon at the evening hour on that day will be preached by Rev. W. H. Lewis, of Jackson, Miss. The Annual Literary Address will be delivered on May 21 at 8 p. m. by Dr. J. M. Sullivan, of Millsaps College.

We have in hand the following wedding announcement: "Mr. and Mrs. Jesse Gilbreth Falls announce the marriage of their daughter, Corinne, to Captain William Fitzhugh Murrah, of the United States National Guard, on Wednesday, April 3, 1918, at the First Methodist Church, Atlanta, Ga." Captain Murrah, who is a son of Bishop W. B. Murrah, is a graduate of Millsaps College, and has many friends in Mississippi. His home is in Memphis, Tenn., where at the time of his enlistment in the Army he was a promising young lawyer. The bride is a most charming and accomplished young lady.

We were distressed to note the following statement in last week's issue of the Lincoln County Times, Brookhaven, Miss.: "Rev. J. T. Leggett was the victim of an automobile accident at Columbia last Sunday, in which his shoulder was broken. Mrs. Leggett hastened to his bedside Monday, accompanied by Rev. Lloyd Decell." We have had no later news concerning Brother Leggett's accident, but we hope that his injuries were not so severe as were reported and that he may soon recover. It will be a distinct loss to the Church if he is unable to attend the General Conference, to which he is a delegate.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, writes: "I have just received a check from Rev. C. P. Moss, of Shaw, Miss., to cover his educational assessment, and also a check to be applied to the same cause from Rev. A. J. Henry, pastor of the Ripley Circuit. Rev. I. F. Holland paid the assessment upon the Gunnison charge some time ago, but in the Advocate in some way the name of Rev. T. J. Halfacre was substituted for that of Brother Holland, though credit was given to Gunnison." The Editor regrets this mistake, for which he is unable to account, having known as he did that Brother Holland is stationed at Gunnison. Possibly the linotypist was at fault.

COMMITTEE ASSIGNMENTS.

The following are the committee assignments of the North Mississippi Conference delegates to the General Conference:

1. Episcopacy—R. A. Meek, E. M. Fant.
2. Itinerancy—W. W. Mitchell, J. H. Sherard.
3. Revisals—T. H. Dorsey, J. G. McGowen.
4. Publishing Interests—R. A. Meek, E. M. Fant.
5. Education—J. R. Countiss, J. H. Sherard.
6. Church Extension—T. H. Dorsey, J. B. Streater.
7. Missions—W. W. Mitchell, J. B. Streater.
8. Boundaries and Finance—J. R. Countiss, E. M. Fant.
9. Temperance and Social Service—W. W. Mitchell, J. H. Sherard.
10. Sunday Schools—J. R. Countiss, J. G. McGowen.
11. Epworth League—T. H. Dorsey, J. B. Streater.
12. Church Relations—R. A. Meek, J. G. McGowen.

TO THE LOUISIANA CONFERENCE.

Last October your Publishing Committee planned for a campaign to increase the circulation of the New Orleans Christian Advocate. The patronizing Conferences were asked to secure new subscriptions as follows: each of the two Mississippi Conferences 1500, and the Louisiana Conference 1000. The Publisher of the Advocate informs me that up to date there have been sent in from the Louisiana Conference 285 new subscriptions. May I call your attention to this matter and ask you to press the work, for the paper needs more financial support? Let me also say in this connection that it is a matter of the most urgent importance that an earnest and diligent effort be made in every charge to secure renewals of all the Advocates taken. I would suggest to each pastor that he send to the office and obtain a list of the subscribers in his charge that he may be in a position to take up this feature of the work in a systematic manner. In writing the office, give the names of all the post-offices in your charge.

JOHN F. FOSTER,
Manager of the Advocate Campaign for Louisiana.

TIME TO CALL A HALT.

Dear Brother Meek: I have carefully read both sides of the question of unification, and I am fully convinced that we are not ready for it. We are too far apart in many things; and the principles that separated us in 1844 should keep us apart now. To accept union with the present status of the colored members in the M. E. Church and the proposed Regional Conference would disintegrate, "chop up," and destroy the M. E. Church, South. Why such haste in trying to force it on the Church? Much zeal on the part of many who advocate "union" has been untimely and unwise. It is time to call a halt.

J. D. HARPER.
Opelousas, La., April 13, 1918.

LOUISIANA WAR WORK FUND.

The following is the report of the Treasurer of the Louisiana War Work Fund for the past week:

Previously reported	$905.86
A. S. J. Neill, West Monroe	15.00
Frank B. Hill, Patterson	17.00
John Sholars, Clarence Charge	5.10
John Sholars, St. Maurice	2.00
A. F. Vaughan, Carrollton Ave., N. O.	37.04
W. D. Kleinschmidt, Athens	30.00
D. C. Barr, Tallulah	31.31
J. D. Nesom, Eunice	9.00
E. L. Cargill, Gibsland	23.00
	$1075.31

S. H. MEYER, Treasurer.
116 St. Charles St., New Orleans, La.

Our Advocate Campaign.

Our Advocate campaign has lately slowed up appreciably. In all, we have had sent in more than 1000 new subscriptions, and we are truly grateful to the brethren who have been active in this good work. We are now, however, face to face with the certainty of having to drop many hundreds of names from our mailing files unless they are promptly renewed, and this, of course, will offset the benefit of the new subscriptions that have been received. WE URGE OUR FAITHFUL PASTORS TO AID US ALL THEY CAN IN GETTING THE SUBSCRIBERS IN THEIR CHARGES TO RENEW.

SOME SUBSCRIPTION RECEIPTS.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere for two or more subscriptions, sent in within the past few days: Rev. J. R. Murff, Iuka Ct., N. Miss. Conf., 4; Rev. A. J. Henry, Mantachie, Miss., 2; Rev. P. F. Luter, Tchula, Miss., 5; Rev. W. L. Storment, Coffeeville, Miss., 2; Mrs. W. A. McKenzie, Homer, La., 4; Rev. J. M. Boykin, Bossier City, La., 4; Rev. W. M. Williams, Collins, Miss., 3; Brother F. A. Howell, Durant, Miss., 5; Rev. W. T. Griffin, Summit, Miss., 3; Rev. J. T. Abney, Scooba, Miss., 3; Rev. B. S. Elliott, Holcomb, Miss., 2; Rev. H. N. Harrison, Franklin, La., 2.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

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It will delight you to learn how promptly your complexion can be restored to perfect health and beauty by the simple application of
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Healing, Antiseptic
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Ugly splotches, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.
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NEW SONG BOOKS
For Your Church
A wonderful value. 83 Familiar Songs of the Gospel, words and Music. Used all over the world. Round or shape notes. Only $4.00 per hundred for No. 1 or No. 2, or $7.00 for No. 1 and No. 2 combined. Send 20c for samples. Write quick before price advances. Money back if not pleased. C. A. S. HACKETT, Dept. II, FT. WAYNE, IND.
4c

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Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for



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Sold by dealers, or sent by express, prepaid, $1.00.
HAROLD SOMERS, 160 DeKalb Ave., Brooklyn, N. Y.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Our dear sister, IDA SHEFFIELD, departed this life on Feb. 12, 1918. She joined the Church at the age of twelve years and lived a Christian life until the time of her death. She was ready and anxious to go and be at rest. She had been a great sufferer for several years, but bore her sufferings without complaining. She leaves a husband, three sons, three brothers, two sisters, and a host of relations and friends to mourn their loss, but we mourn not as those without hope, for we know she is at rest. Oh, how we miss her dear presence! We can't call her back, but we know we can go to her. She was a devoted wife and mother. Her home was the preacher's home. May the Lord comfort the bereaved ones! May we be found ready and waiting when the summons comes, as this was our sister's way.

Her sister, S. M. H.

Mrs. E. L. BROWN was born on June 27, 1836, and died at her home in Pineville, La., on Jan. 13, 1918. She was an only daughter of Col. Robert Hunter, Esq., of the Alexandria bar. She married Robert V. McGimsey on Sept. 22, 1859. He died in 1862. She married Dr. Brown in 1882. He died in 1892. She was the mother of R. H. McGimsey at Alexandria, and such was her love and devotion to him that he can "rise up and call her blessed." She was converted in early life and united with the M. E. Church, South, and was a faithful member to the end of her life. She had a well trained mind, and an unbending will, with great energy and strength of character, which fitted her for leadership and made her for more than fifty years the leading member of the church in Pineville. She dispensed a hospitality that was as cordial as it was large. Her house was the preacher's home, and many a weary one found rest and cheer in that sacred place. This writer was an inmate of that home for two years, and the memory of the blessings that came to him there abides as a benediction after these thirty-seven years. Especially appropriate here are the words of John on Patmos: She rests from her labors and her works do follow her.

J. D. HARPER.

MEMORIAL RESOLUTIONS.

(These resolutions were adopted by the Second Quarterly Conference of the Galloway Memorial Charge, Jackson, Miss., on April 9, 1918.)

Whereas it has pleased Almighty God to call to his heavenly reward our beloved brother and co-laborer, Dr. R. S. Ricketts, and

Whereas Professor Ricketts was for many years a devout member of the Galloway Memorial Church, and a most faithful and efficient member and official in the Board of Stewards and Quarterly Conference; therefore be it

Resolved (1), That in his death we recognize the irreparable loss of an aged and honored servant of the Church; and while we bow in resignation to the divine will, the event is to us all an official and personal bereavement.

Resolved (2), That, while our hearts are touched with sorrow, we find comfort in the long and useful life, and treasure the memory of his lofty and unsullied character, in which we shall continue to find inspiration and strength.

Resolved (3), That our sincere sympathy is hereby expressed for the bereaved family, with prayer for the blessings of the God of all comfort and grace on them all.

Signed: T. P. Barr, J. C. Cavett, J. M. Sullivan, Committee.

THE ABERDEEN DISTRICT CONFERENCE.

The forty-ninth session of the Aberdeen District Conference was held at Tupelo, Miss., on March 29 to 31, 1918. The Conference session opened at 9 a. m. Friday morning, with Bishop W. B. Murrah presiding. The roll call showed nearly all the pastors present and more laymen than usual in attendance.

Our gifted and wide-awake young presiding elder, Rev. T. H. Lipscomb, made an optimistic and encouraging report of the work of the district.

The reports of the pastors show progress along the usual lines of activity. One revival with good results was reported, and many others were stated to have been planned.

One report of special interest was that of Rev. J. E. Thomas, of Amory, making public the great benefaction of one of his big-hearted laymen Brother E. O. Gilmore, an account of which has been already published in the Advocate.

The District Lay Leader, Mr. W. T. Reeves, had planned well for the Laymen's Meeting on Friday night, and that prince among laymen, Mr. Thos. B. King of Memphis, made a great address. Brother Reeves was re-elected Lay Leader for the District.

One young man, Eldred O. Baird, was licensed to preach. Rev. L. H. Floyd was recommended to the Annual Conference for admission on trial. Rev. E. C. Driskell was recommended for Local Deacons' Orders.

The following laymen were elected delegates to the Annual Conference: W. T. Reeves, P. W. Shell, Rev. L. T. Sargent, and Charles Ward; alternates, G. J. Leftwich and W. A. Boone.

The following compose the District Licensing Committee: O. W. Bradley, J. E. Thomas, J. B. Randolph, and J. T. Lewis.

Bishop Murrah preached each day at 11 o'clock. He preached three great sermons, to the delight and edification of all who heard him. He seemed at his best. Rev. O. P. Armour preached a good sermon Saturday evening, and Rev. J. E. Thomas preached a very fine sermon Sunday evening.

The following visitors were present and gave good accounts of themselves in representing their several interests: Dr. A. F. Watkins, President for Millsaps College; Rev. M. M. Black, Commissioner of Millsaps College; Rev. Robt. Selby, Commissioner for Emory University; Mr. T. B. King, Financial Agent of the Methodist Hospital at Memphis; Mrs. J. H. Haughton, District Secretary of the Woman's Missionary Society, and Mrs. S. F. Riley, Field Secretary of the Mississippi Orphans' Home at Jackson.

Rev. T. J. Halfacre of the Columbus District was also a welcome visitor to the Conference.

Rev. O. W. Bradley and his good people at Tupelo did themselves proud in their royal entertainment of the Conference.

Houston and Pontotoc both invited the next Conference. The vote was very close, with Pontotoc slightly in the lead. The Conference then unanimously selected Pontotoc.

A spirit of harmony and good fellowship prevailed and all pronounced the Conference a good one.

Fraternally,
J. B. RANDOLPH,
Okolona, Miss. Secretary.

TOM TIGER, RANGE OUTLAW.

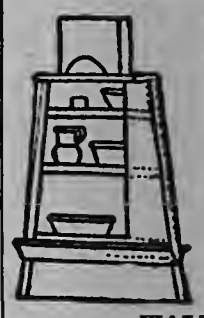
A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, $2.00 per annum.—Adv.

Sage and Sulphur Darkens Gray Hair
Brush this through faded, streaked locks and they become dark, glossy, youthful.
Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.
Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.
Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

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Coughing Tires the Old
Hard winter coughs are very tiring to elderly people. They mean loss of sleep, and they deplete the strength, lower vitality, weaken and wear out the system.
Foley's Honey and Tar
stops coughs quickly. It is a standard family medicine that contains no opiates, and is noted for its quick effect on coughs, colds, croup, bronchial and la grippe coughs, and the chronic coughs of elderly people.
J. B. Williams, Trenton, Ga., over 73 years old says: "I have used Foley's Honey and Tar for years with the best and surest results."

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RESPONSIBILITY FOR INFLUENCE.

Paris T. Farwell.

One gift which every human being possesses and for its use will be held responsible, is the capacity to exercise influence on other lives. In fact, every one of us does exercise some kind of influence, either for good or ill. Some are capable of exerting wide influence. Some might exert much more than they do. The power of friendship, the power of relationship, the gift of speech, of eloquence, the talent for writing, the ability for leadership, all are channels of influence, talents which should be used in the service of God and his kingdom. — Congregationalist.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the
Shivar Spring,
Box 17-F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

SPIRITUAL KNOWLEDGE SHOULD EVER INCREASE.

Dear Mr. Editor: I am just in receipt of the first copy of your paper, and, anxious to know who the editor was, I opened the paper at the page of information. Casting my eye down the column I noticed a headline "Knowledge, Not Opinion, Needed," which struck me very forcibly, in so much so that I have selected your publication, through which I wish a few suggestions to reach your readers, provided you can see anything "worthwhile" in them.

Quite a number of people have imbibed the idea that certain teachings have reached the point where they are boxed up and labeled eternity. With due regard to their judgment, I believe a little light let in will start them to thinking. Man is only in his infancy, in appreciation of the stupendous knowledge and wisdom of his Creator, when we come to understand that the finite intelligence is dependent upon "Infinite Intelligence" for any conception of religious ideas. The term "religion" means to re-unite with God. God is wisdom—the word "God" was derived from the word "good." To live wise and "good" lives we must live religiously or we can not re-unite with "good," "God," and wisdom. The needs of the soul are by no means imaginary, nor do they rise from certain artificial requirements; they are very real, and we all know through experience that if their needs do not receive attention, we come to periods of time in life where the soul hunger becomes unbearable. In fact, we feel an aching void within that nothing in the world can supply. This surely must come from a higher source, and that higher source can be reached only through the religious and spiritual life. This feeling of interior spiritual need has always been present to some degree in every human soul, regardless of beliefs, and every religious system that has ever been evolved at any time in history has been the result of man's effort to provide something that would satisfy for the time being this spiritual demand of the soul. In many parts of the world the systems evolved have been very crude and contain but fragments of the truth; but they have been the best that the power of those higher minds of the times could work out for the relief and satisfaction of the soul. We realize, therefore, that religion is a constant demand on the higher self for clearer and clearer discernment of spiritual enlightenment, to reveal to our minds exactly why religion is necessary or why the soul is constantly crying out, so to speak, for something to satisfy the spiritual hunger with. The soul must come into the deeper and higher state of realization that its purpose be fulfilled—approach more and more the Christ consciousness. The soul must learn to enter more perfectly into conscious unity with the infinite; to learn to walk with God, to work with God and to realize that wonderful spiritual relationship that is described in the statement, "God is closer than breathing, nearer than hands and feet."

The soul must come into this deeper and higher state of realization. And in order to reach this, we must "look unto God." "Come unto me." It must heed that small voice within, the only voice "worth while," whispering to our spark of divinity to fully realize life's purpose. The human family are progressive beings and are being emancipated through prayer to a higher and nobler consciousness of the image of God that man is made in, and man, being a conscious being and in the image of God, God must be a conscious being, not an abstract principle. For the same reason God must be personal, though not a far-away personality, because being universal and omnipresent as well as personal to every soul in the universe, and it is by feeling that he is personal to us that we can enter into that oneness with the infinite which is so necessary to the true prayer.

The difference in living in the lower mental world and the upper is so great that when one goes up from one to the other he is entirely transformed. He becomes a new creature in every sense of the term. The man in the lower life mentally clings to the crude teachings that divinity exercises the characteristics of the human, failing to grasp that they are a part of the curriculum in our earthly school. As we scale up in grade we reach a height where we get glimpses of the vastness of the "supreme," and as our narrow views broaden our mental vision opens up the x-ray of our spiritual vision, and raises the veil a little higher to glimpses yet unseen, that our God-given talents may develop the higher powers of our minds that place us—if used in the spiritual sense—"Nearer, my God, to thee." And if we are made in an intellectual image, as we grow intellectually, changes from the grosser to the finer until the finite mind runs closer and closer to the Infinite. We are units—or sparks of this "Divine Light," intellectually scintillating brighter and brighter as God's effulgent light shines more and more upon us.

T. A. MERVIN.

D'Lo, Miss.

GOD'S FAITHFULNESS.

Gospel Herald.

"I will never leave thee, nor forsake thee."

It should be enough that God "hath said," even if ten thousand other voices, both within and without the soul, should speak the contrary. His love is everlasting (Jer. 31:3). His covenant is everlasting (Isa. 61:8; Heb. 13:20), and unchangeable. "Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant." (Jer. 33:20, 21.)

Think of it—just as much as it is impossible for man to change the seasons of the day and the night, so is it impossible for God to break his covenant of mercy to one of his servants. Though "we believe not, yet he abideth faithful." (2 Tim. 2:13.)

All healthy, thriving, stalwart Christians become so by appropriating the promises. David said: "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. Thy statutes have been my songs in the house of my pilgrimage" (Psa. 119:54, 111). All who believe the promises, "rejoice with joy unspeakable and full of glory," even in seasons of great heaviness through manifold temptations (1 Pet. 1:7, 8), knowing that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28.)

The "sincere milk of the Word" of God is food for babes in Christ, by which they grow (1 Pet. 2:2). It is through the Scriptures that they become "rooted and built up in him, and established in the faith" (Col. 2:7.)

Jesus has left his own with many comforting promises of his abiding presence and help in time of need.

"'Tis so sweet to trust in Jesus,
Just to take him at his word;
Just to rest upon his promise;
Just to know, 'Thus saith the Lord.'"

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp, of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

The Soldiers' "Comfort Kits"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manuel advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

Drugs Excite Your Kidneys, Use Salts

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

REVIVAL AT HODGE, LA.

Dear Editor: On Sunday night, April 7, after a campaign of two weeks led by Rev. H. T. Young, Conference Evangelist, and his assistant, Rev. Earl B. Moll, we closed a revival meeting at Hodge. We labored earnestly and faithfully to give the people the pure gospel by offering Christ to them as the only hope of eternal life. Brother Young is thoroughly consecrated, and is uncompromising with sin. His sermons are of a very high order, simple in language, profound in thought, orthodox in doctrine, and the Holy Spirit attended the Word in power as he expounded it. With wonderful effectiveness he drives conviction of sin into the hearts of men, and then, with the tenderest sympathy, he applies the divine remedy—salvation by grace through faith in Jesus Christ. Brother Moll, in his helpful and inspiring work as song leader and a personal worker, added materially to the success of the meeting. As to the results of the meeting, I feel safe in saying it was one of the greatest spiritual awakenings ever witnessed at Hodge. Sinners were converted, backsliders were reclaimed, and the spiritual life of the church was quickened. Many testified to the fact that they had experienced a real revival of religion in their souls. Seventeen members were added to the Church.

G. A. MORGAN, P. C.
Jonesboro, La., April 19, 1918.

REVIVAL MEETING AT NOEL MEMORIAL CHURCH.

We have just closed, on Sunday night, April 14, what is probably the best revival meeting that has been held at Noel Memorial Church in its history. Evangelist Thurston B. Price, of Siloam Springs, Ark., assisted by his singer, Mr. F. W. Rollins, conducted the services from April 2 to the end, the pastor having opened with Easter Sunday. From the beginning there were fine crowds in attendance, and on the two Sundays of Brother Price's presence with us they overflowed the large auditorium and filled the Sunday school room and balcony. People came from Ruston, Monroe, Minden, Mansfield, and other towns to be present, and on one evening a delegation of thirty from Haughton, fifteen miles distant, came in cars, the pastor, Rev. J. L. Evans, being in the party. In spite of the great "liberty loan drive," which began during the meeting, the crowds did not flag.

Brother Price's preaching is strong, thoughtful, and remarkably free from objectionable features and from over emphasis on the emotional side. He tries to do thorough work and makes no effort to secure superficial results by manipulation. He has the faculty in an unusual degree of appealing powerfully to the conscience, and his propositions, which are not multiplied, always call for full and definite surrender.

A great many came forward during the meeting either to begin the Christian life or to renew their vows. About twenty will come into the Church upon profession of faith, and others by letter.

Just prior to our meetings, we had held "Decision Day" in the Sunday school and over twenty children had given their names as applicants for Church membership and for definite confession of Christ. When all the results of the meeting and of "Decision Day" have been recorded, we will have received ninety or a hundred persons into our Church in the five months since Conference.

Our Sunday school is growing steadily in attendance and enrollment, our finances are some twenty-five per cent increased over last year, and everything points to a successful year's work.

Noel Memorial labors against some special difficulties, one of which is that First Church with its fine location, its social prestige and its active body of workers in every section of the city, including the section surrounding Noel Memorial, is within a short car ride of our neighborhood and attracts many of the people who normally should come into our congregation. But recognizing the fact that a great church is needed to minister to this growing section, in spite of these difficulties, our congregation is determined to develop a church that is second to none in its influence and work, and is making rapid strides in the direction of that goal. W. WINANS DRAKE.
Shreveport, La.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Jena and Jonesville, at Jena, May 4, 5.
Trout and Good Pine, at Selma, May 4, 5.
Bunkie, May 11, 12.
Natchitoches, May 11, 12.

BRISCOE CARTER, P. E.

Lafayette Dist.—Second Round.

Franklin, April 28.
Patterson and Jeanerette, at J., April 28.
Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Gibbsland, at Oak Grove, April 27, 28.
Plain Dealing, at Walker, May 4, 5.
Bernice, at Alabama, May 12.
Cotton Valley, at S. H., May 18.
Bienville, at Saline, May 19.
Minden, May 22.
Athens, at Arizona, May 23.
Haughton, at Doyline, May 24.
Jonesboro, at Hodge, May 26.
Winnfield, May 26.
Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.
The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Winnsboro Revival, April 22 to May 5.
Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.
The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Denham Springs, at Friendship, April 27, 28.
Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5.
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

Shreveport Dist.—Second Round.

Vivian, at Trees City, May 12.
Pleasant Hill, at Marthaville, May 18, 19.
Zwolle, May 22.
Noble, at Benson, May 23.
Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
District Conference, at Stonewall, April 23, 24.

C. D. ATKINSON, P. E.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Sturgis Ct., at Pleasant Hill, April 27, 28.
Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.
The District Conference will be held in Starkville, April 24-26, inclusive. Preliminary preaching service Tuesday evening, April 23.

WM. L. DUREN, P. E.

Sardis Dist.—Second Round.

Oakland, at Tillatoba, April 27, 28.
Batesville, April 28.
Senatobia, May 1.
Pleasant Hill, at Lewisberg, May 3.
Horn Lake, at Poplar Corner, May 4, 5.
Hernando, May 5, 6.
Sardis, May 7.
Arkabutla, at Strayhorn, May 11, 12.
Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Clarksdale, April 28, a. m.
Shelby, April 28, p. m.
Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Corinth Dist.—Second Round.

Golden, at Belmont, April 27, 28.
Dumas, at New Hope, May 1.
Silver Springs, at Paine's Chapel, May 2.
Guntown and Baldwyn, at Baldwyn, May 4, 5.

T. H. DORSEY, P. E.

Winona Dist.—Second Round.

Moorhead, April 27, 28.
Swiftown, at Morgan City, May 4, 5.
Minter City and Philipp, at Philipp, May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Montpelier, at Sparta, April 28, 29.
Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.
The District Conference will meet at Tupelo, March 28-31, Bishop W. B. Murrah, presiding.

THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Toccopola, at Tula, Apr. 27, 28.
Randolph, at Shady Grove, Apr. 27, 28.
Coffeeville, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.
District Conference at Abbeville, April 29-May 1. It will take honest effort to report one-half of the benevolences paid at the District Conference. Let all interested parties govern themselves accordingly. JAMES H. FELTS, P. E.

DEAR FRIENDS:

I am sorry to tell you that I have not sold enough whetstones to pay for the car and it will soon be summer, and I am still here in bed yet. I was so in hopes that I could get the car, so I could be put out in it this summer to see if it would help me, but I have only sold about half enough to get the car, and I once more appeal to you with all my heart and ask you all to please kindly send me a dollar for a fine whetstone. I have laid here in bed for 19 years and God knows that I have had a hard time in this world, and being a poor boy all my life has made it so much harder on me, and I do trust that you every one are willing to help me a little to pay for the car to try to make my sad lot that has befallen me more bearable and rest my tired, suffering body a little, and brighten the few remaining days of the short time that I have to stay here. When you write tell me if you want me to send the stone. Some may prefer to give me a dollar or two to help me get the car, which I need so badly. Please don't forget me this time, and help me a little if you can and I believe God will help you.

Your brother in misfortune,
JOE MORPHEW,
Trade, Tennessee.

HATCHED 117 CHICKS

John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby chicks worth $1.00? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6401 Reefer Building, Kansas City, Mo.

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As comprised in Hood's Sarsaparilla and Peptiron, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic properties of Iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Peptiron after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is billousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

PORT GIBSON DISTRICT CONFERENCE.

Brethren, let me have your list of delegates to the District Conference; and let all local preachers and all others who will visit the Conference advise me as to their coming, so homes may be provided. We are looking for you and shall be disappointed should you not come. Sincerely yours,

Fayette, Miss. J. O. WARE.

THE POTENCY OF PRAYER.

The potency of prayer has subdued the strength of fire; it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.—Chrysostom.

"GLORY IN THE LORD."

Herald of Holiness.

There is a glorying which is defined as exultant pleasure, supreme satisfaction. Herein is the glorying of the follower of Jesus, incomprehensible to the worldling. As to birth, the Christian's exultant pleasure is that he has been born from above; as to position, his supreme satisfaction that he is counted among the blood-washed; as to achievement, that he is enabled to do the will of God. He shows the paradox of glorying, finding exultant pleasure, in tribulation. Not only not seeking but refusing glory of men, he glories, finds extreme satisfaction, in the shame of the cross. To such has been revealed "Christ in you the hope of glory," and to him shall come the glory and honor of the eternal world, when Christ shall sit down at the right hand of the Majesty on high, and receive the glory that was his with the Father in the beginning.

THE KEENEST REGRETS.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulcher.—H. B. Stowe.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Summit, at Muddy Springs, April 28.
Magnolia, April 28, 29.
Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Maliaileu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Bariow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Fayette, at Fayette, April 28, 29.
Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Forest and Morton, at M., Apr 28, 29.
Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Seminary, at Sanford, April 27, 28.
New Augusta, at Beaumont, April 30.
Lucedale, May 1.
Heldelberg, at Sandersville, May 3.
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Waynesboro Ct., at Big Rock, April 27, 28.
Waynesboro, April 28, 29.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Camden, at Camden, Apr. 27, 28.
Vaughan, at ———, Apr. 25.
Fannin, at ———, Apr. 30.
Bolton, at Raymond, May 4, 5.
Satartia, at Finley, May 10.
Flora, at Bentonia, May 12, 13.
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31.

J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Pascagoula, April 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., April 28.
Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

J. R. JONES, P. E.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 338 Clark Street.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Espianade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.



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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

TEN CENT TERMS.

Big totals frighten some minds. Some folks have been fairly bewildered by the sums asked for war purposes, for the Liberty Loans, the Young Men's Christian Association, the Red Cross and other drives. In every community there have been the timorous who have looked at the millions of the aggregate and have said, "It can't be done." It has been done. It has been done often, and it will be done often again; but it is done by the people who look away from the staggering whole and go to work on the basis of what they themselves or their town or district should give.

Large sums are asked for the Church—amazingly large, until we get down to the average gift. Then it all seems different. We are not talking in millions; we are talking in terms of pennies. We are saying "ten cents a week." We are saying "four dollars a year." For that is what the entire program of the Centenary of the Methodist Episcopal Church means to the average member.

Is it much? Comparatively, is it much? Our friends, the Southern Presbyterians, are just completing a campaign which is apparently assured of success, asking their people for $3,000,000 for this year, with the hope that the Church will be kept at that level in future. On the basis of membership, the Presbyterians are asking $8.55 per member, where the Centenary asks the Methodist for $4.25.—Centenary Bulletin.

TAMPA PROPERTY DESTROYED.

During the recent session of the Woman's Missionary Council a telegram was received by Mrs. MacDonell announcing the total destruction, by fire, of the church and Wesley House at Tampa, Fla. All other churches and missions were destroyed in the area of the fire, which burned four city blocks. The Council sent expressions of sympathy through the secretary. Steps will be taken to rebuild the work at once.

LEGISLATION REPORT.

The following portion of the report of the committee on legislation was adopted and recommended to the General Conference which meets in Atlanta next month:

"Whereas, the Woman's Missionary Council now has, in more than one-half of all the States and Conferences in which the M. E. Church, South, is at work, and in seven non-Christian lands, China, Korea, Japan, Africa, Brazil, Mexico, and Cuba, large educational plants and many other forms of institutional and evangelistic work for Christianizing and building up the neglected and Godless people of our own land, and

"Whereas, this ever enlarging work requires a constantly increasing number of well equipped women, who can be secured and trained only through the Woman's Missionary Societies, and who must be maintained, and their work developed by the free will offerings of their fellow-workers in the auxiliaries, whose interests and liberality must be wisely and unceasingly stimulated and increased, and

"Whereas, the responsibility and burden of administering this great work ordained of God falls upon the administrative secretaries, we recommend:

"That the Council elect four administrative secretaries whose departments of work shall be as follows:

"One shall have charge of the Oriental fields.

"One shall have charge of Latin-American fields, and African fields.

"One shall have charge of deaconess and city mission work, and

"One shall have supervision of home mission educational institutions, and social service.

"WORKING PEOPLE CAN DEMOCRATIZE BOCHES," SAYS DR. HARRY WARD.

"The only hope of the democratization of Germany and Austria lies in the working people," declared Rev. Harry F. Ward, D. D., secretary of the Methodist Federation for Social Service, of Boston, speaking at the recent Council meeting. His subject was "The Next Step in Home Missions."

"'The wealth and power of the world is coming into the hands of the working people,'" he quoted Charles M. Schwab as saying. "But if that great silent mass of humanity is to come to power without religion what will happen? That is exactly what is wrong with Russia to-day. We must find the way to carry the gospel to them. The safety of the world is at stake here."

"The Church has a two-fold work in missions. First, go into all the world and preach the gospel to every creature; and, second, the call for great human needs." He pointed out that the first was worked for in answering the call of the Christ, and the second determines the need for activity.

NOTICE.

We had hoped to have a full account of the Council proceedings in this number of the Advocate; but failure to receive our papers and Council Daily, due probably to congestion of mails, has made it imperative that we postpone the report until a later date.

ACTIVITIES AT ST. MARK'S HALL.

St. Mark's Hall was honored by having its Head Resident, Miss Helen A. Gibson, called to Nashville to help with the Centenary work. During her absence members of the Board are giving assistance with the office work.

The call for teachers for the sewing school still continues. The attendance is not so large as during the winter months; still there are more children than can be properly handled and instructed with the present teaching force.

Mrs. James Black, chairman of the domestic science department has returned to St. Mark's and the cooking classes are taking on new life. Some of the Food Administration recipes have been tried with good results.

The Neighborhood Parlor is receiving its rightful recognition and the good work of furnishing this room goes on. Four subscriptions to magazines have been given, a rug donated, and the Mothers' Club is making dainty curtains.

The boys are not being neglected. The chairman of the Educational and Recreational Committee visited the younger Boys' Club three times during the month. Besides telling them stories, Mrs. Gaston brought flower seeds, an act which filled the boys with the greatest delight.

Subscriptions to "The American Boy" and "The Youth's Companion" were given by friends in attendance at the recent annual meeting. Would it not be a good idea for other friends to send in subscriptions? It would be hard to find a better paying investment than furnishing these boys with good, clean reading matter.

A large number of visits were made and received, and a good attendance reported at the various organizations. One hundred and seven new patients were brought to the Clinic; total number in all clinics being 364. Thirty-five laboratory tests were made.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

THE GIFT OF GLORY.

There is only one fight that God wants us to win. That is the fight of faith. And the fight of faith is simply that we insist with ourselves upon letting Christ do all the fighting. The moment we bring our own effort, even of the slightest sort, into the conflict with temptation or testing of any sort, that moment we are defeated. If we want victory, we must perpetually remember God's word, "The battle is not yours, but God's." Jesus did not lay upon us the impossible task of overcoming the enemies that attack us in this world. He said: "Be of good cheer; I have overcome the world." He did not send us out to win the victory; but "thanks be to God, who giveth us the victory through our Lord Jesus Christ," Christ has won the victory, and makes a gift of it to us. So he does not ask us to be conquerors, as are men who win their own battles. He offers us something far better: "We are more than conquerors through him that loved us." This is the victory"—our fighting? No; "our faith." We are indeed to be overcomers; but always and only by the act of faith, ever receiving the finished victory from his hands. This means, when we are the center of the fiercest onslaughts that all the powers of evil can hurl against us, we may have unbroken peace, undisturbed rest.—Sunday School Times.

Coarse Hair

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and, like anything else, it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovered by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From Own Experience.



Providence, R. I.—"I was all run down in health, was nervous, had headaches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.

Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Our Boys in France and Home Protection

The men on the firing line represent the pick of our American youth. One in four of our boys at home was sick, rejected because of physical deficiency. Many times the kidneys were to blame.

If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Surgical Institute, Buffalo, N.Y., says that you should drink plenty of water daily between meals. Then procure at your nearest drug store, Anuric (double strength). This "An-u-ric" drives the uric acid out and cures backache and rheumatism.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month.

Send Dr. Pierce ten cents for trial package. "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.



SYLACAUGA, ALA.—"I have successfully used Doctor Pierce's Remedies, especially the Anuric Tablets, and they did me much good, as I suffered a great deal with my kidneys."—E. BLACKWOOD.

DAYTONA, FLORIDA.—"I procured two packages of Anuric Tablets, and after taking one package will say I have been almost completely relieved of the chief trouble, the dropsical swelling of my feet and legs, and I also note a marked improvement in my circulation."—E. DU[illegible]NGHA[illegible]ox 294.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles -Anti- Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

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MILES MEDICAL CO., Elkhart, Ind.

From the Field

Eden, Miss.

Dear Brother Meek: This is my fourth year here. We have paid a $95 special on missions that I subscribed at Conference. The Eden charge had seven appointments when I came here. This year she calls herself a half station. Eden and two other churches have agreed to take care of the situation. We are hoping to make a better financial showing than we did with the seven appointments. We have a good, live prayer meting at Eden and as good a Sunday school as we can well have with such poor accommodations. We hope ere the year is gone to have a modern, up-to-date church building with Sunday school rooms. Our school is up to the average, if not above, accommodations considered. We are expecting the greatest year spiritually that we have ever had.—A. S. Oliver, P. C.

Petal, Miss.

Dear Dr. Meek: The work on the Hattiesburg Circuit is moving forward. We have just closed at Petal a very helpful meeting, with Brother J. S. Purcell assisting. Rev. W. B. Jones, our brotherly presiding elder, was with us at the Batson Church on April 6 and 7, it being the occasion of our second quarterly conference. Brother Jones also preached able sermons for us on Sunday at McCalium and the Terrell schoolhouse. Quite a number of our soldier boys from Camp Shelby and the rifle range attend our services frequently. Brother John C. Chambers, our Sunday School Field Secretary, came to us on Saturday, April 13, and we had a service that night at Lux, another Sunday morning and one at night, also one on Monday afternoon at Petal and a Sunday afternoon service at Eastabuchie. We closed the engagement at Batson on Monday night. Each of these services was instructive and entertaining. We are preparing to observe "Children's Day" at each point on the charge. With our faith unshaken in the Christ, the source of all our help, we hope to meet all discouraging features incident to our work with an uncompromising spirit.—C. E. Downer, Pastor.

April 16, 1918.

Courtland, Miss.

Dear Brother Meek: Doubtless some will be glad to hear of the good meeting we have had at Courtland. Brother J. H. Bell of Columbus, our Conference evangelist, and his singer, P. J. Templeton, of Meridian, assisted us in the meeting. They make a good team. The services were well attended and the interest increased daily. Each morning Brothers Bell and Templeton conducted chapel service at the Panola County Agricultural High School and so won the hearts of this student body that many of them were touched by the earnest appeals "to make God first in their hearts and lives." One of the most beautiful sights that we have witnessed lately was when about 90 per cent of this body of young people came to the front of the rostrum agreeing to lead in a sentence prayer. Eighteen of this number did pray and the service was closed with an earnest prayer by the principal of the school for his student body. This body of young people attended our services at night, and, with their enthusiasm, added much to the meeting. Another gratifying feature of the meeting was that the people of the different denominations entered whole-heartedly into it with us and contributed largely to its success. The harmony was beautiful. There were thirteen additions to our Church and several gave their names to become members of other churches. The people of the town liberally rewarded Brothers Bell and Templeton for their services, and also sent lots of nice groceries to replenish the pantry of the pastor and his wife. This being our fourth year with these good people we shall reluctantly surrender our post to some other preacher this fall.

Our dear friend, Rev. H. C. Moorhead, is still very sick. This faithful veteran of the Cross sends his love to the brethren. Pray for him and his.—R. I. Collins, Pastor.

Lintonia Charge (Miss. Conf.)

Dear Brother Meek: Our wide-awake, energetic, and capable presiding elder, Rev. J. M. Morse, brought the pastor and membership of this charge under great obligation by giving us Wednesday, Thursday, and Friday preceding our second quarterly conference, held at Lake City on April 7-8. He visited all the churches with me, holding special services in all except Cryme's Chapel, this being prevented by rain at the hour appointed. Our congregations were quite good and the work received a decided inspiration and uplift. The great rain of Friday night preceding our Conference cut off members confidently expecting to be present, and no doubt this put the finances less than they would have been could all our faithful stewards have been present. We are expecting the collections on the Lintonia charge to be reported in full. We see a growth in our Sunday school and a greatly improved condition in the work of the school. We have had a gracious revival on the entire charge. Funds are being raised to fully repair and paint the Lake City church, and we are assured by those who have the work in hand that it will be done without delay. Our church building at Pleasant Hill, which was burned just before our late Annual Conference and on which there was no insurance, will be replaced during the year with a better and more modern building, unless we are mistaken in calculations based upon the character of the noble men and women back of the enterprise. Our motto is, "We can and we will." Owing to the severe winter and the scattered condition of the membership, little as yet has been accomplished. The country churches are the base of supply for the strong and capable ministers and laymen of the next generation. Hoping to be able to send good tidings of progress soon, and craving an interest in the prayers of all Christians who may read this imperfect report from this part of the battle line, I am yours for victory in the war against sin and Satan.—C. H. Ellis, P. C.

Oak Grove, La.

Dear Dr. Meek: We have under way a movement to construct at Oak Grove a new brick church, which will cost about $6000. Of this amount about $2000 has been secured, and our committees will soon be active to raise the remainder of the sum needed. There are several reasons why we should build this church. Oak Grove is the new parish seat of West Carroll Parish. They have a new court-house here which cost $60,000, and a brick school building has recently been erected at a cost of $35,000. Oak Grove bids fare to become one of the live towns of Northeast Louisiana. It is located on what is known as the Bayou Macon ridge, which is above high water. It is on the Missouri Pacific Railroad, and we are planning for a public highway which is to run from Little Rock, Ark., to Alexandria, La., passing through this parish. This church will be visible from this highway. There are thousands of acres of unimproved land near Oak Grove which can be (and is being) bought at a low price, with terms that can easily be met. Nearly every week brings new people to Oak Grove. A church situated amid conditions so promising needs to keep abreast with the time.

We have set the third Sunday in May for an "over-the-top" day, when the subscriptions of this new enterprise will be read for the first time. This project is going to be quite an undertaking for the people of Oak Grove, as this is a new town. It is going to take a steady pull, and a pull altogether, to succeed, but this we are resolved to try to make. Our Church here was destroyed by a cyclone nearly two years ago, and we have been using the Baptist Church since that time. I want all the friends to whom I have preached who still remember me and want to help this preacher in a needy work, to send me at once an offering for this new church enterprise. We should also be glad to have assistance from any other person, who may want to help a good cause. Let us hear from you, dear friends. My family and I are well pleased with the work of Oak Grove.—R. H. Bamburg, P. C.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder

Probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Clergyman, recommends it to all. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor dep't.) New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturer's Note: Nuxated Iron, which has been used by former members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Sunday School

NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Last year Coahoma and Lyon of the Greenville District led the Conference with a Children's Day offering of $60 for the support of the work that means so much to the future of the Church and Nation—the religious education of our children. Olive Branch in the Sardis District was second, with an offering of $36; Byhalia in the Holly Springs District was third, with $35; Starkville in the Columbus District, fourth with $32; Tupelo, in the Aberdeen District, Corinth in the Corinth District, Minter City in the Winona District, each contributed $25; Kilmichael led the Durant District with $20. Sardis District led the other districts, with $291. The entire Conference contributed $1501.

This amount ought to be doubled the present year, and would be if we appreciated the possibilities of childhood. The Memphis Conference gave for this work last year $3955 and expects to exceed this contribution this year.

So far forty-one preachers have failed to order Children's Day programs. Of course they will order them, but they ought to be in the hands of the committee that is to train the children.

To neglect the children is to deliberately destroy the future Church. George Washington said, "We shall maintain our liberties only by the religious education of our youth." Trumbull said, "America has been practically saved to Protestant Christianity by the Sunday school." Chief Justice Brewer said, "The one who is engaged in bringing the Bible to the people is a patriot. If it were possible for any organization or number of organizations so to take this Bible and send it through the land that its teachings and precepts could be brought home to the people, the results would be grander than all the victories won in all the wars since the beginning of time." And what did Jesus say? "Suffer little children to come unto me and forbid them not." How can they come unless they are taught?

NOTES FROM THE MISSISSIPPI CONFERENCE.

I have lately had the privilege and pleasure of speaking to the good folks of Lux, one of the appointments of the Hattiesburg Circuit. Rev. C. E. Downer is the pastor and he is in great favor with his people. This Sunday school is a union school; so we could not do much definite work. We enrolled two individual students in the teacher-training work—one signing the pledge to continue until he had finished the complete course.

We were at Petal for three services. We were enabled to organize one class for Young Men and Women. I hope that this will be a great stimulus for the whole school. The Workers' Council was put in this school, and a Home Department was promised.

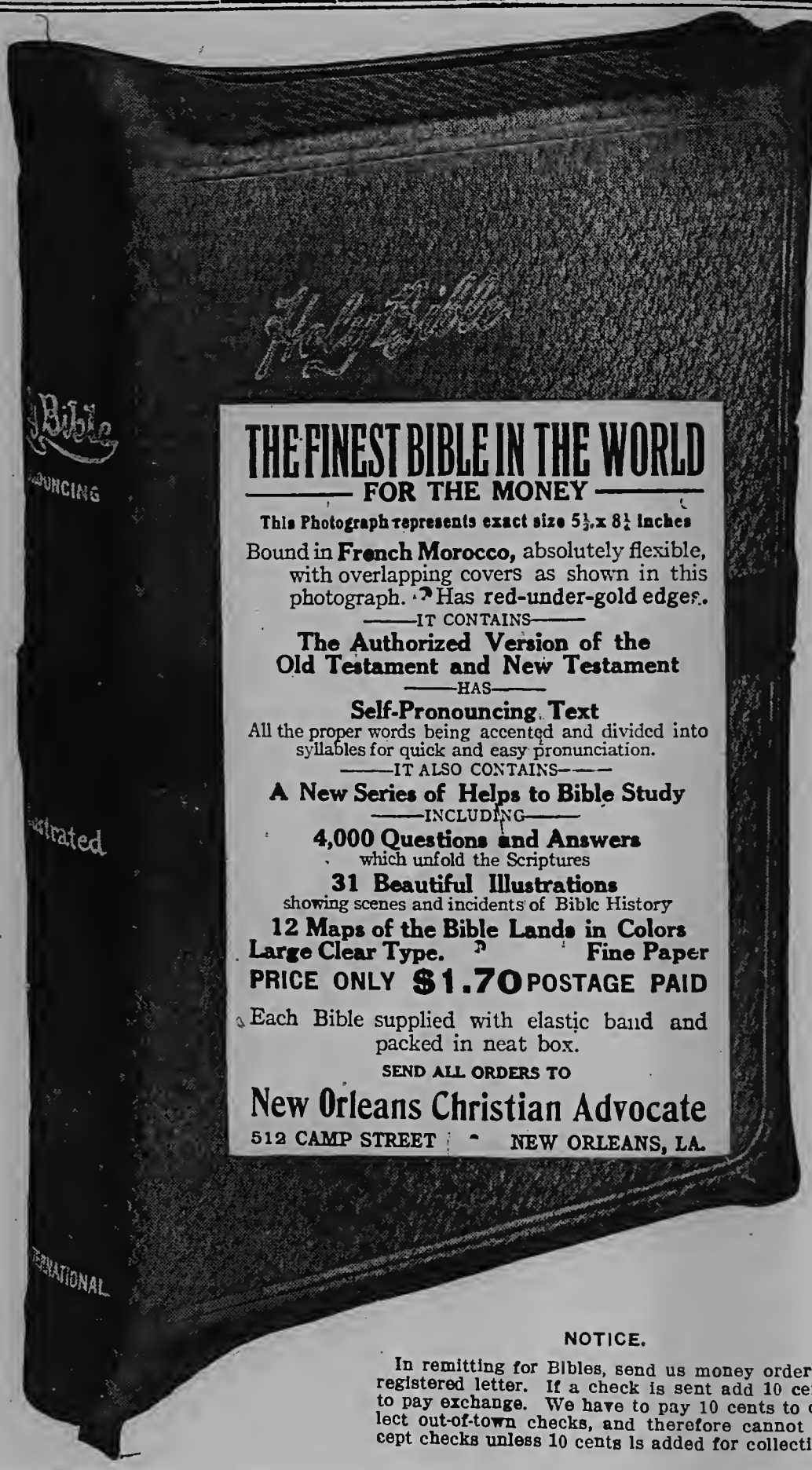
One individual teacher-training pupil was enrolled at Estabutchie, and two were enrolled at Batson. All of the above Sunday schools have agreed to give one Sunday's collection to Missions and Brother Downer has promised to help in carrying out this purpose. All these schools have promised and are getting ready to observe Children's Day. This is greatly appreciated by the Board.

Two days were spent at Wiggins at the Seashore District Conference. The brethren were most kind and patient in hearing and extending me all the courtesies of the Conference. It was a most profitable Conference, and the reports of the preachers showed that the years' work was well under way. The brethren made many expressions of their preparation for Children's Day. I hope that each church in the district will observe the day.

I want to thank all the brethren for their kindness to me and ask them to continue their prayers in my behalf.

JOHN C. CHAMBERS,
Field Secretary.

Shubuta, Miss.



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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.—Adv.

He who fixes on false principles treads on infirm ground.—South.

PHILLIPS BROOKS ON PRAYER.

Pray, the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God.

THE CRUCIAL TEST.

"A minister may be very popular and multitudes may flock to hear him, and yet his ministry may be a miserable failure. The crucial test is, Does he show Christ to men? Does he make clear to them the condition upon which their eternal destiny depends, and lead them to surrender themselves to Christ? If he does not lead men to Christ, it is of small import that he has a temporary following."

A wise man is not inquisitive about things impertinent.—Broome.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 2, 1918. CHAS. O. CHALMERS, Publisher.

THE POWER OF THE HOLY GHOST.

The disciples of Jesus are to bear testimony. They are to be witnesses "unto the uttermost parts of the earth" by the power of the Holy Ghost. No man can witness to a fact only as he has personal knowledge of that fact. Hearsay evidence is not good evidence. To have experience and bear testimony in spiritual things we must have holy communion and fellowship with God. Religious testimony need not be based upon the deductions of reason or any of our mental faculties. It is the simple statement of personal experience and is the prerogative of all believers. The witnessing for God and his Christ is the special work of all Christians, and the power for it is the power of the Holy Ghost. The power of the Holy Ghost is something wholly different from intellectual power, and does not depend upon mental strength or culture. It is not mere emotional fervor and enthusiasm. Those who have "a zeal not according to knowledge" strive in their own strength to extend the kingdom, and yet be lacking in the fire of Divine love. It may be that one gifted and possessed of personal magnetism may draw large congregations by his logic and eloquence, and yet have a barren ministry in that those that hear him are not convicted of sin, made truly penitent and born again. The ministry of such an one is not in the power of the Holy Ghost.

The power of the Holy Ghost indicates deep spiritual conviction of the truth and puts within man an abiding testimony as to the presence and power of the Holy Spirit in his soul and life. There will result personal fellowship with God in holy living. His thoughts, words and deeds will be pure and holy. The power of the Holy Ghost is known as divine unction, and is a holy anointing, enabling one to speak with a strong power.

This is said to be "the great lost gift of the Church and of the ministry." It is essential to the having of a truly successful revival, and the pastors and people who have the gift, and work it, have the Divine secret of winning blood-bought souls.

The power of the Holy Ghost has all to do with service and should be sought in believing prayer as a special induement. Paul in the 13th of 1st Corinthians speaks of the necessity of love reigning in the heart and life in order to work in the power of the Holy Ghost. May the love of God and our fellow-men have our beloved Church and its every member in full possession, and may the power of the Holy Ghost work mightily in us, that we may win for our blessed Master many millions of precious souls!

May the General Conference—Bishops and clerical and lay delegates—all receive the gift of the power of the Holy Ghost, for just that is what is greatly needed by the ministers and laity of our Methodism. The **Power of the Holy Ghost**, given in answer to **believing prayer**, would make the next quadrennium the best and most successful in all the glorious history of the M. E. Church, South.

J. T. S.

"OVER-HONED."

A writer in a current periodical, who uses the nom de plume, "Aviator," writes as follows:

"In the days before we had learned to use safety razors, the man who wished to bring his steel down to a fine edge found it was easy to over-hone the blade. Too much stropping was as bad as none, for the man who kept up the motion too long found that he had 'turned the edge.' The Aviator received the other day a letter from a critical hearer in a big city church. And his correspondent said: 'Our minister studied four years in one university and three years in the seminary, and then had two years of study in Germany. And now no one can discover from his sermons what he believes—if indeed he believes anything.' One such over-honed minister preached six or eight years in a church well known to the Aviator—and when he left, the church, in a good neighborhood and of historic importance, was dead past resurrection. He could not have more effectually destroyed the church had he been educated only in a little red schoolhouse and taken a post-graduate course in a sawmill. No man is less fitted for success in the ministry than the man who has spent all the best years of life getting ready for it."

This puts an important truth in a very striking way. Education for the work of the ministry, if it be of the right sort, is a good thing; but not all of the equipment and skill needed by a preacher for the difficult service that he is expected to render can be secured from text-books taught in college halls, any more than a good farmer, or a good lawyer, or a good physician, or a good mechanic can thus be made. There are other elements than education that go to make up efficiency in the pastorate, and these should not be overlooked. Scholarship, though it has its place in helping the Church to fulfill her great mission, does not necessarily make one an effective leader of men. On the contrary, a too-exclusive tarrying with books may make a man impracticable and place him largely out of touch with ordinary men and everyday affairs. In training her ministry, the Church needs to exercise common sense and maintain a proper balance between the things that contribute to the development of pastors who can reach and win and spiritually strengthen the people. We ourself have seen some striking cases of "overhoning."

A MATTER OF VAST IMPORTANCE.

In his impressively able article which appeared in the Advocate of April 18, Rev. N. G. Augustus, who is one of the most scholarly Methodist ministers in Mississippi, touches upon doctrinal conditions in the Methodist Episcopal Church, suggesting that the unsound teaching in that denomination is one reason why we should hesitate to have our Church to enter into organic union with it. In this connection, we desire to call attention to the following extract from a recent address to the ministers and members of the Methodist Episcopal Church, South, from the pen of Dr. Jay Benson Hamilton, Editor of "The Bible Champion," who is a distinguished minister in the Church, North, and a brother of Bishop J. W. Hamilton and Bishop Franklin Hamilton:

"Your branch of the denomination (the M. E. Church, South), being controlled by unswerving loyalty to the Sacred Book, can stay the drift by demanding as a condition of union an agreement for the maintenance of the old standards and a prohibition toward any future approach toward rationalism. The coming generations must be safeguarded by confining to the established standards of orthodox Christianity, publishing houses, periodicals, pulpits, Sunday schools, and institutions of learning."

As many know, the Course of Study for young preachers in the Church, North, has been severely under fire, a number of the Annual Conferences of that denomination having by formal resolutions denounced it as rationalistic and un-Methodistic. The way this Course of Study was fastened on the Northern Church was by taking the arrangement of it out of the hands of the College of Bishops and placing it in the hands of a Committee named by the General Conference.

The ultra-unionists of our Church are already moving in this direction. Note the following deliverance made by Dr. John M. Moore at the Baltimore meeting of the Joint Commission (see proceedings of that meeting, Page 62): "I think that the requirements for admission into the ministry and the Course of Study for the ministry should be matters to be determined by the General Conference. The Course of Study in our Church is made out by the College of Bishops."

MEMORIAL AGAINST FURTHER NEGOTIATIONS.

[The following memorial to the General Conference was adopted by the Greenville (Miss.) District Conference, recently in session at Merigold, Miss. This is in many respects the leading district of the North Mississippi Conference.]

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, assembled at Atlanta, Ga.

Dear Fathers and Brethren:

Believing that any legislation that would now consummate the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, would fail to promote the welfare of either of these branches of Methodism, or extend the power and influence of either of them for good, but on the contrary would be an occasion of disruption, discord, and great dissatisfaction among us, and would seriously interfere with our Southern ideals, convictions, and customs; therefore

We, the members of the Greenville District Conference, of the North Mississippi Annual Conference, assembled at Merigold, Miss., do most earnestly and respectfully request and memorialize you to discharge the Unification Commission appointed at the last General Conference and leave us in our present status and organization, holding only fraternal relations with the Methodist Episcopal Church.

Signed:

S. A. BROWN,
J. M. WYATT,
CHAS. P. MOSS,
T. W. DYE,
R. O. BROWN,
J. D. WROTEN,
J. T. MATHIS,
J. R. WHISENANT.

A PRAYER.

By Rev. Campbell Coyle, D.D.

Like a vast wilderness the future stretches on.
My Father; and standing at the entrance
To the wood I know not where to enter,
Or entering, what the path that I should take.
Therefore, hold Thou my hand, and push aside the thick
And tangled underbrush that my feet stumble not.
Thou also my beacon be that I lose not my way
When dark clouds gather overhead, and wild storms prowl
Amid the wilderness; and lead me at set of sun
To the safe shelter of my Father's house.

—The Presbyterian.

TENNYSON'S ANSWER.

(The Southern Churchman.)

A visitor, staying with the poet Tennyson, at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul."

CHRISTIANITY IN THE HOME.

"There are two kinds of Christianity in the home," said Dr. Cuyler, in writing on this important subject. "There are two kinds of piety in the home. One is a pious sham; the other is a solid reality. One parent prays for the conversion of his family, and then sets them an example of money worship or fast-living—and even cracks jokes, talks politics, and gives Sunday dinners after the most solemn sermons in the sanctuary. The other parent not only prays for the conversion of his and her children, but aims to lift them towards Christ. The conversation of the fireside, the books selected for their reading, the amusements chosen for their recreation, the society that is invited and the aims set before them, all bear in one and the right way. It is in the power of every parent to help, or to sadly hinder, the salvation of their offspring. May God help all parents to fulfill their high and holy trusteeship."

THE PROGRESSIVE SPIRIT.

A new Methodist Bishop has just told his people in Chicago that the Church is very much behind other progressive agencies. But did the Bishop carefully consider his statement? Of course, the Church does not chase off with every new thing which is sprung upon a harassed public. But if there is anything more progressive in the moral improvements of the world than the Church has been during the last hundred years, I do not know where it keeps itself.

What has been the awakening power in India? The Church. What awakened Japan? The Church. What started all the stir that there has been in China? The Church. Who gave the impulse and push to the great temperance movement which is now making the water wagon the band wagon? Members of the Church. When the sisters organized the Women's Christian Temperance Union, there was something doing. Prohibition was a far-off hope until they put the power of their passion into it. Now the warring nations of Europe have been compelled to adopt it in order to make stronger men for the terrific strain of the great struggle. Does any good movement start up in any community that you do not find church members at the front end of it? Puncture the tire of one of these movements and you have to call in the Church to fix it. It makes one tired to hear the Church criticised as too slow and not up-to-date, when it is anywhere from ten years to a thousand years ahead of its generation, and when everybody who starts a reform either borrows his ideas from the Church or begs for its money to pay the bills. It is where the church bells are ringing that you hear the sound of the going.—The Presbyterian.

AS IT APPEARS TO ME.

By Rev. S. A. Steel, D.D.

I am a great believer in Moses. He had a level head. He said: "And if thou shalt say in thy heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." That St. Louis meeting of the Commissioners spoiled the reputation of some prophets. We need no longer be "afraid," for one, of our friend, Dr. John M. Moore. He predicted with a jaunty confidence after the Savannah meeting that the remaining differences between the Northern and Southern Commissioners would be quickly and easily adjusted at the St. Louis meeting, and gave out with a flourish that he would soon accomplish the task of Methodist unification. But unification is, as a friend expresses it, a "dead cock in the pit." I believed all along that they could not run over such men as Hoss and Candler and Reeves and White, and others, on our Commission—men who are willing to go a long way to meet the other side, but who are too faithful to their commission to do what they were never authorized to do; and too wise to surrender our ground. They know the sentiment of our people and the invincible resolve of the South to stand for the policy of the separation of the races, and could not be hypnotized by fraternal clairvoyants! As a prophet, Brother Johnnie is sadly discredited.

But there must be no cessation of our earnest opposition. Keep up the fire, Meek, or Dr. Meek, as that handsome Tom Holloman thinks I ought to call you, and as your proper "entitlements" deserve. Fight it to a finish. The General Conference at Oklahoma City pronounced for unification by reorganization, not by merging. This four years of agitation has cleared the clouds away for near-sighted prophets, and, if we are wise, will only mark a stage toward the real unification on a basis of broader and more comprehensive principles. If this plan fails, as I hope it will, no one need despair of our coming together on some other plan that will recognize the right of smaller bodies to exist and work according to their special genius. A proper application of the great principle of federal representation, similar to that in our political system, by which a hundred million Americans live togther in peace, will ultimately solve the problem of a various Methodism. Rhode Island is not as large as many counties in Texas, yet "Little Rhodey" maintains its separate statehood, manages its local affairs, and is at the same time an integral part of the great American Union. Our brethren in the North must come to the point where they are willing for us to live our own life in our own way before we ought to unite.

I expect to be tickled half to death, Meek (there it is again!), seeing the pro-union prophets trying to get back in line, and a lot of fellows tumbling off the fence they have been straddling for a year or two. Some of them must be pretty sore. Time and mustard will restore them. I'm not sorry for them; they ought to have grit enough to be on one side or the other. I have had some pretty hard raps for speaking out; but here is a letter from an old Union veteran saying my "bark is worse than my bite" he is sure, because I am frank. Just so.

I'm ten years younger since the prospect of union is fading away, and I'll be younger still if about five hundred readers of the Advocate will send me 50 cents each for a copy of my "Tale of the School in the Sticks." I would like to have another school like that one I had at Lumberton, and am watching for another big-hearted J. H. Hinton to say "Go ahead." One thing, a man in a work like that is immune from the fatal disease of Almanac-itis, which is incurable by any human skill. Old age is pitiable, especially when its unfortunate victim dries up and all the sap and snap go out of him. I don't think I'll ever get old. I see the funny side of everything yet; I still love to lie under the shade of a big tree, where the buttercups burn in the grass, and read Locksley Hall and L'Allegro, then shut my eyes, and, with the good fairies all about me, see the most wonderful things! Away with your solemn-cholly, shuffle-footed, kicking, whining, grumbling type of old age! "Sans teeth, sans eyes, sans taste, sans everything," according to William of Avon. I have climbed to the heights, but find the path still winding upward bordered with flowers. I am living on the mountain-top, and see no sign of the "millennium;" but do see the plan of Infinite love unfolding in glorious beauty, and feel mighty sorry for those prophets who are waiting for Jesus to come in order to conquer the devil. The more I study the Bible the less I believe in the "pre-millennial" idea of our Lord's second coming. There is too much unfinished business for the end to be near at hand.

Whatever is the outcome of the unification business at Atlanta, I take off my hat to those Commissioners on our side who stood firm for the integrity of the Methodist Episcopal Church, South. If they were near at hand I would shake the hand of every man of them who could not be doped with the perfume of Saratoga roses, and then set 'em up to a bowl full of Bobbitt's luscious strawberries and Sister Logan's Jersey cream! Yes, I think I would let you come along, too, Meek; because you have been our champion, and your trumpet has given no uncertain sound. When his flag was shot away, and the British Commander asked Captain Paul Jones if he was ready to surrender, he replied, "We have just begun to fight!" Keep shooting, Meek. Jones won, and so will we.

Mansfield, La.

IS THERE A RACE PROBLEM?

Some Reflections.

The quotations (given in the Advocate of March 28) from Lord Morley's private correspondence, not written for publication, show first of all that social equality was indulged at Andrew Carnegie's Scotch castle, other Americans, in addition to Mr. Carnegie, apparently enjoying social intercourse with the noted American Negro, Booker Washington. No source of information is at hand by which it can be determined whether or not social equality is also practiced in Mr. Carnegie's New York home. But the presumption is that with him it is a matter of taste and not one of geography.

In the next place the correspondence shows that this able and distinguished British statesman, who, as a responsible minister of the Crown of Great Britain, has had to deal with race problems all over the world, in India, Egypt, South Africa, where conditions are acute, and in Australia, holds the conviction that the United States has a race problem more difficult of solution than that of any other country, if, indeed, it is not "insoluble." **In the light of such testimony, how can Southern Methodists affirm that there is no race problem in the South?**

Not infrequently the Southern public is assured by public speakers of both races that social equality is not desired by the Negro. This will not bear examination. That it is practiced in parts of the North is well known—it cannot be truthfully denied. Booker Washington himself is reported to have said that "if the Republican party would stop eating with the Negro and the Democratic party would quit sleeping with him, he would get along much better." Yet he continued, apparently, to break bread with his Republican friends.

Nor should anybody be surprised that the Negro thus aspires. It is a perfectly human desire. But the South dare not depart from her traditional principles and practice; **and nothing can be more certain than that this issue will be squarely presented to the Southern people should union between Northern and Southern Methodism take place.** The result would be inevitable ruin of the Southern Church and possibly terrible civil commotion.

Side Lights.

The Outlook (New York) for March 13 contained a sympathetic and interesting article on "Mobiliz-

ing 'Rastus" from a Lieutenant who had been training Negro troops of the selective draft, in which he relates an incident of one of the Negro soldiers preaching to his fellows as follows: "He had chosen for his theme the possibilities offered the Negro in the present war, showing how he might prove himself fit for a greater trust, larger responsibilities, and complete sharing with the white man of the vote (Italics mine) and its benefits if he bore himself as a man during the fight." This is described as an ignorant Negro. Is not the possession of such aspirations by those of this type significant?

The same number of The Outlook contained the following:

"The other incident comes from a very well known Northern citizen who is spending the winter in the South. In a personal letter he writes as follows: 'I can tell you a beautiful story for The Outlook. The policy of giving Negro regiments Negro officers has caused great controversy North and South. I have myself noticed in moving among the soldiers of our own army a very marked unwillingness in many quarters of white officers to salute the superior black officers. There have been several unpleasant incidents in consequence. In the South, naturally, this blameworthy attitude is more in evidence. Here in South Carolina prejudice against the black man is, I think, more marked than in any other State of the Union.

"A Negro major in this State found himself in a room with several junior officers (all, of course, in uniform). The white officers avoided giving the salute. The black man, looking at them steadily, quickly took off his coat, hung it on a chair, and said, 'Salute that, gentlemen, and I am satisfied.' The salute was immediately given. A big man, brave and witty, that Negro major."

Now this story is of a piece with the one concerning a Negro physician on a Pullman car by Dr. I. Garland Penn, which was quoted in the columns of the New Orleans Advocate some weeks ago. Both belong to a category that could be aptly described by Bishop Hoss's well-remembered retort, when editor of the Nashville Christian Advocate, that a certain gentleman was "not inconveniently scrupulous about his facts." Neither story can be believed. Neither Dr. Penn nor the correspondent of The Outlook claim to have witnessed what they related. It is the sources of their information which is challenged.

The effective opposition of the New Orleans Christian Advocate to an obliterating form of union with the Northern Methodist Church has doubtless led to the private circulation of the charge that its Editor is in part animated by feelings of hostility to the Negro. Nothing could be more false, if my information is well-founded. I understand that in his home State, Mississippi, the Negroes are very fond of Dr. Meek, that he has befriended them on many occasions, and that he has made enemies by openly opposing candidates and policies calculated to do their race harm under excited conditions of public feeling.

On the other hand, I have sat at table in public dining-rooms with some of those who are apparently willing to swallow the Negro in order to accomplish Methodist union and have been mortified at their offensive treatment of Negro servants whose ministrations were unsatisfactory to them.

A SOUTHERN METHODIST.

MRS. D. W. BABB—AN APPRECIATION.

On March 27, 1918, the earthly pilgrimage of Mrs. Martha Elizabeth Babb came to an end; and with its ending a beautiful and loving ministry to the world was closed. For quite two years she had fought heroically against disease; and despite the ebb and flow of the contest it was all the way a losing fight. But when the time came to cross to the other side, the calm and confident resignation, with which she gave her bent, tired and frail body to the dust, was a more eloquent defense of immortality than any speech that human mind ever conceived or human lips ever uttered.

Sister Babb, who was the daughter of Peyton and Nancy Atkins, was born in McNairy County, Tenn., January 12, 1845. In early womanhood she was converted and joined the Methodist Episcopal Church, South, of which Church she was a devoted member until her translation to the Church triumphant. On December 17, 1867, she was married to Rev. D. W. Babb, who is now one of the veteran itinerants of the North Mississippi Conference. But Brother Babb is not more a veteran itinerant than was his sainted wife, for she traveled with him for nearly fifty years. Over hills and valleys, and in heat and cold she went to be joined with him in the Master's work; and always and everywhere she was an effective ally. To the burdened heart she loaned the sunshine and warmth of her own faith and hope; and from her remarkable knowledge of the Book she was able to furnish a staff to the weak and faltering soul.

But after all a sweet and beautiful and devoted life cannot be crowded into dates and traits and places. God himself has fixed the measure of the meaning and possibility of the redeemed life—it is heaven and the beautiful forever. So to the bereaved husband, relatives, and friends we confidently offer the holier companionship and friendship of heaven. Rapidly the shadows grow thicker and darker. The night of life will soon be at hand. But when the shadows have passed and the fullness of the resurrection morning has come, we will be joined with our loved ones in the beautiful and unbroken harmonies of heaven forever.

WILLIAM L. DUREN.

Columbus, Miss.

Church News

Archbishop Ireland, who was thought to be recovering from a physical breakdown, has, according to a dispatch from St. Paul, Minn., recently had a serious relapse.

Gipsy Smith, the noted English evangelist, is touring the United States in the interest of causes connected with the great war. He paid a visit to Memphis, Tenn., last week. This well known minister has spent much of his time for the past two years with the soldiers in France.

The Society for the Propagation of the Gospel, maintained by the Church of England, received for its work $70,000 more during the year 1917 than it did during the year 1916. There was said to be a gratifying increase in the receipts from all sources except legacies, which fell off $10,000.

We clip the following dispatch from a local paper: "Boston, April 18.—A proposal to amend the canons of the Protestant Episcopal Church of this State to give women the right of franchise on the floor of the diocesan convention was voted down by the clerical delegates, after a long and heated discussion at the annual convention here."

The following press dispatch was sent out from Rochester, Minn., where the Mayo brothers, the famous surgeons, have their great hospital, on April 21: "Bishop J. H. McCoy, of the Methodist Church, South, whose home is in Birmingham, Ala., underwent an operation at a hospital here on Tuesday. His condition was said to be somewhat relieved. The hospital physicians said the Bishop suffered no ill effects from the operation." The Church will feel anxious concerning this beloved Chief Pastor until it is definitely announced that his restoration to health is assured.

MY VIEWS CONCERNING THE QUESTION.

Certainly I am against the so-called unification as it now stands. I say so-called unification, and that is exactly what I mean, for any one can look at the plan proposed for the Regional Conferences and see that if it is carried out it will make a divided Church instead of a united Church. Sectional likes and dislikes would be emphasized. In fact, it would be no union at all, but a division. Why should they have these Regional Conferences? I think that a little thought will make the reason obvious. It is simply this: we have not the proper faith in each other, and until we can have confidence in each other I think we had better remain as we are. What differences does it make whether we have a Bishop elected in the Northern part of the Church or in the Southern part if he is a man of God? If sectional lines are to be wiped out, why this division? Why, my dear brethren, it is not wiping out sectional lines, but creating more. Now I am a Southern Methodist and expect to live and die in Dixie; but unless we can unite as brethren and have one great white Methodist Church of America and one great colored Church of America I think that we had better quit trying to unite and give more time and money to the building up of the kingdom of Christ.

I tell you that the Negro problem is not all that I object to in the proposed plan of union, but I do seriously object to this as it now stands. Let me say right here that I have no malice against the colored man and would not knowingly anger him in the least. I am frank to say that if separating the two Churches meant to throw the Negro out of the Church without any Church affiliations at all and without any Christian advice or educational assistance, I would say, boys, let's open the doors of our Church and take them; boys, let's fix a place in our church houses where the Negro can come in and let's take care of him until he can take care of himself. But as it means neither of these, I see no reason why we should have the white Church hampered by the Negroes, nor the colored Church hampered by the whites. I am sure that we of the South can not sympathize with the North as we should. Neither can they with us. We each have problems that are peculiar to us, but to save myself I can not see why the Negro could object to being set up in a Church to himself, being governed by and presided over by men of his own color. It has been a surprise to me, lo! these many days, that the M. E. Negroes did not pull loose from the M. E. Church and organize a Church where they could have chief pastors of their own color.

And to save me, I can not see how a member of the M. E. Church, South, could for one moment think of taking in the M. E. Church Negroes when we are getting along in harmony and have settled the Negro question. How could we do this and leave the C. M. E. Church Negroes entirely out? If the C. M. E. Negro can not come in, we are morally responsible for him and can not cast him aside. We recognize the ability of the Negroes more when we say that they are capable of self-government and should be kept in a Church of their own. The M. E. Church virtually says he is a weakling and is not capable of self-government, and that, therefore, he must be presided over by a white Bishop. The M. E. Church Negro virtually says, "We acknowledge our inability to govern ourselves. We are weaklings and need the supervision of white Bishops."

Yes, I believe in taking the Negro into the M. E. Church, South, in our Missions in Cuba, Brazil, and Africa and in keeping him there until he is sufficiently educated and numerically strong enough to take care of himself; but not here in America. He is capable of self-government, and it is doing him no injustice at all to set him up in a Church to himself any more than it is for us to be in a Church to ourselves. God made us different, and he intended for us to remain different. It is my conviction that the different Churches with fraternal relations is the best solution to the problem, and it seems to me that both sides ought to be able to see this. If we could have one white Church of America with sectional lines wiped entirely out and one colored Church of America with sectional lines wiped entirely out, I would say, "How beautiful it is for brethren to dwell together in unity!"

Fraternally,

Oak Grove, La. R. H. BAMBURG.

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PEARLS OF HUMILITY.

Wait not for some great cross to show
How much with patience thou canst bear;
Try now thy strength in bending low
To take the cross of daily care;
It may seem poor and small instead,
But it may yet more needful be
To train thee, first of all, to tread
The path of true humility.

—Author Unknown.

THE AGITATION FOR UNIFICATION.

I cannot refrain from saying just a word in behalf of the rank and file of the men and women who go to make up our Southern Methodism, and when I give voice to very positive views concerning the unification of the two branches of American Methodism along the lines proposed by the Joint Commission, I feel that I am likewise expressing the conviction of thousands of men and women in our Church whose views have not been recorded in the columns of our church papers.

Surely it must be apparent to the great majority of thoughtful men and women of our Southern Methodism that the further agitation of the matter of unification of the two great branches of American Methodism will result in very great damage to our Church. The movement up to the present time has not been at all helpful in promoting good fellowship and harmony.

The Methodist Episcopal Church should have first settled the status of its Negro membership. Possibly then we would have had a starting place; but not where we stand now. The Commission on Unification having failed to agree on a plan of unification based on justice to our Church, even the semblance of a suggestion of a slight measure of autonomy having been eliminated, and the Negro question left unsettled, I feel that it is time to stop the wrangling, and sincerely hope that our General Conference will not allow this question to be projected into another quadrennium.

Union will not come by "promotion;" agitation for unification will not secure real union. When the two Churches are really ready for union it will not be difficult to get together. That time is not now. Meanwhile, let's move to "table the report of the Commission," and discharge the Commission.

Southern Methodists are not willing to become a minority in a new organization, where our strength would approximate one-third, and where the Regional Conference (made up of General Conference delegates) is only a "farce," as even the Bishops that would be elected for the Southern Regional Conferences would have to be approved by the majority of our Northern friends.

I have lived as much of my adult life in the Middle Atlantic and Middle Western States as in the South. There is a temperamental difference, particularly as between the people of New England and the northern section of the Middle Atlantic States and those of the far South. We are different; our ways our different; our intentions and motives may be equally good—but we are not quite prepared yet to live under the same roof.

Ever since the Cape May Convention opportunities have been accorded the Methodist Episcopal Church for developing a co-operative spirit and working along federation lines, and keeping out of distinctly Southern Methodist territory. They have not been over-careful in keeping to the spirit of federation agreements, and while over-zealous for union with our Church—while the "courting days" have given opportunity for love-making—they have failed to keep faith in the larger matter of agreements already entered into, and have not, seemingly at least, always felt that our convictions and position with reference to the question of either federation or unification were always worthy of the serious consideration of their General Conference.

Our extreme unionists, willing for union at any price, having surrendered so much of what was deemed as absolutely essential in the Oklahoma plan, in order that our interests as a great Church might be adequately safeguarded, without agreement being reached for union upon a basis "fair and honorable for all," still seem willing to let this wrangling continue, evidently hopeful of ultimately being able to turn us over to the Methodist Episcopal Church for absorption—for the plan outlined means nothing less.

Our General Conference at Oklahoma gave expression to its views. Every paragraph of the Oklahoma plan was entitled to the fullest consideration by the General Conference of the Methodist Episcopal Church. All that had been previously hinted at as desirable in promoting federation between the two Churches should have had the serious thought of our sister Church, and every agreement should have been kept. Not so. Almost at the very time of the adoption of our Oklahoma plan we find our sister branch of Methodism appropriating $50,000 for a new Methodist Church in Atlanta, where we have almost forty churches, and no less than eight handsome edifices with large congregations—less excuse for a Northern Methodist Church than anywhere else. Did not the General Conference of the Methodist Episcopal Church, at Minneapolis, fail to give consideration to the Chattanooga plan, and did not the Saratoga meeting fail to give us the courtesy of allowing the Oklahoma plan a place in the Daily Advocate, but instead gave us a new thing?

I have not been in sympathy with the small band of laymen (and some preachers) who have been "promoting the movement for revision." There seem to be some strong reasons for the belief that some of the extreme unionists of our Church are in hearty sympathy with these men who find so many faults with our Southern Methodism and feel that all the good Bishops are in the M. E. Church. These men will soon be forgotten, but unborn generations will revere the names of Pierce, Marvin, Kavanaugh, McTyeire, Galloway, Wilson, and those of our living Bishops who fought the Vanderbilt steal.

T. P BELL, M. D.

New Orleans, La.

A REVIVAL IN THE FRENCH MISSION FIELD.

Dear Dr. Meek: Allow me to say through the columns of the Advocate that we have just closed a fine revival meeting at Point Aux Chien (Dog Point), a community twenty-three miles below Houma, on a line between Terrebonne and Lafourche Parishes. I began the meeting on Sunday, April 14, and Brother Hebert came to me on Tuesday and preached till the following Sunday night.

This is a community where we had made a small beginning several years ago, but because of a shortage of workers, after making a couple of converts, we were compelled to discontinue operations. In the meantime, the Baptists came in and reaped the most of what little we had been able to sow. After allowing them to try their hand at evangelizing the community, it became evident that they would never extend their gains beyond the three or four of our members whom they had been able to proselyte; so we again entered the field, and, as an evidence of God's blessings upon our labors, I will say that just about a year ago we had only two members, and when we closed our meeting last Sunday night we organized the Point Aux Chien Methodist Church with a membership of 21.

Our meeting was held in a vacant dwelling house fitted up for a church, but aside from the two services held daily there, we were invited to different homes to hold services, and sometimes had as many as four a day. It would have done your heart good to have heard our choir, consisting of about twenty young people, many of whom are still nominally Roman Catholics, singing our Protestant hymns, in both French and English. We closed Sunday night (April 21) with a packed house, having administered the Sacrament in the afternoon to twenty-one persons and received eight into the Church on profession of faith. Some others who have moved into the community are coming in by letter. We nominated a board of trustees and initiated a movement looking to the erection of a little chapel. Brother Hebert said to me at the close of the meeting that he knew of no place within the bounds of the Louisiana Conference where the gift of a hundred dollars to help build a chapel would mean more for the Kingdom of God than at this very point.

Will not the readers of the Advocate pray that God may bless us in this, and the entire French Mission field? Your brother in Christ.

A. D. MARTIN,
Pastor of Lafourche Mission.

Bourg, La., April 23.

SOME RECENT GIFTS TO THE MILLSAPS COLLEGE DORMITORY.

Dear Doctor Meek: On a recent Sunday I had the pleasure of preaching to a very appreciative congregation at Doddsville, in the Delta, and was much gratified at the generous response made by the good people of that community to the appeal for aid for the Millsaps College Dormitory. Dr. J. E. Coleman, a princely layman of Doddsville, favored the College with a subscription of $500, which is all the more appreciated in view of the fact that his children are all girls. After meeting Mrs. Coleman, who is a woman of exceptional intelligence, refinement, and consecration, it was easy to understand the Doctor's deep interest in education and the work of the Church. Other gifts, smaller in amount, but none the less appreciated, were made by Miss Lee Grider, sister of Mrs. Coleman; Mrs. B. O. Bibb, Jr., and by Brothers J. A. Sykes, J. T. Coleman, and E. L. Coleman. The Commissioner greatly enjoyed association with that genial and successful pastor, Brother W. S. Shipman, who is much beloved by his flock.

I take great pleasure also in reporting that Brother H. L. Wilkinson, a big-hearted layman of Shelby, who last year made a contribution of $500 to Millsaps College, has recently increased his subscription to $1000, notwithstanding the fact that he is making a large contribution to Grenada College. May others be inspired to emulate his noble example! I am glad to say that, in spite of the drive for the Red Cross work, Liberty Loan Bonds, etc., excellent progress is being made in our campaign for the Dormitory, and we hope to see work begun on this new building early in the summer. The hearty co-operation of our Methodist laymen throughout the State is needed, however, in order to insure the complete success of this worthy enterprise. Yours fraternally,

M. M. BLACK,
Commissioner.

Jackson, Miss., April 26, 1918.

AGAINST THE TENTATIVE PLAN.

The following resolutions on Unification were passed a few days since by the Official Board of the M. E. Church, South, at Drew, Miss.

Whereas the Joint Commission on Unification has repudiated the Oklahoma City plan, we feel called upon to express to the said Commission and the Southern Methodists at large our disapproval of the tentative plan lately published for the following reasons:

1. The tentative plan, now under consideration, is a repudiation of the Oklahoma City plan and puts the Southern Church with its millions of consecrated money in church buildings, parsonages, hospitals, schools, colleges, church periodicals, and printing establishments, in the hands of Northern and Negro Methodists, the latter being only a handful of the great body of Negroes of the South, who are in need of help—and when once this is done we can never recover it.

2. The tentative plan would make it possible for our Bishops to be removed from office at the whim of a General Conference controlled by Northern and Negro Methodists.

3. The tentative plan is an outgrowth of reconstruction days, in which an effort has been made to break the solid South; this is admitted by some of the strongest advocates of Union of the Northern Church. The solid South is the hope not only of the South, but of America; therefore be it resolved:

1. That we, the official board of the Methodist Episcopal Church, South, at Drew, Miss., hereby memorialize the General Conference of said Church meeting in the City of Atlanta, Georgia, in May, 1918, not to accede to any proposals for unification that in any way resembles this tentative plan suggested by the Joint Commission.

2. That the General Conference insist on the faithful carrying out the Cape May agreements, and that each Church confine its activities to the territory agreed upon by the Joint Commission sitting at Cape May so far as these sections are concerned, now known as North and South.

3. That we heartily indorse the Editor of the New Orleans Advocate and other editors of our periodicals who have stood for the preservation of Southern Methodism, and for their fearless and uncompromising efforts to save our Church from disintegration and ruin.

Signed: W. S. Lagrone, S. C. Atkinson, E. L. Dwiggins, John J. Beck, B. F. Linn, M. D., W. A. Sealy, R. K. Sage, G. R. Stokely.

HEMSTITCHING and Pleating, 10 cts. per yd.; two-tone Acon buttons, 35 cts. per doz.; plain buttons, 20 cents per doz. Mrs. M. E. Meadows, Beauty Parlors, 803-22d Ave., Meridian, Miss.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

UNIFICATION.

By Raven.

Much has been written and said about the Unification of American Methodism, yet nothing definite has been accomplished. In my humble judgment I think the whole matter ought to be laid on the table, and I so move.

The simplest and shortest and best way out of the matter is to let each Church retain what it now has and adjust the situation in the smaller towns and rural communities. As for the cities, every ism is there and our two Methodisms had as well be there as any of them.

The M. E. people do not want unification; they want organic union, and are now encouraging unification because it's in the air with the M. E. Church, South. Last summer, after a meeting of the Commission, an M. E. preacher said to me, we are nearer organic union than we have ever been. I said unification, you mean. No, he replied; I mean organic union, for that is what it means in the end, and I am satisfied he voiced the sentiment of ninety-nine hundredths of the M. E. preachers and people. I do not make the above statement because I am prejudiced, but because of the facts in the case.

There isn't a Church since Pentecost that can show a record like unto the M. E. Church, South, from the close of the Civil War to this good hour. A large majority of the M. E. Church, South, desire no further agitation of the matter, and it is best for the advancement of Christ's Kingdom through the instrumentality of the M. E. Church, South, that the whole matter be closed and nothing more be written on unification or any other fiction. The large majority of the M. E. Church do not know anything about the M. E. Church, South.

A few choice spirits in each of the Churches desire to see some adjustment of our present situation, but our people as a class do not want anything more written or said, and it is best for the Kingdom of God that the whole matter stop and stop forever.—Central Methodist (Lexington, Ky.)

RECEIPTS FOR ALGIERS CHURCH.

Dear Readers of the Advocate:

Since last reporting I have received some help on our $4000 request for the Algiers new church enterprise. I am certainly anxious to have your help.

Previously reported	$ 372.00
J. R. Metzker	25.00
W. B. Reily	10.00
Balance needed to make $4000	3593.00

Remember when we have $10,000 the Church Extension Board will let us have $10,000.

C. C. WIER.

258 Vallette, New Orleans, La.

LOUISIANA WAR WORK FUND.

The following receipts for the Louisiana War Work Fund have come in since my report in the last issue of the Advocate:

Previously reported	$1075.31
L. E. Crooks, Greensburg	15.50
H. J. Boltz, Clay	6.00
G. D. Anders, Indian Bayou	24.10
H. W. Cudd, Elizabeth	10.00
	$1130.91

I wish you would call the attention of pastors of "high steeple" churches that they are not responding to this excellent cause as are the pastors in the more humble charges. Only one response so far from the New Orleans District.

S. H. MEYER, Treasurer.

116 St. Charles Street, New Orleans, La.

SOME ITEMS.

Dear Dr. Meek: I am not writing up the Columbus District Conference which convened at Starkville, Miss., this week, but it was a nice occasion and the entertainment was most royal. Those fine Methodist people and Pastor Parks did the honors delightfully. The new district minister, Rev. W. L. Duren, presides like a Bishop, makes speeches though at times, and interferes with legislation (?). A special feature was the patriotic address by Rev. E. Nash Broyles, pastor at Macon. The preaching, too, was good. The deliverance by Dr. Selby, representing Emory University, was a "great testimony." How would he do for a Bishop? The A. & M. College at Starkville has a most magnificent plant and has lately finished a splendid Y. M. C. A. building. With "the grace of God" up there all should do well. Dr. Sullivan, of Millsaps College, was a most interesting visitor—only surpassed by the captivating sample of pupils who were with him. That great Methodist institution, like the A. & M., is slightly short on patronage because of the "firing line" demands, but is doing well.

A. H. WILLIAMS.

LET US DESIST.

An Appeal for the Cessation of the Union Agitation.

My Dear Doctor Meek: Some two years ago I sent you an article on "Methodist Union" that you gave space to in your paper. In that article, I referred to the fact that it is the great desire of preachers who may have members of their churches to disagree that those members be brought together and through prayer and a candid consideration of their difficulty, that they agree to be friendly and to live together in an amicable manner. Then reference was made to the difficulty of agreement on the part of the two great branches of American Methodism, and this writer asked the question, why could not the two great Churches talk over their differences and pray about these things so that some sort of an agreement could be effected. I have had nothing to write about this question since that time.

The Commissions on unification have held several joint meetings. They tell us that the most brotherly spirit has prevailed and that they have considered the differences of the two Churches that they represent in a most friendly and Christian manner. Time after time they have written about the fine spirit displayed in these meetings. We have also been told of the volume of prayer that has gone up to the throne of grace in behalf of the unification of American Methodism. While all this has been going on, we have also been told that there are certain differences between these two great Churches which it has been impossible for the Commissioners to overcome. Extra meetings accomplish nothing. These things come up again and again like Banquo's ghost.

This is a condition that is certainly to be deplored. It is a condition that every genuine son and daughter of Wesley should devoutly trust and pray might be removed from the relations of American Methodism. Yet, this is a condition that cannot be waved aside nor winked out of existence. It remains after all has been said that we of the South and our brethren of the North cannot agree.

We have come together in a friendly and a brotherly manner. We have prayed over this question in Commission meetings and in our private devotions. We have looked the whole affair squarely in the face. It appears to this writer that there is but one thing to do. This is to lay aside all this talk of union and let each group of Methodists follow the leadings of Providence in working out its share of responsibility in this great country.

No man has desired that we might all be one more than this writer. While this is true there is no man who can see more clearly than I that we are expending energies following a dream, and we cannot make that dream a reality. We have had too much discussion and are still having too much. This thing is harmful to our spiritual well-being. We are not getting anywhere. We all know that. Then let us have done with Commissions and plans and Regional Conferences and "Unification" and all others things that have the ear-marks of any of this propaganda, and let us gird up our loins to go forth in the real work of the Church. I am satisfied of one thing. That one thing is that the American Methodists have not yet come to see eye to eye. We either misunderstand each other or else our training and principles are so different that they cannot be made to harmonize. Such can be true in the realm of human thought and conduct. Witness the great systems of thought and government that are to-day struggling in a death grapple for the supremacy of the world!

It is a pitiable thing that we cannot come to some agreement, but it is a more pitiable spectacle to see hostile parties arrayed within the borders of our own Church. We are brethren. We have been bought with a price and have come into the fellowship of Christ in the same great organization. Let us live as brethren. We have come to the solid conclusion that we cannot agree with our brethren of the North. Now let us not create a condition in our own ranks that will cause a new breach to be formed. We have enough of these now.

Would God that the cement of brotherly love might bind us all together on this great question and that we might come to have peace again within our borders! We have had enough of effort at union and the discussion of "unification." This writer for one would hail with delight the laying away of this child of fond and loving hearts and the awaiting of another day when a new light shining upon the minds and hearts of Methodists, North and South alike, might bring into being another "unification" movement born under more propitious skies. But for the time being, let us desist. It cannot now be. Do not force the issue. Great harm and no good will come of it.

Let me say again that this writer has always had a great wish in his soul that Methodists in this nation might be one. The wish is still there. But very evidently we are not one in thought and in ideas. We are not one in our attitude on certain very vital and important matters. The Commissioners have helped us to come to this conclusion. A union forced through mere organization that would not be bound together by a union of spirit and ideals would be like a wooden man that has no life in it and which would fall to pieces when some great strain was laid upon it. Let us desist.

W. L. DOSS.

Homer, La.

"TO LOIS IN HEAVEN."

(Miss Lois Moore died in her senior year at the I. I. and C., on March 24, 1918. She was a member of our Church at Madison, Miss. The poem below was written by J. F. Dorroh, and read at the funeral service.)

And you have sailed to realms afar,
Beyond the bounds of time and space.
And you have crossed the outer bar,
And see your Savior 'face to face.'

To you the mystery of Death
Is as a riddle that is read:
The things we see alone by faith
An open book before you spread.

The vital spark—the deathless soul—
Rests not with you beneath the sod;
But while eternal ages roll
Forever more it dwells with God.

Yes, 'broken is the golden bowl'
And 'loosened is the silver chord,'
And the white rose of your pure soul
Blooms in the Garden of the Lord.

The mystery of ten thousand years,
An open page before you lies;
And clear as noon-day light appears
In the white light of Paradise.

And face to face, and hand in hand,
With all the ransomed of all time,
You dwell forever in a Land
Unsullied by a stain of crime.

The sunset's glories fade away,
The twilight deepens to the night,
Earth's roses wither and decay
And fade forever from our sight.

But your pure soul no change can know,
To you no care nor grief can come,
For you Love's deathless roses blow
In your eternal heavenly Home.

DATE OF DISTRICT CONFERENCE CHANGED.

Dear Dr. Meek: I will thank you to announce that the date of the Newton District Conference, to be held at Bay Springs, has been changed to June 11, 12, 13. The opening sermon will be preached in the afternoon of June 11, by Rev. Jas. G. Galloway.

W. L. LINFIELD, P. E.

Newton, Miss.

TO THE PREACHERS OF THE JACKSON DISTRICT.

Please send a list of your delegates to the District Conference to Rev. A. S. Oliver, Eden, Miss., and also a list to me at Jackson, Miss. Rev. M. A. Massey will preach the opening sermon on Tuesday, May 28, at 11 o'clock. The conference will convene at 9:30 a. m. on May 28. Let all local preachers be present or have a written report.

J. M. MORSE, P. E.

Jackson, Miss., April 23, 1918.

The Great Battle

NOTES.

It is stated in the city papers that many New Orleans saloons are finding it unprofitable to keep open after midnight, and are arranging to close their doors after that time until in the morning.

Mr. E. C. Dinwiddie, Superintendent of the Anti-Saloon League of America, is in Louisiana to help in the fight to secure the ratification of the National Prohibition Amendment by the State Legislature, which will meet on May 13.

The following dispatch was sent out from Washington, D. C., on April 26: "Absolute prohibition of the manufacture or distribution of liquor during the war was proposed in a bill introduced to-day by Representative Barkley of Kentucky."

By instruction of Mr. Nicholas Callan, Assistant District Attorney, all the saloons within half a mile of Camp Nicholls have been ordered closed, thus putting out of business eight dramshops. Fourteen saloons within half a mile of the Jackson Barracks were closed last week by a similar order. Let the good work go on.

IMPORTANT NOTICE.

To the Presiding Elders of the Louisiana Conference.

Dear Brethren: Please arrange to have two or more laymen from each presiding elder's district in Baton Rouge at 11 a. m., on May 13, when the State Legislature convenes, to assist in our fight for the ratification of the National Prohibition Amendment. We hope to see dozens of people present from your districts, but be certain to see that there are at least as many as two men from each of them. We must "go over the top" in this important movement, and we will if all the prohibitionists in the State will pull together.

A. W. TURNER,
Supt. La. Anti-Saloon League.

Shreveport, La.

STOP IT.

During the past few weeks hundreds and hundreds of letters have come from manufacturing concerns, coal operators, those who have to do with transportation and distribution, addressed to the Scientific Temperance Federation of Boston, all deploring the loss of efficiency in war operations caused by the liquor dealers. Letters from practically every large coal operator in the United States variously estimate this loss of efficiency, due to drink, their estimates ranging all the way from five to thirty-three and one-third per cent. Remove this cause of inefficiency, and the coal supply of the nation immediately increases from five to thirty-three and one-third per cent. What is the use of tolerating this source of inefficiency and disorder, especially in war time, when the whole welfare of the nation is at stake? Hundreds of ships lie at anchor in Atlantic harbors because they cannot get coal, and the reason they cannot get it is because disloyal liquor dealers make a profit by preventing their getting the coal. In recent issues of the American Issue have been printed whole pages of letters from manufacturers, chiefly manufacturers of munitions. These men testify—some of them with heat—that the output of their establishments is decreased from five to twenty-five per cent because of the saloon. This shortage of munitions output, ranging from five to twenty-five per cent, is caused solely to enable German brewery corporations, through their network of saloons, to make a profit hampering the output of munitions. War-time prohibition, and that alone, will solve this problem. And Congress is the body that can give us war prohibition. It is up to Congress, which means that it is up to you.—American Issue.

And verily it is naturally given to all men to esteem their own inventions best. So both the raven and the ape think their own young ones fairest.—Sir Thomas Moore.

THE SERVICE FLAG.

Dear little flag in the window there,
Hung with a tear and a woman's prayer;
Child of Old Glory, born with a star—
Oh, what a wonderful flag you are!

Blue is your star in its field of white,
Dipped in the red that was born of fight;
Born of the blood that our forebears shed
To raise your mother, the flag, o'erhead.

And now you've come, in this frenzied day,
To speak from a window—to speak and say:
"I am the voice of a soldier son
Gone to be gone till the victory's won.

"I am the flag of the service, sir;
The flag of his mother—I speak for her
Who stands by my window and waits and fears,
But hides from the others her unwept tears.

"I am the flag of the wives who wait
For the safe return of a martial mate,
A mate gone forth where the war god thrives
To save from sacrifice other men's wives.

"I am the flag of the sweethearts true;
The often unthought of—the sisters, too;
I am the flag of a mother's son
And won't come down till the victory's won!"

Dear little flag in the window there,
Hung with a tear and a woman's prayer;
Child of Old Glory, born with a star—
Oh, what a wonderful flag you are!

—William Herschell, in the Indianapolis News.

FROM A MISSISSIPPI LAYMAN.

Dear Doctor Meek: I want to say that I fully indorse your stand on the unification issue and that I am glad you are a delegate to the General Conference. I feel that to unite our Church with one that would absorb all that we have—all that we have worked hard to secure for the last 50 years—would be a great injustice to the members of the Southern Methodist Church who have given so much of their means and spiritual help to place us in our present advantageous situation. Are we ready to place under the control of others all that we have raised to build and endow our great colleges and other institutions?

It is the individual members of the churches, in the rural sections as well as in the towns and cities, that make the life and growth of all denominations, both in a spiritual and financial way—not simply those who hold a few big official places, or those who hold small official places for that matter. No attempt should be made to carry forward this movement without giving every member of the Church a vote on this great and important question. I believe that the opposition to union among the rank and file of the Church is so strong that fully one-half of our communicants would secede if the effort to force the merger were successful, and this would be a great drawback to the upbuilding of God's kingdom. No one can deny that there still exists a lack of harmony between the two Churches as to their sentiments and ideals, just as there is between the North and South. The larger Church would doubtless dictate to us what we should do and in all probability would give our part of the country a very small showing in making laws for the Church, and I imagine that Bishops with Southern sentiments would be pretty scarce in the new organization.

Now, Doctor, I do not wish to show any disloyalty to our Church or disrespect to any of our officials, nor even to those who hold small positions in our Church; but I can not see how a good member of the good old M. E. Church, South, one who is full of the Spirit, can advocate this union, for with a lack of harmony between the two denominations they could not prosper to the honor and glory of God. I dislike to have to believe that there is politics in our Church, but I am forced to think that there is. I am afraid that some of those who are in high places think that maybe this union would elevate them a little higher, failing to take into consideration the fact that the larger Church would have plenty of men to fill the higher places, and that they would certainly fill most of them with their own fellows. Of course, this is not aimed at any special person.

The well known fact that the Southern Methodist Church has done wonderful things for the upbuilding of God's kingdom is a sufficient argument against unification and for its continuation as it now is. The sound teaching and deep spiritual religion that the Southern Methodist Church has always had, and now has, are good enough for me, and I hope that everything possible that can be done in an honorable way will be done to prevent this union. A mere form of union—for, in truth, it would be only a form—would tend to produce discord and destroy spirituality among the Methodists. I feel that if this question were left, as it ought to be, to a vote of the entire membership of the Church it would be overwhelmingly defeated. A lay member,

T. Q. ELLIS.

Sidon, Miss.

HOW PARENTS CAN AID THE SUNDAY SCHOOL TEACHER.

Helen M. Richardson.

Do you realize how much parents sometimes thoughtlessly handicap the work of Sunday school teachers by seeming indifference to their painstaking efforts?

Simply to send a child to Sunday school, week after week, is not enough. You must bring yourself into more vital touch with the good work that is going on there every week in that short hour which precedes or supplements the church service, if you would have your child's interest in it unwavering.

There is nothing which so stimulates a child to renewed effort in anything as a knowledge that father and mother are interested in the same thing, and are making a study of it, just as he or she is.

Visit the Sunday school often, just as you do, or ought to do, the day school. Become acquainted with the man or the woman who is your child's religious instructor; look over the lessons that are taught; talk with your child about them; make the names of God and Jesus household words, and let him see your reverence and belief in the grand old Bible lessons with which his young mind is grappling.

A subject which is thus daily discussed and lived up to in the home, cannot fail to impress itself upon the mind more forcefully than one which is talked about only on one Sunday, and then forgotten until the next.

A teacher can impart a lesson only. It is the child's work to absorb it. There are some thoughtful children, subject to moral and uplifting home influences, who can do this to a greater degree than can others.

A child, too, who is blessed with church-going parents will not be so apt to drift away from church as the one whose parents go to church only at far-separated intervals, such as Christmas and Easter, and stay away from service all the rest of the year.

I cannot cite an instance within my own observation where children whose parents are constant church-goers do not themselves attend church as regularly as ever they did the Sunday school, coming into it as a matter of course, and still remaining in the Sunday school, many of them, as earnest, faithful, and consistent teachers.—Zion's Herald.

MY HEAVENLY FATHER.

Betty Procter Fike.

When Thou art near,
The things I fear
Take wings and fly away;
Upon Thy breast
I find sweet rest—
I'll praise Thee day by day.

When Thou art near,
The sky seems clear,
The day one glad sweet song;
Then comes the night;
Thou art my light,
I'll praise Thee my whole life long.

When Thou art near,
Thy voice I hear;
Oh! music cannot compare.
Close by Thy side
Let me abide—
Oh! Lord this is my prayer.

When Thou art near,
The grave is dear;
Thy face I long to see;
Oh! be my Friend
Until the end,
And I shall dwell with Thee.

Rayne, La.

THOUGHT AND DEED.

Ideas rule the world. Men do the things they think. Deeds are thoughts put into life. The man who teaches wrong ideas is as bad as the man who performs evil deeds. The desire to destroy men's faith and the belief that one has the right to do it, are as much marks of a criminal spirit as the propensity to do harm to a man's body.—Presbyterian Journal.

The Home Circle

MY DREAM-SHIP.

Willie C. Page.

To-night my memory took me back to happy days of yore,
When I dreamed beside my window, with the moonlight on the floor;
Oh! the future seemed so golden, and life's pathway all aglow,
While I listened to far-off voices, with the moonbeams on the floor.

My dream-ship was all ready, its sails all white, its lights agleam,
Longing to begin life's voyage, and launch out on its stream;
Hope was helmsman, glad radiant Youth was at the bow,
Joy and Faith were hand-in-hand; Love stood at the prow.

Long years have passed; and o'er life's drifting foam,
My battered barque lies safely anchored, for my ship is almost home;
Youth has fled, but shining Love, Faith, and Hope are as bright's of yore,
When I dreamed beside the window, with the moonlight on the floor.

Lexington, Miss.

WHEN A GREAT WRITER WAS A LITTLE BOY.

"Miss Keller said we would have a Dickens celebration at school on February 7. What is a Dickens celebration, Aunt Minnie?" questioned Clarence Hart.

"A Dickens celebration would commemorate the birth of Charles Dickens, the noted English author, I suppose," Mrs. Starr answered. She went to the bookcase and took out an encyclopedia, which she consulted. "Yes, it was on the seventh of February, 1812, that Charles Dickens was born; near Portsmouth, England. He was the eldest son and the second of eight children. His father was a clerk in the navy pay office. When Charles was four years old his father was transferred to Chatham, and here the family lived until the boy was about nine years old. Then they were sent to London.

"Charles Dickens was a pale, small, sickly child. He could not stand the exertion of games like cricket, peg-top, and prisoner's base, but he took great pleasure in watching the other boys play. This frail health in early life caused him to cultivate a taste for reading. His mother was the first teacher, instructing him in English and later in Latin. The last two years in Chatham he went to a day school taught by a Baptist minister.

"The Dickens family were not very prosperous, and their affairs were in such a bad state when they removed from Chatham to London that they were forced to live in a poor little cottage in Bayham Street, the poorest part of the London suburbs. Charles did not go to school now, but he spent his time doing errands for his parents and helping to care for the younger children in the family. The purse grew more empty daily, and Mrs. Dickens decided to teach a private school; a house was found on Gower Street that would accommodate the family and the school, but no pupils ever came. The father was at last arrested for debt and put into the Marshalsea Prison, as was the law in those days."

"I think little Charles Dickens had a hard time," Clarence interrupted, soberly.

"He did," Mrs. Starr agreed. "He went with his father to the prison the first day, and Mr. Dickens said to his son, 'Charles, if you earn twenty pounds a year and spend nineteen pounds, nineteen shillings and sixpence you will be happy. If you spend one schilling over the twenty pounds you will be wretched.' The father knew from experience that this was true, and it was good advice for his son.

"Mrs. Dickens and the children lived on in Gower Street until most of the furniture and everything else they possessed was pawned. Charles was the one who made the visits to the pawnshops to obtain money on these articles. At last the family gave up the struggle and went to live with the father at the Marshalsea Prison. Charles worked in a tumbledown blacking warehouse near the river, over-run with rats.

"His work was to cover pots of paste-blacking with oil paper, then with blue paper, and tie them firmly around the pot, then trim the paper until it was even and neat. Then he pasted on a printed label. For this work he was paid six shillings a week (about $1.50). He wore shabby clothing, and this sum would scarcely keep him in food; indeed, he was often hungry. He saw his parents only on Saturday. During the week he had nobody to care for him, nobody to give him loving advice and encouragement. Charles Dickens said when he grew older, 'But for the merey of God I might easily have been for any care taken of me, a little robber or vagabond.' He finally complained of his loneliness to his parents, and they secured a little back attic room for him, which was nearer the prison, and he was able to take his breakfast and supper at the prison with his family.

"When Charles was about twelve years old his father inherited some property, and was released from prison. Charles now went to school again, where he invented games and wrote short stories, which he loaned to friends on payment of marbles, slate pencils, and white mice, which the boys liked to keep in their desks.

"In 1826 Charles Dickens went to work as clerk for a man named Edward Blackstone. He learned to know many queer types of people in this office. He was unconsciously laying the foundation for the work of writing. In 1828 he gave up his work as clerk and began to learn shorthand, for it was his ambition to be a newspaper reporter for Parliament. Shorthand was hard for him, but he had strength of will and determination, and he conquered the subject. He had to have two years' experience before he could become a parliamentary reporter, but at last he realized his ambition and became a reporter for the paper called the True Sun. In 1833 the Old Monthly Magazine published the first of his writings."

"I thought he wrote a lot of books," remarked Clarence.

"He did," Mrs. Starr explained. "In 1834 he became reporter in Parliament for the Morning Chronicle. His first book appeared in 1835, when he was twenty-four. While a boy in the streets of London he observed places, things and people, forming the habit of studying queer types, and later all this knowledge was used in his writings. In 1849 he wrote 'David Copperfield,' which was his favorite work and the best known of his books. This book pictures many important actions and struggles of his own life. He was the most popular novelist of his century, and one of the greatest humorists England ever had. He visited America and was shown a great deal of honor, which he certainly deserved. He died in 1870," Mrs. Starr finished.

"Charles Dickens became famous even if he was a poor, neglected boy," Clarence said, earnestly. "I think his history shows that any one can do a lot for himself if he will only try."

"It surely does," his aunt assented.—Boys and Girls.

THE GOSPEL TRAIN.

A conductor of a local passenger train, running between two Pennsylvania cities, a member of a Presbyterian Church, so labored during the evangelistic meetings conducted by Dr. Munhall, that the engineer, fireman, baggage-man, and two brakemen on his train confessed Jesus Christ as Savior, and united with the Church. This train came to be known among the men on that division as "the gospel train."—Christian World.

UNION BUT NOT DISUNION.

(We take this article from the Central Christian Advocate of Kansas City. Dr. Loy was last year district superintendent of the New Orleans District, and now, if we mistake not, holds a like position in the Lake Charles District. The Editor of the New Orleans Advocate esteems him highly. What Dr. Loy says anent the matter of duplication is worth noting.)

To the Editor: In the Southern District, Gulf Conference, are located twenty-five Methodist Episcopal churches in towns and rural districts where there is no other Methodist church, and fifteen where there is no Protestant church at all. "Altar against altar" is more a fancy than a reality. However, in some places it would be better if there were only one Methodist Church. There is but little apparent friction.

The "tentative plan" seems to me an anomaly. It looks like a disruption more than a union. It is burdensome, almost a puzzle. It would not work. At best it is only a makeshift. But worst of all, it is unfair. I cannot believe it is right. It means caste. A great Church should not make a difference where God does not.

Many loyal Methodists would not know what to do should this plan go through. Better wait until God makes the way more clear.

The plan adopted should be democratic and Christian beyond question. Many think this "tentative plan" is not. F. W. LOY.

Lake Charles, La.

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Christian Advocate.

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

ROBERT A. MEEK, Editor,

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A POETIC HERESY.

A certain poet once wrote, "God is on his throne and all's right with the world." We have reason to be thankful that God is on his throne. Let us never forget this fact. It ought to strengthen us in the Gethsemanes of life. God will make all things right in the end for those who have put their trust in him. However, all is not right with the world now. All has never been right with the world since the fall of man. If all had been right with the world, Christ would not have come to earth and suffered and died to save the souls of men, for God never sanctions a useless sacrifice in behalf of the right. Take sin out of the world and there would be no need for the existence of the Church as an agency for saving mankind.

The man who makes the statement that all is right with the world is setting his opinion up against the working assumption of the Christian Church in all the ages of her history, and against the opinion of many wise and good men, for the Church has always contended that all is not right with the world, that many things need to be remedied; and good men in every age have been depressed because of the evil that is in the world. Nay, more, he who advocates this view is setting his opinion up against God's teaching, for it is certainly not Biblical. If God's Word teaches anything, it teaches that man in the unregenerate state is a fallen creature and that all is not right with the world.

The right kind of optimism is a good thing, but that which is brought about by accepting and teaching unsound views should be avoided. Those who accept the dictum of the poet in question, going about with their heads in the clouds, meditating upon the lovely state of things in the present world, remind one of the old Greek philosopher whose star-gazing caused him to fall into an open well.

ROBERT EDWIN MEEK.

ERRATA.

Rev. C. A. Battle states to us, with reference to the figures compiled by him, which we presented last week in our editorial, entitled "Misrepresenting Southern Methodism," that the Northern Methodist percentage of gain from 1890 to 1916 should have been 67 per cent, instead of 40 per cent, making the comparative gains for Northern and Southern Methodism for that period 67 per cent and 75 per cent respectively. The figures in the aggregate were printed correctly. This mistake as to percentage does not appreciably change the value of the statistical exhibit, since the tables incontrovertibly show that Southern Methodism has progressed faster than Northern Methodism since the Civil War, including also the period in which this error occurred. We make this correction in the interest of accuracy. Brother Battle assures us that his statistical compilation was made with great care and may be depended upon, notwithstanding this error in a calculation as to percentage based upon figures that were correctly given.

In the same editorial we said: "In 1866 (according to Bishop McTyeire's History of Methodism) our Church had 428,232 communicants; now, 51 years afterwards, it has a membership of 2,145,875—an increase of approximately 500 per cent." These figures are correct as to the totals, but the increase has been about 400 per cent, not 500 per cent. (This mistake was due to the fact that when writing in haste we made only a quick mental estimate, noting at a glance that our members are now about five times as numerous as they were in 1866.) The 400 per cent increase, however, is without a parallel in the history of any denomination of any considerable size in this country, so far as our knowledge extends.

One other matter. Brother Battle desires us to say that in his article, "Some History for Profitable Study," which was published in the Advocate last week when, in referring to the course of the disturbers of Episcopal Methodism in the earlier decades of the last century and to the fact that some of them were expelled from the Church, he said, "The only difference that can be discerned between this organization and the present 'Movement for Revision' is that the members of the latter body of plotters have not been dealt with as properly as our fathers did business with the former schemers," he intended to use the word "promptly" instead of "properly." As reprehensible and harmful as he considers the course which these agitators have pursued, he did not mean to take the position that they should all be summarily expelled from membership in the Church. On the contrary, he believes that in every case all possible effort should be made to reclaim an erring member before excommunicating him—that expulsion should come only as a dernier resort and when the good of the Church imperatively necessitates it.

DEATH OF REV. H. C. MOREHEAD.

According to a dispatch from Courtland, Miss., to the Memphis Commercial Appeal, Rev. H. C. Morehead died at that place in the early morning of April 24. It was stated that the funeral services would be conducted by Rev. J. H. Holder, presiding elder of the Sardis District; Rev. R. I. Collins, the local pastor, and Rev. J. R. Countiss, President of Grenada College, and that the body would be taken to Grenada for interment.

Brother Morehead had been ill ever since the last session of the North Mississippi Conference at Oxford, Miss., but the latest reports that had reached us from his bedside were to the effect that he was improving. He had been on the superannuate roll of his Conference for a number of years, and last year spent several months in the Far West.

He served with great diligence in the itinerant ministry until his health gave way, filling a number of important appointments in the North Mississippi Conference, including two terms in the presiding eldership. He was highly esteemed by the brethren and made many friends in the fields in which he labored. He was born in 1849, and was nearing the allotted three score years and ten.

The deceased left a wife and several children to mourn his departure. To them we extend sympathy, and pray that the Heavenly Father may comfort and sustain them in their bereavement. We hope that some one will furnish the Advocate with a fitting memoir of the deceased in the near future.

PREDICTS NATIONAL PROHIBITION SOON.

Dr. E. C. Dinwiddie, General Superintendent of the Anti-Saloon League of America, who has been in New Orleans for several days, predicts that National prohibition will come within two years. Dr. Dinwiddie gave a reporter of the New Orleans Item last Saturday an interesting interview concerning the situation, from which we take the following:

By next January, Mr. Dinwiddie points out, all the Legislatures will have met—and, unless his logic is altogether wrong, the prohibition amendment will have been ratified by the sufficient number of States—three-fourths, it is—and will have become part of the Constitution.

How He Figures It Out.

Here's how the dry leader explained it:

"We need 36 States," he said, "to ratify the amendment. Eleven have already voted on it, and five of them, despite the fact that they were wet States, ratified it.

"That's a start. Now, we have some other States that are generally regarded as doubtful. They are: Florida, Wyoming, Nevada, Minnesota, Ohio, California and Missouri. My personal opinion is that they will all ratify the amendment, but just for luck I'll leave out the two most doubtful ones—California and Missouri. All right, take the others. Florida is a cinch. Wyoming and Nevada have changed just the way Montana did when they went dry—simply turned over. Montana was the wettest State in the Union, now it is one of the dryest. Wyoming and Nevada are going the same way.

"Minnesota comes next. We nearly carried Minneapolis at the last election and the country districts are half dry. Minnesota is certain. The drys won in Ohio at the last election, but the wets counted us out. They won't get away with that this time.

"There are five States. Then we have 21 that are dry and are absolutely certain to ratify the amendment. That makes 26. Add 11 to it, and you'll see what's going to happen in Congress ten months from now—after the Legislatures have met.

Looks For 40 Dry States.

"That's a low estimate, though. My own opinion is that within ten months, 40 States will have ratified the amendment."

PERSONAL AND OTHER NOTES.

The Commencement sermon of the High School at Shannon, Miss., will be preached Sunday, May 5, by Rev. S. L. Pope, of Columbus, Miss.

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of this city, is this week assisting Rev. J. W. Faulk in a revival meeting at Boyce, La.

Rev. A. T. McIlwain, of Senatobia, Miss., says: "Brother McIntosh will begin a revival meeting with us here on Sunday, April 28. We are expecting a great meeting. Pray for us in the work."

Rev. W. L. Doss, Jr., of Homer, La., writes: "Our work goes along well. We have some as fine people here as I have ever known. A large number of people signed last Sunday the Fellowship Covenant in behalf of the Missionary Centenary."

Dr. J. M. Henry, presiding elder of the Ruston District, was in New Orleans last Friday to attend a meeting of the Louisiana Legal Conference, which was held here on that day. Dr. Henry is the President of that body.

Rev. H. T. Carley, of Centenary College, preached ably for our congregation at Mansfield, La., on a recent Sabbath, when Dr. S. A. Steel was in Houston, Texas, to preach the dedicatory sermon of the First M. E. Church, South, at Houston, Texas.

Rev. W. V. Shearer is planning for revival meetings at all the appointments of the Kilmichael charge, North Mississippi Conference. Brother Shearer is truly an evangelistic pastor, and he is never so happy as when he is leading souls to the Master.

Rev. R. I. Collins, our hustling young pastor at Courtland, Miss., gives us an additional list of 5 subscribers, and thus comments upon his work: "We are getting along nicely on this circuit." Brother Collins is making an excellent record in the itinerancy.

Writing from Tishomingo, Oklahoma, concerning a subscription to the Advocate, Brother T. H. Maddox, M. D., says: "I hope to see you in Atlanta during the session of the General Conference. I predict no union of the Churches. You are wise in your opposition."

Dr. J. M. Sullivan, of Millsaps College, delivered the Baccalaureate Address at the recent Commencement of the Mississippi Conference Training School at Montrose, Miss. This institution is reported to have had a notably good session under the capable presidency of Dr. Roife Hunt.

Writing from Wiggins, Miss., Rev. James B. Stringer gives us a list of 5 subscriptions, for which we extend to him our thanks. He says: "I am in my second year as a minister and am happy in the Master's service. I am laboring among a good people. Please pray for me and my flock."

"The work on the Wall Hill (Miss.) charge looks quite promising. We are expecting a great year." So writes Rev. Henry H. Wallace, in a business letter to our office bringing us 3 subscriptions. The country churches in the Advocate's territory do not by any means seem to be in a moribund condition.

The second Efficiency Conference at Centenary

llege will be held immediately after the aphing Commencement—June 4-7. Among the akers announced for the occasion are Dr. Paul Kern and Dr. J. L. Cunninggim, of the Southern thodist University, and Dr. Sam R. Hay, preing elder of the Dallas (Texas) District.

ev. U. G. Foote, D. D., pastor of the Rayne Merial Church, this city, has accepted an invitafrom President V. L. Loy, of the Louisiana te Normal School at Natchitoches, La., to ach the annual graduation sermon for that ool on Sunday morning, May 26. The State mal will have 250 graduates this year.

ev. W. D. Bennett, pastor of the Sardis (Miss.) uit, April 22, writes: "Brother Martin C. Dorr laid to rest in the Davis Chapel Cemetery Thursday. He was one of our oldest members and a true and loyal Methodist. We started an every-member canvass at Davis Chapel yesterday, and the indications are that we shall go over the top."

Rev. D. R. McDougal, of Calhoun City, Miss., is pleased with the progress of the work in his charge, which he thinks promises to take high rank in the near future. Brother McDougal has a son with the colors, which naturally makes him and his family feel lonely and somewhat solicitous. May the Heavenly Father keep watch over the dear boy who is away."

President W. H. Smith, of the Mississippi A. & M. College, has sent us a somewhat extended communication, from which we take the following: "As previously announced, the annual Vacation School for ministers and other Church workers will be held at the A. & M. College, June 15-24, 1918. The College will furnish board and lodging for the nine days for $5, or at the rate of 75 cents by the day."

Rev. W. H. Coleman, pastor of the First M. E. Church, South, of this city, preached an interesting sermon to a large congregation at 11 o'clock a.m. last Sunday, following which four persons were received into the Church on profession of faith. The Rev. L. B. Newberry, a missionary to Mexico, who was en route to the General Conference at Atlanta, occupied Brother Coleman's pulpit at the evening hour.

Rev. Henry T. Young, Conference Evangelist of the Louisiana Conference, writes us as follows from Many, La., April 27: "I closed out a meeting with Brother George at Bonita, La., last Sunday. We had a great meeting. Eight persons gave their names as subscribers to the Advocate. You will hear from Brother George concerning them. I am assisting Brother J. B. Williams, the pastor here, in a series of revival services. I will go to Rayne, La., on May 5."

The work of the Southern Methodists among the soldiers and sailors quartered in New Orleans will be centered in First Church and in the Algiers Church, the first being accessible to the young men in the service who are at Camp Nicholls, West End, and the Jackson Barracks, and the latter being near the Algiers Naval Station. Of the money to be raised in the Louisiana Conference for this kind of work, $1200 has been apportioned to the city of New Orleans.

Rev. J. T. Leggett, presiding elder of the Brookhaven District, whose shoulder was wrenched and broken in an automobile accident at Columbia, Miss., some days ago, had recovered sufficiently last week to preside over his district conference, which met at Hazlehurst. It is thought that Brother Leggett, accompanied by Sister Leggett, will be able to report for duty at the General Conference in Atlanta this week. We are happy to know that he is making such satisfactory progress toward a recovery from his injuries.

We are in receipt of a "Field Service Post-Card" from our esteemed friend, Chaplain J. A. Randolph, of the United States Army, who is with our military forces in France, which conveys to us in the prescribed way the following message: "I am quite well. Letter follows at first opportunity. I have received no letter from you in a long time." We are happy to know that Brother Randolph, who is one of the most efficient chaplains in our Army, is in good health, and we pray that a kindly Providence may continue to watch over him.

The following friends, whose kindness has not been elsewhere mentioned, have our thanks for two or more subscriptions to the Advocate sent in within the past few days: Rev. A. R. Beasley, McCool, Miss., 3; Rev. C. F. Sheppard, Dubach, La., 2; Rev. W. V. Shearer, Kilmichael, Miss., 3; Rev. W. I. White, Shannon, Miss., 4; Dr. E. B. Partin, Chunky, Miss., 2; Rev. A. B. Barry, South and East McComb, Miss., 8; Brother J. M. Bush, Laurel, Miss., 3; Rev. J. W. Thompson, Wesson, Miss., 10; Rev. H. P. Lewis, Jr., Madison, Miss., 3.

Rev. M. W. Porter, of Shubuta, Miss., sends us the following message concerning the work in his field: "I am glad to report that things are moving on well with us. We are preparing to have a Children's Day service at each of our churches, and we want to follow these with genuine revivals. I do not mean simply protracted meetings, but real revivals of religion, such as will take people to Sunday school, prayer meeting, and all the other services of the Church. We are indebted to Brother Porter for 4 subscriptions to the Advocate, with a check to correspond.

Dr. J. W. Price, an honored veteran of the North Mississippi Conference, writing from Memphis, Tenn., states that his wife is very ill. Let Sister Price and the members of her family be remembered at the throne of grace in this anxious hour.

From a business communication from Rev. R. M. Evans, of Isola, Miss., which brings us several names for our mailing files, we extract the following: "This charge is keeping abreast with the demands of the times. At our second quarterly conference, recently held, the assessment for the pastor's salary was increased $200; I have a good part of the Conference collections in hand, and everybody everywhere seems to be ready and willing to respond to the calls being made upon our people. About $100,000 has been subscribed to the third Liberty Loan from within the bounds of my charge. The outlook is good."

From the News Beacon, issued at Waynesboro, Miss., we take the following note of interest: "Rev. C. M. Chapman was pleasantly surprised on the night of the closing exercises of the High School here last week, when Dr. B. G. Lowery, of Blue Mountain College, who delivered the diplomas to the graduating classes, proceeded to deliver to him a certificate of the honorary degree of Doctor of Divinity from the Lincoln-Jefferson University of Illinois. Dr. Chapman is entirely worthy of this honor." It gives us pleasure to learn that this distinction has come to our esteemed brother and friend.

Rev. A. Inman Townsley, of Bogalusa, La., sends us a printed program of a series of sermons that he delivered during the month of April. The general theme of these discourses was "the Hebrew Prophets—Modern Men with Messages." The ministries of Amos, Hosea, Micah, Nahum, Habakkuk, Jonah, Obadiah, and Malachi were discussed in this series of sermons. Brother Townsley thus refers to his work in Bogalusa: "All goes well with us here in the Magic City. In three minutes after 8 a. m. on April 6 (the first day of the drive), Bogalusa went way 'over the top,' and then some. We are about ready to begin our drive for our splendid new brick church."

Our gifted young pastor at South and East McComb (Mississippi Conference), Rev. A. B. Barry, writes us as follows: "The meetings recently conducted for me at South and East McComb by Rev. J. V. Bennett were both successful revivals. We had about 82 accessions to the Church, most of them by profession of faith, and I feel sure that besides these there were more than 100 conversions and reclamations. I have my work well organized, and I think that this bids fair to be the best year of my life. Our Sunday schools have about doubled in attendance since last December and new pupils are coming in every Sunday." We rejoice with Brother Barry at the success that is attending his labors.

Rev. C. A. Battle, of Baton Rouge, La., writing on April 29 says: "We have had a great meeting. The afternoon service last Sunday was a magnificent one. Five young men gave themselves for the work of the ministry. It was in every respect an uplifting occasion. Sixty-eight persons have united with the Church during our meeting, and about 250 have been converted or reclaimed. Many of the young people have promised to give up dancing. Our church has been helped more than I can express in words. Brother D. L. Coale is certainly a consecrated and God-fearing man. I feel that it has been a privilege to have him with us. We have had 125 accessions to First Church this Conference year. Our membership now numbers 860."

Rev. S. A. Brown, of Leland, Miss., sends us the following remarkable summary of conditions in the Greenville (Miss.) District, of which Rev. V. C. Curtis is the capable presiding elder, along with some of the developments at the district conference, held last week: "All the pastors and about 25 laymen were present at the conference. Every preacher had received the amount due on his salary up to date, 37 per cent of the aggregate for the year having been paid. Three charges had paid the Conference assessments in full; 6 had paid more than 90 per cent of these assessments, and 11 more than 50 per cent. More than $19,000 had been contributed to the cause of education. A goodly number of additions to the Church on profession of faith were reported. Doubt was expressed whether any district in Southern Methodism has surpassed this record during this Conference year. The presiding elder, the pastors, and the people seem to have but one purpose, namely, to do their best. The closing session, a consecration service, conducted by Rev. E. S. Lewis, was the climax and a veritable Pentecost." Great is the Greenville District!

A VETERAN LAYMAN SPEAKS.

Dear Dr. Meek: I don't know how long I have been reading the Advocate. My father, W. W. Millsaps, took it when I was a boy. He may have been among the first subscribers. When a boy I joined the church at Pleasant Valley on six months' probation. I was received into full connection at the end of the time. After the War between the States, I moved from Pleasant Valley to Hazlehurst and placed my membership there, where it still remains. Since my connection with the Hazlehurst Church I have served officially under about nineteen different pastors, and tried to give all faithful support.

I have seen but one picture show, and that was when our Sunday school leased it to give the school a Christmas entertainment, but we selected the pictures—all of which were Bible scenes. I don't believe Jesus would go with me to a picture show, and I would be afraid to go without him.

I am opposed to unification. I am tired of so much stir in the Church. I think it would be better to try to stir up more religion—old-time religion. We all need more—preachers, laymen, and the entire membership. When we get to the place where our preaching and teaching will reach ourselves, it will reach others. I am teaching a Bible class in a colored Sunday school, and I am on time every Sunday. I love the Advocate, and pray God to give it success.

R. W. MILLSAPS.

Brunswick, Miss.

FROM SISTER LEGGETT.

Dear Dr. Meek: Your letter of the 23d inst. was waiting for Mr. Leggett upon his arrival from the District Conference. We appreciate the many letters of sympathy that have come to him since his accident. He has asked me to tell you that he was enjoying the country scenery in a Ford car when it left the road and turned somersault in a ten or twelve-foot ditch. His right shoulder was broken. He was taken to Columbia, where he remained in the hospital a week. He attended the District Conference at Hazlehurst. We had a delightful session. He will leave for Atlanta next Thursday. I will go with him.

Sincerely.

JOSIE F. LEGGETT.

Brookhaven, Miss.

ANOTHER VOICE FROM THE LAITY.

Dear Dr. Meek: Your contributors writing on the all-absorbing subject of unification of Methodism reminds one of the Nations at war, each declaring that they do earnestly want "peace," but neither side wants the kind of peace the other side has to offer. I want to have my vote recorded AGAINST ORGANIC UNION.

I was born within the pale of the M. E. Church, South, and I am still living within her jurisdiction. Next to my Lord, I believe I love Methodism better than anything else. I am better acquainted with the history of Methodism than any other history. Up to this time, I have heard of no good reason why our two branches of Methodism should unite. But scores of reasons, good and logical, have appeared in your columns against it. I believe there shall come a time in the history of this old world when "the lion and the lamb shall lie down together," but just NOW I should not care to assume the attitude of the lamb. Nor should I care to have our beloved arm of Methodism assume that position.

Had the M. E. Church lived up to her agreements in 1844 and not encroached upon the Southern field, I believe we would be nearer organic union, if indeed it had not been already accomplished. The stock argument advanced for encroaching on Southern territory, that of the neglected colored man, was and is still untrue. Our Church did a wise thing when it organized the C. M. E. Church for the brother in black. To-day the best men of the colored race wisely prefer to steer and control their own ship of Zion.

We have in Kaiserdom to-day a fair sample of what an over-concentration of power can do. As in State, so in Church affairs. If I mistake not, it was Mr. Wesley who said the only fear he had for the future of Methodism was when it became wealthy, influential, and popular.

Again, I believe this to be a very inopportune time to stress a subject like this in the midst of a world-wide war. Why press a subject for discussion that would lead to disaffection among so large a number of people, and when so much would be at stake?

Yours for Statu Quo.

R. L. SCHROEDER.

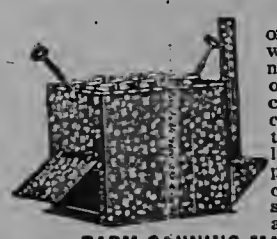
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√ Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Brother VILAS RUSSELL was born on Feb. 18, 1885, and departed this life on Feb. 11, 1918. Brother Vilas followed closely after his mother to the "better land." Having lived with her very nearly all of his life, he was not separated from her long. He never married, but after his father's death he remained with his mother, making a comfortable home for her, for his widowed sister, and for the smaller children. He provided for the home well and made a great sacrifice for the education of the younger boys and girls. In his death the entire family sustained a great loss, as he had proven a father, indeed. The community has lost a neighbor that was loved by all, and the county a citizen with high and noble ideals. He always stood for the right. He had a big heart and a noble, sweet spirit. He was a devoted Christian and a faithful member of the Methodist Church, having joined it under the pastorate of the writer. The pastor has lost a warm friend, and the church has given up one of the most regular attendants that I have ever known. But, if faithful, we can all rest upon the perfect assurance of a happy reunion, for back of Brother Russell's bright, smiling countenance was the indwelling Christ, and from his life within emanated the light that shone in his face. The time element in the formation of character proves what is within. As every force in nature carries with it its atmosphere, so does every man and woman. So did he. To the bereft loved ones, permit me to say that only God can calm and ease the disturbed soul amidst such sorrows in life. To Him I commend you, and pray that there may be another family reunion some day—a day which is not followed by night, and a coming together never to be separated one from the other. His pastor,

T. B. WINSTEAD.

IN MEMORY OF MRS. LEILA McKEE.

(Resolutions passed by the Rose Hill Methodist Episcopal Church, South, Sunday School.)

On April 10, 1918, at 5 p. m., the reaper, "Death," came to our parsonage and claimed as his sheaf the sweet spirit of our beloved pastor's wife. Words are inadequate to express the sadness of the officers, teachers, and pupils the following Sabbath as they walked into the church and saw the vacant place which she never can fill again. We miss her. Yes, but, dear ones, weep not as those without hope. She'll be your guardian angel still, and when you, too, cross the "River of death" you'll meet your loved one and be at rest where sickness, sorrow, and death never come. As a wife she was devoted; as a friend, true; as a mother patient and gentle. While surrounded by husband, children, parents, and a host of friends, her redeemed spirit took its flight to the bright beyond and was safely anchored in the "haven of rest." Therefore, be it resolved:

(1) That, while we bow in sadness to our Father's will, acknowledging his wisdom and goodness and thanking him for a life of service to the Church and community, we most sincerely lament her death.

(2) That we cherish the memory of her devotion to the interests of her husband's work and her loyalty to Christian ideals.

(3) That our hearts go out in deepest sympathy to her family in this sad hour, and we pray that the Holy Comforter may pour the balm of consolation into their wounded hearts.

(4) That this tribute of affection be published in the Christian Advocate, that a copy be sent to the family, and that a copy be put on the minutes of our Sunday school.

Signed: Mrs. Allie Russell, Mrs. Minnie Russell, Miss Bell Shoemaker, Committee.

MRS. LAURA EASTERLING McREE.

Miss Laura Easterling was born in Rankin County, Mississippi, in the year 1848. Her father was Col. Easterling of Rankin County, and the family lived for some years at Fannin in the northern part of that county. At that little village there was an excellent school for a long time, known as the Masonic Institute, where many of the best young people of the county were taught. It is delightful to read the names of the McLaurins, Shaws, Easterlings, Mosses, Moores, Martins, Montgomerys, Marshalls, Wellbournes and others who gathered there in the early years and studied and formed friendships for life. Miss Laura Easterling was a member of that school, and when school-days were over she was united in marriage with Mr. S. P. McRee of Lincoln County. This was in the year 1870. Mr. McRee and his wife were a couple devoted to each other. They spent the years of their married life at Caseyville. Upon the death of her husband, Mrs. McRee went to Brookhaven, where she spent the remainder of her life. In her younger days she was a member of the Presbyterian Church at Fannin, but when she married she joined the Methodist Church with her husband. And so far as the record goes, she lived a sweet, happy, and blameless life. It is pleasing to note that when she left the Caseyville community she carried with her the good-will and best wishes of the whole neighborhood. In these days when war-clouds cover the world with darkness, it is delightful to think of a woman with a bright, smiling face who always spoke words of cheer and comfort. A woman like this is a blessing from God to any community.

The above estimate of Mrs. McRee was confirmed on the day of her burial when the whole community met at Bethel Church to pay respect to her memory.

The common sentiment was that we had every one lost a friend, and that her life was a benediction to all.

It is saddening to see the Lord's saints called away from a world where they are needed so much. Surely in this world of heavy shadows we need men and women of brave hearts, of gentle touch and tender word to bring strength and courage to the faint and weary. Departing, our friend leaves behind her a trail of mellow light. And we look in the on-coming ranks of her children and grandchildren, nephews and nieces and young friends, for some that will wear her mantle and lead consecrated lives.

Mrs. McRee, as we all know, had many sad days, full to overflowing of sharp, bitter trials. Time and again flesh and spirit were sorely tried, but she passed through all these purified by grace, as gold is refined in the furnace. As a cluster of grapes ripened and mellowed through summer heats and autumn frosts, she passed forth ready for our Father's house.

A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands and let her own works praise her in the gates.

With the greatest regard, we pay this tribute to the memory of a former schoolmate and friend of early days who was always true and loyal.

May heaven's blessing rest on sacred memories.

With reverence and love,

C. W. GRAFTON.

Union Church, Miss., April 2, 1918.

TOM TIGER, RANGE OUTLAW.

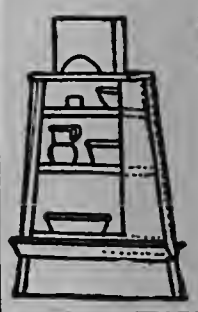
A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, $2.00 per annum.—Adv.

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Make this beauty lotion, cheaply for your face, neck, arms and hands.
At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.
Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It is marvelous to smoothen rough, red hands.—Adv.

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The prompt use of Foley's Honey and Tar is very helpful for whooping cough, and the restless feverish state that attends children's diseases.
M. T. Davis, Bearsville, W. Va. writes:—"One of my patrons had a small child taken with croup. They came to my store and bought a bottle of Foley's Honey and Tar and before morning the child was entirely recovered."

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Soap, Oint., Talcum 25c. each. Sample each of "Cuticura, Dept. M, Boston."

IN LOVING REMEMBRANCE.

On last Wernesday morning, April 3, at the home of her daughter, Mrs. L. M. Sharp, in Laurel, the lovely spirit of Mrs. Alethea Rhodes Carr, relict of Mr. William F. Carr, who died a number of years ago, winged its flight to the celestial regions. For years she had suffered with asthma, and as she grew older the attacks became more distressing, and while everything possible was done by her son-in-law and daughter and able physician, the attack was more violent than formerly, and only for a few hours was the struggle borne, and then came the calmness and peace of death.

The remains were brought to Forest, accompanied by her children, Rev. and Mrs. L. M. Sharp, Mrs. W. H. Alexander, of Bay Springs, and Mrs. Bell, of Laurel, and from here were conveyed (followed by other friends and relatives) to her home near Otho, back to the broken-hearted boys who only a week before had bidden her a cheerful good-by, hoping that her visit would greatly benefit her. Many friends gathered at the home to receive the body of her whom they had loved so much in life, and to do all they could to assuage the grief of the heart-broken children.

The funeral was held at Carr church on Thursday at 11 o'clock, where a large crowd assembled to pay the last sad rites, and where her pastor, Rev. M. L. White, and presiding elder, W. L. Linfield, paid tender tributes to her beautiful and useful life. Other ministers present were Rev. J. G. Galloway and Rev. J. M. Corley, who also had a part in the services. The comforting words were a great solace to the children and other sorrowing relatives grouped about the beautiful flower-ladened casket that held the form of their beloved mother, but no loving smile could greet them; the untiring hands of love lay still, their tender ministrations were ended, and only memory sets in the haunts once so happy for her presence. She was laid to rest by the side of her husband and near by her little ones who had preceded her.

Where she is asleep in God's Acre spring has spread her emerald velvet; the sleeping flowers have awakened in golden resurrection; the gentle wind is stirring their subtle fragrance, and the sunshine out of the shadows strayed, like a benediction follows when some one prayed. In the cool evening the quiet stars are her sentinels in the skies, and nature is so sweet, so kind out in God's Acre where she lies.

Mrs. Carr was born near Trenton, Miss., on March 25, 1848. At an early age she was left an orphan and was adopted by her uncle, Mr. Joe Thomas, of Raleigh, Miss., where she grew from sweet childhood into lovely and interesting girlhood, and on to beautiful, intelligent, amiable and graceful womanhood. In 1867 she was united in marriage to Mr. W. F. Carr, the youngest son of Col. Frederick Carr, one of the estimable and most wealthy men of the county. Eight children blessed this union, four of whom preceded the mother to the grave. The remaining ones are: Mrs. Nannie Sharp, with Joe, Frank and David, and one grandchild, Little Frank, Jr. No children were ever more thoughtful, considerate, and devoted than hers, which was a just recognition of her unselfish love for them. All the boys live in the old ancestral home, surrounded by associations that will always lead them to higher and greater living; for there their grandparents spent their honored lives, the good influences of the father still remain, and the precious mother, whose daily life was a testimony of her confidence in God, leaves an inspiration to love Him and their fellowmen. The story will never be told of her worth, not only to her family, but to all around her, to whom she was a friend, guide and counselor, their refuge in all their troubles, the physician of their ailments and a true missionary to the uninstructed. She was a pillar in the church, a great help to her pastors, who ever found in her home a welcome for the man of God.

At the age of 12 years she was converted and joined the Methodist Church, and throughout 58 years she lived close to God; therefore there was no preparing for death—her life had been a constant preparation.

Sweetly she fell asleep to awaken in heaven to greet those who had gone before, where supreme joy reigns over the reuniting. There her life is complete, for we know she is satisfied having awakened in Christ's likeness.

One who loved her,
MRS. L. BUTLER.

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It's mercury! Attacks the bones, salivates and makes you sick.

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It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and does not salivate.

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Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Jena and Jonesville, at Jena, May 4, 5.
Trout and Good Pine, at Selma, May 4, 5.
Bunkie, May 11, 12.
Natchitoches, May 11, 12.
BRISCOE CARTER, P. E.

Lafayette Dist.—Second Round.

Indian Bayou, May 4.
Crowley, May 6.
Lake Charles, May 8.
Lake Arthur, May 11.
Sulphur, at Sulphur, May 12.
Jennings, May 13.
Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.
H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Plain Dealing, at Walker, May 4, 5.
Bernice, at Alabama, May 12.
Cotton Valley, at S. H., May 18.
Blenville, at Saline, May 19.
Minden, May 22.
Athens, at Arizona, May 23.
Haughton, at Doyline, May 24.
Jonesboro, at Hodge, May 26.
Winnfield, May 26.
Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.

The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Rayville, at Delhi, May 12.
Tallulah, p. m., May 12.
Lake Providence, May 13.
Oak Grove, at ———, May 14, 15.
Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Franklinton Ct., at Zona, May 4, 5.
Franklinton Station, 7:30 p. m., May 5.
Keener Memorial (Baton Rouge), 7:30 p. m., May 8.
Istrouma, 7:30 p. m., May 9.
Jackson, at Wilson, May 12.
First Church, Baton Rouge, 7:30 p. m., May 13.
St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.
HARRY W. MAY, P. E.

Shreveport Dist.—Second Round.

Vivian, at Trees City, May 12.
Pleasant Hill, at Marthaville, May 18, 19.
Zwolle, May 22.
Noble, at Benson, May 23.
Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
C. D. ATKINSON, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Macon Ct., at Soule's Chapel, May 4, 5.
Shuqualak Ct., at Cooksville, May 11, 12.
West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.
WM. L. DUREN, P. E.

Sardis Dist.—Second Round.

Pleasant Hill, at Lewisberg, May 3.
Horn Lake, at Poplar Corner, May 4, 5.
Hernando, May 5, 6.
Sardis, May 7.
Arkabutla, at Strayhorn, May 11, 12.
Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 29, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.
J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Jonestown, May 5, a. m.
Lula, at Rich, May 5, p. m.
Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Marigold, April 23-27.
V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Swiftown, at Morgan City, May 4, 5.
Minter City and Phillipp, at Phillipp, May 11, 12.
Webb, at Sumner, May 12, 13.
Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.
L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Pontotoc, May 5, 6.
Algoma, at Ebenezer, May 5, 6.
Tremont, at Mt. Pleasant, May 11, 12.
Fulton, at Harden's Chapel, May 12, 13.
Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.
THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Coffeeville, at Bethlehem, May 4, 5.
Water Valley, First Church, May 5, 6.
Oxford Ct., May 11, 12.
Oxford, at O., May 12, 13.
Mt. Pleasant, at Union, May 25, 26.
JAMES H. FELTS, P. E.

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Sunday School

TO PASTORS AND LOUISIANA SUNDAY SCHOOL WORKERS.

Such big things are happening every minute a fellow can't think about himself much without coming to the conclusion that he is pretty small, after all—can he? If we think of homes and their needs, religion, education, politics, food, or fighting, it is the same thing; the biggest we have are only big enough to do the best they can, and leave a lot undone. We are pretty small after all, aren't we?

There are some things though that we can do and the very manhood and womanhood that God gave us ought to and largely does force us at this critical time of the lives of men and babies to do the best we can. Certainly there is a deeper conviction on the part of men everywhere in civilized lands that the weakest of the race MUST HAVE A SQUARE DEAL, and if need be we will "chuck" everything in business that is not conducive to helping us kick any force clean off the face of the earth that is not willing to concede this fact by the lives they live, and we will just let our little old business that we have been running for our own benefit rest for awhile till we have finished the unselfish job as nearly as we imperfect fellows can finish it. That's kinder the way it looks to me now.

The children have not been getting a square deal from the Churches. We Methodists have been doing the best we could to feed ours with the best of food, clothe them as well as our means would allow, and sometimes better than we were able to do or was wise, and by various taxes it has been made possible for the United States to spend $15 per capita for their public education, but Protestantism, according to Dr. Edgar Blake, Sunday School Editor for the Methodist Episcopal Church, only spends 48 cents per capita for religious education. I don't think that's giving God a chance; it's cheating the child's soul out of its just dues, and it is certainly tying the hands of the Church to a great extent in its efforts toward soul nurture of her children.

Last Sunday was the day designated by our Church as Children's Day throughout all of Southern Methodism. It is the duty of every pastor and Sunday school Superintendent in Methodism to see that the day is observed on the last Sunday in April or as near thereto as is possible, and that the collection taken on that day be sent to the Treasurer of the Sunday School Board at once. Let us Louisiana Methodists get under the proposition this year as we have never done before. If we will put as much zeal in our Church work as we put in our war work we will make an overwhelming success of every special day that is set aside by our Church, and we certainly ought to do at least that much in order that our Churches may be in a better condition to meet gladly and easily every opportunity that humanity might give us for unselfish service and future preservation.

Order your Children's Day programs from Smith and Lamar, Dallas, Texas, and if you want the Sunday School Board to pay for them, have the bill sent to T. W. Holloman, Alexandria, La. Of course, you will help the cause along by paying for the programs from your treasurer if you have the money and will do so. One hundred Sunday schools last year reported in round numbers $1000. There are 350 schools of our denomination in this State and we ought to have the Day observed in every school, and the amount received at the treasurer's office should average at least $10 per school. If this happens some of the schools will have to get up in the $100 class, like First Church, Alexandria, did last year. Some of the better churches can give the larger amount much easier than others can raise $10.

Children's Day brings in the first offering of the year for Sunday school advancement and betterment. Order your programs to-day. Will you do it for the sake of childhood?

C. V. BREITHAUPT,
Conf. Field Secretary.

HISTORY OF THE SUNFLOWER CHAPEL SUNDAY SCHOOL.

By Mrs. S. E. Hendricks.

The Sunflower Chapel Sunday School is located in Sharkey County, Miss., 48 miles north of Vicksburg, on the west bank of the Sunflower River, a lovely stream that flows through the Yazoo Delta. It was organized in 1884, just one month after the first church was built on this river. The outlook at that time was anything but encouraging. There were many adverse circumstances to contend with, such as bad roads, or rather trails through the cane-braks, and no bridges across the streams in times of high water. We had to resort to boats as a means of transportation. Yet the attendance was better then than now, considering the population and the conveniences for traveling that we have now. Our school would necessarily suspend during the winter months, and often during an overflow, until late in the spring. However, we made a reasonably good record, having some years enrolled as many as 76 pupils. Our present enrollment is 54 students. Our success has been largely due to the faithful superintendents that we have had. John W. Hendricks was superintendent for 22 years; Mr. Renfield for 2 years; Mrs. S. E. Hendricks for 8 years, and Mr. A. E. Martin is serving his second year.

We have four grades and a Home Department. We practice the old plan of calling the roll each Sunday and expect each member to answer with a verse of Scripture. We take up a collection every Sunday to pay the current expenses and for other objects. The different Sunday school "days" are observed with appropriate exercises.

What our Sunday schools need are men and women for teachers who are consumed with a desire to do something for the Master. It is useless to "train" people to do a thing in which they are not interested. We need today men and women who are willing to make any sacrifice of time and talent necessary to lead our children and young people to Christ.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference was held on April 17-18, 1918, in the hospitable little city of Wiggins, Miss., the opening sermon having been preached by Rev. J. E. Gray on the evening of the 16th.

Some sixty members, clerical and lay, were present at the first roll call or came in later. Three pastors were absent throughout the session.

The business of the Conference was transacted with dispatch under the presidency of Rev. J. R. Jones, the presiding elder.

The sessions were marked by unusual gravity and seriousness, due to world conditions incident to the great war. At the same time there was prevalent a note of optimism and confidence.

The Conference was favored at various intervals with the presence of visitors representing some of the more general interests of the Church. Among these were Rev. Robert Selby, Commissioner, Emory University; Rev. B. F. Lewis, Manager Orphans' Home; Rev. J. C. Chambers, Sunday School Field Secretary; Rev. M. M. Black, Commissioner Millsaps College; Rev. T. J. O'Neil, President Port Gibson Female College; Rev. Roy H. Kleiser, Religious Work, U. S. Army, Camp Shelby; Rev. W. B. Jones, presiding elder, Hattlesburg District, and Rev. G. W. McLain, a member of the North Mississippi Conference. Those representing the above-mentioned interests gave good accounts of the work committed to their hands.

There were public services at several hours, the pulpit being occupied at different times by Rev. Robert Selby, Rev. M. M. Black and Rev. Roy H. Kleiser. The preaching was of a high order, and good to the use of edifying.

Rev. E. M. Allen was recommended to the Annual Conference for admission on trial into the traveling connection.

J. C. Ross, C. P. Gates, Rev. L. R. Roberts and P. F. Noland were elected delegates to the Annual Conference, and C. H. Wood and Robert Harmon were chosen as alternates.

Strong resolutions were enthusiastically adopted endorsing President Woodrow Wilson's administration, especially in the conduct of the war, and pledging our daily prayers for him and his counselors.

The reports from the several pastoral charges indicated that good progress had been made in the work of the year, and revealed plans for greater things in the future.

Lumberton was chosen as the place for holding the next session of the Conference.

Much praise of the hospitality of Rev. J. L. Sells, conference host, and the good people of Wiggins was heard among the delegates.

JOHN A. MOORE,
Secretary.

Safeguard Yourself

against chills and fever and a possible fatality. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, you can do no better than to take the time-proven, well-established, old-time remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is well known and reliable, harmless but effective, and contains no Calomel, Arsenic or other dangerous drugs. Let this efficient remedy safeguard you against the discomforts of chills, fevers, jaundice, etc. For sale by the best druggists everywhere. Price 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

HATCHED 117 CHICKS.

John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby chicks worth $1.00? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief falls to save your chicks. A million dollar bank backs up this guarantee. Send for a dollar package to-day, or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6525 Reefer Building, Kansas City, Mo.



Crisp, brown undercrusts just like the top

You can have the undercrusts so brown, so crisp that you could serve your pies upside down and be as proud of them as though the topcrust showed!

Pyrex pie plates make undercrusts just like the top. This is because all the heat goes right through the transparent Pyrex dishes while ordinary utensils keep out two-thirds of the oven heat. Every food cooked in Pyrex is more thoroughly, more evenly, more quickly done, is more delicious.

There are many Pyrex dishes and each is guaranteed not to break in the oven. Dealers everywhere sell Pyrex. Buy your first dish today. It will last you a lifetime!

Write now for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N.Y.

Manufactured by the World's Largest Makers of Technical Glass

PYREX

TRANSPARENT OVEN DISHES

We are often nearest to Christ when we feel him least. For prayer which perseveres in spite of dryness of feeling is for that very reason a real venture of faith.—Cosmo G. Lang.

New Kind of Calomel Safe and Delightful

The new kind of calomel, known as Calotabs, retains all of the good medicinal virtues of the old style calomel, yet is entirely purified from all of the nauseating, disagreeable and dangerous qualities. You can, therefore, eat what you please and go where you please, with no loss of time from your work.

One Calotab at bedtime, with a swallow of water—that's all. Next morning you awake feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends them and will refund your money if you are not delighted.

I believe no love, no life ever goes from us. It goes, as He went, that it may come again, deeper and closer and purer to be with us always, even to the end of the world.—Geo. MacDonald.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
Shuptrine Company, Savannah, Ga.

"BLOOD AND IRON"

A Combination That Makes for Better Health This Spring.

Every man and woman who would enjoy good health this Spring, and would have such life and strength as not to be a slacker, but equal to anything, must have an abundance of iron in the blood.

The new iron tonic, Peptiron, combines this valuable metal in medicinal form so that it is easily absorbed and readily assimilated.

Peptiron also includes pepsin, nux, celery, gentian and other tonics,—nerve helps, digestives and carminatives—a health-giving medicine in the form of chocolate-coated pills, convenient and pleasant to take. It has given entire satisfaction in cases of anemia or thin blood, paleness, nerve debility, brain-fag One or two Peptiron after each meal will quickly tell a story of marvellous results.

Peptiron is prepared by its originators, C. I. Hood Co., Lowell, Mass.

CHRISTIANITY TO-DAY.

By H. Croom Armour.

From the viewpoint of Christianity, the world of to-day is not what it was a couple of decades ago. The world seems to be gradually drifting away from all things pertaining to God and his kingdom. Lust and conquest for worldly things seem to have taken possession of people. Christ and the Church are in the back-ground.

In this day and time we make too much of a mockery of Christianity. Too many people go to church to-day without proper intentions. Among the many we may mention a few: The coming of the automobile which has seriously affected Christianity. The theaters, which seem to have a greater attraction for people than the Church. The moving picture shows are a great pleasure of life to a majority of people. All these things, and many more, are occupying the minds of men and women, rather than the Church.

We see few such manifestations of religion to-day, as we saw a few years ago. The people seem to think of the Church as only a side issue. The world has drifted very far away from the Christian life of a couple of decades ago. This terrible war, we believe, was brought upon us to make us realize that we were not living as close to God as we should. Few people seem to fully comprehend this. But, until we turn more toward God and his work, we must expect to have war and troubles.

Chrisianity to-day, then, is only a second issue with a great many people. This must and can be remedied. How? You are only to see and to be seen. The things that the preacher says do not occupy the proper places in their minds. The writer thinks of the people who attend Church, perhaps eighty per cent of them go out from the house of God without having formed the least conception of what the preacher said. Possibly there are more, we leave that to your judgment.

There are too many worldly pleasures that possess the minds of men, I may say. By all the preachers, laymen and Christians—really true Christians—doing their part, and more. The Lord has said, "Go ye into all the world and preach the gospel to every creature." This applies to all Christians. So, let us make the Christianity of to-day what it was a few years ago—a safe, sound religion, that will take full possession of a man.

Houlka, Miss.

A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn, or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn.

TO THE PREACHERS OF THE JACKSON (MISS.) DISTRICT.

Please send me the names of the delegates to the Jackson District Conference at your earliest convenience, and oblige,

ALGIE S. OLIVER.

Eden, Miss., April 21, 1918.

LEADS THE DISTRICT.

To the Pastors of the Jackson (Miss.) District.

Dear Brethren: Rev. H. M. Johnson, of the Millsaps Memorial Church, Jackson, has collected 64 per cent of the assessment for the benevolences, and has the other 36 per cent in good subscriptions. He leads the district.

J. M. MORSE, P. E.

Jackson, Miss.

A MESSAGE TO PRESIDENT WILSON.

"Resolved, That we, the members of the Seashore District Conference of the Methodist Episcopal Church, South, in session at Wiggins, Miss., send greetings to President Woodrow Wilson, and express to him our high appreciation of his conduct of the affairs of our Nation, especially of those matters concerning the war, and assure him of our full confidence in his splendid leadership.

"Resolved, further, That we pledge him our daily and earnest prayers for the presence and guidance of God for him and his counselors."

These resolutions were signed by Rev. H. M. Ellis, and sixteen others, and were enthusiastically adopted by the Conference.

J. A. MOORE,
Secretary.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalleu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Harriston, at Mispah, May 4, 5.
Hermanville, at Pattison, May 12, 13.
Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Raleigh, at Raleigh, May 4, 5.
Shiloh, at Mt. Carmel, May 8.
Rose Hill, at Hopewell, May 11, 12.
Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

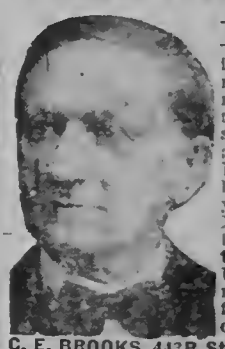
Eucutta, at New Hope, May 4, 5.
Hattiesburg, Main Street, May 6.
Prentiss, at Prentiss, May 7.
Sumrall, May 8.
Oloh, at East Columbia, May 11, 12.
Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

"Crises are the tests of character."

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

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Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

We cannot believe in Christ for ourselves unless we believe in Him for all the world. The more deeply we believe in him for ourselves the more certain we shall believe that He is the Savior of the world.

Just as surely as you deepen your own spiritual life and make Jesus more your Savior, just so surely you will believe in Christian missions, and long to tell all that he is their Savior, too.—Phillips Brooks.

AFRICA FOR AFRICANS.

Just as the Balkans were the tinder box for the present world conflagration, so does Africa threaten to become the source of a possible "next war." Says Mr. H. G. Weils: "A muddling in Africa this year may kill your son and mine in the course of the next decade." It is true.

In Africa the Negro outnumbers the white five to one. The "one" is the small white aristocracy that even today is a virtual though veiled autocracy. Our high talk of world democracy goes lame when it comes to Africa.

No less eminent a South African statesman than General Smuts says: "Honesty, fair play, justice and the ordinary Christian virtues must be the basis of all our relations with the native." Is there any practice of such preachment? The world knows there is not.

Africa is still a blind child stumbling in the dark. Not one of the Allies can remain unconscious of its duty to the great Black Continent; not one can ignore the danger of careless statecraft after the war. Safeguarding the rights of all peoples does not mean of the white race only.

It is possible to presume that Africa can stand up for her rights alone. International aid for her is certain after the war. Statesmen at last will come to the assistance of the struggling and heroic missionaries, laboring and dying to save Africa for herself. Only by persistence in such a policy can a future war be averted. —The Centenary Bulletin.

FACTS WORTH QUOTING.

Forty per cent of the people of India live in areas where the proportion of Christian workers to the population is only one in 115,000.

A converted thug in North India became such a man of prayer that he came to the missionary asking to be taught geography in order that he might learn the names of more places to pray for

Christianizing America's laws and policies dealing with non-Christian lands is a vital and integral part of the full missionary program of the American Church.

The Africans believe not only in the continued existence of the human soul after the death of the body, but they also believe in the existence of the essence of matter separate from the matter itself.

One far-reaching effect of the war is seen in the fact that Hindu soldiers in France deliberately broke caste by drinking out of the same cup with a Christian worker, stating that their act was the seal of friendship.

A Brahma Samaj leader of Calcutta asked for a Bible class in the life of Christ for the women of the community, on the ground that social freedom was dangerous without the restraining influence of Christianity.

Two young Siamese women, one the daughter of the Attorney-General, have gone to Manila to study medicine at their own expense, in order to become the first women physicians in Siam.

Christian Koreans who have settled in California have built a substantial church, are scrupulous in their observance of Sunday, and recently contributed generously to Armenian-Syrian relief.

Candidates for church membership in the West African Mission are so carefully trained in giving that the "Every Member Plan" is taken for granted, contributions being regarded as an essential element in worship.

"The darkest spot in the United States," area and population considered, is said to be the Navajo country, where the illiteracy reaches ninety per cent.—The Missionary Review of the World.

LOUISIANA FINANCES FOR FIRST QUARTER 1918.

Receipts for the first quarter, $3168.36, which is an advance of $115.00 over the first quarter of last year. The amount paid on Pledge is $1428.51, an advance of $106.00 over the first quarter of 1917.

The young people have advanced from $17.67 to $54.50.

Mrs. J. J. HOLMES, Treas.

RE-ENFORCEMENTS IN OUR NURSE-TRAINING SCHOOL, SOOCHOW.

It will be gratifying to our readers to learn that Miss Alma Pitts, of Kansas City, Mo., has been appointed to the Nurse-Training School of the Mary Black Hospital in Soochow, China. Miss Pitts sailed from Vancouver on the Empress of Russia April 11.

MEMORIAL TO MISS BONNELL.

The Woman's Missionary Society of Japan, which Miss Bonnell inspired and helped to organize, has decided to raise a memorial fund of 2,000 yen ($1,000) and use the interest for a schoiarship in the Lambuth Memorial Bible Training School in Kobe. The Japanese friends have already secured almost half the memorial fund proposed. One man, an old Palmore Night School Student, gave 500 yen. Miss Bonnell was greatly beloved by the Japanese and her loss is felt very keenly by them.

A LITTLE FARTHER ON THE WAY TO WEMBO-NIAMA.

Miss Etta Lee Woolsey writes as follows from Matadi, Congo Belge: "I am sending you a little note from Matadi in order that you may estimate the time we shall arrive at the mission. We got in here on December 13, and expect to leave for Kinshasa on the 17th. The Lapsley is there now waiting for her party, but we Methodists are not quite sure that she can accommodate us all. We hope so. But these big ocean liners that have just come in here were full of officials, and so we are not sure of being able to get on a State boat at once. Our month's stay at Loanda was very pleasant. I was privileged to make my first trip on 'an African trail' in company with one of the missionaries of the Methodist Episcopal Mission Board. We walked eight miles into the country one day to see about establishing a school in a village. One of the mission graduates was to be the teacher. This girl was under persecution in the town, and the missionary was trying to get her away from Loanda in order to protect her Christian character. We are having many new and varied experiences, but I thank God for the wonderful privilege of being a messenger of light to this dark continent."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 338 Clark Street.

Rev. J. T. Sawyer, D. D., supernnuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Valiette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

The mind of every man who conquers an unfortunate attachment becomes stronger than before.—Bulwer Lytton.

A THING TO BEWARE OF.

Travelers tell us that the constant rubbing of the sand on Egyptian hieroglyphics removes every trace of color, and even effaces the deep-cut characters from basalt rocks. So the unceasing attrition of multitudinous trifles will take all the bloom off your religion, and efface the name of the King cut on the tablets of your hearts, if you do not counteract it by constant, earnest effort, Bible reading and prayer.—Dr. Maclaren.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

Shuptrine Company, Savannah, Ga.

Millet, the great painter, taught that it was the business of art "to make use of the trivial to express the sublime." It is certainly the duty and privilege of the saint so to handle the trivial as to express the sublime doctrines and principles of his holy faith. —W. L. Watkinson.

THIS WOMAN SAVED FROM AN OPERATION

By taking Lydia E. Pinkham's Vegetable Compound, One of Thousands of Such Cases.

Black River Falls, Wis.—"As Lydia E. Pinkham's Vegetable Compound saved me from an operation, I cannot say enough in praise of it. I suffered from organic troubles and my side hurt me so I could hardly be up from my bed, and I was unable to do my housework. I had the best doctors in Eau Claire and they wanted me to have an operation, but Lydia E. Pinkham's Vegetable Compound cured me so I did not need the operation, and I am telling all my friends about it."—Mrs. A. W. BINZER, Black River Falls, Wis.



It is just such experiences as that of Mrs. Binzer that has made this famous root and herb remedy a household word from ocean to ocean. Any woman who suffers from inflammation, ulceration, displacements, backache, nervousness, irregularities or "the blues" should not rest until she has given it a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass.

Iron is Greatest of All Strength Builders

A Secret of the Great Endurance and Power of Athletes

Physician Says: Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Rundown People in Two Weeks' Time in Many Cases.

MOST people foolishly seem to think they are going to to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But, don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down in inglorious defeat simply for the lack of iron.

Manufacturer's Note: Nuxated Iron, which is recommended above, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists

A WORD OF APPRECIATION.

Dear Mr. Editor: It has been qulte awhlle since I wrote you, but I could not refrain from expressing to you my appreclation of your edltorial in the Advocate of April 18, entitled "As a Spiritually-Minded Worker Sees It," and how I enjoyed reading it. Such utterances are just what we need to refresh and encourage the Christlan in this time of peril. May it be a blessing to many others who love the cause of our Lord and His Church, as it was to myself!

I have not written for the Advocate lately, not because of lack of interest, but because I have been slck for about three months, during which time I have been able to be present at but very few services of the sanctuary, but the presence of the Lord has been with me in it all, and the "Joy of the Lord has been my strength," and thls affliction has been sanctified to my spiritual good. I would be glad to receive a letter from any of my friends who may feel disposed to write to me.

I want again, as I have in the past, to say that I am in full accord with your views on the unification question, and I hereby record my oppositlon to it. Yours in Christ,

E. B. PARTIN, M. D.

Chunky, Miss., April 20, 1918.

A GOOD MEETING AT ABERDEEN.

Rev. John Tillery Lewis has just closed a very successful meeting at Aberdeen, Miss., in which he was assisted by his three brothers, Henry, James, and Osmond, of the Mississippi Conference. The attendance was large (as many as 500 being present at a service); twenty-five were received into the Church on profession of faith; and the general impresslon made was most favorable.

The unique feature of four brothers, all ministers, with voices blended in perfect harmony in the service of song, and with hearts and minds working together in like harmony in preaching, prayer, and personal work, all in the pulpit together twice, often thrice, daily deeply impressed the entire community.

The preaching was done by all four of the brothers, and it would be hard to determine whose sermons were most impressive. At one time Brother James would deliver a heart-searching message; then we would hear of what a fine impression was made by Brother John Tillery's sermon the night before; then we would hear Brother Henry present the Atonement in so clear, profound, and impressive a manner as we felt we had never heard excelled; then Brother Osmond would present the gospel to the children in so pure and persuasive a manner as to draw all hearts to him and to His Savior—so we can only say that the four make a team, rarely gifted in song and speech, doing a great work together for Christ and his Church. May God's blessings abide upon them richly, and may their work abide in the hearts and homes of all our people! We only regretted that we could not be with them constantly during this meeting at our home church. My only daughter, Martha, is among the converts. T. H. LIPSCOMB.

RAYNE, LA.

Dear Dr. Meek: Perhaps some one would like to hear from the Rayne charge. I am the only four-year man in the Lafayette District. Perhaps some of the brethren who are planning to move at the close of this year will be interested in this report. We have a whole block, well situated, in which is located the church and the parsonage. Rayne is in tho center of the rice section; yet we have diversified farming, and as a result prosperity is in evidence. I believe Rayne is recognized as one of the choicest charges in the district. Branch, our afternoon appointment, is almost an ideal rural church. I realize that my time will soon be up here unless the General Conference shall remove the time limit. I shall leave here with a great deal of reluctance. A preacher becomes very much attached to his people in four years, especially when they make allowance for his failures and short-comings. I'm sure this is a point in favor of the Rayne people. It is a great thing to be a Methodist preacher, and certainly so if one is surrounded by appreciative people. I'm certain in my own mind that as a church we have the greatest people in the world. Brother H. T. Young, our Conference Evangelist, will soon be with us for a ten days' meeting. We are praying for and expecting a gracious revival. I will be assisted at Branch by Brother G. D. Anders, who has a host of converts in Mississippi and Louisiana as a result of his labors. Brother Bowman, our new presiding elder, has been with us several times and has done us good by his gospel messages. Our financial prospects are good. Notwithstanding the many demands on our people, our Sunday school at Rayne raised $150 for our Orphanage at Ruston. The Woman's Missionary Society has increased its pledge, and the preacher's salary has also been slightly increased. We need the prayers of the brethren. Our Methodism should be one of co-operation and sympathy. Perhaps, after the General Conference, we will hear less of unification, the Negro, and Vanderbilt, and more of the spiritual needs and possibilities of our Church. The mission of the Church is to save men.—C. E. Fike, P. C.

THE SECRET OF THEIR POWER.

Do you wonder that the apostles "turned the world upside down?" that the early disciples "went everywhere preaching the Word?" that St. Paul spent himself and was spent, became all things to all men that by all means he might save some? The first converts felt themselves to be new-born men. They had been delivered, and they had been delivered in order to deliver others. "Every Christian told his neighbor, the laborer to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of his rescue from shipwreck."—Rev. John Y. Ewart, D. D.

ONE WAY TO HELP.

One simple and ever-ready means of helping the church service is to attend it. Any kind of meeting that is poorly attended is likely to be a poor meeting. If a committee or board consists of ten members, and only three are present, not much is likely to be done. But pack the meeting full, and it will have power. This principle applies with special force to religious services where sympathetic contagion is so vital a factor. A full attendance at a service shows interest on the part of the people, and then this interest intensifies itself, as embers heaped together begin to glow. Pentecost derived much of its power from the fact that all the members were there with one accord in one place. But let there be a light attendance, thinly scattered over the seats, and every one feels a chill. Every seat filled adds so much, and every seat left vacant subtracts so much from the service. This old familiar truth should not be forgotten, not even when we are tired or when many engagements press upon us, but should keep its grip upon our consciences and lead us to say, Let us go into the house of the Lord. Let us fill the Lord's house by our attendance, and then the Lord's house will fill us with his blessing.—Banner.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.—Adv.

MULTUM IN PARVO.

How can more truth be packed in fewer words than in Psalm 46:1? "God is our Refuge and Strength; a very present help in trouble." Let me put four of these words in one line: God, Refuge, Strength, Help. Each of these last three words, or all three taken together, are equal to the first in Redemptive work. Then I see them opposite that last word, Trouble, that great big word, which includes all the trials and sorrows, the temptations, the assaults, the storms and persecutions that come from youth to old age. This verse has been the friend of millions of tried and tempted people. And from their great sorrows they have learned great lessons, and especially that all-important one, that "All things work together for good to them that love God." If God said "all" things, who am I that I should say "some" things?

But God is "our" Refuge, "our" Strength, "our" Help. Then the tense of the verse appeals to me, "present" Help; therefore the translators could use the word "is," italicised in the Authorized Version, but a part of the text in the Revised.

Our Refuge, shelter, trust and hope. He is our help in time of need. "The Eternal God is thy refuge, and underneath are the everlasting arms." And this wonderful truth is but the doorway to the wealth and beauty of the Forty-sixth Psalm. Enter; its riches and its inspiration and help are all yours, if you say so.

Ruminating upon trouble is bitter work. Children fill their mouths with bitterness when they rebelliously chew the pill which they ought obediently to have taken at once.—Spurgeon.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

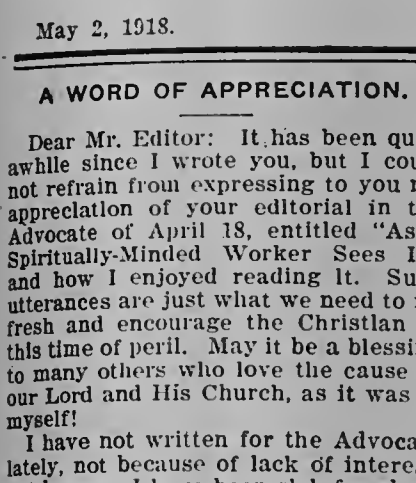
Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

UNIVERSITY OF VIRGINIA SUMMER SCHOOL.

June 17 - July 27—Preparatory, College, Vocational Courses, and Professional Courses for Teachers. 300 courses, including Military, R. O. T. C. and Special War Courses, both Winter and Summer Sessions. Red Cross. Faculty over 100. Attendance over 1,325, from 31 States. Delightful climate. Most beautiful campus in America. Low tuition. Reduced Fare. For Illustrated Circular and Complete Catalogue, apply to

CHAS. G. MAPHIS, Director, University, Virginia.



WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Rheumatism Back on the Job With its Old-time Fury

No Let-Up In Its Torture.

Pretty soon you will be reaching for the liniment bottle again, for the millions of little pain demons that cause Rheumatism are on the warpath. Winter weather seems to awaken them to renewed fury.

But your Rheumatism cannot be rubbed away, because liniments and lotions cannot reach the disease. It is in the blood, and only a remedy that goes deep down into the circulation, and routs out the disease germs, can rid you of this disabling disease.

S. S. S. has given some wonderful results in treating Rheumatism. Being a purely vegetable blood remedy, it purifies the blood of every germ, and thus removes the cause of Rheumatism. Get a bottle to-day at your drugstore, and start on the right treatment that will get results. Free advice about your case can be had by writing to Medical Director, 26 Swift Laboratory, Atlanta, Ga.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Renew Your Health At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor man* who has not the money or the *busy man* or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have workod practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric tronbles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH.
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my livermost marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver tronbles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In threo days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 9, 1918. CHAS. O. CHALMERS, Publisher.

THE GENERAL CONFERENCE.

By Rev. R. P. Neblett.

The General Conference was called to order in the commodious Wesley Memorial Church, at Atlanta, Ga., on Thursday morning, May 2, at 9 o'clock, by our Senior Bishop, E. R. Hendrix. "Nearer, My God, to Thee" was feelingly sung, and Bishop W. R. Lambuth led in a fervent prayer. After Scripture readings and prayer, the Secretary of the former General Conference called the roll; Dr. A. F. Watkins, President of Millsaps College, Jackson, Miss., was elected Secretary, and routine business began.

Bishops Joseph S. Key, R. G. Waterhouse, and J. H. McCoy are not present at the seat of the Conference. Bishop Key is very feeble and was not able to make the journey from his home in Sherman, Texas; Bishop Waterbouse is detained on account of his wife's illness; Bishop McCoy is in a hospital, quite ill, in Rochester, Minn.

It was evident from the beginning that this session of our General Conference was to be marked by spirited discussions and a wide-awake interest. The body of delegates are in place and looking well. The church in which the meetings are held is so arranged as to give ample accommodations for the Committee and Board meetings. The main auditorium was made the bar of the Conference and the two galleries will comfortably seat all the visitors and people of the city who wish to attend. About two hundred can be accommodated in the choir loft, which has been given over to the ministers of the city, their families, and the wives of delegates.

The Episcopal address, which was written by Bishop E. E. Hoss, was read by Bishop Collins Denny and occupied the larger part of the morning session. This address will be published in the Daily Advocate, as well as by the religious press, and should be read by every Southern Methodist.

Bishop W. A. Candler presided at the second day's session. On being called to the chair by Bishop Hendrix, he was presented with a bound volume of the personal diary of Mr. John Wesley, giving in detail, as it was written by Mr. Wesley himself, day by day, his life and work during his two years' stay in Georgia in 1736-1737. The book is one of peculiar value and interest. It is written with a goose-quill pen, with a fine quality of ink, and is clearly legible to-day, after nearly two hundred years. It will be kept in the fire-proof vault of the Library at Emory University.

The Conference received a number of memorials and resolutions asking for revision of present laws or the making of new ones. The greatest interest seemed to be manifested in the proposal to provide more adequately for superannuates. From the Woman's Missionary Council came a paper asking that the women be granted equal privileges with the men in all departments of church work. Several asked for the removal of the "time limit." There were others proposing the limiting of the term of the presiding elders, and various requests regarding more activity on the part of the laymen.

The afternoon was given to Committee and Board work, and a number of the members of the Conference attended the patriotic gathering at the City Auditorium, at 8:15 p. m.

Some of the strong men of the Conference are: Dr. James Cannon, Jr., of Virginia; Dr. W. F. McMurry, Secretary of the Board of Church Extension, who is a member of the St. Louis delegation; Dr. A. J. Lamar, who belongs to the whole Church, as one of the Agents of the Publishing House, but who is a member of the Alabama Conference; Dr. W. N. Ainsworth, of Savannah, Ga., and Dr. E. B. Chappell, of Nashville.

At Saturday's session of the Conference, Bishop H. C. Morrison, who has asked to be relieved from active service after this session of the General Conference, presided. The topic of greatest interest was the report of the Commission on Unification, which had no plan to offer for the union of the Methodist Episcopal Church and the Methodist Episcopal Church, Southb. They gave an extended and full account of their labors, yet regretted that they were unable to bring before the Conference a definite plan. This report was referred to the Committee on Church Relations. Whether the Commission will be discharged or continued, is yet to be determined by the Conference.

The Educational Commission, appointed by the last General Conference, also made their report, turning over to the Church two great Universities, one west of the Mississippi River, at Dallas, Texas, and one east of the river, at Atlanta, Ga., representing within twenty thousand dollars of $6,000,000 in property and endowment, and "owing no man anything but to love him."

It was our pleasure, in company with six other brethren, to go over the grounds of Emory University, which is located on a ninety-acre campus, four and a half miles from the center of the city. The car line now runs to the campus and paved streets and drives extend far beyond. This section is rapidly building up, and will soon be a beautiful residence part of the city. The buildings on the University grounds are marvels of beauty, causing one to give grateful thanks to Almighty God that our young men will have such splendid advantages while they are being trained for their life-work. We met a remarkably interesting character in the chapel of the Candler School of Theology, Brother Condo, a native Japanese, who has spent three years away from his wife and children to equip himself as a preacher of the Gospel to his own people, to whom he will go on the completion of his work, in June. He sang for us one of the gospel hymns in his own language. He has a rich baritone voice of peculiar softness. May his tribe increase!

The Conference adjourned to meet at 8 o'clock p. m., when formal addresses of welcome were extended by Gov. Dorsey, of Georgia; Mr. Asa Candler, Mayor of Atlanta; the Rev. Mr. Scott, of the Protestant Episcopal Church, representing the local Ministers' Alliance, and Dr. Dickey, pastor of the First Methodist Church of this city. "America" was sung and Bishop Hendrix introduced Gov. Dorsey, who, in a few well-chosen words, given in a fitting and earnest spirit, welcomed the General Conference to Georgia, the cradle of Methodism in America and to the Capital City of this great commonwealth. Mr. Asa G. Candler sounded an inspiring note of cordial welcome to this growing city.

Pledges of loyalty to the Government at this time and to President Wilson were assured, and every mention of the part America was taking, or would take, in the great world struggle, was cheered to the echo. Bishop Hendrix responded to the words of greeting and on the part of the Conference accepted the generosity of the Churches, City and State.

The city is astir with soldiers, who are in camp near-by. The bands play, the boys march, and Liberty Bells ring all along the streets, while Scouts and clubwomen sell Liberty Bonds.

Sunday services were held in nearly all the Protestant churches of the city, conducted by members of the General Conference. The writer had the privilege of worshiping with the congregation at the First Methodist Church, South, where Bishop H. C. Morrison preached to a vast throng. Great is Atlanta and Atlanta Methodism! it is not only historic, but it is making history, and that right rapidly.

One of the interesting features of the coming week will be a series of lectures in the Sunday school department of the Wesley Memorial Building, where the Department of Sunday School Supplies of our Publishing House at Nashville has an exhibit. This exhibit is unique and perfect in all of its parts. Every department of a well organized and thoroughly graded school is there shown; the only touch needed to finish the picture would be the pupils and a well trained teacher standing in the midst of them. Dr. A. L. Dietrich, Mr. E. E. French, and Hon. J. H. Ledyard deserve much credit for arranging and putting on this exhibit. Mr. John R. Pepper, of Memphis, will give the first lecture of the series Monday afternoon at 5 o'clock. Then will follow Dr. Edgar Blake, of the Northern Methodist Church, Dr. Geo. R. Stuart, Bishop James Atkins and others each afternoon, at the same hour in the same place, for ten days.

The North Mississippi Conference delegation are all now in place, Rev. J. R. Countiss having been detained two days on account of the illness of his mother, who is still in a critical condition. But Brother Countiss is at his post of duty, looking after the interests of the Church to which he has been called, and so is Brother E. M. Fant, who reached Atlanta Saturday, accompanied by Mrs. Fant. So far, very few visitors from our territory are looking in on the Conference. Rev. J. T. Leggett, of the delegation from the Mississippi Conference, is reporting for duty at every session, despite the fact that he is just recovering from an automobile accident, which came near being very serious. His wife is with him and looking as young as when a student at Millsaps College in the days agone.

The weather has been ideal so far—not too hot or too cool—clear and bright. We could not have hoped for more fitting and excellent conditions in this regard.

THE OVERFLOWING CUP.

"My cup runneth over." He had not only a fullness of abundance, but of re-abundance. Those who have this happiness must carry their cup upright, and see that it overflows into their poor brethren's emptier vessels. The showers which fall upon the highest mountains should glide into the lowest valleys.

The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—J. Wilbur Chapman.

"MY GRACE IS SUFFICIENT FOR THEE."

"The other evening I was riding home after a heavy day's work; I felt very wearied and more depressed, when swiftly and suddenly as a lightning flash that text came to me: "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me; and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere;' but the earth might say, 'Breathe away, O man, and fill the lungs ever; my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."—C. H. Spurgeon.

SIMPLE KINDNESS.

I once lived by the side of a very excellent man who, nevertheless, had his infirmities, which, of course, surprised me; and I recollect an occasion on which he became angry and manifested his displeasure in a very striking manner. I, wanting a place to hang up a dipper in my yard, drove a nail into the fence between him and me, which went through on the other side. One day I heard a racket in my yard; and, looking to see what was the occasion of it, I found my dipper ringing over the pavement. This man had got a hammer and hit the nail a rap and sent the nail, dipper, and everything else flying. My first feeling was to fire the dipper over at him and give him as good as he sent, but my second thought was: "Well, that man is made so, I suppose; he is a passionate man by nature; he was taken by surprise; he is a very good fellow, a kind neighbor, and I won't say anything about it." I was going to be satisfied so; but then I said, "I guess I had better say something to him," and I stepped in and said: "I ask your pardon, sir. It was thoughtless, my driving that nail through the fence, and I am glad you reminded me of it." He shook hands with me and said: "Well, well, well, let us say nothing more about that." The result showed the wisdom of treating the matter in a spirit of simple kindness. It was evidently the course of conduct which was best for him.—Henry Ward Beecher.

REV. S. M. THAMES.

The death of this old hero of the Cross occurred at his home in Jackson, Miss., on Tuesday morning, April 11, at 5 o'clock. He had la grippe. For some months he had been confined to his bed because of a broken hip, but he was gradually recovering from that and was able to stand up with a little assistance. He contracted a terrible cold which ran into la grippe, and, though every attention was given him, his once strong, vigorous body gave way under the severe strain and he made the final surrender to the great enemy.

Brother Thames left a distinct impression in the minds of multitudes of people throughout North Mississippi. Wherever he went people remembered him. His preaching was strong; as an administrator he was unexcelled. Around the family fireside he was convincing. His apt use of anecdote, his sunny disposition, his love for children, made him the welcome guest wherever he went.

How he did love his family! He never forgot them. He rejoiced in their success, and their sorrows were his. His love for his Church was a passion. The work in which he had been engaged so long was such a real part of his being that he had no thought for anything else. During the last few days of his life, not conscious of passing events, he would imagine himself still in the harness and would say, "Has my horse been fed? I must go and hold my quarterly conference." Twenty years of his ministry were spent in the presiding eldership, and it was in this field that he was seen at his best. His judgment of men rarely failed and he was always found on the side of orthodox Christianity. His end was peace. Quietly and gently, as daylight comes when night is done, his spirit took its eternal flight to be with God. His body was tired, but his spirit had the freshness and joy of a May morning.

His funeral was held from the Galloway Memorial Church, the service being conducted by Rev. C. W. Crisler, the pastor. Revs. B. F. Lewis, W. H. Lewis, W. W. Woollard, and J. R. Countiss took part in the service. Beautiful music was rendered by the choir, and the floral offerings were superb. The memory of such a service, held under such circumstances, will refresh and gladden the hearts of the family throughout all the coming years.

The remains were taken to Vicksburg and deposited in the family lot of Hon. J. D. Thames, the only surviving son. His body rests among the hills and will go back to mother earth whence it came, but his memory, his real self, will live on in the hearts of those who knew and loved him. May God comfort the sad ones back in the home at Jackson and at Vicksburg.

E. S. LEWIS.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D. D.

Come on, and let us go to the district conference. No, don't shake your head. I know they usually are about as dull and sleepy affairs as you will find; but if you don't enjoy this one I'll set up the strawberry short-cake out of the little flour that is left, and I know you will enjoy that! It is to be held at Stonewall, a little village seventeen miles south of Shreveport. The Jefferson Highway and the Texas Pacific railroad will give chances to get away if you are bored. Look at the autos in the woods, will you! You can hardly find a place to "park" your machine. What is fifty miles now with a "machine?" And when this war is over so many men will have been trained to fly that the airplane will supercede the auto for quick transit, and a "landing" will be as necessary in every town as a garage. But this is the day of the auto, and "a seven passenger," like an omnibus, has an elastic capacity. The first thing you note then is that converted autos can make a district conference a big thing in the way of attendance; for the church would not hold the crowd that assembled for preaching, and we had to adjourn to a large high school auditorium. Ledbetter, the pastor, is jubilant because such a crowd is almost unprecedented. But, then, everybody is jubilant; it is the characteristic of the meeting.

You will also note that it is a three-headed affair. The district conference proper meets in the Methodist Church; the women of the district meet in the Baptist Church about a hundred yards away; and the young people of the Epworth League meet under the trees, but subsequently adjourn to the school auditorium. The women are in their glory and have full swing. They mean business and attend to it, setting the men a splendid example of efficiency. The young people are unorganized, but take fire, and start a drive that will startle the devil. Children swarm around. What, children at the district conference? Certainly. Why not? They were in the crowd that followed Jesus. I have little patience with these nervous preachers who are upset if a baby cries; and I have little patience with a mother who has no more sense than to hunt a front seat when she has a restless little one at church. If it is the preacher's place to overlook the natural disturbance of a noisy child, it is the duty of the mother to sit near the door where she may slip out if the youngster becomes too obstreperous. By all means let the little ones come!

Yes, you will criticise the program. "Three minute reports" about the work spoils the plan. First, because no one can say enough in three minutes to mean anything; and, second, because not one in a hundred will stop in three minutes, and ten to one ninety-nine in a hundred will get in a bad humor if you call him down. These reports bored us—no use denying that, and especially the one that took twenty minutes to tell us nothing! Our hope is that such a wide-awake presiding elder will not stumble twice in the same place, but will furnish blanks for what he wants to know about the work, and use the time in discussion of plans. You will also probably say that the women should be given the second instead of the first day, so as to make the climax. God did not make woman till he had finished everything else—the best last!

Let's go to the preaching. The preacher is the Rev. W. W. Drake, pastor of the Noel Memorial Church in Shreveport. His text is: "Come over into Macedonia and help us." Not since A. W. Wilson, D. D., stirred the conscience of Southern Methodism have I heard a missionary sermon of such breadth, and strength, and grip on the heart of the matter. The Church at large does not know this young man, or Noel Memorial would have to look somewhere else for a pastor. That sermon if preached at the General Conference on the Sunday before the election for Bishops came off would put the Bishop before the preacher's name; and no mistake would be made either. For he is young; he has a good case of religion; he studies and grows stronger all the time; and he carries a level head. It was a great message he gave us. And he made the impression of great reserve force—there was no straining after elusive thought; no crude and half-digested ideas; no odor of the lamp in stiff and academic periods. It flowed like a river, clear and deep and strong. That was at 11 a. m. I did not hear the other sermons; but report says both Shankle and Wynn fed them on "strong meat."

This district conference was a big religious picnic. Come on and let us go to dinner. Look at that long table under the trees. In spite of Hoover it groans under a load of good things. There—O, well, I won't attempt to enumerate the fare; but one thing I can assure you, they had less molasses pie when I got through than they started in with. "Stonewall is famous for barbacues," a friend remarks as we stroll a little aside to where some colored women are brewing hot coffee in a big pot. "Thank you, auntie; that's fine." Whether the compliment or the quarter pleased most, who will say! "Lord, no charge fer this." "That is all right. Put that in your missionary box." And your stock is all right in that market.

Who is responsible for this sort of a district conference—this combination of religious work, social pleasure, and genuine feasting? Well, while you are eating that piece of Hoover pie, look at that ugly little bald-headed man with the square shoulders and big mouth standing modestly in the crowd. His name is Atkinson and he is the presiding elder. Drake can outpreach him; possibly some of the rest can do it; but none can out-hustle him. He is a genuine "live-wire." He has no more sense than to believe that a district conference is for some other purpose than to elect lay delegates to the Annual Conference. He is as full of initia-

tive as an egg is of yolk; a nervous, restless fellow, always planning, scheming, trying to do something; if he can't do it one way, then another; brotherly with it all, and without offensive official pretense. It is very probable that he is planning already for the district conference next year.

The singing was led by Grambling, Dr. Drake's lieutenant. I told him for pity's sake don't lose the "r" out of his name. He is fine, not only as a vocal leader; but for work in general, especially with the young people. That ubiquitous Breithaupt was there—I always have to turn to the Minutes to see how to spell his name, and he is as hard to stop when he gets started as Turner. Vaughan was there, as skinny and as genial as ever, with his report of the "best year yet." We had no "Connectional" magnate, and they missed something. I can't brag on the appetite of the crowd for good literature, for I sold only one copy of my "Tale of the School in the Sticks;" and Wynn had something ten cents cheaper that did not seem to take any better. Brother Brown bought my "Tale." They got the Browns tangled in the Minutes; this was that youthful gentleman who is pastor at Zwolle. Level head to get my "Tale!" There was pie enough for the whole Advocate force, "devil" and all, if they had been there. It was the general opinion that it "was great!" And it was.

Mansfield, La.

COLLEGE DAY IN OUR SUNDAY SCHOOLS.

Attention, Louisiana Methodists!

Our General Board of Education has provided for the observance in our Sunday schools of a day to be called "College Day," when the claims and interests of Christian education and the facts about our own colleges shall be brought home to the young people of our Sunday schools. Our own Conference in session at Minden recommended the observance of such a day, but set no definite date for it. Heretofore we have tried once or twice to introduce this observance, but the date set has been too early in the year to carry it out effectively, and it has never been generally adopted.

Your Conference Secretary recently had a conference with the State Secretary of Education for the Baptist Church and learned that the Baptist Church in the State is planning to observe such a day in the month of June, making that their education month. Mr. Godbold suggested that the Methodists of Louisiana unite with the Baptists in making June the time for a great drive for Christian Education. There are reasons why this is a good time for such a drive. It is just after our college commencements, when the subject is fresh in the minds of many; students from our institutions are just home from college, and there is nothing to interfere with the observance at this time. There will be added inspiration in the fact that the two strongest Churches in most of our communities are considering this important interest of the Church. Why should not every Sunday school in Louisiana Methodism enter into a great campaign of information about our colleges and get our young people, from whom the future student bodies must be recruited, in touch with our institutions?

One difficulty presents itself, that of a suitable program. Attention is called to the fact that in the March Sunday School Magazine a responsive service is published giving the information desired. From this and other data your Conference Board of Education proposes to prepare a program sufficiently full, and at the same time simple and usable, which pastors and superintendents may secure on request, and which may be used in any Sunday school. Will not every pastor and superintendent at once begin to plan for such a day some time in June?

This proposal does not include any plan for a special collection. Such a time would be a good opportunity, however, for any school or organized class to undertake some special help for our schools, such as the support in part or in full of a young minister in college, or some other special educational effort in connection with Centenary or Mansfield.

Another suggestion that may be of value is that every pastor take advantage of the time when the subject of education is before our young people in the Sunday schools to preach the sermon on Christian Education that he is required to preach during the year. Let us unite among ourselves upon this month for a great new interest in Christian Education, joining with our Baptist brethren, who are taking hold of it with an energy and effectiveness that promises to outstrip us if we do not catch step.

I shall appreciate it if brethren who are interested will write me as to whether they will cooperate in such a movement, whether they desire the publication of such a program as has been suggested, and offering any suggestions as to making it most effective. Fraternally,

W. WINANS DRAKE,
Conference Secretary of Education.

THE BATON ROUGE REVIVAL.

Five Young Men Give Themselves to the Ministry.

It was a holy hour, an hour charged with the consciousness of divine power, in which five of the strongest young men of Baton Rouge gave their lives to the ministry late Sunday afternoon in one of the revival services conducted by Rev. D. L. Coale and his singer, C. G. Spindler. Another young man already had taken the same step privately and his name was announced at this consecration service.

The young men who consecrated their lives to the ministry Sunday are Charles J. Rupp, Wilbur Kean, Wilbert Burcham and Jack Adams, of the First Methodist Church, and L. W. McFarland, of the Baptist Church. Le Roy Johns, son of Rev. H. S. Johns, chaplain of the penitentiary, is the young man who took the step in private. During the war he is doing Y. M. C. A. war work in this country.

As these young men, victorious in recognition of their calls, silently gripped the hand of Evangelist Coale, their eyes were moist but triumphant and their faces were radiant. It was the end of the service and as more than 100 Christians stood around the altar in the semi-shadows, a ray from the low-lying sun slipped through a window and touched with a soft glow that consecrated group; and the light of God shone from over the clifftops of His eternal hills and lay in holy splendor upon them.

Sunday was the last day of the two weeks' revival, and at its close Sunday night the tangible result of the 14 days' work was that some 300 persons had been brought to Christ, a large number of whom joined other churches. Additions to the Methodist Church totaled nearly 70. But the unrecorded effects of the revival, the unseen good that it accomplished in the lives of hundreds of Baton Rougeans, could only be sensed in the light that shone in the faces of each congregation.

Baton Rouge has gained materially, not only through the spiritual effects of the revival, but in coming to know an evangelist like Reverend Dr. Coale. He is a man of deep consecration, of sympathy with human nature and of strong personality, and his is a sane evangelism, founded not upon emotionalism but upon conviction. Chorus Leader Spindler is one of the best singers and song leaders ever participating in a Baton Rouge service. The heartfelt appreciation of the entire congregation—many who were not members of the Methodist Church—went with them both. Dr. Coale returned to his home, 2710 Oak Lawn, Dallas, Tex.

CHESTER ST. AMANT.

Baton Rouge, La., April 28, 1918.

LIBERTY BOND ADDRESS OF REV. JNO. F. FOSTER.

The Shreveport Times gives the following report of the able address of Rev. Jno. F. Foster, made at their great Liberty Bond meeting:

"The meeting closed with a magnificent discourse by Rev. John F. Foster, on the civilian's duty in the war. The best efforts of the patriots back in '76, he said, were comparatively small compared with the work now before the American people. To-day it is the aftermath of those patriots' fight that is being fought, and the fight is much bigger. It is in the hands of America to settle this question, but if America should not win, Germany will settle it. In '76 it was a fight for the liberty of 13 colonies; to-day it is a fight for the liberty of the world.

"The speaker then referred to the Kaiser's dream of world domination, and asked if life would be worth living if Germany should happen to gain the empire of the Kaiser's dream. The German power, he explained, is practically centralized in one man, the Kaiser, who has not inculcated the principles of God into his soldiers in their ruthless invasions.

"The civilians are to provide the sinews of the war. Some men say they are too busy to help sell Liberty Bonds. Of them he asked what under the sun would their business be worth if Germany should rule? Some say they have better investments to make than Liberty Bonds. To them he said: 'If you don't invest your money in this way, you may lose it all.'

"He said he was glad the Sammies are in France, but wished they were there a million strong, in which event there need be no fear. 'Shall we stand back with our dollars when we have given our sons? What means more to you, your first born or your money? Shall we give our boys and not stand by them with our dollars and our time?' These were among the questions he asked, in emphasizing the necessity of the army at home providing the finances to feed and clothe and arm the soldiers and save democracy.

"'Will we stand by the boy we've rocked and cradled, or will we desert him?' he asked in conclusion.

"'If that don't put patriotism in you, I don't know what will,' remarked Chairman Wray, amid great applause, after which the Rev. Mr. Foster was given a rising vote of thanks for his message."

A UNION REVIVAL AT LEXINGTON, MISS.

On Sunday, April 14, 1918, Rev. W. M. McIntosh, with his wife and Mr. Watson, of Meridian, Miss., as helpers, began a union revival here at the Methodist church, and he was joined a few days later by the district evangelist, Rev. W. A. Wilson, of New Albany, Miss. The services were moved to the Baptist church at the beginning of the second week, where this great meeting was closed Sunday night, April 28. There being but few people who were not members of some Church, the labors of this unusually capable evangelistic party were directed chiefly to the spiritual upbuilding of the people. Their work will bring forth fruit many fold in the years to come as well as now. These workers are especially qualified to preach a whole gospel with extra force and unusual directness; to give to young people the spirit of consecration and service; to develop workers among the girls and women, and to enlist the men of all classes. This work was done. The sermons were masterpieces and the commendable feature was that they were built and delivered to convince by the power of God's Word. They did their work and many lives were revolutionized. I wish every charge in the State might have the benefit of such help. I rejoice that our Conference shall share so largely in their work this year.

The only very sensational things during the meeting were the raiding of "blind tigers" on Friday night, and a big wind-storm Saturday night. But these were not comparable to the abiding effects of the movements of the Holy Spirit among us.

BEN. P. JACO, P. C.

Little Doris could not count beyond four. One day, when she was showing me five berries that she had picked, I asked, "How many have you, Doris?" Her brows puckered; then, dimpling with a smile, she answered, "Wait till I eat a berry; then I will tell you!"—Woman's Home Companion.

A common color print picture of Col. Theodore Roosevelt sold in Canon City, Colo., a few days ago, at a Red Cross auction, for $740. Obviously beauty cut no figure in this picture sale.

REPORT FROM CAMP SHELBY.

By Roy H. Kleiser, Camp Pastor.

Your camp pastor has been exceedingly busy since the last report. At that time we were just beginning to find out where we stood and what niche we were to fill in the great organization of the cantonment life. Without taking up too much of your valuable space I will give just a brief report of what has been accomplished to date.

The Methodist work has been fairly well organized and is moving smoothly. After finding out what expense was necessary in connection with the work, the Mission Board has authorized an additional $800 to cover same. Presuming, of course, that the Mississippi Conference will not fail in its obligation to this work, I have opened up an office, employed a stenographer, bought a mimeograph, and am handling the correspondence and circular work on that basis. My office is No. 404 Carter Building, Hattiesburg, Miss., and I may usually be found there from 9 to 12 a. m. All stray preachers will be welcomed, as well as anybody else who cares to call on us. If the camp pastor is out, his efficient assistant, Miss Alice Haney, will be glad to do the honors of the occasion.

We have had a number of men to join the local churches, and it has been my privilege to baptize and administer the vows of the Church to a good many others and send their memberships to their home churches—especially in the case of men who wished to unite with other branches of the Methodist Church. We have also issued about 25 or 30 Honorary War Memberships to men who have voluntarily asked for them. This plan identifies the men with the local churches, but it does not change their relation to the home church.

The "motbering movement," which was started in the Y. M. C. A. buildings, and of which I spoke in my last report, is more than meeting our expectations. Our ladies are in the buildings every Wednesday afternoon, sewing or entertaining in some way, and there has been a very marked change in the general behavior of the men. Of course, vulgar language and profanty is rather a rarity around the Y. M. C. A. buildings now. The presence of the women seems to have helped the men to drop back into their normal attitude of respect, and they behave more like they probably did at home.

I have not only done considerable personal work in the Base Hospital, but have organized the women's societies of the three Methodist churches for the purpose of visiting, taking flowers to, and cheering the men in the wards in various ways.

The representative of the Community Service of the War Department, learning of our organization, called upon me to organize the entire work for the city upon the same basis. This has been done, and we now have every religious and social society in the city at work in the Base Hospital every Wednesday afternoon, including a colored representative, to do the work in the colored ward. Camp Shelby has only forty-nine Negro soldiers, who are detailed here for sanitary work under white officers. We have a colored preacher cooperating with us and ministering to the men of his race.

Your camp pastor has also been asked by the representative of the War Department to sit as a member of the General Council of the Community Service Board, representing the interests of all the camp pastors thereon.

There are representatives of each of the large Protestant Churches at the Camp, including the colored preacher mentioned above. These have recently organized into a Camp Pastors' Association for Camp Shelby, for the purpose of closer cooperation and more effectively caring for the Protestant work of the Camp. Your camp pastor was elected Chairman of this association.

The Methodists are perhaps the strongest of the religious bodies at the camp, and I need about two or three assitants at Camp Shelby, and one at Gulfport. However, I am doing my best to handle the work alone until the General Conference makes some provision for sending me assistance. We are trying to make up in efficiency what we lack in the number of workers. How well we are succeeding will remain to be seen. The Baptists, who rank second to our denomination in numbers, already have four workers in this Camp—the camp pastor, his asistant and two singers—under the employment of their Mission Board. And just incidentally I would like to remark that the Baptists have the best general organization throughout the camps that I know of in any denominatlon. It is a little hard to understand how a great Church like ours, with all of its machinery and its centralization of power, can be so far behind.

404 Carter Building.
Hattiesburg, Miss., May 3, 1918.

SEASHORE DIVINITY SCHOOL, JUNE 25-JULY 4.

The next session of the Seashore Divinity School will begin on June 25 and close on July 4. The program of the public speakers is an unusually good one. No preacher can afford not to attend.

Doctor Henry N. Snyder, Lit. LL.D., President of Wofford College, Spartansburg, S. C., will speak on "The Literary Interpretation of Religious Ideals," beginning on Tuesday evening and speaking each day at 11 a. m. and 8 p. m., closing with the Saturday evening hour. Dr. Snyder is one of Southern Methodism's great men.

Beginning with the two sermons on Sunday, June 30, Dr. Ozora S. Davis, President of Chicago Theological Seminary, will speak twice each day at 11 a. m. and 8 p. m., closing with the evening service on Wednesday, July 3. Dr. Davis is one of the strongest platform speakers and Bible interpreters of the Northern Presbyterian Church.

Dr. Camden M. Cobern, Lit.D., Thobern Chair of English Bible and Philosophy of Religion, Allegheny College, Meadville, Penn., will occupy the 9 a. m. hour throughout the session. Dr. Cobern is a lecturer and teacher and is one of the most popular Chautauqua speakers in the Methodist Episcopal Church. The following are some of his subjects: "The Romance of Papyri Hunting," "Light from the Papyri on the New Testament," "The World of Abraham's Day and Earlier," "The Age of Moses and the Wisdom of the Egyptians," "The Hebrew Prophets and Their Times," "New Light on the Times of Jesus and St. Paul," with numbers of others equally interesting to a live preacher.

In addition to this excellent program there will be a Conference day for each of the three Conferences, at which time one of the strongest and most interesting speakers from each Conference will deliver a great address. We want to make this a rallying time for all the preachers.

Make no engagements to conflict with the above dates. Be on hand with your note-book, prepared to get the treat of your life.

Yours for a greater service.
CHAS. W. CRISLER, President.
Jackson, Miss., May 3, 1918.

RESOLUTIONS PASSED BY THE SHREVEPORT DISTRICT CONFERENCE.

Whereas, our section is passing through a perlod of unprecedented financial prosperity, particularly in the farming sections of the State, where heretofore, as a rule, the greatest deficits in the benevolent collections of the Church have occurred; and

Whereas, every interest of the Church, missionary, educational and benevolent, is facing increased demands in proportion to the generally increased financial and economic standards; therefore,

Be it resolved by the preachers and laymen of the Shreveport District Conference, That, believing this to be the time, if ever, when we can and should meet every financial obligation in full, we set as a minimum goal for this year the raising of all our Conference assessments for the entire district in full, and make it a point of honor with pastors and congregations to reach this goal.

Resolved (2), That the Shreveport District issue hereby to each of the other districts of the Conference a challenge to a race for a similar goal in each district; each district which pays out its entire budget of Conference assessments in full to be marked with a gold star on a banner or chart to be prominently displayed in the Conference room at the next session of the Annual Conference; and

Resolved (3), That all possible publicity be given to this resolution and challenge through the New Orleans Christian Advocate, Our District Outlook, and otherwise.



Is there not some Methodist family who will take these two bright boys, ages 5 and 7 years, and rear them, and give them a chance in the world? If so, write to Rev. W. E. Thomas, Superintendent City Missions, 815 St. Charles St., New Orleans, La.

NOTICE.

The pastors in the Meridian District will please send me the names of their delegates to the district conference at their earliest opportunity. I cannot make entertanment provisions until I have this information. C. M. CHAPMEN,
Waynesboro, Miss.

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.—Adv.

WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

THE WAR.

Josh. 7:13.

By Rev. John W. Ramsey.

I.

The Causes of the War.

I presume, since practically every one has kept himself informed on the progress of the war from the beginning till now, it would be a needless waste of time for me to make any attempt to recount the causes of the war in detail. Suffice it to say that all the causes may be briefly classified under three heads: Physical, mental, and spiritual. The physical, or ostensible cause, was the assassination of an Austrian Prince while in Servia, for which Austria made unjust and impossible demands upon Servia with which that country refused to comply, upon which Austria began preparing for war, to enforce her demands. Then Russia, which had some sort of relation with Servia, treaty or otherwise, began mobilizing her troops. Germany issued her ultimatum to Russia to the effect that if Russia did not cease her mobilization she would declare war, and when Russia refused to comply, Germany sent her army through Belgium into France, thereby violating the neutrality of Belgium. Later England declared war, other nations following her lead. Finally, because of her violation of our neutrality, as well as for the sake of humanity, the United States declared herself in a state of war with Germany. The mental cause was the state of mind produced by the divorcement of religion from Germany's system of education. Her colleges and universities were hotbeds of materialism and rationalistic philosophy, and the rejection of the plain statements of the Bible for so-called higher criticism. These institutions of learning also adopted in full the Darwinian theory of the origin of man, that by various stages of evolution from the ape or monkey, man finally attained his present state. All this kind of teaching resulted in the acceptance by Germany, as a nation, of Thor, the heathen god of the ancient Norwegians, thereby displacing and dethroning the true God. These last statements largely embrace the spiritual causes of the war. It only remains for me to say that far back in the ages there came, in the very nature of things, a necessary cleavage between heathenism and true religion, the latter moving toward the glorious heights of spirituality, while the former advanced toward the refinements of cold and material intellectualism which has found its most perfect completion in the people, but especially in the war lords, of Germany. So we are really engaged in a war of Christian civilization against the oncoming hordes of heathenism.

But now, while I have briefly given the reasons for this war, may I take the time to say that all of them may be summed up in one word, Sin? The prophets of old and the preachers of the present have been, through all the ages, warning the people that sin inevitably destroys and damns men and just as inevitably brings the downfall of nations. Although the bleaching bones of men and the debris of fallen nations along the pathway of human progress emphasize this truth, and the record of the world's history adds its evidence, yet men and nations have stiffened their necks and, refusing to believe, have rushed on toward their inevitable and irrevocable ruin. It is to be hoped that when this terrible war is over, the world will come to understand that sin brings death to the individual and destruction to the nation, and that people will at last believe what the preachers have been telling them—that men and women cannot sin with immunity against Almighty God, who rules the nations of earth, and guides the destinies of men.

II.

Is the Lord on Our Side?

Well, we believe and hope that he is because we are thoroughly convinced that we are waging the warfare of civilization against barbarism; but for finite beings to attempt to interpret the mind of God, who inhabits all eternity, beyond the revelation which he has given of himself in the Bible, would be presumption. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It is an historical fact that in every war each warring nation, as it has taken up arms and gone to the battle-field, has believed that God was on its side. For instance, both Napoleon and Wellington each thought that God was on his side, but both armies had to await the issues of Waterloo, which changed the currents of history, for the determination of God's place in that struggle. Take again our Civil War. The North said, "God is on our side," and the South said, "God is on our side," and the preachers on both sides implored divine aid to give victory to their respective armies. Is God on our side? I repeat, we believe and hope he is, but that question can best be answered by a Lincoln story. The story has it that during the progress of the Civil War, when the tide of battle was running against the North, a preacher called upon Mr. Lincoln and said, "Mr. President, I hope the Lord is on our side." Mr. Lincoln, with his quaint wisdom, replied, "Whether the Lord is on our side does not concern me; but what does concern me is whether we are on the Lord's side." After all, that is what should concern us most: Are we on the Lord's side? Well, we believe that also; but I am inclined to the opinion that in all warfare God uses both sides as agencies of divine power to achieve divine ends, to accomplish his wise plans and purposes for the betterment of humanity, and to accelerate the crest of civilization toward its highest level. Thus, in their occupancy of the promised land, God alternately punished his own chosen people and the heathen nations for their sins. He sent the armies of Israel against the men of Ai because their cup of iniquity was full, and allowed the men of Ai to put to flight the Israelites because one of their number had stolen a golden wedge and a Babylonish garment and hid them in his tent.

But if the Lord is on our side and we are on his side, as we hope, I speak it reverently when I say that that fact alone will not give us the victory. This war can only be won by each man, woman, and child realizing his individual responsibility, and each doing his part in the various directions prescribed by our national authorities, such as the purchase of Liberty Bonds, contributions to the Red Cross and Y. M. C. A. work, and the conservation of food and fuel. If he is not able to buy Liberty Bonds, then let him give to the Red Cross or Y. M. C. A. work, or both; if he is able to do neither, then let him engage in the production and conservation of food and fuel so that our Allies and our own armies at the front may be fed. Nothing short of this will win this war—nothing short of this will enable us to measure up to our responsibilities and, like men, face this crucial hour in the history of our great nation.

III.

The Attitude of the Citizenship of Our Country Toward Our Enemies.

The reports of savagery and cruelty toward their helpless and innocent victims with which Germany has so far waged this war naturally tends to engender hatred toward our foe; but we cannot afford to allow ourselves to become obsessed with the thought of vengeance and hatred, or to permit ourselves to be urged by their barbarisms to the commission of deeds of violence and reprisal. To do so would be to become as savage and cruel as the Germans. Sherman is reported to have said, "War is hell," and so it is, but while we fight let us alleviate human suffering as much as possible. Shall we kill the Germans? As civilians, no. On the battle field, that is one of the unavoidable necessities of warfare. Shall we hate them? No; Jesus Christ said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies that ye may be the children of your Father which is in heaven."

This is no time to lose self-control and drop the reigns on the neck of the steed of passion, as is being done in some localities, if newspaper reports be true. We have read that in some places men have been tarred and feathered, and at least one man has been hanged. Such conduct is unworthy of our Christian civilization, and is neither autocracy nor democracy, but mobocracy; and now that Congress has enacted laws for the punishment of treasonable and seditious utterances, let the law take its course that the world may know that we are a law-abiding people. This serious hour, when we have entered upon the most unexceptional period in the history of our nation, is no time for hysteria and lawless deeds. We need to follow at least a part of the advice of a great financier to his son who was starting out in life for himself: "My son, keep your feet hot and your head cool." So must we keep our heads cool, if we expect to have God on our side, maintain our self-respect before the eyes of the world, and win in this war. We need not lose our heads because some alien enmy speaks some seditious words. This whole Republic will stand though the storms and tempests of a world war beat about it, because it is founded upon the rock of Liberty. Besides, there is no place in our system of government for those wild extremists who would take the law in their own hands. The foundation of our system of justice is based upon the right of a fair trial before a penalty is imposed. Those who violate that principle, or advocate its violation, are not properly imbued with the spirit of democracy, for the salvation of which we are now fighting. Those in authority over us have deplored these acts of lawlessness and of the spirit of hate. Mr. Wilson has said, "I call upon you, my fellow-countrymen, to witness that at no stage of this terrible business have I judged the purposes of Germany intemperately. I should be ashamed in the presence of affairs so grave, so fraught with the destinies of mankind throughout the world, to speak with truculence, to use the weak language of hate or vindicative purpose. We must judge as we would be judged. We have ourselves proposed no injustice, no aggression. We are ready, whenever the final reckoning is made, to be just to the German people. There can be no difference between peoples in the final judgment, if it is a righteous judgment. To propose anything but justice to Germany at any time would be to renounce and dishonor our own cause." In my opinion, in uttering these bravely-spoken words, Mr. Wilson placed himself upon high ground, exalted the dignity of his country, and assumed an attitude toward our foes worthy of the highest and best Christian statesmanship of any age of the world. Mr. Wilson's sentiments, as expressed in these fine words, which I have quoted from his admirable address delivered on the occasion of the anniversary of our entrance into the war, indicate that he is no small man of narrow mind and unreasonable prejudices to shout, as did a traveling man a few days ago, "every German ought to be hanged." Such a sentiment is not in harmony with the ideals which this nation has set for itself in this great war. Those ideals should create within us a profound pity for the German people. To say the least of it, despite the fact that the German record is stained with so many acts of barbarism, deeds of heroism are being performed upon both sides. The Outlook relates this authentic story: During a fierce engagement a British officer saw a German officer impaled on a barbed wire, writhing in pain. The fire was dreadful. The British officer could stand it no longer. He said, "I can't bear to see that poor chap suffer." So, going out under a hail of shell, he released him, took him on his own shoulder, and carried him to the German trench. The firing ceased. Both sides watched the act with wonder. Then the German commander came forward, took from his own bosom the iron cross and pinned it on the British officer. Such an episode is true to the holiest ideals of the age of chivalry.

(To be continued in next issue.)

HEMSTITCHING and Picoting, 10 cts. per yd.; two-tone acorn buttons, 35 cts. per doz.; plain buttons, 20 cts. per doz. Mrs. M. E. Meadows' Beauty Parlors, 803-22d Ave., Meridian, Miss.

REV. J. H. EVANS.

In the death of Rev. John Henry Evans the Mississippi Conference has lost one of the most beloved members of its Roll of Honor, as Methodists delight to call their list of worn-out preachers. Born on April 25, 1823, he lacked only a few weeks of completing the ninety-fifth year of his life. Four years a brave and devoted Confederate soldier, and for nearly fifty years a faithful and self-denying minister, he had fairly won the rest that came to him in 1894 with his retirement from the active ministry. Thenceforth he waited the lengthening shadows of that closing day with the same quiet courage with which he had borne the labors of his active life. It was in the growing darkness of the night that was to give place to the morning of the Nativity, that the wearied soldier of Jesus Christ laid aside the "two-edged blade of heavenly temper keen," to pass into the presence of his Lord to be forever with Him whom he had loved and served so long.

He was born in old Winchester, In Wayne County, Miss., the son of Isaac Thomas and Martha Goodwin Evans. When a child he moved



REV. J. H. EVANS.

with his parents to Jones County, Miss., where he seems to have spent the years of his youth. Two indications exist of the devoutness of his parents and of the wholesome religious atmosphere of the home of his childhood: first, that he was converted and joined the Church when a child; and, secondly, that in the last hours of life the old saint repeated, over and over, the childhood prayer, learned only at the knee of a godly mother:

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

On October 13, 1851, he was married to Miss Elizabeth Echols, who died on June 30, 1858, leaving three children—Mrs. S. T. Thorn of Meridian, Mrs. Bettie Finch of Montrose, and J. M. Evans of Pelahatchie.

At the beginning of the Civil War he entered the Confederate Army, serving with a courage characteristic of the man, and worthy of the highest traditions of that heroic struggle. He was wounded several times, suffering on one occasion the loss of an eye, and finally receiving, by the bursting of a shell, such injuries to his head as to necessitate his discharge from the service. From these wounds he did not recover to the day of his death. While upon his bed, suffering from his wounds, he joined the Methodist Protestant Church, and in 1865 was licensed to preach. The union of the Methodist Protestant Church in Mississippi with the Mississippi Conference of the Methodist Episcopal Church, South, was consummated in 1871, and of this union Brother Evans was one of the most active and influential promoters, and at the session of the Conference held in Meridian in December of that year he was received into the ministry and membership of the Methodist Episcopal Church, South. Twenty-three years were spent in the pastoral work of this Conference, confined almost wholly to the south-central section of the State. Nine years were given to Raleigh, four to Williamsburg, three to Cato, two each to Trenton and Rankin, and one each to Franklinton, Leaf River, and Walnut Grove.

On February 10, 1869, he was married to Miss Rachel J. Franklin. To them were born three daughters—Mrs. S. L. Thompson, Carlos, Miss.; Mrs. Hattie McDonald, Rankin, Texas; and Miss Beulah Evans, Collins, Miss. Brother Evans and his wife have been richly blessed in the skilful and unselfish attentions of Miss Beulah. In the years of his old age and feebleness, when at times the mother was almost as helpless as the father, this devoted daughter gave herself with unremitting devotion that cannot be surpassed to the kindly ministry that in the providence of God was committed to her. Surely the blessings promised to those who honor their father and their mother must rest in unmeasured benediction upon this dutiful and affectionate daughter.

After his retirement from the active ministry, Brother Evans settled upon a little farm at Williamsburg, Miss., where he continued to live until 1907. He then bought a little home in Collins, where he resided during the remaining years of his life.

The funeral services were held in the Methodist Church in Collins on Christmas Day, 1917, and were conducted by his pastor, Rev. W. M. Williams, assisted by Rev. George H. Thompson, the presiding elder of the Meridian District, and Rev. W. B. Jones, the presiding elder of the Hattiesburg District. The interment took place in the Collins cemetery, with Masonic honors.

In person, Brother Evans was tall, large of frame, and broad-shouldered. He must have been a powerful man in the vigor of his young manhood. He had an intent and aggressive look and a directness of movement that bore witness to the strength and independence of his character. He was afraid of nothing, and yet modest with all. Positive in his convictions and outspoken in his denunciations of sin, he was kindly and sympathetic in his spirit. He accepted without abatement the tenets of Wesleyan Arminianism, delighted to proclaim them as the truth of God, and rejoiced in his personal experience of justification by faith and the witness of the Spirit. In the later years of his life he was deprived of the privilege of public worship; but when possible he was in his place in the congregation, rejoicing in the communion of the saints.

The closing days were days of quiet joy. Words of prayer and praise trembled upon his lips; his wearied hands were uplifted in adoration; and the voice that had so often shouted in the battle in feeble accents gave utterance to the songs of Zion.

"How blessed the righteous when he dies;
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves th' expiring breath!"

A. F. WATKINS.

Millsaps College, Jackson, Miss.
March 18, 1918.

AN INTERESTING COMMENCEMENT AT THE MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Perhaps the Commencement just closed will be the most memorable in the history of the Mississippi Conference Training School at Montrose, Miss.

The sermons by Rev. W. L. Blackwell and Rev. J. T. Abney, both Montrose "boys," were appropriate and made a profound impression upon the large audience who heard them. The baccalaureate address by Dr. J. M. Sullivan, of Millsaps College, was worthy of the occasion and creditable to the distinguished speaker. In his address to the Alumni Association, Rev. Leland Clegg, of last year's class, but now of South Mansfield, La., sounded the note of progress. Prof. B. H. Chatham, another alumnus, delivered impressively the chief address in memory of Second Lieutenant Tillman Gray. The students acquitted themselves creditably, and good-will abounded at all times.

There were four young ladies and eleven young men in the graduating class, and there were two young ladies who had completed the course in piano.

The Alumni Association agreed to take it upon themselves to build a structure to be used as a dormitory for young women, with a domestic science department attached. To begin with, they levied an assessment upon themselves of at least $2.50 each. Each young man in the present senior class then subscribed $10, but some went beyond that. Brother Stokes stated that if we would add one year more to the curriculum, he would give $100 toward its maintenance, and, if necessary, give five acres of land. Toward the dormitory fund, Brother P. L. Blackwell subscribed a house and lot. Besides these, others subscribed several hundred dollars. Brother Clegg volunteered to give his services toward raising funds during the month of August. Mr. O. E. Sumrall, of the present senior class, subscribed $25 and said that he would work for the school two weeks during the summer. A number of the students have promised to try to add to next year's attendance.

I might add other items of interest, but this is sufficient to indicate something of the spirit in our midst. I should not close, however, without saying that we have delivered this year four incomplete diplomas and five blue seal diplomas to students in our Sunday school teacher-training classes, and, further, that three of the young men who graduated from the Institution will enter the ministry, and yet again, if we can add one more year to our curriculum, nearly all those who graduated this year will be with us again. We hope for a great and good training school here, and forces are at work to make it so.

ROLFE HUNT, President.

Montrose, Miss.

CHILDREN'S DAY IN THE LOUISIANA CONFERENCE.

Pastors and Sunday school superintendents of the Louisiana Conference who have not observed Children's Day on April 28 are hereby requested to make every effort to do so at the earliest convenient time. The Sunday School Board has made arrangements to pay for programs for such Sunday schools as are not able to provide them; and such pastors or superintendents as wish to obtain programs on this plan will order their programs direct from Smith & Lamar, Nashville, Tenn., or Dallas, Texas, and state when ordering that they will observe Children's Day, and will forward the offering to Mr. T. W. Holloman, Treasurer of the Board. The Sunday School Board depends for the maintenance of its work through the early part of the year on this fund. The brethren are requested to be prompt in this part of the Sunday school work.

H. N. BROWN,
For the Sunday School Board.

CHILDREN'S DAY SERVICES.

I want to call attention to the importance of this service, provided by the Church for the children. It is practically the only time in the year that the whole congregation sees the children and all the children see the whole congregation. Let the service be held at the morning preaching hour and do everything possible to make the occasion worth while.

The offering on that day is Home Mission money of the finest sort. Ninety per cent of it stays at home and works for the extension of the Lord's Kingdom.

The Children's Day service is the children's hour. It presents a great opportunity to reach many homes otherwise untouched by the Church.

Let me urge that, as these services are held throughout the North Mississippi Conference, the the offering be sent in promptly to the treasurer.

E. S. LEWIS,
Treas. S. S. Board, North Miss. Conf.

Greenville, Miss.

The Home Circle

GOOD REASON.

A little newsboy, to sell his paper, told a story. The matter came up in Sunday school. "Wouldn't you tell a lie for three cents?" asked a teacher of one of the boys.

"No, ma'am," answered Dick, very decidedly.

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. O, would it not buy lots of things!

While he was thinking, another boy behind him roared out, "No ma'am."

"Why not?" asked the teacher.

"Because when the thousand dollars is all gone, and when all the things that were bought with it are gone, too, the lie is there all the time," answered the boy.—The Sabbath Visitor.

SAY IT!

A small and very poorly clad boy trudged down the street carefully pulling behind him a battered child's wagon piled so high with fragments of kindling wood, which he had picked up from the alleys, that it was top-heavy. A group of young people were standing at the corner of the street chatting gaily when the ragged boy passed.

The boy passed them indifferently, intent only on getting his burden safely home. In crossing the street one of the wheels of the wagon struck a small, unobserved object that unbalanced the unstable load and pitched the contents of the wagon into the street. A burst of merry laughter went up from the young people at the boy's awkward predicament. For a moment the small boy stood helpless, and as he began to reload he was seen to be crying.

One of the boys sprang from the group of young people, and ran to the rescue of the unfortunate child. He quickly replaced every piece of the wood in the wagon in such a way that it would not fall so easily. When he had finished his task he spoke a cheering word to the boy and gave the wagon a starting shove, and returned to his friends. "I pity the kid," began one of the group when he returned. "If you did, why didn't you say so and show it, instead of laughing? interrupted the one who had helped.—Anonymous.

TAD'S SISTER.

She was only an ordinary girl with simple frock and a sun-bonnet; and as my mind was busy, I should scarcely have noticed her at all had it not been for the kind words I heard her utter as I was waiting for my tram. "O, well, let's not wait for him!" said one of her two companions, pulling her by the arm.

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him. Sarah."

"Well, he's only your brother. You need not be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody, my brother just as much as anybody else," Daisy replied firmly, but in the same sweet tone. "I never disappoint Tad if I can help it. He knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie; and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked the other girl.

"He had to go on an errand for father, but he was to meet me here at two o'clock to go with us to the picnic."

"I'm afraid we'll be late," she grumbled in reply.

"I'm sure we will," said Sarah.

"Then suppose you two go and don't wait for me," Daisy said quietly. "I shall not mind, but I wouldn't go without Tad for anything."

"O, it wouldn't be nice to go without you," Sarah objected.

"Well, here he comes now," cried the other.

And just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, asking anxiously: "I didn't keep you waiting long, did I?"

I looked at Tad. There was nothing about him to attract the attention of a stranger except it might be his bright, happy face; but his sister's eyes rested lovingly upon him as she replied: "No, only a few minutes, Tad."

"There, Daisy," he said; "I brought your waterproof and goloshes. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them." And he held on to the things he had brought. "I can carry them; I just wanted you to know they were handy."

"O, thank you, Tad," the girl said heartily; "I shall probably need them."

They were starting now; and as Sarah took her place beside Daisy, she remarked wonderingly: "How polite you two are to each other! Are you always like that?"

As they moved off, I caught only a part of Daisy's surprised answer, and that was: "Of course. Why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers be happy in the same love and consideration that Tad and Daisy gave each other?—The Messenger for the Children.

THE CRUEL SCHOOLMASTER.

An indignant mother wrote thus to the principal of an academy:

"Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it is a poetic verse of six feet. Now that makes 300 feet or 100 yards of poetry for my poor son to translate each day. I think about half a hexameter, or six inches, of this Latin is enough for a boy of his age.

"Yours truly,

"MRS. SMITH."

—J. S. J., in Woman's Home Companion.

TURKISH SCHOOL CHILDREN.

Turkish children recite their lessons all together in the old-fashioned schools, and if you could hear them, you would think that you had gone into "Wonderland" with "Alice" where "things wouldn't come straight." The little girls go to school in groups, and with them is always an old servant who carries all their books on what looks like a small clothes tree. The boys go and come in two long lines attended by their teacher. They carry their own books and wear long trousers and fezzes exactly like their fathers. Some of the tiny girls carry their own little tables and drawing boards. In the gypsy village in Scutari the children learn their lessons by songs in the street. They stand in a circle with a big girl in the middle, and they grow noisier and noisier the more interested they become.—Lindamira Harbeson, in St. Nicholas.

WHAT THE CHURCH NEEDS.

A contemporary suggests that there is too much of the "high-brow" about our modern church worship, in both the preaching and the music. Looking to the effective work of Mr. Sunday and other evangelists among all classes, it concludes that what is needed to-day is a fresh and more definite statement of the eternal truths of the Gospel. Put more briefly, the majority of the churches need a rigorous spiritual arousal. A spiritually dead or moribund church cannot be expected to awaken sinners or to do real service for the Kingdom.—Christian Herald.

MINISTERIAL EFFICIENCY FUND, MISSISSIPPI CONFERENCE.

In the effort to secure a fund to aid young men in completing their education before entering the itinerant ministry, Dr. I. W. Cooper is rendering to the Church an invaluable service. As never before in the history of the Church, the demand is for an educated ministry. The entrance requirement into the Conference has been raised, and rightly so, but when a young man, called of God to preach the Gospel, knocks at the door of the Conference for admission, if not thoroughly prepared, the Church should be in a position to say to him, "Complete your preparation for more efficient work and we will furnish the means necessary."

This is what Dr. Cooper is endeavoring to make possible, and every church in our Conference should be glad of the opportunity to lend a helping hand. We feel justly proud of the laymen and the churches standing back of Dr. Cooper in this great work. The Board of Education is in hearty accord with it. May he reach his desired goal—sufficient funds to aid at least twenty-five young men each year!

W. H. LEWIS.





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WALKING WITH GOD.

One of the earliest and briefest descriptions of a holy life is the Bible statement, "Enoch walked with God." To live a holy life, is not only to walk in the presence of God, but with God. He who walks with God must go the way God goes. In Amos the question is asked: "Can two walk together except they be agreed?" There must be a perfect agreement as to the starting-point, and the course, and the end; and the agreement is made from start to finish upon the line of God's will. Hence, the way of holiness, which is every Christian's way, is in the whole of it obedience unto God. The essence of genuine piety is absolute surrender to the will of God. The simple-hearted disciple had it correct when he said: "I resolved to be nothing; for when I am nothing, the devil can't get hold of nothing." Self-will is to die at the start, and to die daily, if we would walk with God; for to so walk we must go the way that God goes, completely losing our wills in his dear will. To walk with God is to touch God at times. There is always contact, more or less frequent, between fellow-travelers. We touch God through His Word. The Bible is a "living" word, for God's spirit breathes in it and his very heart throbs in it. Take one passage—the 14th of John—in which our Lord says, "Let not your heart be troubled," etc. Can we read that comforting passage without feeling the touch of God through the Son, our loving Lord? So, all this blessed Bible, as we open it and read between the lines by the Spirit's aid, abounds with the pressure of the Father's hand and the assuring whispers of His tender solicitude and His mighty love. We have the touch of God in the secret place of prayer, for, closed in thus with Him, there can be no obstruction to perfect communion of soul and unconstrained fellowship. There, as perhaps nowhere else, we, like the fleece of old, drink in of the heavenly dew, and realize his loving touch, and are strengthened by His Spirit. And so, praying in the Holy Ghost elsewhere, our lips may be touched of God as with live coals from His altar and our hearts fired, so that we are clad with power as we plead for mercies and grace. God talks with us also in the voice of an enlightened Christian conscience. There is, too, ever with us the voice of the Spirit—that "still, small voice" within the soul. Two human beings could scarcely walk far in company and not talk to each other.

There is constantly maintained a spiritual converse between God and those who walk with Him, sweetening their life and strengthening them as with a divine cordial. Those who are God's dear children and living a holy life keep step with Him, in so far as a finite being may with the Infinite. It is written that God's ways are not as our ways nor God's thoughts as our thoughts, but that they are as high above ours as the heavens are above the earth. Nevertheless, we must remember that God dwelleth with the humble, and He can and does so measure his steps that any man or woman who is honestly bent on walking with Him may easily do so. We are not to run on ahead of God, nor lag behind as if unwilling to follow; but we are to watch the Divine leading and put our feet in the footsteps of God. We may not always be able clearly to see and fully to understand the plans of God, and we therefore have need in such case of patient waiting for the unfolding of them, that we may fall in with them and walk just as God willeth. God said of Caleb: "But my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it." In the original the words "followed me fully" mean literally "filled in after me." Caleb pressed along in the very line of duty God marked out for him, keeping step by putting his feet into the footsteps of God—"filling in after" God.

To walk with God is to leave the world behind us. There must be steady progress away from all evil and so towards all good. Avoiding the very appearance of evil, the Christian will come to the point where duty will be lost in the paramount incentive of privilege. "Perfecting holiness in the fear of God," becoming more and more like unto Him with whom he walks, daily dying unto sin and living unto Christ, he can with Paul say from the depths of his heart: "I am crucified with Christ; nevertheless I live: yet, not I, but Christ liveth in me and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." His life "hid with Christ in God," and happy on the way, the Christian finds the fruition of his hopes in the forever enfolding of God in heaven. Yes—to walk with God means to rest with God at the end of the journey. A little girl said in talking of Enoch: "One day they walked farther than usual, and God said, 'Enoch, you are a long way from home; you may come in and stop with me.'" How perfectly the dying words of Miss Willard express the blessed rest of the saints: "How beautiful to be with God." J. T. S.

METHODISM.

Methodism is the mightiest Protestant and spiritual power in the world to-day. Swarming over the hills and vales, the cities, towns and villages of the Christian lands, her sons of thunder and consolation—her Spirit-baptized ministry—have not confined their labors alone to the home field, but have gone out to the ends of the earth, carrying every whither the glorious Gospel of the blessed God, preaching free and full salvation and singing its songs of faith and hope to all the hapless, sin-cursed sons and daughters of earth. Making much of the cleansing, saving blood of Christ, they have brought many millions of souls to Him who is "able to save unto the uttermost all who come to God by him." John Wesley's triumphant, dying words, "The best of all is, God is with us," have been gloriously verified wherever, as Chalmers called Methodism, "Christianity in earnest" has taken the field for Christ and precious, deathless souls. Though the enervating and deadening influence of "the world, the flesh and the devil" upon our beloved Church has been great as she has increased in material wealth, worldly power and the honors of men; and though in consequence there may have been, at times and in spots, a blighting of piety, a stunting of spiritual growth and a dampening of spiritual ardor, still there is left us much of the old-time religion and the old-time power of the fathers; and our part in the conquest of the world for Christ moves on with increasing momentum and signal success. True it is, that some of the old-time peculiarities of form and modes of action have passed or been somewhat changed, yet the fires of God still burn, with rare exceptions, in the bones of our preachers, and their messages of love and power continue to ring true, as of yore, to "the truth as it is in Jesus Christ." Christianity, and our Methodism as part of it, is to-day, as truly as is the United States, a world power; and as the telegraph message now goes around the world, so also goes "the old, old story of Jesus and his glory, of Jesus and his love." Our American Methodists will raise for Missions the full amount of $35,000,000, that they have resolved to secure; and, shoulder to shoulder, they, with all other Christian Churches and organizations, will keep step and "forward march" to the conquest of the world for God and his Christ.
J. T. S.

THE IRON GATE.

"The iron gate" marked the limits of the prison in which Peter was held a prisoner. Without the iron gate there was a praying Church; and "prayer was made without ceasing of the Church unto God for him." The Church was at the house of Mary, the sister of Barnabas and mother of John Mark. Mary gave her house for a church, Barnabas gave his wealth to the Church, and John Mark gave himself. Of a truth Mary's house was just the place for a prayer meeting. At night the voice of prayer was in the house of Mary. The business and duties of the day over, God's little flock turned into the house of an elect sister for special prayer. Their one object was to pray for Peter, and the record has it thus: "Prayer was made without ceasing for him." It was specific prayer, just for his release from prison: It was persevering prayer, "without ceasing." Though the iron gate did not move on its hinges, they ceased not their earnest cries unto God. Their faith was truly heroic, for it sought, without the use of key or slightest touch of hand, to open the iron gate beyond whose threshold the imprisoned Peter lay. Peter was made as secure as possible from release. Ushered into prison, the doors of the first and second wards closed upon him. Two chains bound his limbs and armed soldiers guarded him. The keepers before the door kept the prison. Scarcely could anything more have been done to prevent Peter's release. On the morrow his chains were to be taken off, the gates opened, and Peter led forth to die. The account says: "When Herod would have brought him forth, the same night Peter was sleeping between two soldiers." The eve of his execution had arrived and the sleeping saint was resting sweetly in the care of God. In the 127th Psalm it is written: "He giveth his beloved sleep." Peter trusted God against vast odds. Faith triumphed and deliverance came, and the prayers of the little church prevailed. God's ear is ever open to the prayers of the faithful, and He will deliver. The angel came, God's messenger, to Peter's prison-cell and awakened him, saying "Arise up quickly." His chains fell off and the angel said: "Gird thyself and follow me." Drawing near the inner gate, it opened for them; and when they had passed the first and second ward, and had reached the iron gate, it, by an unseen power, of its own accord, opened to them, and Peter was free.

The conflict between faith and an iron gate is found at times in many a Christian life. Under the most trying circumstances we should go forward with prayer and faith in obedience to God's call, and the iron gate will open by Divine command and we shall be set at liberty. It took an angel sent of God to deliver Peter, and God will, if need be, send an angel, though we may not be able to see him, to deliver us in answer to our believing, persevering prayer. J. T. S.

PERSONAL AND OTHER NOTES.

In a recent letter Rev. C. Nash Broyles informs us that he has received checks from Rev. J. S. Duncan, pastor of the Oxford Circuit, and Rev. L. A. McKeown, of Iuka, to cover the educational assessment for their respective charges.

Rev. J. W. Price of the North Mississippi Conference, who is staying with his daughter, Mrs. Upton Likens, at Memphis, Tenn., informs us that his dear wife is seriously ill. Let all of Brother Price's friends pray earnestly for her recovery.

Rev. J. L. Decell, of McComb, Miss., writes as follows: "I am now at Edwards assisting Brother McKeown in a revival. I am going to send you a big list of subscribers when I return home. I have part of them now but am waiting for the strategic time."

The Rev. Isaac Lockhart Peebles, of Meridian, Miss., has sent us two pamphlets written by him and named as follows: "The Love of God—Its Meaning, Nature, Regulation and Greatness," and

"How the War for Democracy Can Be Won." The price of the pamphlets is ten cents each.

Rev. W. T. Woodward, of Sicily Island, La., came to New Orleans last Saturday, and is undergoing the Pasteur treatment, he having been bitten by a dog.

Rev. W. N. Ware, of Walnut Grove, Miss., under date of April 31, writes as follows: "It has now been a whole month since I returned to work after my operation and sickness, and I am moving along nicely with my work, and seem to be in perfect health again. Thank the Lord!"

The members of the Methodist Church at Jeanerette, La., and friends are sending their pastor, Rev. F. B. Hill, to Atlanta, Ga., giving him the opportunity to attend the General Conference as a visitor. There is no doubt that the pastor will thoroughly appreciate so generous an act.

Rev. W. A. Bowlin sends from Cockrum, Miss., five new subscriptions for the Advocate and adds the following: "My charge is in good shape and going forward. Our popular and beloved presiding elder, Rev. J. H. Holder, was with us last week and preached for us three soul-stirring and helpful sermons."

Rev. J. W. Raper, of Duncan, Miss., in a letter inclosing a list of subscriptions, for which he has our thanks, says: "The outlook in this new field is very promising. We are expecting this to be a great year for us. Our Conference assessments have been paid in full for the year. We have received into the Church thirteen."

Mr. S. M. Collins, Civil Engineer of Monroe, La., writes thus: "I am very much gratified that Unification is sidetracked. I hope we have heard the last of it. I can't fine anybody here in favor of it. I think the whole discussion and wrangling ought to stop. It would be better for us to spend our energies in trying to stop the Hun."

Rev. John F. Foster, of Shreveport, La., writes: "My charge of fifty-one members (Bayou La Chute) has paid to the Ruston Orphanage thus far four thousand and two hundred dollars since Conference." Brother Foster has done a splendid work in the Liberty Bond drive, as will be seen in the Shreveport Times' report of his speech as published elsewhere in this issue.

Writing from Sarah, Miss., on May 6, Rev. Geo. A. Baker, pastor of Longtown Circuit, North Mississippi Conf., says: "Many hearts in North Mississippi will be made sad to learn of the death of Rev. W. H. Eckles, of Pleasant Grove, Miss. He passed away on May 4, and was buried at Pleasant Grove the next day." We extend healtfelt sympathy to the bereaved loved ones.

Rev. C. F. Emery, of Hattiesburg, Miss., continues to look after the interests of the Conference organ. On May 4 he sent us another list of twelve subscriptions, with a check to correspond, and he says that this makes 26 subscriptions sent in thus far from his new charge, 8 of them being new. We are grateful to Dr. Emery for the good work he is doing for the Advocate.

The Rev. J. M. Morse, presiding elder of the Jackson (Miss.) District, sends us the following under date of May 3: "Methodism in Camden is housed after ten years of waiting. Last Sunday we organized a Methodist Sunday school in the Methodist church; I preached, and we administered the Sacrament in our new church. Rev. A. Joe Beasley is doing a fine work. It was due to his untiring efforts that we could take this step. He will succeed anywhere."

Brother Paul I. Templeton, evangelistic singer, writes from Meridian, Miss., that he has just been in one of the best meetings he was ever in, helping Rev. E. H. Cunningham at Kosciusko, Miss. Rev. Robert Clarke, of Covington, Tenn., did the preaching, giving "good old gospel truths." He says further that he has some open dates, and will be glad to assist as singer, or pastor's assistant, any preacher in need of his services. He gives as references, Rev. J. H. Bell, Rev. E. H. Cunningham and Rev. R. A. Clarke.

The following have our thanks for two or more subscriptions to the Advocate, sent in during the past few days: Rev. L. A. Darsey, Ocean Springs, Miss., 2; Rev. E. S. Lewis, Greenville, Miss., 2; Rev. J. B. Cain, Washington, Miss., 2; Rev. B. G. Whitehurst; Mooreville, Miss., 2; Rev. S. A. Brown, Leland, Miss., 2; Rev. W. F. Rogers, Oakland, Miss., 3; Mr. J. L. Bell, Newton, Miss., 5; Rev. W. M. Young, Pontotoc, Miss., 5; Rev. M. W. David, Taylorsville, Miss., 3; Rev. John Park, Kosciusko, Miss., 6; Rev. N. N. Maxey, University, Miss., 5; Rev. B. H. Sheppard, Lecompte, La., 3.

The Commencement exercises of Whitworth College, of which Rev. I. W. Cooper, D.D., is president, will be held May 19-21 in the Lampton Auditorium, on the College campus, at Brookhaven, Miss. On Sunday, May 19, Rev. H. M. Ellis will preach at 11 a. m., and Rev. W. H. Lewis will preach to the Y. W. C. A. at 8 p. m. The Trustees will meet on Monday at 10 a. m., and a grand concert will be enjoyed at 8 p. m. The Class Day exercises will be held at 10 a. m. Tuesday, the meeting of the Alumnae at 11 a. m., and the address will be delivered by Dr. J. M. Sullivan at 8 p. m.

THE VOICE OF A CENTURY.

By Rev. W. W. Pinson, D. D.

From 1819 to 1919 marks an era of change. It is a century of world shrinkage. It speaks the message of neighborhood. Steam, electricity, the auto and the aeroplane have made space a jest. The cutting of two canals has shortened the road to our neighbor's door.

The voice of this century is the voice of the people. The scrap-heap for crowns and thrones and junk of that sort has grown steadily. In the beginning there was one young democracy; now there is only one autocracy and the finish of the century will see the finish of that monstrous anachronism.

This century tells the story of modern missions. It is significant that the Church began to awake when the world began to shrink. The inventor and the missionary were set to making a new world physically and spiritually. The Bible has been translated into 500 languages and dialects. The missionary has found his way into every land. The fields have been surveyed and charted. Some outposts have been occupied. Now the churches are combining and preparing to compass the task.

But the inventor has outrun the apostle. The forces of the world have moved faster than those of the Church. Science has shelved forever the clumsy methods of the 18th century. The machine has multiplied power and set men free. The earth, the sea, the air, have been conquered. The world has been made over. But the Church has not held the pace. Spiritual forces have lagged behind. Our Christianity has not made a brotherhood of this world-neighborhood. The Church has lagged in the rear while the physical forces have swept over the earth. Possessing the powers of the world to come, we have cowered in the presence of the world that now is. Now the crash of a world wakes us to our shame, our failure and our impotence—not the failure of Christianity but the failure of the Church adequately to express Christianity. We hear the call of a helpless world, helpless for all its boast of power, the voice of a neglected century calling in "the crimson chorus of the guns."

Methodists of America, attention! Your first century of organized missions parallels these world-changing events. You come to your Missionary Century at the end of a most colossal century and at the most momentous hour in human history. It is God's hour timed for a great awakening for the Church, and an advance of unparalleled magnitude.

Is the voice of a century the voice of approval? Can we vaunt ourselves and glorify our past? No, a thousand times. The dust of humiliation best becomes us. We have been provincial and self-centered while the world swept by us. We have clung to our traditions and mumbled our shibboleths in our little corner while the tragedy of a stricken, bleeding world was nigh our doors. The century calls us to penitence and a plea for mercy. It calls us to rise up and make history that our children can read with approval.

The voice of a century calls for an entirely new standard of service. We have been singing, "Like a mighty army moves the Church of God." Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over-night, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million to "The red rampart's slippery edge." If we dare sing like that we must set an undreamed-of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time.

Thirty-five millions in five years sounds big only because of our habit of thinking in small terms. We can do that no longer. We have been jolted out of our ruts. We have been swept suddenly out into big horizons. The whole past has uttered a call summoning us to the making of a new world. By the grim terror, by the red ruin, we are called to begin over, and proceed on a scale undreamed of before. Demands that five years ago would have struck us dumb no longer surprise us.

Look how many finger-boards point the way! We are thinking in terms of the world. Shall we forget it is Christ's world? We are thinking in terms of the brotherhood of nations. Shall the Church alone be provincial? We are thinking in terms of billions for the business of making the world safe for democracy. Shall we who alone are set to make democracy safe for the world think in terms of the bargain counter?

We are Americans. That never before meant what it means to-day—the big brother to whom the nations turn in their distress. We are Methodists. Every fourth Protestant in this foremost nation, this most missionary nation on the planet, belongs to the large-hearted, evangelical, singing brotherhood of Wesley.

God set the time. This hour that now strikes is God's hour. He challenges our faith and our consecration. Let us meet the challenge on our knees. Let us dare great things for Him. Not to do it is to disappoint and dishonor Him.

PROHIBITION IN MISSISSIPPI.

This book contains 230 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, lawyers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots. Mailed, postage prepaid, for $1.25 cash.

REV. T. J. BAILEY, D.D.,
Box 314 JACKSON, MISS.

BISHOP HAMILTON DEAD.

Pittsburgh, Pa., May 5.—The Right Reverend Franklin Hamilton, Bishop of the Pittsburgh District of the Methodist Episcopal Church, died at his home here to-day of pneumonia.—The Times-Picayune.

NOTICE.

Will the brethren of the Hattiesburg District send to me, at their earliest convenience, the names of delegates to the district conference? Do not forget this, brethren, as we must know, so as to arrange for their entertainment."

H. E. CARTER,
Magee, Miss.

"Unless the mind of a child is fed with that which is good and wholesome, it will be as sure to go astray as a starving sheep."

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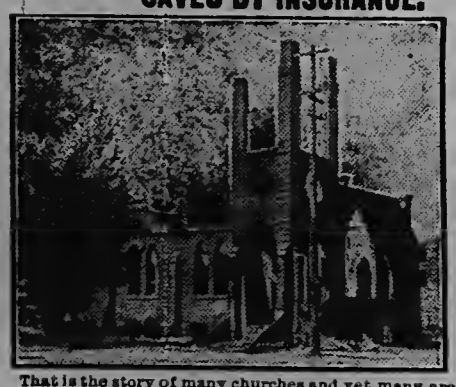
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LIZZIE DAY DAVIS.

In the darkness and the stillness of the night of Feb. 17, 1918, the soul of a good woman sped upward toward the Eternal Light. In the passing of Mrs. LIZZIE DAY DAVIS, a Christian mother, a Christian friend, and a Christian citizen has gone beyond our ken, and the strongest tie that binds the home has been severed. But we know

"That they never quite leave us, those who have passed
From the shadow of death to the sunlight above.
A thousand memories are holding them fast,
To the places they blessed with their presence and love.

Mrs. Davis, daughter of Mr. M. P. and Mrs. M. A. Day, was born near Bayou Sara, East Feliciana Parish, on Oct. 13, 1850. Having early united with the Church, she lived an earnest Christian life, and her influence was always for good. In 1871 she was married to Rev. R. A. Davis, a consecrated member of the Louisiana Conference. Into this happy home nine children came to bless it, four of whom were waiting in the "many mansions" to welcome their mother. Although modest and retiring in disposition, Mrs. Davis went about doing good, and no one who came to her for help ever went away empty-handed. Her husband found in her a faithful and earnest co-worker, and our deep sympathy goes out to him in his loneliness.

Mrs. Davis at the time of her death was a member of the Carrollton Avenue Methodist Church, a member of the Order of the Eastern Star, a Daughter of the Confederacy, and a member of the King's Daughters. She was buried in Houston, Texas, the services being conducted by Dr. Adams, presiding elder of the Houston District, and Rev. P. R. Knickerbocker. The Ransom Chapter No. 135, Order Eastern Star, of Houston, also assisted. Those left to mourn the going away of Sister Davis, besides many friends, are a devoted husband, four daughters, one son, and two grandchildren.

"Out of earth's weariness, trial and sorrow;
Out of its cares and fears for the morrow;
Into the dawn of a glad resurrection;
Into the house of unbroken affection;
Into the joy of Christ."

A FRIEND.

WILMOT F. PAXTON, son of Mr. and Mrs. A. J. Paxton, was born on Dec. 5, 1893, in Carrollton, Miss., and "fell asleep in Jesus" at Columbus Barracks, Columbus, Ohio, on Aprii 4, 1918. These dates fail to compass a life so full of wonderful accomplishments and complete in noble purpose and high, lofty character. The great Moulder of human lives leaves no piece of his work unfinished, and we are assured that Wilmot's life-work was compieted, when to human eyes it seemed just beginning. When a child, he gave his heart to God with a definite purpose to serve him, and united with the First Methodist Church, Greenville, Miss., twelve years ago, with Rev. Robt. A. Meek as his pastor. Wilmot Paxton was endowed with a splendid mind and a disposition which revealed true nobility of soul. In the home he was ever the tender, devoted son and brother, the perfect companion of his parents. He won friends by the score in all walks of life and always met everybody with a smile and kind word. He heid his friends with the charm of his wonderful personality. When the news of the sudden home-going of this faithful young soldier was carried to his home, it seemed that the whole city was thrown into mourning. From the far North to the sunny slopes of the Gulf came messages of condolence, many of these from officers in the Army who knew and loved in coilege days the young soldier who laid down his life for his friends. In every place Wilmot Paxton showed himself the man. At the first call to arms of his country he volunteered. The funeral service was held in the First Methodist Church, Greenvilie, Miss., which he loved so weli, just when the soft twilight shadows were falling upon a wealth of exquisite flowers, a tribute from ioving friends. The scene was one to carry us in spirit to the "Father's house," where the tired young soldier is resting in the bosom of his Savior. Let us be submissive to God's will and realize that his going away makes heaven nearer to us. He cannot come back to us, but we can go to him. We loved him, but Jesus loved him more. "To live in the hearts of those we leave behind is not to die." His sister-in-law,

SARAH L. PAXTON.

Atlanta, Ga.

The subject of this sketch, W. W. LUNSFORD, was born on March 25, 1837, and died on March 29, 1918, aged 81 years. He lived almost his entire life in Holmes County, Miss., and as a citizen took an active part in its history and affairs, serving for several years as a member of the Board of Supervisors. He was a true and valiant Confederate soldier and was ever loyal to our Southland. As a member of the Masonic fraternity he loved its precepts and teachings, and was held in high esteem by his brothers in early manhood. He served for many years and up to the time of his death as a steward of his church, and his pastor never had a more loyal supporter. As a husband and father he was ever kind, affectionate, and indulgent. Late in life he married Mrs. Busshart, who faithfuliy and affectionately nursed and cared for him during his last illness. To her and his grandchildren we join in sorrow and with tenderest sympathy pray that they may meet him again in his heavenly home.

PARHAM WILLIAMS.

Little NINA MAE GERMANY was born in Neshoba County, near Dixon, Miss., on May 30, 1914, and died on April 15, 1918. She was a very bright little girl, with a pleasant and loving disposition, which made her loved by all who knew her. Her smiling face and simple, child-like words are missed in the grief-stricken home and community. It makes us sad to give her up, but she was so pure and sweet and gentle that our Heavenly Father had need of her and took her from this world of sorrow, pain and woe. She has gone through the pearly gates to the arms of the biessed Savior, where she will play around the great white throne with her little sister, who had gone on before. Being the only living child of her parents, she leaves a sorrowing father and mother and a host of relatives and friends to mourn her death. Weep not, dear ones, for our ioss is heaven's gain. Though Nina Mae cannot come back to us, we can go to her, and we know where to find her, safe in the arms of Jesus!

W. N. WARE.

Walnut Grove, Miss.

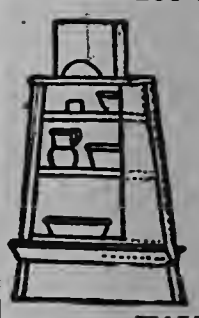
JOHN R. MATTHEWS was born in Copiah County, Miss., on Jan. 7, 1875, and died at his home in Wesson, on Feb. 6, 1918. He was married to Miss Nannie Bridges in 1900, and four children blessed their home. Brother Matthews had lived in Wesson since his early manhood and for sixteen years he was the kind, obiiging postmaster in his town. Those who knew him most intimateiy testify to his worth and gracious qualities of life and character. He was a man of kind disposition, sound sense, and excellent judgment; he loved his town, his country, his church, his famiiy, and his God. No Sunday school teacher or pastor ever had a more responsive iistener than Brother Matthews; he was an earnest Sunday school pupii and a faithful church member. He served as steward in the South Wesson Meth-

(Continued on Page 11)

NAPOLEON ONCE SAID
"A Footsore Army Is An Army Half Defeated." Men in Training Camps, in Cantonments, in the Army and Navy suffer from blisters and sore spots on their feet. Every "Comfort Kit" should contain one or more boxes of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It freshens the tired, aching, smarting feet and heals blisters and sore spots. The Plattsburg Camp Manuel advises men in training to make daily use of Foot-Ease. Sold everywhere, 25c.

BEAUTY HINTS FOR YOUR HAIR
How to Prevent it From Growing Gray.
There is no occasion for you to look unattractive, or prematurely old because of gray, streaked with gray, white or faded hair. Don't let this condition with its look of age rob you of your youthful beauty and the wonderful opportunities which life offers. No matter how gray, prematureiy gray, lusterless or faded your hair might be "La Creole" Hair Dressing will revive the coior glands of nature—promote a healthy condition of the hair and scalp—and cause all of your gray or faded hair to become evenly dark, soft, iustrous and beautiful. This preparation is not a dye, but an elegant toilet requisite which is easily applied by simpiy combing or brushing through the hair.
USE
"LA CREOLE" HAIR DRESSING
to prevent your hair from growing gray and to restore a beautiful dark color to gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for $1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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ICELESS REFRIGERATOR

NO ICE required for the Walkup Bros. Iceless Refrigerator. Its cooling process is from the evaporation of water on a thin domestic cover around the frame work. It has been tested, and has lowered thermometers from 98 deg. to 57 deg. in thirty minutes. Prices moderate. Prices for different sizes furnished on application. Write for prices and illustrated leaflet. Address,
WALKUP BROS.,
P. O. Box 1195 Waco, Texas

STOP COUGHING

The simplest and best way to stop coughs, is to take
Foley's Honey and Tar
You get the curative influence of the pine balsam together with the mollifying effect of the honey, and other healing ingredients. It leaves a soothing coating on the inflamed tickling throat, raises phlegm easily and puts a quick end to hard wearing coughs.
R. F. Hall, Mabe, Va., writes: "One bottle of Foley's Honey and Tar stopped a troublesome bronchial cough and irritation that had bothered me for fifteen years." Your dealer sells it. Try it.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Shpring. The bookiet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkabie water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

"It is hard to find a poorer man than the rich man who never gives."

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Obituaries

(Contnued from Page 10)

odist Church for several years before his death. Brother Matthews was a great sufferer for several months, but is now at rest, for he said he was ready to go. May the Lord comfort the grief-stricken wife, children and sister who survive him, is the prayer of his pastor. J. W. THOMPSON.

IN MEMORY OF LOLA BOND.

The grim reaper of Death,
With cycle clean,
On April's eve the nineteenth day,
Came and claimed a jewell blest
in "Lola Bond," a little queen;
And carried her on in his way
In heaven to dwell, ever at rest.

Weep not, dear parents,
For the sweet little thing.
She's waiting, so patiently,
Closer to Jesus you to bring.
Ever close in his presence
His praises she sings.

She budded on earth
in heaven to bloom.
By living a righteous life,
We can all meet her soon,
Where Jesus himself
Dispells the clouds of gloom.

Our lives are all burdened
With many a storm;
God moves mysteriously
His wonders to perform;
He walks upon the sea,
He rides upon the storm.

Let us live rightly
Our duty to do;
The Savior will guide us
All safely to you—
Lola! sweet darling,
As pure as the dew.

Those queenly affections—
By faith they are seen—
Went heavenward with Jesus,
in nineteen-eighteen.
Dear Lola is at rest,
The pure little queen.

Her Uncle, J. F. R.
Ethel, Miss.

Brother JOHN BOWMAN STAPLES, eldest son of J. W. Shaples and M. E. Bowman, was born in Wilcox County, Alabama, on May 1, 1847; and died in Ruston, La., on Jan. 20, 1918. Few men have accomplished more under the adverse conditions with which he had to contend—the war and reconstruction having deprived him of educational advantages, he did not falter. He moved with his parents to Louisiana, and settled near Downsville, Union Parish, in 1865, and in 1868 married Miss Cinderelia Hester, to which union 12 children were born. He joined the Methodist Episcopal Church, South, when but a boy, and was a loyal member to the end, having served as steward and Sunday school superintendent for many years. He was a successful farmer, and specially ambitious to educate his children, in which he succeeded remarkably well. The ten which lived to maturity are well equipped for life's battle, six of whom became teachers. Professor O. B. Staples, of Baton Rouge, La., and Miss Addie Staples, of Muskogee, Oklahoma, continue in that vocation. Although a modest farmer, the number of business men and citizens of Ruston who gathered at his home (where his pastor, Rev. J. G. Snelling, assisted by his presiding elder, Dr. J. M. Henry, and the writer, conducted the funeral service) was an evidence of the esteem in which he was held. He leaves three sisters, a devoted wife, six sons and four daughters, and many relatives and friends, to mourn his going, but may this providence prompt each to so live as not to mourn without hope.

W. J. PORTER.

In the death of Mrs. SUSIE TOOKE, on Jan. 24, 1918, many hearts were made sad by the great spiritual loss which they sustained. She was born on June 27, 1866, and was reared at Ringgold, La. She is survived by her husband and six children. Her afflictions, which have been many, demanded the care of her loved ones, who never seemed to tire of doing all that loving hands could for her. Her death was sudden. She fell asleep in the arms of Jesus, which was beautiful to behold. Her body was quietly laid to rest by her pastor, Rev. J. F. Dring, at the Rocky Mount Church, the funeral being attended by many friends and relatives. To visit Sister Tooke was a pleasure. I always came away feeling refreshed and strengthened. Her life was not in vain. Her sturdy character was seen in her devotion to duty. She never forgot to pray. The burden of her heart was for the salvation of the unsaved. She longed for a revival at her church, Rocky Mount. I have heard her husband and children testify to a saving grace, and I feel that they will be a united family in that sweet home above. Weep not; our loss is her gain. Mrs. G. B. MAYFIELD.

Ringgold, La., April 22, 1918.

GIVING THAT SAVES FROM LOSS.

A British soldier invalided home with his arm amputated at the shoulder, it is related, refuses to let any of his friends refer to his having "lost an arm." Says the soldier manfully, "I did not lose it; I gave it." There is an entire encyclopaedia of chivalry and generosity in that distinction. It is the man who has consecrated himself to an unselfish use of all that he is and all that he has, who can see any part of himself or his possessions taken for the benefit of that cause and still feel no sense of loss. In place of lamentation for what he is deprived of, he is conscious of a prideful honor in what he has been enabled to do.

In this high mood the words of Christ saying, "It is more blessed to give than to receive," rises into a mystic significance, cleared completely from the suspicion which among the selfish and uninspired treats it as a fanciful paradox. When one's giving, either of himself or what he has won and earned, becomes to him a title-deed of comradeship in the mightiest things that God is seen doing among men, then the joy of bearing a share in making the world better and mankind happier appears more than worth any price that it costs. The blessedness of giving is for those from whom nothing can be taken away because they have already dedicated everything. And it is because just this is the spirit of Jesus Christ that He said no man could be His disciple without renouncing everything private and personal to himself.—The Continent.

THE BEST RETURN.

The best return we can make for a gift of God is to take a higher gift. Have you thanked Him for your daily bread? Then the best return you can make is to take the bread of life. Have you thanked Him for your sleep? Then the best return you can make is to take His gift of rest and peace. Have you thanked Him for your health? Then the best return you can make is to seek His gift of holiness. "I will take the cup of salvation." I will take the finest thing upon the Lord's table! —J. H. Jowett.

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

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Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

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WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.



Clear Velvety Skin

Is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from

SHUPTRINE COMPANY, SAVANNAH, GA.

Use TETTERINE

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Brother Ulmer, at Bond, has just lost his Sunday school superintendent, Dr. B. S. Hood, who has gone into the army service. They have agreed to give one Sunday to missions and have enrolled three individual students in the teacher-training work, and will put in a Home Department.

The Brookhaven District Conference was a delightful affair, and the brethren enjoyed the Sunday School Institute. Mrs. Featherston presented the Elementary Department in a most pleasing manner. The preaching was of a high order and proved a great blessing to me. Brother Leggett, while suffering, was able to hold the Conference, to the delight and profit of all.

Rev. J. H. Moore, of the Gloster charge, has organized one new Sunday school. He is in need of a superintendent at Gloster. Two teacher-training classes were organized, and two Home Departments promised. He has 3 Cradle Rolls, two individual teacher-training pupils, and four of his Sunday schools promised one Sunday for missions. Brother Moore begins his protracted meeting at Gloster the first Sunday. Pray for the meeting.

The Port Gibson District Conference was well attended. It was a fine Conference. Brother Sharbrough is doing a good work. The best service to me was the last service in which the cause of Missions was presented. Dr. Holloman and Brother Saunders divided the time and both delivered fine messages.

I have appreciated the fellowship of the brethren more than words can tell.

The Sunday School Institute for the northern end of the Port Gibson District will be held on June 4, at 2 p. m., to June 5, at 12 m. All superintendents, Wesley Bible Class officers, officers of Sunday schools, and those designated by the schools are entitled to come and participate in this meeting. Let each school have a report according to the Standard of Efficiency. I hope this meeting will be a great blessing to all. Pray for me.

JOHN C. CHAMBERS.
Field Secretary.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

This is not the time to abandon any part of the work of the Church; neither war work, nor anything else should cause us to pray, preach, or work less, but, on the contrary, we should give ourselves more fully to the work of the ministry than ever. Some unthinking people have gone so far as to advocate the closing of the churches until the war is over. We may not preach such a false doctrine, but when we neglect any part of the work of the Church we are putting the doctrine into practice.

Every preacher in the Greenville District has ordered the Children's Day programs; all in the Columbus District, except one; all in the Holly Springs District, except one; all in the Sardis District, except one; all in the Durant District, except three; all in the Corinth District, except seven; all in the Winona District, except seven. The Sunday School Board is doing all it can to have the day observed in every charge in the Conference this year, and the Board means to work until the last day before Conference convenes this fall. Let us get at it now.

Miss Mamie Jones has a class in the Hernando school that has completed "Heroes of Faith in Japan." This class has done excellent work in map drawing and their study of this inspiring book has given the girls a new vision. Mrs. Gladney has a class in the Sardis school studying the same book. The work that this class is doing will rank with the best that I have seen. The Grenada school has four classes taking mission study. The results of the recent great revival will not only be conserved, but the gracious work will be extended. The man that puts mission study in his school loves God intelligently. No one was ever born with the spirit of missions—it must be taught. We are very slow in learning this plain truth.

Rev. J. C. Park has recently taught a class of thirty-two young men at the A. & M. College the first book in the teacher-training course, "Life in the Making." Fourteen took the examination. He also taught a class of his teachers, six of whom took the examination. This is a beginning in the right direction. Such work will make "A Greater Methodism." Who will be the next to make such a report?

Seven copies of "Life in the Making" were ordered for the teachers at Baldwyn, two for the teachers at Guntown, nine for the teachers at Mt. Olive, four for the teachers at Well's Chapel, one for the teachers at Jonestown, five for the teachers at Hind's Chapel, twelve for the teachers at Polar Corner, six for the teachers at Horn Lake, four for the teachers at Longview. One new school was organized at Natchez Trace, near Saltillo. The Graded Lessons for Beginners were placed in six schools. Thus the good work goes on, and will continue until the earth is covered with a knowledge of our Lord and Savior, Jesus Christ. May that day come speedily. Who hears the call to help?

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.—Adv.

THE SHREVEPORT DISTRICT CONFERENCE.

On the morning of Tuesday, April 23, had any one had a vision of the roads leading to Stonewall, La., each one of them would have presented a strange sight.

With model roads, autos and auto bus cars, the Shreveport District Conference could have been seen on wheels driving at a rate of which Jehu never dreamed. The elder of the district was at his wheel with his wife and daughter and a preacher or two, and away he sped before the breeze, clipping it off at twenty, twenty-five, thirty, and thirty-five miles an hour.

As one auto sped past another, a spirit of rivalry became manifest, and John Gilpin and his famous ride was eclipsed in a jiffy.

The scene around the Methodist church, situated beautifully in the woods, a little off the main road, was pleasing to look upon from many angles of view. From the number of machines parked by the roadside and under the trees, one was forced to believe that Methodism in this part of the State was prospering indeed, and not likely to feel the financial pinch of the war at any early date.

But this was not all that one would think, for so many cars meant that the folks were awake and interested in the things of life from more than a material standpoint, and that the affairs of the Church held them and their thought, marshaling them for conference upon matters of spiritual import.

The ladies of the district, as well as the men, were having conference together, and the association was helpful for both.

Numerically, the writer is tempted to believe that the district meeting, or conference, of the Woman's Missionary Society had it a little over the men. Both were well attended and the spirit was fine—optimistic and prophetic of greater things ahead. The "dinner on the ground" was not on the ground, but on the table with plates, knives and forks, plus napkins, a barrel of clean drinking water and plenty of ice.

The Grand Cane Circuit is blessed with good cooks and the ladies planned beautifully. The barnyard fowl was there in every manner known to the cook, with pork and ham, and fresh steak served hot, pies and cakes, puddings, and all else besides, and then a little more. Jack Horner would have been happy, too, for while the plum pie was not, the raisin pudding was a fine substitute. I learned something on Dr. Steel, too, for as a forager he can teach us all a lesson when in quest of a hot cup of coffee. None was in sight and no one had an idea of any, unless it was Brother Schuhle, when, with a wish, as it were, from out of the clouds or elsewhere it all came. Why it was or how, I can not tell—Aladdin's lamp or what not—but with the wish, the fire, the coals, the southern dripper and Black Mammy were all there. If you don't believe it, just ask Dr. Steel.

The preaching was of a high order and good for edification. Drake, on missions, led off and set the pace high. I failed to hear Shankle, but learn that he held his own. Dr. Steel, on the Crucifixion, lifted us all high and higher and melted the whole conference, while Dr. Wynn never appeared to better advantage. The program was well planned and showed that the elder is a master of details.

With Missions, Our Young Life, The Preacher's Library, The Church and Patriotism, The Rural Church, The Epworth League, The Sabbath School, all presented by men capable and at home in their subjects, there was much for thought and profit.

A whole afternoon was given to the Epworth League, and a District League was effected, and, judged by the enthusiasm manifested, promises good things for the future. Brother Drake gave the Young People a creed, which was as follows:

Epworth League Creed.

"I believe in the young life of the Church, with its God-given endowment of power and its limitless possibilities of helpful service.

"I believe in its organization for the best use of its power and the best development of its possibilities; therefore,

"I believe in the Epworth League with its program of effective training in reverent worship, in helpful service, and in wholesome, social fellowship."

It came to him on the spur of the moment and was some better than the above; but, asked to reproduce it, this was all that he could recall. The toasts, often made out under the trees, were most delightful. The toastmasters for the two days were Dr. R. H. Wynn and Prof. R. E. Bobbitt, and the speakers were Wynn, Drake, Atkinson, Bobbitt and others.

The reports of the preachers were all excellent and the outlook is promising for even better things. Revivals were being held, souls were being saved and gathered into the Church, parsonages and churches being repainted and the work going forward.

Brother Vaughan was most hopeful of his work and collections were large. The work paying the largest amount in this district since Conference was Bayou La Chute, which has paid a little over $4200.

The delegates elected to the Annual Conference were as follows: T. L. Dowling, J. W. Elston, S. H. Porter, C. M. Corbin. Alternates—T. F. Sledge, Judge W. C. Barnette, W. S. Miller, and J. M. Middleton.

The place chosen for the next meeting was Many, La.

JNO. F. FOSTER, Sec.

TEACHING RELIGION BY EXAMPLE.

Many parents are anxious about the religious life of their children—as they should be, for religion is one of the most important assets that a child can possess. But it is not an asset that can be handed down from generation to generation. It must be "experienced" by the individual for himself. A child may talk about the religion of its parents, but it will all end there unless the child has come into possession of the precious thing for itself.

Several years ago, when President Wilson was the head of Princeton University, he delivered an address upon the relation of young people to the Church and made this remark about the influences that often determine the entrance of children upon the religious life:

"Religion is communicable, I verily believe, aside from the sacred operations of the Holy Spirit, only by example. You have only to ask yourself what is the effect of a profession of religion on the part of a man who does not live a religious life. You know that the effect is not only not to communicate religion, but to delay indefinitely its influence. It is certainly true that we are not to judge religion by those who profess it but do not live it. But it is also true that if those who profess it are the only ones we live with, and they fail to live it, it cannot be communicated except by some mysterious grace of the Holy Spirit Himself. So that no amount of didactic teaching in a home whose life is not Christian will ever get into the consciousness and life of the children. If you wish your children to be Christians you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle."

Here is a wise word and it is commended to all those who desire to have their children enter into the Christian life: "If you wish your children to be Christians you must really take the trouble to be Christians yourselves." That's fair enough. And the test of real Christianity comes often in the home rather than in the church or in the community, and there is no one in the home who is quicker to discern the quality of one's Christian life than the child of that home. It is hardly fair to say to the child, "You go and become a Christian." It is better to say, "Come, let us try to be Christians together."

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

With the Fingers! Says Corns Lift Out Without Any Pain.

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at a small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

SPRING TREATMENT

Necessary to Purify Blood and Correct Weak, Run-Down Conditions.

Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is

Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and

Peptiron—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore tone, and do it quickly.

If there is biliousness, constipation, bad taste in the mouth, or "the blues," the liver is torpid. Take Hood's Pills—they rouse the liver and relieve all liver ills, are perfectly compatible with Hood's Sarsaparilla and Peptiron.

THE COLUMBUS DISTRICT CONFERENCE.

The forty-eighth session of the Columbus District Conference of the North Mississippi Annual Conference, of the Methodist Episcopal Church, South, met in the Methodist Church in Starkville, Miss., on Wednesday morning, April 24, 1918. Every clerical member was present except Chaplain J. A. Randolph, who is in France. Starkville amply sustained her reputation for hospitality, and her genial, popular and efficient pastor, Rev. John Park, excelled as conference host.

We had a new presiding elder in the chair, but it was not apparent in his presidency, for in the mastery of assemblies, executive prowess, dignity and efficiency, W. L. Duren moved with the poise of a veteran.

The work of the conference had been carefully and thoughtfully outlined beforehand by the presiding elder and presented to the conference in a neat printed program. The business moved with ease and dispatch, with no undue haste or delay. There was no lag in interest from start to finish, and the delegates stayed through.

The atmosphere of the conference was brotherly and spiritual, and there was manifested a cheerful and willing spirit to grapple with the ever increasing and perplexing problems occasioned by the great war. The reports of the presiding elder and the preachers rang with optimism and progress. Despite the hard winter, prairie mud, fuel shortage, and other hindrances, an unusual amount of work has been accomplished during this the early part of the Conference year, especially in the paying and providing for the general assessments.

A feature of the conference was the address of Rev. E. N. Broyles on "The Part of the Church in the Great War." Brother Broyles is the Chairman of the Liberty Loan Campaign in Noxubee County. His address, indicated extended research in international law, world politics, and present international problems. "The Allies must make the world safe for Democracy and the Church must make Democracy safe for the world."

The number of connectional men in attendance was small. Robert Selby, Commissioner for Emory University; Dr. J. M. Sullivan, Director of Science at Millsaps College, and Rev. R. H. B. Gladney, Field Secretary for the Conference Sunday School Board, were present and gave satisfactory and encouraging accounts of the work committed to their hands. Dr. Sullivan had with him ten members of the Senior Class, and in a happy manner presented them to the conference. They were on a geological expedition to East Mississippi.

A. A. Martin, E. N. Broyles, L. P. Wasson, and T. J. Halfacre were the preachers for the conference, to the delight and edification of the increasing congregations that heard them.

A goodly number of lay delegates were in attendance. A big-hearted, spiritual layman is ever an abiding inspiration to a district conference. The laymen elected as their representatives to the Annual Conference, Dr. S. M. Rainey, Prof. Dabney Lipscomb, T. Whitman Davis, and Dr. N. D. Guerry, together with R. C. Bridges and W. E. Stokes as alternates.

T. Whitman Davis, of Macon, was elected district lay leader. License to preach was granted to James McCaskill, of Columbus. W. L. Duren (ex officio Chairman), D. W. Babb, J. C. Park, T. J. Halfacre and S. L. Pope were elected a District Licensing Committee. The next district conference goes to Artesia.

W. M. LANGLEY, Secretary.
West Point, Miss., April 29, 1918.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened at Hazlehurst, Miss., at 2:30 on Tuesday afternoon, April 23, 1918.

Pastor Roberts and his accommodating committee met the trains, and, soon after his arrival, each delegate was comfortably located in a splendid home. The hospitality of the pastor and the people was unstinted and was enjoyed by those in attendance.

Though the presiding elder, Rev. J. T. Leggett, had suffered painful injuries in an accident near Columbia, he was present, with his work prepared to make the conference a blessing. With the assistance of his wife, and with the relief given by Dr. Henry's assuming the direction of affairs occasionally, he gave the work the usual interest and dispatch that has been characteristic of his labors as presiding elder.

Though our "connectionals" were not as numerous as usual, the quality was of a high order. Rev. R. Selby, Commissioner of Emory University, Prof. J. Reese Linn of Millsaps College, Prof. G. L. Harrell, Conference Lay Leader, Rev. John C. Chambers, Field Secretary Miss. Conf. Sunday School Board, and Mrs. S. F. Reily, of the Orphanage, all delivered strong addresses on the matters committed into their hands.

The pastors of the district were all present except Brothers R. A. Sibley and W. B. Alsworth. There were 28 local preachers and laymen present. The report of the pastors and the supplementary reports of the laymen were encouraging. Several good revivals were reported, and a general evangelistic movement is on in all the other charges. The spiritual condition being good, the financial and other matters are promising. Tylertown's new $18,000 church building was reported by the pastor as nearing completion, and Layman W. H. Morse nominated Tylertown as the place for the next conference, and it was unanimously chosen.

Thomas Marvin Ainsworth was unanimously recommended to the Annual Conference for admission on trial. Prof. J. E. Carruth was elected District Lay Leader; W. D. Davis, V. D. Youngblood, P. H. Enochs, and W. M. Lampton were elected delegates to the Annual Conference; and L. L. Roberts, I. W. Cooper, W. G. Henry, and J. L. Decell were elected members of the Ad Interim Committee.

Courteous consideration, good-fellowship, and a dominant spiritual note prevailed throughout the conference. Dr. W. G. Henry, Revs. J. S. Purcell and J. L. Decell preached during the conference.

The work of the committees and the reports and resolutions all being in, the conference adjourned sine die with the forenoon session Thursday. The conference members turned homeward with a high appreciation of the Methodists of Hazlehurst and their pastor and with renewed consecration to Christ.

J. LOYD DECELL,
Secretary.

A WRONG TENDENCY.

There is always a tendency to lay undue emphasis upon the material. It is visible and tangible. In this bodily life we are in the midst of it, and it so fills our vision that we are disposed to think there is nothing else. Yet the spiritual is far more real and abiding. "The things which are seen are temporal;" that is, they pass away; "but the things which are not seen are eternal." It is the spiritual that abides. —Raleigh Christian Advocate.

If you are all out of sorts, read the twelfth chapter of Hebrews.—N. W. Christian Advocate.

NECESSITY HELPS.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

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NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

ECHOES FROM THE COUNCIL MEETING.

Miss Bennett in her message to the Council stressed a number of vital facts and important changes which, carried out, would lead to a further advance and more rapid development of the work already enterprised. She touched upon the Centenary celebration of American Methodist Missions, feeling that there could be no more auspicious time than the present; and of our part in this great celebration she says: "The Woman's Missionary Society is the best mobilized arm of the Church, and you members of this Council are the chosen leaders of your Conference organization. At your call, twenty thousand trained women from the Adult and Young People's Auxiliaries could be ready in thirty days—to use that little dynamic sentence now so luminous with sacrifical love—ready to 'go over the top' in every congregation. You are the women called of God to lead in this great awakening of his sleeping forces. In all of these congregations there is a 'no man's land' where ignorance, indifference, and spiritual coldness keep a silent watch. These must be won to a study of God's Word, to a close, loving knowledge of our divine leader's life, and to a passionate desire to walk in his footsteps. There must be a great league of prayer, prevailing prayer, undergirded with that humble confession of sin and disobedience that only a broken heart and a contrite spirit can make.

"The greatest task of this Council and its splendid constituency for the coming year, perhaps for the entire quadrennium, is to invest all of its God-given resources in a united effort with the trained and selected forces of the Board of Missions to make the Church a living power through which the Lord Jesus Christ shall speedily win the world to himself."

Miss Bennett urged that the women put forth a fresh effort for a ten per cent advance along all lines in 1918. This goal was not reached by all the Conferences during 1917. Some made it along financial lines but failed to reach the mark when it came to the increase in membership and new auxiliaries.

Miss Bennett said the need for a Woman's College in Shanghai was so appalling that adequate property should be secured and the removal of our small group of medical students and nurses from Soochow to Shanghai accomplished in the immediate future.

The need of the McTyeire High School was presented, the plans for which were completed before the death of Miss Richardson. A good equipment, and a larger, stronger faculty are needed. Nothing can be done until the old school property is sold and the debt paid on the new.

Miss Bennett urged the erection in the near future of a building for the Lambuth Memorial Bible Training School. Property was purchased in 1917.

The Retirement Fund is not sufficient to properly minister to the comforts and needs of those worn out in the service, so it was recommended "That the Week of Prayer be made a memorial to our loved pioneers who are still with us, asking the society to make financial offerings to the Retirement and Relief Fund, that these dear children of God may want for no material comfort when they lay down the work to await His coming."

The Centennial Celebration.

"Dr. W. G. Cram discussed the centenniai celebration from three points of view, (1) as a spiritual power in which the Church is called to pray that it may gain the Christ view-point of the world and thus obtain a mighty onward movement which will thus be inaugurated within it; (2) as an investment of life and life's influences and of means, in order that Jesus Christ's kingdom may come into its own; (3) as a movement which is now in its critical state."

"Dr. Cram outlined the general use to which this fund ($35,000,000) will be put: $2,500,000 for the general work in order that the cities in America may be made to feel the impact of the campaign, $2,500,000 more for increased work in the Conference missions, $1,210,000 for the extension of home missions, $2,000,000 for the Board of Church Extension, $8,000,000 for foreign missions, $4,000,000 for the work of the Woman's Board, $2,000,000 annually for the work in general, and $1,000,000 a year for five years for reconstructive activities under the Church direction in Europe."

Report of the Treasurer.

The report of the treasurer, Mrs. F. H. E. Ross, showed that the total receipts were in advance of any previous year, being $625,510.10. An advance of ten per cent had been asked for 1917, but only a seven per cent advance was made. The amount expended for the foreign work was $346,442.99 and that for the home work $196,553.95. Including administrative expense and the amount expended for the training school and some office furnishing, the total expenditure was $592,826.83. Mrs. Ross reported that the total amount raised for the quadrennium has been $2,081,694.37, while the receipts since the beginning of the organization of the Home and Foreign Missonary Societies have been: for foreign work, $5,312,107.62; for home work, $2,496,134.43; and for city missions $744,960.75. Adding to this the Scarritt fund, there is found to be a grand total since the year 1878 of $8,570,053.85.

Report of Educational Secretary.

Mrs. Steele reported one million one hundred and sixty-five thousand leaflets and booklets printed and distributed during the year, at a total cost of $3,314.08. In the department of Mission Study there has been an increase in adult and young people's classes, but a falling off in junior classes. The total of all mission study classes is 2354, as against 2403 last year.

There has been an increase in Bible study. The superintendents report 1529 classes (an increase of 239 over last year), with a membership of 24,208.

Courses Recommended for 1918-19.

The general theme for the year 1918-19 is, "Christianity and the World Workers."

The following books are recommended for study:

Adult: "Working Women of the Orient," by Margaret Burton; "The Next Adventure for God," by Harry Ward.

Senior Young People: "The Path of Labor" (a compilation); another book to be supplied later.

Intermediates: "Making Life Count," by Eugene C. Foster.

Junior: "Jack of All Trades;" "Jack and Janet in the Philippines," by Norma Waterbury Thomas.

Election of Officers.

"Two secretaries were elected to each administrative office. In the office of foreign work one secretary has charge of the Orientai fields, the other of Latin America and Africa. In the office home work one secretary has charge of city mission and deaconess work, the other of educational institutions and social service. Instead of two vice presidents, only one was elected, she to be vice president at large, with such duties as naturally fall to vice presidents of large bodies. The work of young people and children, formerly under the care of the first and second vice presidents, is in the future to be under the leadership of superintendents, both of them to be salaried officers." The officers elected are as follows:

President, Miss Belle H. Bennett; Vice President, Mrs. F. F. Stephens; Secretary Foreign Work, Orient, Miss Mabel K. Howell; Secretary Foreign Work, Latin America and Africa, Miss Esther Case; Secretary Home Work, City Missions, Deaconesses, Mrs. R. W. MacDonell; Secretary Home Work, Educational Institutions, Social Service, Mrs. J. W. Downs; Educational Secretary, Mrs. H. R. Steele; Home Base Secretary, Mrs. B. W. Lipscomb; Recording Secretary, Mrs. F. S. Parker; Treasurer, Mrs. F. H. E. Ross; Superintendent of Supplies, Mrs. J. H. Yarbrough.

Foreign Mission Candidates.

The following missionaries were recommended for acceptance and appointment to the fields named: Miss Mary Alice Lamar, of the Texas Conference, to Brazil; Miss Pearl Olivia Hicks, of the East Oklahoma Conference, to Brazil; Miss Jessie Drew Gill, of the Alabama Conference, to Mexico; Miss Pauline Glass Randle of the Louisiana Conference, to Korea; Miss Edna Lee Booker, of the Los Angeles Conference, to China; Miss Elizabeth A. Love, of the Holston Conference, to China; Miss Alma Pitts of the East Oklahoma Conference, to China.

The deaconesses appointed are: Miss Bertie Breeden, Roanoke, Va.; Miss Emma Almstead, Louisville, Ky.

Report of City Missions and Deaconess Work.

"It is worthy of note that $23,405.30 was expended for cotton mill work, $36,204.28 for foreign work, and $19,547.40 for Negro and other English speaking industrial groups by these City Mission Boards.

"We have maintained nine day nurseries, with 735 children; 21 kindergartens, with 1529; 208 industrial classes, with 4195 in attendance; 19 night schools, with 684 students; 11,465 books were loaned; and 6322 persons profited by the reading rooms. There were 118 boys' clubs, with 1715 enrolled; 70 girls' clubs with 1090 enrolled; 46 young women's clubs, with 663 enrolled; 32 mothers' clubs, with 1020 in attendance. Thirty-two settlements have conducted story hours regulariy. Nineteen conduct playgrounds, where 849 children were at play. Seven settlements maintain free baths; 11,208 took advantage of these. Fourteen settlements have conducted clinics, and 14,316 patients were treated. There were 15,669 garments given or sold. To this story of activity must be added that more than 213 were brought into the Church by the settlement work."

MARRIED.

At the parsonage of the Epworth Church, 3519 Palmyra Street, New Orleans, by Rev. J. C. Rousseaux, the pastor, Mr. WILLIAM WALLACE ROUSSEAUX and Miss LENA ELLEN TENDER, both of Slidell, La.

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It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators Wm. E. Mason and Charles A. Towne, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United states Court of Claims at Washington and former Health Commissioner Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows:

Iron Peptonate (Special specific Standard) Quantity given below.
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Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Due Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armisted, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Due Health Laboratories, Detroit, Mich.

From the Field

Greenville, Miss.

Our work is making very satisfactory progress. Congregations are good and the interest in church matters healthy. Fifty-two have been received into the Church, twelve of them on profession of faith. The opportunity of our church here is magnificent. We are trying to meet the demands and enlarge the sphere of our activities by urging a fuller devotion to the Church of all our powers. The outlook is most inviting.—E. S. Lewis.

Oakland, Miss.

Dear Dr. Meek: We had our second quarterly conference on April 27 at Tillatoba. Our faithful presiding elder, Rev. J. H. Holder, was on hand and preached a most excellent sermon to a crowded house on the subject of missions. After the services we were served by the good people of Tillatoba to a sumptuous dinner. This quarterly conference was the best that we have had since I have been on the work. All four of the churches were represented, and the pastor's salary was paid in full to date by three of the churches, Tillatoba going "over the top." Our Sunday schools are all in fine shape.—W. F. Rogers, P. C.

Washington, Miss.

Dear Dr. Meek: Sunday, April 28, was a great day at the Washington Church. We gave our "Children's Day" program, which was conceded by everyone to have been the best ever given here. The decorations, songs, and recitations were as near perfect as could be. The offering was the largest this church has ever made, being equal to the amount assigned to the whole charge. At the conclusion of the children's program, the service flag of the church was dedicated. It bears a single star in honor of Claude C. Lazarus, Company B, 155th Infantry. An address was made by Judge Richard F. Reed, one of the leading laymen of our Jefferson Street Church, Natchez, a former member of the Mississippi Supreme Court and of the Millsaps law faculty. His speech on "The Church and the War" was timely and was enjoyed by everyone.

We have had a good year so far. The salaries of the pastor and presiding elder have been practically paid to date, and committees are at work on the Conference assessments with every prospect of getting them in full early in the year. We are planning to have a revival in every church. Rev. B. E. Meigs, of Monticello, Miss., will assist us here at Washington from the third to the fourth Sunday in May, and Dr. I. W. Cooper, of Whitworth College, will begin a meeting at Cannonsburg on the third Sunday in June. I ask the prayers of the Church that these may be real revivals.—J B. Cain.

April 28, 1918.

FROM BROTHER ELLIOTT.

I am so glad that we have you at the head of our paper. I am glad that you did not publish in full the little pamphlet, "Who Queered Unification?" The last clause of this pamphlet reads thus: "The purpose of this paper is not to influence at all the issue of unification, but merely to show to the Church the sort of leadership that logically goes with the absolutism of our unlimited life-tenure episcopacy. Entrenched power and privilege are proverbially conservative. Our Church need never expect from the episcopacy the splendid, far-looking leadership it has a right to expect until the office is stripped of some of its vast prerogatives and made a more responsive servant of democracy. Note.—The purpose of this paper is not to influence at all the issue of unification."

If it were not the purpose to do this, pray tell me why did they wait till right on the eve of the convening of our General Conference to print this pamphlet and scatter it broadcast over the country? No, we don't want the power of our great Bishops abridged.

B. S. ELLIOTT,
Lay Leader.
Holly Springs Dist., North Miss. Conf.

A MISSION CONFERENCE.

Last week Bishop Leonard, of the M. E. Church, held the Mission Conference for these Islands. He stated that 82 per cent of the ministers were from the Oriental countries. They were nearly all Japanese, Koreans and Filipinos. At the morning service on the 17th of March, he ordained three elders, impressively assisted by the district superintendent and the pastor of the Honolulu Church. His sermon was a wonderful exposition of the meaning of vicarious sacrifice. A packed house followed him intently and listened to his words. Truly, does St. Paul say that by the "foolishness of preaching we persuade men." Nothing will ever take the place of power held by the spoken word, delivered with unction and fire. At the night service he did not take a text, but delivered an address on the "Church in the World War." It was about an hour and a half long, and he held the almost breathless attention of a crowd, limited only by the size of the building. It was simply a masterpiece of logic, history, and a few incidents of which he happened to know. Although it was Sunday, and in the house of God, the vast audience could not be restrained, and broke into applause very frequently. With unsparing logic, keen satire, and caustic criticism, he showed the duty of the Church in this great period of her history, and pointed the way to a great ingathering of souls as a result of the duty well performed. I wish that every reader of the Advocate could hear the Bishop, and it would pay the President of the Divinity School to have him come to the summer session and preach several times. Biloxi would be stirred to the very soul by such preaching.

On last night (Palm Sunday) Dr. Stephens, of California, preached a wonderful sermon, and when he opened the doors of the Church no fewer than eight men offered themselves for membership in the Church. Dr. Stephens is pastor of Grace Church, San Francisco, but has had to have an assistant to relieve him of his work and thus permit him to attend to the men in the great camps out there. His church would not let him be moved, as they are fond of him, but they are wide awake to the needs of the men in the camps, and permit him to spend the greater part of his time there. After the men had reached the altar, without singing or any exhortation, he asked for the Christian soldiers to come and stand with these new men who were making a stand for "their Great Captain." It was a sight well worth seeing, when fifty men in uniform were at the railing in a body.

Some people will tell you that a soldier is a "peculiar animal," and do it with a sneer. After many years of experience with the men in all branches of the service, I must say that it is true in this way, and only this way: a soldier simply wants to be treated as an ordinary human being, nothing more or less. Treat him as you do any other man, and he is satisfied.

Right now the Army is the center of all thought and action, with our Navy and Marine Corps also under the spotlight. The Army, Navy and Marine Corps will "make good." Rest assured of that fact, and quit worrying. Let the good people at home do their saving, and praying as never before in their lives; let them keep close to the Master, and never lose the touch of His hand; then the other matters will naturally come out right. He says he will "draw all men unto" himself, and He will—do not doubt that!

Some days ago, just at sunset, wife and I stood on the lip of the old volcano called Diamond Head, which is situated on the post reservation. The sunset, and views of the city, are marvelously beautiful, and well worth the long, hard climb. The night falls very rapidly in these low latitudes, and as the light failed, and the city and harbor became a gem-decked vision of many lights, my wife called my attention to a great cross of light blazing on the side of a mountain about a mile away. How it gleamed in the gathering gloom, getting brighter and brighter as the shadows of a moonless night deepened! Often on my way to church I see this great cross (which is made by the intersection of two streets on the mountain), and it strikes me with such a forceful meaning—the darker the night, the brighter gleams the cross. So in this dark night of the world's history, the blessed Cross gets brighter and brighter, and points most surely to the dawn of a greater and more wonderful day—a day so wonderful that we are prayerfully waiting for it's dawn.

But this letter is too long.

J. C. BALLARD,
Major Medical Res. Corps.
Fort Ruger, Honolulu, T. H., March 25, 1918.

THE MISSION OF THE CHURCH.

"The mission of the Church is not to convert men. The power to do this belongs to God alone. He has never delegated this power to any one else. The mission of the Church is to declare the gospel to men. As the ambassadors of our Lord, we are to go into all the world and preach the gospel to every creature. When this is done, the responsibility for their acceptance or rejection of Christ rests with those who have heard."



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Angell's Cough and Whooping Cough Syrup.
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For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

ATTENTION!
Sick Women



To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

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LINTONIA MEETING.

Beginning on April 17 and continuing for ten successive evenings, special services were held by the pastor. The interest grew from the first to the last services. Only one person was received on profession of faith, but the uplift of the heart and the soul of professed Christians and the attendance of a number who had not attended any church for many years was a matter of encouragement. Brothers Huntley and Fuller, each preached one evening, giving inspiring and helpful messages. In my late report of this charge there is a mistake, which I wish to correct. It should have been: "We are laboring and praying to the end that we may have a general and gracious revival on the entire charge," and not as given: "A gracious revival has visited the entire charge." To be able to make such a report, as we understand a Scriptural revival, would be to say much. Well may we adopt the language of Habakkuk, 3:2, "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." The awful tragedy of the world war with its increasing burdens and heart-rending sorrows is a trumpet call to the ministry and Church to cry mightily to God to lead the stricken nations to repentence and an acceptance of Jesus Christ as the Savior and Lord. C. H. ELLIS.

Yazoo City, Miss., May 3, 1918.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference, held at Como, Miss., the 24th and 25th ult., was a splendid success. Twenty-one out of twenty-three preachers were in attendance answering the first roll-call, and an equal number of lay members, sixteen of whom answered the first roll-call, were also in attendance.

The preliminary sermon was preached by Rev. N. G. Augustus on the night of April 23 to a large and attentive congregation. The conference assembled at 9 o'clock on Wednesday morning. Opening exercises were conducted by Rev. R. H. B. Gladney and given a spiritual pitch which accelerated in power to the closing hour of the conference. On account of the funeral services, at Grenada, of Rev. H. C. Morehead, who died at Courtland on Tuesday, Rev. J. H. Holder, the presiding elder, was absent from the opening session. Rev. R. P. Neblett called the conference to order and, by appointment, presided during the day's session. P. T. Callicott, of Coldwater, was elected Secretary, and after the introduction of Rev. B. F. Lewis, of the Orphanage at Jackson, Miss., to the body, the several committees were appointed. Rev. W. D. Wendel, of Sardis, was called to the chair and reports of pastors were taken up, showing progress on all lines. Every pastor pledged himself and congregation to the great cause for which our Nation, with our Allies, are now engaged. Rev. R. P. Neblett resumed the chair and introduced Rev. W. E. Lee, pastor of the Como Baptist Church. Rev. W. H. Mounger, of Charleston, preached at the 11 o'clock hour. After a devotional service conducted by Rev. W. A. Bowdin, the afternoon session was given to reports of committees and minute work. Following adjournment the Reception Committee, with Mrs. Clarence Taylor, Chairman, took the more than 40 delegates for an auto ride about the prosperous little town and through beautiful stretches of farmland, for which the community is noted. Brother Holder, having returned, took charge, and at the night service introduced Rev. M. M. Black, who spoke in behalf of Millsaps College. He was followed by Mr. Jeff Marmon, Lay Leader of the Memphis Conference, whose address was one of the notable features of the conference.

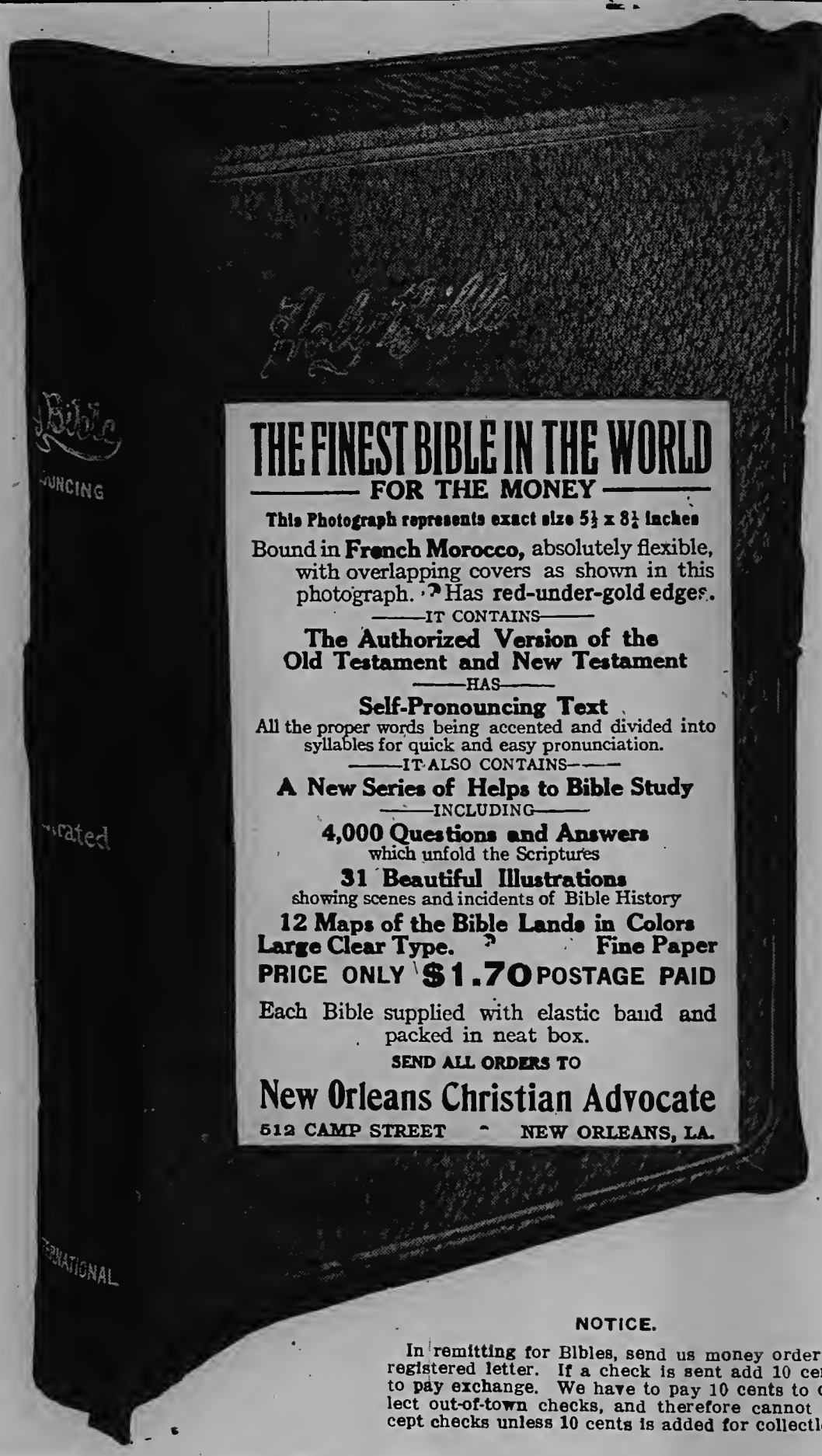
Thursday morning the devotional service was conducted by Rev. W. S. Selman, of Olive Branch. Reports and brief discussions on various topics were heard. At 11 o'clock Mr. Thos. B. King, Financial Secretary of the Methodist Hospital at Memphis, gave an encouraging account of the enterprise which he represents, adding thereto one of the greatest sermons delivered during the conference. At the afternoon session the following lay delegates were elected to the Annual Conference: H. S. Gunn, Como; N. E. Wilroy, Hernando; P. T. Callicott, Coldwater; Dr. P. L. Maples, Olive Branch. Rev. W. W. Reddish, of Horn Lake, was recommended for admission on trial to the Annual Conference. Greetings from the Woman's Missionary Society was presented by Mrs. R. M. Short. A resolution of thanks to all who contributed to the success and pleasure of the conference was presented by Rev. N. G. Augustus. At the night session Dr. Robert Selby spoke in behalf of Emory University. Rev. W. D. Wendel preached a masterly sermon on "The World Program for the Church."

The conference adjourned to meet at Oakland next year.

A. M. BENNETT.

Tyro, Miss., May 4, 1918.

The pleasure of honey does not pay for the smart of the sting.—Jeremy Taylor.



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Daleville, at Andrews Chapel, May 25, 26.
Meridian, Fifth Avenue, May 26.
Meridian Circuit, at Lost Gap, May 30.
Lauderdale, at Electric Mills, May 31.
Porterville, at Union, June 1, 2.
Buckatunna, at Lewis Chapel, June 15, 16.
Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord. July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.

The District Conference will convene in Waynesboro, Miss., on June 11. The pastors are requested to elect by church conference as early as practical delegates to this conference, and to forward a list of their names to Rev. C. M. Chapman, at Waynesboro, and a list to me. Each charge is entitled to one delegate for each one hundred members, and fraction of two-thirds of a hundred, and each church, without regard to the size of the membership, is entitled to one delegate.

GEO. H. THOMPSON, P. E.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 16, 1918. CHAS. O. CHALMERS, Publisher.

THE GENERAL CONFERENCE.

By Rev. R. P. Neblett.

Monday morning's session, May 6, was spirited, and every moment was full of interest. Many memorials were sent up and referred to the various committees. Under the call for reports from committees, that which caused unusual interest was the report from the Committee on Itinerancy, recommending the removal of the "time limit." The Committee on Revisals brought in a report asking that the words "Holy Catholic Church," in our creed, be so changed as to read: "Christ's Holy Church." These matters went to the calendar and will be taken up in their turn.

A number of visitors and fraternal delegates were introduced, among them Maj. Chas. W. Gordon, author of "Sky Pilot," "Black Rock," and other books under the name of "Ralph Connor," who electrified the Conference by his thrilling message from the front. He addressed the Chair as Bishop, whereupon Bishop Hoss, who was presiding, said: "I suppose I may respond to that name. An old Negro was acting as a bodyguard to a distinguished man. As he was being driven along the road, pointing to a little Baptist Church across the field, this gentleman said: 'Mose, you are pastor of that church ar'n't you?' to which he replied, 'I was, but I ain't; they done sunt me my resignation.'" (There had been some memorials sent up during the morning session asking for the limitation of the powers of the Bishops.) This remark caused laughter.

Maj. Gordon appeared in his full army costume as a Chaplain of the Aviation Department in the Scottish Highlanders Division of the British Army. He brought the Conference to its feet in applause when he said: "Do you want me to tell you when the war will end? It will end when America has put two million men in the field to fight along-side of France and Britain." He assured the ministers "that they were to shape the sentiment of the people at home, so that they would stand by the men at the front, for the pathway to glory was the pathway of the Cross." Bishop Hoss called upon the Confederate Veterans, who were members of the body, to stand. Five or six, only, arose, and the gallant Major said, as he lifted his hand to his forehead: "I salute you in the name of our brave men on the firing line in France."

Dr. Edgar Blake, Corresponding Secretary of the Board of Sunday Schools of the Northern Methodist Church, was introduced, but, in reply to a request to speak, told the Conference that he would be heard from later. He is to he the speaker at the Sunday school anniversary this evening and again Wednesday afternoon, in the Sunday school auditorium.

Tuesday, May 7.

Almost all of the Tuesday morning's session was taken up by a spirited debate on the question as to whether the "time limit" was to be abolished, or not. Dr. A. J. Lamar, of Nashville, secured the floor and was beginning his speech when the hour for adjournment arrived. Many were expecting the matter of laity rights for women to be presented, but it was not taken from the calendar.

Young ladies from the Missionary Training School, located on the fourth floor in the Wesley Memorial Building, are acting as pages. Four of these spendid young women move about the Conference room, transmitting mail and messages among the delegates.

Dr. S. Earl Taylor, who is one of the missionary secretaries of the Methodist Episcopal Church, and who will deliver a number of lectures, illustrating them with views from the field, was introduced to the Conference.

Wednesday, May 8.

Practically all of the morning session, Wednesday, May 8, was taken up in debating the question proposing the "removal of the time limit." Bishop Denny presided at this session. Two reports had been presented, the majority report asking for the removal of the plan of appointing the preachers by the Bishops, so that a pastor could remain in charge of a circuit, or station, longer than four years, but the minority report asked for the law to remain as it has been. A substitute to the minority report was submitted, asking that the law might read: "A Bishop MAY appoint a preacher to a pastoral charge for a longer term than four years, provided the quarterly conference should so request, and a majority of the Cabinet concur." Various amendments were proposed, asking for an eight-year limit and other compromise measures, but they were promptly voted down.

The hour for adjournment arrived before the final vote was taken, and the question was left for a later session to finish. A special trip to Emory University Campus was made, where a bronze bust of Bishop Warren A. Candler, Chancellor of that institution, was unveiled, in the front corridor of the School of Theology, with appropriate exercises.

Thursday, May 9.

Thursday morning's session, May 9, was notable for two matters, which were of deep concern—the reading of Report No. 1 of the Committee on Episcopacy, and the taking of the final vote on the proposed abolition of the time limit to the pastorate.

All the Bishops pass in review, so to speak, before the Committee on Episcopacy, who recommend retirement of a Bishop, or that he remain on the active list. Three of the Bishops were placed on the list for retirement—Bishop H. C. Morrison, who had made a formal and public request for this relation; Bishop E. E. Hoss, and Bishop R. G. Waterhouse. All the other members of the Episcopal College, who are now effective, were asked to be retained as such. The Committee's report was accepted. Bishop Morrison, who was seated on the platform, was asked by the Chairman, Bishop J. C. Kilgo, to address the Conference, whereupon he thanked the brethren for their kindness, and assured them that he was a monument to God's grace and mercy, for he was not expected, as a child, to live, and had even read his own death notices. He referred to his record of fifty years of love and ministry, sounded a note of warning against the new religions and isms, and said the blood of Christ alone could save, here and here after.

After parliamentary plays, and seemingly much confusion, the final vote on the matter of time limit, brought over from Wednesday's session, was taken up, resulting in the adoption of a substitute to the minority report, which disposed of the question, leaving the matter of a pastor's appointment to one charge for a longer period than four years to the discretion of the Bishop and his Cabinet, upon recommendation of the quarterly conference of the charge in question. There are those who take the position that this does not affect the presiding elder's appointment, as the matter refers only to the preacher and his quarterly conference.

Friday, May 10.

Bishop W. B. Murrah presided at Friday's session, May 10.

One item, to which we failed to call attention in Thursday's proceedings, was the adoption of a report from the Committee on Revisals, striking out, in our creed, the words "Holy Catholic Church" and substituting therefor "Christ's Holy Church," so that our creed will officially read as thus corrected.

A special committee on war work submitted its report, providing for the raising of one million dollars annually as a minimum for the use of chaplains and Church work in the camps and among the soldiers. Bishop W. R. Lambuth, Chairman of the Commission of Nineteen, for which the paper adopted called, was asked to address the Conference. Among other things, he spoke of the need of the soldiers being supplied with the Bible, or portions thereof, and held up a New Testament in French, taken from the dead body of a French soldier, with a bullet embedded in it. This was a mute but strong witness of the sacredness of the Bible to the men in the armies of the Allies.

A letter from President Woodrow Wilson, responding to a message sent him early in the sessions assuring him of the hearty endorsement of him and the administration during these times, brought not only the delegation on the main floor, but the visitors in the galleries to their feet in prolonged applause. Some one started "America," and the vast throng sang it with such vim and volume that the great building seemed to shake.

A report from the Committee on Boundaries and Finance provoked much discussion and consumed a large part of the time of the morning's deliberations, the paper requiring all the collections to be taken together as a single budget. The recommendations of the Committee were finally adopted.

A motion to reconsider the action whereby the Conference was to give, as the special order for Saturday, two hours for prayer in the interest of the Centenary of Missions, so as to use one hour only, was made. The matter was reconsidered and one hour was given instead of two.

Saturday, May 11.

Rev. T. H. Dorsey, of the North Mississippi Conference delegation, conducted the devotional exercises at the opening of Saturday's session, which was marked by matters of historic and prophetic significance—historic, in that one of the time

(Continued on Ninth Page.

LINES ON A SKELETON.

(About forty years ago, the London Morning Chronicle published a poem entitled "Lines on a Skeleton," which excited much attention. Every effort, even to offering a reward of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, written in a fair, clerkly hand, was found near a skeleton of remarkable form and color in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the Museum had sent them to Mr. Perry, editor and proprietor of the Morning Chronicle.—Editor of the Advocate.)

Behold this ruin! 'Twas a skull,
Once of ethereal spirit full;
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure, long forgot!
Nor Hope, nor Love, nor Joy, nor Fear
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But, start not at the dismal void!
If social Love that eye employed;
If with no lawless fire it gleamed,
But through the days of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If falsehood's honey it disdained
And where it could not praise, was chained;
If bold in Virtue's cause it spoke,
Yet gentle Concord never broke;
This silent tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled
To seek Affliction's humble shed,
If Grandeur's guilty bribe they spurned
And home to Virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

THE UPPER ROOM.

We live by faith, not by sight. We do not preach that all is disappointment—the dreary creed of sentimentalism; but we preach that nothing here is disappointment, if rightly understood. We do not comfort the poor man by saying that the riches that he has not now will he have hereafter—the difference between himself and the man of wealth being only this, that the one has for time what the other will have for eternity; but what we say is, that that which you have failed in reaping here, you never will reap, if you expected the harvest of Canaan. God has no Canaan for His own; no milk and honey for luxury of the senses; for the city which hath foundations is built in the soul of man. He in whom Godlike character dwells has all the universe for his own.—Frederick W. Robertson.

THAT YE MIGHT HAVE LIFE.

One of the lessons that the times are teaching the Church, and the good men and women in it, who are stirred up as never before to think of the Kingdom of God upon the earth and how it may become a realized fact, is that our negations have bulked too largely in our religious life and thinking. We have been talking too much about what people must not do, and have magnified out of all proportion the prohibitions of our religion. And it has all at once dawned on some of us that we never got such a habit as that from the example or the teaching of our Master. He never once said or hinted that a man could become a Christian simply by not doing things. His programme was of the most positive kind and He was continually holding out before men the secret of a life that was broad and full, and virile, and interesting. And we never do Him a greater injustice than when we suggest that His religion is more interested in the repression than in the expression of the life of full-blooded, high-spirited, resolute, achieving men and women.—Christian Guardian.

GOD'S GIFT OF WATER.

I suppose about the easiest thing we can think of doing is to take a drink of water. There isn't any taste to it either, so it is odd it tastes so good, isn't it? But it is wet, and cools our tongues and moistens our lips and refreshes us.

Water is good in so many ways. We bathe in it, we wash our clothes and our dishes in it, and keep our plants and flowers growing with it; we use it to put out fires, and it carries great ships; animals could not live without it, and neither could birds; fishes live in it, as well as water-plants; we cook with it, and use it frozen, as ice. If it were not for water, there would be no snow; and of course no rivers or lakes or oceans or springs or fountains or any such things. The earth would be one mass of heat, and of course everything and everybody would dry up and die.

You see what a wonderful thing water is, and how necessary. Even a great deal of our human body is water.

Water is one of God's great gifts to man. Are we careful to think how precious a thing it is?

We are told in the Bible that when Moses was leading the people of God back to their own country they traveled for three days and could find no water. They were very thirsty, and nearly choked. Then all at once they came to water; but it was bitter, and they could not drink it. It may have been very salty, too. They did not know what to do; but God spoke to Moses and told him to cast a certain tree in the water and it would make the water pure so the people could drink and not die.

King David sang about the waters of the earth in a wonderful way, and we still have those beautiful words in the Psalms. He speaks of the springs in the valleys and hills, and how the wild beasts and the birds drink, and the grass and the green things are made to grow. In another place he sings of the rains, and how they keep the earth alive.

It is good for us to think often of how good God is to remember us and our health and comfort; for He knew we would need water, and how the earth would need it.

Let us thank God humbly for this great gift. Let us never waste it, for it is very precious. And let us pray that every one may have it who needs it. You know on battlefields water is dreadfully needed and very hard to get; what there is is usually dirty and not fit to drink. Think of how wonderful a clear, bubbling brook would be to those sick and wounded soldiers! Let us pray that they may have more good water. And sick people—how much good water does them!

Sometimes I think prayer is a good deal like water—prayer refreshes and cleans the soul, just as water does the body. We must thank God that He made us so we can pray; for those who pray truly love God, and do His will always.—Shepherd's Arms.

A VISIT TO SOUTHERN METHODIST UNIVERSITY.

By Rev. Sidney H. Babcock, D. D.

On the last day of February the Rev. W. W. Drake, the Rev. J. L. Cannon, and I, in obedience to an appointment by the Board of Trustees, visited the University. It was our good fortune to arrive in time for morning assembly and to hear a brilliant address by the versatile and inimitable Mr. Taylor, of the State press fame. Addresses of a high order are frequently heard in the University chapel.

The student body is large, high-minded and brimful of good cheer. At times the halls rang with merry laughter, but one is impressed more with their dignity and studious attention to the task at hand. From 8 o'clock in the morning until the shadows grow long the diligent toil goes on. Naturally the young women outnumber the young men this year. There are one hundred and seventy-five Southern Methodist University men in the army. Twenty of these are from the Theological Department. Order was everywhere manifested, but the rules of order seemed to be entirely hidden.

The administration is worthy of the complete confidence and the heartiest co-operation of the entire Church. The faculty has been chosen with rare discrimination. They are leaving the impress of their personal worth upon students. The students are given a rather free hand under their own honor, but the infractions of discipline and complaints of every character are so few in number as to be negligible, or nearly so.

The business management is in charge of Mr. Frank Reedy, the Bursar. He is an all-round man, very popular, and deservedly so. He does many things and does them well. He knows everything and everybody in many radii. Such knowledge is serviceable in his office. Ordinary methods of bookkeeping are not sufficient for institutions of this class. In the very nature of the case, ingenuity and individuality are demanded. Reedy is working out a system, based, of course, upon the fundamental principles of bookkeeping, which will be a model for other universities.

The accumulating endowment funds are safely invested at 6 per cent interest, net from the date the money is received by the University, in only such securities as are acceptable under the law governing State banks and trust companies. In reality no securities are bought until they have been accepted by such company and under such guarantee. This is a remarkably fine proposition, in that the University gets 6 per cent net, being relieved of the expensive task of examination of proposed securities, titles, deeds, legal opinions and clerical expense. The endowment of the Theological Department is kept absolutely distinct from any other department and its funds are collected and handled without any expense to the department.

The outstanding indebtedness has been materially reduced by sheer good management. The University is on a sound financial basis. Its credit is good.

The entire administration is subject to and guided by the President, Robert Stewart Hyer. Theoretically, he is a scientist; poetically, he is a prophet; practically, he is a man of affairs. He turns the wealth of his accurate scholarship to the best possible advantage of the University. Everything that has been done as well as everything that has, for the time being, been left undone, evidence a remarkably sound judgment.

In the matter of equipment, for example, there have been no lavished expenditures calculated to plunge the institution into debt so as to impair its credit, but by an uncommon commercial acumen a choice equipment is there which has enabled the University to maintain a very high standard of efficiency.

The University has its problems, but they are problems of growth, and will easily yield to a growing treasury. The time has come when the far-seeing business men of the great and rich Southwest will turn their attention to this young, vigorous champion of the new civilization. In fact, the University does now challenge their unstinted support upon the following commanding reasons:

1. The necessity of a University in the Southwest second to none in the world.

2. The advantageous location of Southern Methodist University to the whole patronizing territory.

3. The fact that the University is upon a sound financial basis, its growth through the years is guaranteed, and funds placed in its trust are forever safeguarded.

4. Though administered upon a thoroughly conservative financial policy, yet in all other respects the University is free and forward-looking. Born at the dawning of a new era, it is unhampered by the educational traditions which have so signally failed to give life to the world. In the deep, rich heart of its President, there is an ability to build a university upon new ideals—new in the sense that they are vastly different from the dead forms of the past, but old in the sense that they are the secrets of God groaning to be uttered.

Big men with big hearts, open purses and patriotic forethought, will welcome the opportunity to help when they realize the magnitude of the task and the very part the University is to play in the re-making of the world. Surely there are 1000 friends of moderate means who will make it

an annual custom to send the University a check for $100. Surely there are men of large wealth who will speedlly endow the University with millions. The need is great; the times are propitious; the children of ours and coming generations are stretching their hands to us; God calls us to prepare for the new day.

The School of Theology.

It was my pleasure and profit, in company with my associates, the Rev. J. L. Cannon, of the Little Rock Conference, and the Rev. W. W. Drake, of the Louisiana Conference, on the occasion of our visit to the Southern Methodist University, to get a special inside view of the Theological Department. It is indeed a very part of the University and so intimately connected with it that one cannot say, "lo here, or lo there it is." The theological students reside in the same domitories with the other young men, and in every other respect are closely allied with the students of the other departments. One of their number, the Rev. Mr. Abbott, was elected by a large majority as President of the Students' Association. The business of the department is carried on through the general office, and the Biblical professors use classrooms in the general Administration Building. The plan works admirably. In every way it has a wholesome effect. The enrollment of the department to date is 84. This will be increased by the enrollment for the summer term. Twenty of the students waived their exemption and have joined in the fight for world-wide freedom.

A standard faculty has been chosen. The customary chairs of the Theological School are now ably filled. In addition to first-rate teaching ability, the members of the faculty are without exception:

1. Men of scholastic intuition, training and growth.

2. Men of preaching ability, experience and evangelical fervor.

3. They are loyal to our Methodism as well as consequential factors in the larger work of the kingdom of God.

The aim of the school is another argument for its success. It is not only a high aim, but also a sure aim. That is to say, it is no mere School of Religion. It is a school with definite purpose to develop preachers of precision, sureness and evangelical power and send them out with a definite message of salvation. They have a deep reverence for the foundations of our faith, but there is no dead conservatism to be found there. Rather, there is a spirit of optimism, of scientific inquiry, of genuine prophecy and sincere desire to "see all nor be afraid."

The scope of work is gradually being broadened. In addition to the regular courses, summer courses and extension courses are now offered. Every young man who contemplates joining an Annual Conference within the territory of the University should by all means first complete the regular course of the School of Theology. If there ever was any prejudice against a university trained pastor that prejudice has now happily disappeared and the cry for an educated ministry now comes from every section, even the remotest rural sections of the country. Especial attention is also directed to the exceptional advantages of the summer term and of the extension courses. These are opened to all preachers who wish to sharpen their intellects, quicken their powers of perception and receive that general toning that is necessary if we keep time with the heart-throb of the new world.

A growing child needs nourishment. This young, vigorous plant of the new-world order needs, and no doubt shall receive, the unstinted support of the whole Church. Although the Department has been maintained on the support it has received, yet its growth demands a much larger income and an income of a more permanent nature. The Department appeals, and quite rightly, to the Church for this larger income. The Church must meet her own demands if she is able, and fortunately Southern Methodism is abundantly able to meet them. There are three ways in which the Church may help.

1. By an assessment on the whole Church by the General Conference in which our two Schools of Theology shall share equally. This assessment would enable each member to contribute a small amount and should take the place of the Annual Conference assessments and the pledges of the District Conference.

2. By scholarships. There are many individuals who are not able to give a large sum of money at any one time but who could give annually a small amount which would provide or partially provide for the expenses of a single student. Every well organized church ought to furnish one or more scholarships.

3. By endowment; The Theological Department does not share in the general endowment of the University. Therefore we must as speedily as possible increase the special endowment of this department to at least a half-million dollars. Here is an opportunity for Methodists who are blessed with more substantial incomes to do a genuinely patriotic service of exceeding great value to the Church—the mother of their spiritual life and the guardian of the only civilization that is worth while. The time has come when gifts to Southern Methodist University should spontaneously go from rare to frequent recurrence.

Durant, Oklahoma.

DEPENDENCE UPON GOD.

There is one outcome of our present hard experience which it would seem right to expect, that is, an increased sense of dependence upon God. We have been sharply reminded of the weakness of our Christian civilization, of the feebleness of the bonds which trade and commerce, religion and education make to maintain peace, of the insecurity of the order of the world's life of which we have been proud. We had supposed that the nations nominally Christian had been tamed so that hatred, cruelty and war were restrained, and now our work has fallen down about us and the revelation of our weakness and insecurity has come.

Many dangers have come at home which we thought were entirely past, because of our means of communication, the development of our industries and the progress of science, and we have learned this winter how dependent we are as regards the most necessary things in life. A week of extremely cold weather has made untold suffering because of the lack of coal which is but a few hundred miles away from us. We are dependent for our food upon fields far away, and the interruption of transportation makes great distress or something worse in our great cities. We have built up a great and marvelous order of trade and commerce, and we find how easily it may be disarranged and how near starvation we are. Whether men recognize their true relation to God, they are feeling as perhaps never before their helplessness and their dependence on the Power above who orders everything in this world. That is one of the very first things for men to learn. We have not the sense of dependence that was felt in the simple days of the Old Testament or in the days not so far back of us when the fields about the villages and towns provided largely for the simple needs of the people. Without being too confident as to what the war may mean for religion, while hopeful for good, there will be a response in the minds and hearts of the people to the presentation of the thought of our absolute dependence upon God. People are feeling this as never before, and it makes a good foundation on which to build up true regard for God and all that enters into the making of a good character and a good life.—Newark Churchman.

IF LOVE WILL NOT COMPEL HIM.

Condemn no man for not thinking as you think. Let every one enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason or persuade men into the truth, never attempt to force any man into it. If love will not compel him to come, leave him to God, the judge of all.—John Wesley.

THE WAR.

By Rev. John W. Ramsey.

(Continued from Last Issue)

IV.

Our Purposes and Ideals in this War.

Our purposes, or the things which we propose to accomplish, have been clearly stated by Mr. Wilson and may be briefly enumerated as follows: No more secret treaties; freedom of the seas except as closed by international action; equality of trade conditions; reduction of national armaments; impartial adjustment of all colonial claims; evacuation of Russia and Belgium; evacuation of France and righting the wrong done in the matter of Alsace-Lorraine; readjustment of Italian frontiers; autonomous development of Austro-Hungarian peoples; evacuation of Rumania, Serbia, and Montenegro; autonomous development of non-Turkish nationalities in Turkey; establishment of independent Poland; associations of nations with guarantees of political independence and territorial integrity to large and small States alike. In addition to these motives, Mr. Wilson has said that we are not in this war for indemnities and territorial aggressions. These high and exalted purposes evince the fact that this nation has set for itself the achievement of sublime and spiritual ideals. It becomes, then, the individual responsibility of every citizen to be true to these ideals, being careful not to detract from them by harsh and intemperate utterances and ignoble deeds against our foes. If others want to show themselves savages and barbarians, let them do so; as for ourselves, we must be Christian gentlemen.

V.

How Are We to Win this War?

I answer that if we are to win we must do so precisely as the children of Israel won against the men of Ai—we must clean up. You know the story. There are golden wedges and Babylonish garments among us also that must go. These golden wedges are too many for me to enumerate them all. I mention only two.

1. The first is Sabbath desecration. One of the elements in the justification of war is not only in the defense of life, liberty, and rights, but also in the moral law, which is the foundation of the religious faith of the people; but the moral law as it respects the Sabbath, though the principle involved is a vital one, is being ignored, and there is one continual round of Sabbath desecration in our training camps. Besides, the Red Cross and Liberty Loan Committees, in some localities, have held great parades and mass meetings on Sunday to promote their campaigns. At first the churches and preachers held their peace, fearing that they would be misunderstood and that their patriotism might be challenged; but now they are lifting their voices in protest because if we lose the Sabbath we lose all, though we win the victory in the war. The Preachers' Meeting of Richmond, Va., has registered its protest in the following strong words: "Whereas the Council on Training Camp Activities seems to regard amusement and recreation as the supreme need of the Sabbath for our soldiers, and has let down the bars to all sorts of sports and athletic contests and theatrical entertainments; and whereas we, in common with all evangelical denominations, regard this as a violation of the law and an invasion of the sanctity of the Sabbath; and whereas the Southland and our Southern Methodist Church have given to these camps thousands of young men whom we wish to return cherishing the religious spirit and convictions of their fathers; therefore, be it resolved, That we request the Editor of the Christian Advocate of Nashville, Tenn., to call through the columns of the general organ of our Church upon all the congregations everywhere to register their protest with the Secretary of War and to request him to issue orders to protect our young men from insidious influences that tend to destroy their reverence and observance of the Lord's day." Mr. Wilson has said, "As Commander-in-Chief of our army, I desire and order that a due and proper re-

gard be given to the sanctity of the Sabbath in all of our cantonments and wherever our soldiers are stationed. Yet, there is a continual and flagrant disregard of this timely order of the Commander-in-Chief of our Army, the Sabbath being used as a day for sport, recreation, and amusement. How can the Government continue to request the preachers to pray for victory, or to ask the blessings of God upon the Nation, while, in direct disobedience to the order of our President, the sanctity of the Sabbath, for which the preachers and the Churches have contended since the dawn of the Christian Era, is being openly invaded? The fact is that even outside our army camps we are becoming a nation of Sabbath-breakers. Voltaire, the world's noted infidel, is reported to have said, "We will never destroy Christianity till we first abolish the Christian Sabbath," and he was right—the Christian Sabbath is the bedrock of our Christian religion. The sanctity of the Sabbath must be maintained if Christianity is to win in its war against sin, and Sabbath desecration must cease if we want our army to win in our war against the Central Powers. If you will read the history of the Jews as recorded in the Bible, and discover how Sabbath observance or its desecration was an element in their victories and defeats, perhaps you will ascertain and recognize the truth, as I have done, that Sabbath observance, particularly at this time, is a question of patriotism. Hence, let those who are shouting their patriotism from the house-tops stand with uncovered heads in the light of this truth, and purpose in their hearts that as a matter of patriotism they will exalt the sanctity of the Sabbath in their own lives, and do their part to exalt it in the life of the Nation that the blessings of God may be on our cause.

2. Another golden wedge which must be cast out is the nefarious liquor business. The men who engage in this business are a lawless set, having no regard for the laws of the State or Nation, and use every possible subterfuge to evade our laws. In this connection, let me tell you a little secret. The Brewers' Association of America is closely related to the American German Alliance, having interlocking directorates. So, if any one wants to find a vent for his passion against the Germans, let him go after the brewers. All honor to Mr. Baker, who has done all in his power to protect our soldiers against liquor, thereby conserving their morals and efficiency; but what can one man do as long as the breweries are allowed to run in full blast?

Another accusation I bring against the liquor business is the fact that, while legitimate enterprises, in obedience to the call of the Nation, were observing heatless days, the saloons and breweries were running without cessation, consuming a pound of coal for every gallon of liquor manufactured. Furthermore, hundreds of cars are used by the liquor crowd to carry coal to the saloons and breweries and for the distribution of their manufactured liquors, thereby adding to the congestion of the shipping interests of the Nation.

Still another charge I prefer against the brewers is in the matter of the conservation of food and fuel. I have already referred to their consumption of coal during the heatless days ordered by our Government, but this consumption continued throughout the winter, when, owing to the congestion of shipping facilities, it became almost impossible to obtain coal, and many people suffered, some freezing to death. Even our schools closed for lack of coal. The superintendent of the schools of the city of Indianapolis said: "Our schools and perhaps half the schools of the State have been closed for a month because of the inability to get coal. Yet six hundred saloons in this city, also the saloons and breweries over the State, are running full time." It is a well known fact that many schools in the South closed for the same reason. If Germany has prohibited her breweries from using barley in the manufacture of beer, as she has done, this Nation should enforce the same prohibition. In hauling grain and coal to the breweries and transporting their beer the breweries use seven hundred thousand cars a year. Prohibition of the use of grain for making beer would mean seven billions of one-pound loaves of bread a day, or two trillions five hundred fifty millions of one-pound loaves a year. It would mean eight millions of tons of coal annually. It is evident, then, that the most pressing exigency of the hour is prohibition for the duration of the war and the period of reconstruction. To this end, Congress must feel the weight of the Nation's sentiment. If you are truly patriotic, let your congressman hear from you on this question which so vitally concerns the efficiency of the workmen in munitions plants, and our army and navy, and, therefore, the success of your country in this tremendous struggle in which we are engaged. Food, fuel, and transportation crises demand immediate and absolute war-time prohibition.

There is another phase of this infamous business which I must not forget to mention. It has been reported that, while this nation has been doing all in its power to protect our soldiers against vice and whiskey, as they have landed on English shores they have fallen into the arms of disreputable women, and have become intoxicated on the liquors of England and the wines of France. These reports have been denied, but the Temperance Board of the Northern Methodist Church, which gave them currency, affirms that it has the facts in hand and, to corroborate its asseverations, recently published a letter from Mr. Sheldon of Topeka, Kan., who declares that with his own eyes he witnessed disgraceful scenes of dissipation and dissoluteness. The statement has been made that the conditions in Canada are worse. In a letter from Canada, Dr. J. H. Jowett, of the Fifth Avenue Presbyterian Church, New York, says: "I feel that I must add one more word about Canadian sentiment and conviction. I find a deep and widespread resentment that, while prohibition reigns in almost every province in the Dominion, her young men cross the seas into conditions in which the most deadly peril abounds and where temptations to drink are almost ostentatiously offered as tokens of comradeship as well as the indispensable necessity of endurance and strength. The Canadian youths are failing before the temptations, and there is bitterness in Canada." Bitterness and resentment will come in this country also if our soldiers have to face such conditions.

If we are to win in this war, I repeat, we must do as did the Israelites in their fight against the men of Ai—we must clean up. Sabbath desecration must cease, and the liquor business must go—these golden wedges and Babylonish garments must be uncovered and cast out.

(To be Concluded in Next Issue.)

(Note.—In the closing paragraph of the first division of my article on "The War," in the last issue of the Advocate, the printer makes me say "immunity" where I wrote impunity. Mr. Webster says immunity means exemption from **obligation**, and defines impunity as exemption from **punishment**. The latter is what I meant to say, which is quite different from what the printer makes me say. The sentence should read: "It is to be hoped that when this terrible war is over, the world will come to understand that sin brings death to the individual and destruction to the nation, and that people will at last believe what the preachers have been telling them—that men and women cannot sin with **impunity** (not immunity) against Almighty God, who rules the nations of earth, and guides the destinies of men."—J. W. R.)

UNATTENDED LIGHTHOUSES.

It is a matter of common knowledge that the civilized nations of the world go to great expense to maintain lighthouses and warning beacons along their coasts, some of these signals of danger having been erected in exposed positions in spite of tremendous odds of physical strain and difficulty. Once erected, the lighthouse becomes ordinarily the home of a few men who, because of their detached situation and the dreary raging of the storms from time to time, suffer much from loneliness, if not from positive melancholy, though even they are perhaps better off than are the crews on the tossing light vessels.

It is not so generally known, however, that a practice is coming into vogue of placing automatic beacons at various points afloat or ashore which require little or no attention from human hands. Acetylene lamps are used which are dimmed or extinguished in the daytime by the sun's rays and of themselves come into action at night, thus saving oil as well as labor. Some of these "unattended lighthouses," or vessels, as they are called, are placed in very stormy localities, and others at remote points, as on the almost inaccessible cliffs bordering the Straits of Magellan. To such a perfection have these instruments of automatic warning been perfected that they will go months without attention, and meanwhile their glow cannot be distinguished by the passing mariner from the gleam of a man-kept beacon.

All this is a picture of human life. Good men are like beacons in this dark, danger-filled world; but many of these moral lights are solitary souls detached in a measure from their fellow-men, unattended by retinues, servants or cheering helpers. Elijah, John the Baptist, Paul when tarrying in Arabia, John Huss, the morning star of the Reformation, Savonarola, and kindred spirits have largely fought their fight alone. The servant of God may not always be sure of social support. As his light is from above his reward must be from heaven.

There is a sense, too, in which all of us may set in action good influences, tributary to the main movement of our lives, which are comparable to the "unattended" beacons placed in lonely sections of a rugged coast. The teacher states a problem for a pupil on which the latter's native wits may ponder for months; a bit of sage advice may sink into a heart and bear rich fruit in later times; an auxiliary ministry—perhaps a mission school, or a hopeful "branch"—may be started, as on the prairies or in the Rockies, to which no personal attention can be given for long periods, which yet serves to reduplicate the main service of a Christian worker for long years to come. Our influence for good in this world, in other words, may be far more extensive and varied than anything covered by our own immediate presence or superintendence. We should see what we can do toward multiplying these unattended moral beacons!—Zion's Herald.

LOUISIANA WAR WORK FUND.

Amount previously reported	$1075.31
L. E. Crooks, Greensburg	15.50
H. J. Boltz, Clay	6.00
G. D. Anders, Indian Bayou	24.10
H. W. Cudd, Elizabeth	10.00
B. H. Sheppard, Lecompte	11.00
U. G. Foote, Rayne Memorial	33.65
S. W. V. Colvin, Girard	49.00
H. W. Ledbetter, Grand Cane	16.85
L. C. Wilson, Lake Providence	10.00
J. L. Lay, Calhoun	16.00
F. P. Moss, Chestnut	16.00
Total	$1283.41

May 10, 1918. S. H. MEYER, Treas.

TO PASTORS OF THE NEWTON DISTRICT.

Those who have not done so will oblige me by sending me at once a list of delegates to the District Conference to convene at Bay Springs June 11-13.

Fraternally,

Montrose, Miss. ROLFE HUNT.

Talent develops itself in solitude; character in the stream of life.—Drummond.

WAR CONDITIONS

—REFLECTED IN—

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

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OUR MERIDIAN LETTER.

By Snlktaw.

The Advocate has seen little from Mississippi's "Queen City" during this Conference year, and it may be safely guessed that most of us have been too busy to write. However, lest some less worthy reason be attributed I venture to hand you a few notes.

Wiley J. Ferguson has just returned from Chicora, where he helped Brother D. E. Vickers in a meeting with the good results usually attending his work. Brother Ferguson is in constant demand among the brethren for revival work.

Elmer C. Gunn has just closed a most profitable meeting at East End, in which Rev. J. E. Bennett did effective preaching and Rev. J. A. Smith, of Meridian College, led the singing. The meeting was a success. Brother Gunn's Sunday school has had on a series of special surprise programs which have very greatly augmented the attendance. This is one of the best schools in Mississippi.

Hilary Westbrook closed on Wednesday night a meeting at Seventh Avenue, in which Benjamin L. Sutherland did the preaching, which is reported as a good meeting. Brother Sutherland is a strong, helpful, effective preacher.

Brother H. L. Norton has made good in the rather hard task of taking Broadfoot's place at South Side. After the severe illness of his wife, and after overcoming many difficulties, he is doing a fine work in that attractive field.

We are glad to have in our membership at Central Rev. Thos. J. Norsworthy and family. Brother Norsworthy is temporarily on the road for Hayward & Wood, of this city, and is doing nicely. But he has been drafted to preach somewhere nearby every Sunday since he came. We are delighted to have him and his folks.

We have been signally blessed also for the past year in having as a resident of our city Rev. W. T. Andrews, of the North Alabama Conference. Many in our Conference know him best as the father of "John B." He is a choice spirit indeed.

A conspicuous figure was recently removed from our midst in the death of Rev. Columbus W. Campbell, M.D., who died on April 17. He was for 18 years a member of the Mississippi Conference. An obituary will follow soon.

We are cheered by the presence here of Rev. C. M. Martin and Rev. R. F. Witt, of the Mississippi Conference. These men, though not in active work, are always sources of encouragement and help to the pastors. Brother Isaac L. Peebles and his family are very great help here. Brother Peebles, in the use of the printed page particularly, reaches many people.

Rev. J. D. Newsom, of the North Mississippi Conference, though extremely feeble, is able to be about, and, with his consecrated wife, is often at the services.

Recent helpful revival services were held at Meridian College, the preaching being done by one of the former students, Rev. J. R. Sasnett, under the direction of Rev. J. A. Smith, College pastor.

We are glad to report (Central) that the contract for our new church building was let thirty days ago, and that work is well under way. Cash and subscriptions amounting to $40,000 have been added to our funds since Conference. The entire plant when completed will cost $85,000. The building will be a handsome pressed brick structure, with stone columns and trimmings. R: H. Hunt, of Chattanooga, is the architect, and Hancock & McArthur, of Meridian, are the contractors. In their most difficult day, out of their devotion and love, this congregation will erect a temple fragrant with their sacrifice.

Rev. George H. Thompson, our presiding elder, and Mr. and Mrs. C. W. Cochran are in Atlanta at the General Conference, echoes from which we are receiving with great interest.

Children's Day will be celebrated by every Meridian church, beginning at Central last Sunday, where the program was beautifully carried out.

Central is glad to have paid its $275 assessment for Conference claimants on the second Sunday in March and is planning a like performance for home missions on the second Sunday in June.

The Meridian pastors have discussed the altered time rule thoroughly, and, while concurring in the change, have decided we are not eager to stay "eternally" anywhere—except in heaven. And that's only one side of the question. The other will speak later.

A STORY OF BISHOP KEENER'S BOYHOOD.

Among the traditions connected with the early days of the Wesleyan University at Middletown, Conn., is the following story, which was told me over sixty years ago by the venerable Laban Clark, who was universally recognized as the "father" of the institution. In those primitive days if any mischief was going on about college it was generally suspected that Tad S. Gilbert, afterwards an honored member of the New York East Conference, or a student known as "Jack" Keener, subsequently the Rev. John Christian Keener, D.D., and Bishop of the Methodist Episcopal Church, South, were in some way connected with it.

A favorable diversion in those days was to play tricks with the college bell, which used to call us up to prayers in the chapel at 6 a. m., winter as well as summer. No fire was thought necessary for the brief interval devoted to our morning devotions, so we endured the cold and shivered in our overcoats.

On one occasion the tongue was missing from the bell, and Jack was heard to make some remark which led to a suspicion that he could, if so disposed, throw light on the matter. This coming to the knowledge of Dr. Fisk, Keener was summoned to the President's office for an interview.

"Well, Mr. Keener," said Dr. Fisk, "of course you have heard of this matter of the bell? Do you know anything about it?"

"Well," was the reply, "I cannot say that I really know anything about it."

"Well, Mr. Keener, don't you think such transactions are deserving of the greatest censure?"

"Oh, certainly, certainly."

"Well, then, don't you think the student body ought to co-operate with the faculty in looking into such matters?"

"By all means."

"Well, then, if you know anything about it, is it not your duty to make disclosures?"

"Oh, yes, I should surely feel it my duty if I really knew anything positively about the matter, but a mere suspicion it might be unwise to speak of, lest it might involve some one entirely innocent. In fact, I am sorry I have said anything at all about it."

But Dr. Fisk grew more and more satisfied that Keener could throw light on the matter if so disposed, and finally, having given the young man an assurance that any disclosures he might make would be used with discretion, Keener made the following statement:

He said he was down town until very late that night, and as he reached college he saw a form which he was sure he recognized going up the stairs towards the bell deck. He wondered at the time, he said, what the individual was there for at such an hour, but thought nothing more about it until next morning, when the bell matter came out, when he could not help associating the two things together. Then Dr. Fisk wanted to know who the indivdual was, but Keener resumed his former reluctance lest he might awaken an unjust suspicion, but finally confessed what he had undoubtedly intended to reach all the time, that the person in question was Prof. Huber. Students who were at the university fifty years ago and knew Jacob F. Huber will appreciate this, for the gentle, quiet professor was the very last man to be named in such a connection.

Dr. Fisk looked at Keener with astonishment and burst into laughter; but the young man had conducted his part with such shrewdness that the President entered fully into it, and, with a little pleasantry, dismissed the student.—R. L. Mathison, in "California Christian Advocate."

Every man is entitled to be haughty when his veracity is impeached.—De Quincey.

AN EDITOR'S APOLOGY.

Most editors content themselves when returning manuscripts which are not available with a simple statement of that fact. The statement expresses nothing as to the quality or real value of the article. There are many reasons why a particular manuscript can not be used apart from its merit. It is open to the writer to suppose that some one of these reasons was present in the editor's mind when he rejected the article. It is also the privilege of the writer to regard the editor perverse or incompetent. He may thus find comfort in "unavailable."

The task of rejecting manuscripts, however, is not pleasant; for the imagination of the writer sometimes takes a different turn from that indicated above. For this reason editors are sometimes tempted to write explanations or apologies to accompany the rejected child of the author's travail, and if possible make its return less disturbing. If the Chinese editor, who is said to have produced the letter of apology quoted below, did not placate his would-be contributor, it must have been because all such attempts are futile:

"Illustrious brother of the sun and moon: Behold thy servant prostrate before thy feet. I bow to thee and beg of thy graciousness thou mayest grant that I may speak and live. Thy honored manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the emperor would order that it should be made the standard, and that none be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold, my head is at your feet. Do what you will. Your servant's servant, The Editor.—From Pittsburgh Advocate. Republished with condolences and sympathetic regards for the editor.

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EARLY NEW ORLEANS METHODISM.

By Rev. John T. Sawyer, D.D.

The early history of Methodism in Louisiana and New Orleans is found in that of Mississippi Methodism, of which it formed at the first a part. The Mississippi Conference was our mother Conference until 1846. Lorenzo Dow was likely the first Methodist preacher to preach in Louisiana west of the Mississippi River, visiting our State in 1805; and he made a second trip in 1806, exploring the Attakapas district.

In 1806 the Mississippi Conference sent Elisha W. Bowman to preach in South Louisiana, New Orleans being mentioned for the first time as on his circuit. He was unwelcome in that city of mixed population, and was coldly received by the handful of Protestants there. Bowman became discouraged and went from New Orleans to Opelousas, where the record tells us he was able to bring seventeen souls to Christ in a whole year. During 1807 Rev. Learner Blackman "went into West Florida and often visited New Orleans," preaching there. Among the early ministers who labored in New Orleans mention should be made of Richmond Nolley, Lewis Hohhs, Matthew Bowman, William Winans, Tobias Gibson, Miles Harper, Mark Moore, Benjamin Magruder Drake, William M. Curtis, William V. Douglass, John C. Burruss, Seymour B. Sawyer, Lewellyn Campbell, Elijah Steele, Philip Diffenworth, and William Langarl. When Dr. Winans was sent to the New Orleans Station, it is recorded that "there was in the treasury $39.18, and $30 of this amount was voted to Brother Winans to enable him to fill the Orleans Station." At that time New Orleans had about 15,000 inhabitants, hut very few of them Methodists, among whom, however, were Jacob Knobb and his wife, and "they lived in a two-story hrick house on Bienville, between Chartres and Royal Streets."

There was another faithful Methodist in New Orleans ahout that time, Theresa Canu, who "escaped when a girl from the St. Domingo insurrection and took refuge in Wilmington, North Carolina. There she learned Methodism and thence removed to New Orleans." Mother Canu, as she was called, lived to old age and hravely bore the reproach of Christ. She opened her house to the messengers of the Master, and "sung and shouted in the little conventicles where Methodism took shelter for many humhle years."

Rev. Mlles Harper hecame pastor at New Orleans in 1812. He was followed the next year by Lewis Hobbs, of whom it is recorded "the dying Hobbs meditated and prayed along its streets, and sought out a few souls in private houses." Blackman was in charge of the district which included the city and made occasional visits. After this New Orleans disappears from the roll until 1819, when Mark Moore served as did Dr. Winans when there, teaching and preaching, for there was no money to support a missionary. After Moore came "John Menefee, who died of yellow fever and was buried there; and again a retreat was beaten from the city." In 1825, a young Kentuckian, Rev. Benjamin M. Drake, took charge in New Orleans, and "from that time Methodism has stood in her lot." He was returned the next year.

While Drake and others who followed him were hard at work in the toughest field in the land—New Orleans, as it then was—Dr. Winans acted for some time as agent to collect funds to build a church in New Orleans, and "though his success was not complete, he at least put the struggling cause in position where others, under more favorable circumstances, could achieve such success."

In a foot-note in his History of Methodism, referring to Rev. John Christian Keener, D.D., who afterwards hecame one of our Bishops, Bishop McTyeire states this: "The minister whose pulpit and pastoral fidelity, and administrative power, crowned the work which others began." Also, he further states that "the systematic and comprehensive plans laid and carried out by Dr. Keener date the epoch of the present New Orleans Methodism. He was appointed by Bishop Paine as pastor of Poydras Street Church in 1848, met the yellow fever and outlived it in 1849, and has since resided in the city, a witness, and, under God, the chief director of the prosperous condition of its Methodism." Out of the Poydras Street Church grew the old Carondelet Street Church, which a few years ago became our First Methodist Episcopal Church, South, located on St. Charles Avenue. Among its pastors have been a number of Methodism's strongest men. While Dr. Keener was in charge of Poydras Street Church, he held a revival meeting that ran for forty days, he doing the preaching every day and night, and which has been reckoned as the biggest and most successful revival ever held in the history of New Orleans Methodism. Among the pastors since Dr. Keener, we may mention Linus Parker, Joseph B. Walker, W. V. Tudor, John Mathews, Beverly Carradine, Chas. W. Carter, J. L. Pierce, Franklin N. Parker, W. H. La Prade, Felix R. Hill, Sr., J. W. Moore, S. Halsey Werlein, E. N. Evans, and W. H. Coleman.

Bishop McTyeire was pastor of Elijah Steele Church, which was named for one of the earliest pastors, Rev. Elijah Steele, who died in 1841, heing only 27 years old. It grew out of a mission; and, since becoming the Felicity Street Church, it was burned twice, but has throughout all its career heen a live and strong church, and has sent out a larger number of Methodist preachers than any other of our New Orleans churches. It has had among its pastors some of our greatest preachers, such as Bishops McTyeire, Keener, and Parker, and Dr. C. W. Carter, Dr. John Mathews, and Dr. J. B. Walker, the latter having preached and worked in the New Orleans churches some sixteen or eighteen years. We may mention also Drs. John Hannon, J. M. Beard and John T. Sawyer, and Revs. John F. Foster, W. Winans Drake, W. W. Holmes, C. A. Battle and R. M. Brown.

The Second M. E. Church, South, helow Canal Street, in the Third District, grew out of the Flathoat Church and Spain Street Mission into the old Moreau Street Church, of which Dr. W. H. Watkins became pastor in 1845. The Moreau Street Church, shortly after it was built, was burned about 1850, and services were held until it was rebuilt over the engine-house near where the Third Preshyterian Church now stands. The new church was completed the following year. Dr. Thweatt, afterwards President of Mansfield College, was one of the pastors. The following were some others of the old Moreau's pastors: Revs. James A. Ivy, Robt. J. Harp, Tiff Foster (who died of yellow fever in the 1878 epidemic), Thos B. White, J. D. Adams, J. L. Borden, Samuel H. Schroeder, Horace Kimball, Kinnear, Petway, Gober, Johnson, Bradley, J. F. Scurlock, Lewis A. Read, P. O. Lowrey, John F. Foster, H. N. Harrison, H. Newt. Brown, A. I. Townsley, and Drs. J. B. Walker, John T. Sawyer, James M. Beard, J. M. Henry and Rev. Mr. Clifford. Dr. H. N. McTyeire, afterwards Bishop, supplied the congregation at the engine-house after the fire until the church was rebuilt. Among the official members of Moreau Street Church was Capt. R. L. Rohertson, who loved the Church as he did his own home, and he was always ready to give in money or labor all he could. He was a Prince of Stewards, and was a class leader of the church class-meeting and also superintendent of the Sunday school for many years. His noble wife is entitled to special mention also. She co-operated with him along all lines of church work. Among the most devoted members of the early days were also the families named Flanders, Hooper, Halberg, Koffskey, Schroeder, Donelson, Adams, Monroe, and others. The Moreau Street Church was united with the Craps Street German Church some years ago and their name since has been the Second M. E. Church, South. Dr. J. B. A. Ahrens was the scholarly and efficient pastor of the German Church in its best days.

These other churches are of recent growth: the Carrollton, Algiers, Epworth, McDonoghville, and the Mary Werlein Mission, where that holy Christian woman, Mrs. Lilly Meekins, spent many years of her precious life in the needy Tchoupitoulas Street section of the city, working among the poor and neglected, and bringing many souls to Christ. Gone home to God, her crown is studded with stars. The Louisiana Avenue Church grew out of the old Laurel Street Mission, which was in charge of Rev. J. D. Parker, local preacher, who estahlished a Sunday school and preached there before the Civil War. Brother Parker was for many years a clerk at the D. H. Holmes store on Canal Street. He, with Richard Keen and others, built the Keen Chapel, next to Keen's house, and many of our leading preachers did service there. The Keen Chapel was succeeded by the Louisiana Avenue Church, built on a lot at the corner of Louisiana Avenue and Magazine Street. Rev. R. L. Walker, local preacher, and Bishop Linus Parker, Dr. John T. Sawyer, Dr. J. B. Walker, Dr. S. H. Werlein, Dr. R. H. Wynn, Revs. W. W. Holmes, Albert S. Lutz, H. T. Carley, John L. Sutton, and A. J. Gearheard, the present pastor, and many others, hecame its pastors. The present building was erected through the efforts and liberal contrihutions of the three Thomson brothers—John, George and W. Blaeney—J. H. Campman, Peter Rosenstream, John H. Keller, Mrs. E. W. Davidson, and many others. It was dedicated out of debt by Bishop John Christian Keener, after an "over the top" collection was taken by the then pastor, Dr. John T. Sawyer. The St. Mark's Mission Church on Esplanade Avenue and the Italian Church, lately erected on North Rampart Street, corner of Gov. Nicholls Street, grew out of the missionary work of Rev. N. E. Joyner and others—working among them were women missionaries, and devoted lay women of our churches. The present efficient pastors of the work are Rev. W. E. Thomas and Rev. G. V. Romano.

Rayne Memorial Church grew out of mission work at the Cadiz Street Mission, and became our most prominent and financially our strongest church. The present elegant church building stands on the corner of St. Charles Avenue and General Taylor Streets, and was so named by Rev. R. W. Rayne, a local preacher and wealthy merchant, in memory of his son, William, who died during the Civil War. Brother Rayne gave the money for the building of the church. The eloquent Dr. W. E. Munsey was the first pastor of the new church; and among others who have been in charge of Rayne we may mention Dr. J. B. Walker, Dr. John Hannon, Dr. John Mathews, Dr. Samuel S. Keener, Dr. John T. Sawyer, Dr. Beverly Carradine, Dr. W. H. La Prade, Dr. Franklin N. Parker, Dr. Felix R. Hill, Jr., Rev. Hlram R. Singleton, Sr., Dr. John A. Rice, Rev. Richard W. Wilkinson, Rev. H. R. Singleton, Jr., Dr. Theodore Copeland, and Dr. U. G. Foote, the present pastor.

Parker Memorial Church grew out of a mission church on the corner of Magazine Street and Peters Avenue; and the present handsome building is on Nashville Avenue, and was erected during the pastorate of Rev. C. D. Atkinson, now presiding elder of the Shreveport District. The church was named in memory of the Rev. J. D. Parker, L. P., who was its most devoted worker in its early days. It has been served by Dr. F. N. Parker, Dr. R. H. Wynn, Rev. R. H. Harper, Rev. Patrick Henry Fontaine, Rev. H. R. Singleton, Jr., and others. The present pastor is Rev. F. M. Freeman. Our presiding elder has appointed a committee of three to search out all possible information in the past history of each of our New Orleans churches; and, when they finish their work, there will be much of interest in their report.

New Orleans, La., May 9, 1918.

TO OUR SUBSCRIBERS.

The little pink or yellow address label on the copy of the Advocate which you receive weekly shows your name and address, and the date of expiration of your subscription. Dec1917 indicates that your subscription expired Dec. 1, 1917, and that it is past due, and should he renewed. Subscribers will please examine the labels on their papers, and if it is found that the suhscriptions are past due, they should remit at once. Conditions are such that we cannot afford to continue sending the paper to those who are in arrears. If a subscriber does not want the subscription to continue, we expect him or her to pay that which is due us, and notify us to stop sending the paper. Attention to this matter will be greatly appreciated by the management of this Advocate, and it will he the means of helping us to avoid losses by discontinuing the paper to those who do not desire it.

The Home Circle

A BEAUTIFUL ANSWER.

One day a little girl in a white frock and with a great bunch of flowers passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly he threw a handful of dirt which struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers! —Author unknown.

THE ONE WHO WAS BRAVE.

"Elton Tilton is just the bravest boy you ever saw, mother," said Winifred. "One day a big dog came along with his tongue hanging out, and we thought it was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pair of eyes."

"O mother," cried Winifred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winifred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winifred.—Youth's Companion.

THE GRUMBLE BOX.

"Here, Nell, put in your cent; that was a big one!"

"I only said the potatoes were stone-cold, and it's the honest truth—they are. If that's grumbling, I'd like to know. Is that a grumble, mother?"

"I rather think it is, Helen," answered Mrs. Porter. "Some one had better read our contract again. We haven't heard it for two days. You read it, Harry."

Harry took a box from the middle of the table and read aloud this contract on the cover:

"Each and every member of this family of Porter agrees to pay one cent into this box for each and every grumble or complaint he or she may make about any article of food on this table. Signed, Edward Porter, Mary Porter, Harry Porter, Helen Porter, Elizabeth Porter."

"If that isn't the strangest agreement I ever read!" exclaimed Aunt Margaret who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh! we've had it for a month or more, now, and the box is nearly full," said Helen. "For the first day or two, cents just poured in, but now father can eat salt butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak ever made her complain, and she would swallow shoe leather now and smile. I suppose Harry and Bess and I are to fill the box—we're no saints yet."

"But," said Aunt Margaret, "you haven't told me why you began to have a grumble box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here to lunch, or to dinner, when everything was wrong on the table? The soup was either too hot or too cold, the beef was overdone, the vegetables either too salty or not salt enough, the bread was dry, or the toast was burned; sometimes we didn't even have the right kind of dessert. If there was pie, every one longed for custard or cream."

Aunt Margaret smiled. "I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter, "but don't you remember, too, the little blessing father often asks before meals; 'O Lord, for the food that Thou hast given us, give us grateful hearts?' We would bow our heads and listen, and then grumble over every mouthful."

"You didn't mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one beautiful Sabbath morning we all went to church and heard an unusually good sermon. Then we came home and sat down to a very good dinner, but the grumbling was worse than ever, and before we left the table father stopped us, and said, 'I've been thinking, children, it would be just as well not to ask a blessing on the food any longer. We have such poor things to eat we can not feel grateful.'"

"I tell you, that took the breath out of us!" said Harry.

"Yes, but it opened our eyes," said Helen. "We couldn't believe that we found so much fault with everything."

"It was father who thought of the box," said Harry. "He said it would help us keep a resolution if we had to pay for breaking it."

"I've got some pennies in, too," said little Bess, "'cause I cried for more sugar in my oatmeal."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry, "Chinese, Siamese, Japanese, Indian or plain Americans; it will go from the heathen to the heathen."

Aunt Margaret rose to take her departure.

"Must you go, Margaret?" asked Mrs. Porter. "I am so glad you came in for lunch. I am only sorry we did not have a better meal to offer you."

"A cent, mother! A cent from you," exclaimed the children. "That was a genuine out-and-out grumble."

And Mrs. Porter laughingly slipped a coin into the grumble-box.—Southern Christian Advocate.

A NEW PET.

A woodchuck is an unusual pet, but not an impossible one, as proved by the experience of a family in Bath, Maine, as told in the Christian Register. The woodchuck was captured and tamed. Last summer it was thought he might like his liberty, so the man of the house took him to the woods and set him loose. But, when the man started for home again, he heard a pattering behind him, and there was the woodchuck, following like a dog. The inference was clear, and the appeal too strong to be resisted; and the little fellow went back to the family who had been taking care of him, and there still abides in peace and contentment. He has learned many clever tricks, it is said. Indeed, of the intelligence of woodchucks nobody ever suggested a doubt.—The Presbyterian.

THE THREE WISHES.

A gentleman while sitting at the dinner table with his family had these words said to him by his son, a lad of eleven years:

"Father, I have been thinking if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!"

He made his choice thoughtfully; first of a good character; second, of good health, and third, of a good education. His father suggested to him that fame, power, riches, and various other things are held in general esteem among men. "I have thought of all that," said he; "but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place."

A wise decision, indeed, for a lad of that age.—Christian Standard.

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and Good Cheer go together like Possum and Sweet Potatoes

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TO CONTRIBUTORS.

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"IN LIGHT."

Paul defines heaven as "the inheritance of the saints in light," and the force of the definition is in the words, "in light." We can know nothing certainly of the heavenly world except as revealed in the Bible, and its revelations should excite our ardent desires. The righteous dead will be in the fountain-head and center of all light, wherein there shall never come the least fleck of darkness or night. In this world we may have some bright, sunshiny days, when all things are wrapped in the glorious garment of light, and even inanimate nature seems to breathe and rejoice. How, then, must the better world above pulsate with truest life, being held in the perfect light and splendor of eternal day? "In light" is suggestive of ceaseless activity. Men on earth rest in the night and work in the day. By reason of their frailty, men in this life must have night for repose; but of the world of light it is declared: "There shall be no night there." Glorified spirit and body made meet for heaven, the saints shall never weary in their ceaseless activities throughout the ever-rolling ages of eternity. The righteous dead will be in a place of purity. Darkness is an emblem of sin, while light is an emblem of holiness. We have only to look around us to see that it is so. Does not evil covet darkness? Sin and the sinful, evil and wrong-doers, hate the light, wrapping around them the folds of darkness. This is God's charge against the sinner: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." God demands of men purity of heart, and life, and that, growing in grace, they go on to perfection in a holy life. In heaven, the Church of God, Christ's Bride, shall be "a glorious Church, not having spot or wrinkle, or any such thing," but "holy and without blemish." In heaven the perfect image of Him who is Himself the Pure and Holy Light, shall be perfectly reflected in the character of redeemed saints.

"In light" there is permanent happiness. Here life is not all brightness, and joy and day—all have to experience somewhat of darkness, grief and night. Our joys and blessings here, as the days go by, are slipping from us and we can not stop their slipping away any more than we can keep the day from turning into night. The saints of God in their heavenly inheritance are in continuous, eternal light and their happiness can never know any change or abatement. "In light" is a place of perfect knowledge. By conversion a man is brought "out of darkness into marvelous light," yet he can only "see through a glass darkly." We do indeed by faith see much and understand somewhat, but not until we are "in light" shall we "see face to face." We can now see only the pencilings, as it were, of the coming day. We do not now understand mysterious providences that befall us, because the reason of the happening remains to be understood hereafter when seen in a clearer light. "In light" life's mystery will be explained, and the wondrous love of God that has ever been about us will be felt by us in its fullness. "In light," though in this world we can know God only imperfectly, we shall have a closer vision of Him as the Eternal and Infinite Source and Perfection of all. The veil of the flesh removed, "in light" we shall behold Him with the unflinching eye of a ransomed and glorified in its fullness. "In light," though in this world we shall be in a place of tireless activity, immaculate purity, abiding bliss and perfect knowledge, Christ is the way to heaven, and we must go by the Cross of Jesus to reach the crown of life. The true Christian life, beginning in love to our crucified Redeemer, runs right along in love all the way to the gate of heaven, and there flows into the Infinite Love. As one of our early English itinerants said: "Love is like wings to the bird, like sails to the ship; it carries a Christian full sail to heaven." Any man, woman or child who loves God and lives right will get home to heaven. J. T. S.

SOME THINGS TO KNOW.

In 1835 the Louisiana Districts were taken from the Mississippi Conference and added to that of Arkansas, but, this proving unsatisfactory, they were after five years again added to the Mississippi Conference. For the first time in the history of our Church, the Annual Conference was held in New Orleans in 1841, with good results to the city. The division between the Northern and Southern sections of the Methodist Church came in 1844, and the first General Conference of the M. E. Church, South, met in Louisville, Ky., the following year. A few years later the Mississippi Conference decided that Louisiana Methodism would be able to successfully care for her own interests, and so in 1846 the Louisiana Conference was organized at Opelousas. The following year the First Louisiana Annual Conference met with a roll of 51 preachers. At that time there were 4715 white members of our Church in the State.

The New Orleans Christian Advocate was established in New Orleans in 1850, and is still doing a great work. Bishop McTyeire was its first editor, Bishop Keener its third editor, and Bishop Linus Parker its fourth and greatest editor, holding that position for twelve years. Bishop Chas. B. Galloway was editor for some years. A number of our other foremost men have also filled the editorship.

The Methodists have a Preachers' Lot in the Cypress, or Firemen's, Cemetery, and we have buried there the following itinerants:

Rev. Elijah Steele; born 1814; died 1841.

Rev. William F. Brown; died 1848.

Rev. Tiff Foster; born 1850; died 1878 of yellow fever.

Rev. Lewis A. Reed; born 1812; died 1899.

Rev. J. F. Scurlock; born 1837; died 1902.

And possibly, Rev. Marcus C. Manly and his wife.

Having occasion to be in the cemetery lately, I noticed the high grass has well-nigh covered the lot. It needs attention. J. T. S.

MUCH MIXED.

The Presbyterian (Philadelphia) makes the following comment under the heading, "Congregationalists and Unitarians," which should, we think, be of interest in these days when seemingly there is a disposition upon the part of some to wipe out all denominational lines:

"In a number of instances, recently, we have noted the attempt to defend a religious teacher from the charge of Unitarianism, by announcing that he is a Congregationalist. In such cases, it is well to remember that with the Congregationalists every church has its own covenant of belief. Some are thoroughly evangelical, and some are Unitarian. Dr. Youtz, of Auburn Theological Seminary, is a Congregationalist, yet the Unitarians are quoting and advertising his teachings as setting forth exactly their views. Dr. Henry Preserved Smith, of Union Seminary, is a Congregational minister, yet taught in the Meadville Unitarian Seminary before coming to Union Seminary. One Congregationalist church with which we were at one time associated changed its covenant, in order to meet the requirements of a number of Unitarians who were prevented from joining it because of certain Trinitarian teachings in the covenant. A number of the young men from Union Seminary licensed by the New York Presbytery finally settled down with some liberal Congregational church. There has been some expectation of a union between this wing of the Congregationalists and the Unitarians.

"On the other hand, there is a body of Congregational brethren who are heartily and most intelligently loyal to Christ as God and Savior, and to the authority of the Scriptures, and they are the choicest of evangelical Christians. It is fair to make this distinction."

PERSONAL AND OTHER NOTES.

Dr. J. T. Sawyer filled the pulpit of Rayne Memorial Church at 8 p. m., May 12, the pastor, Dr. U. G. Foote, being in Atlanta on a visit to the General Conference.

Rev. A. Joe Beasley, of Camden, Miss., writes on May 9 as follows: "Everything is running nicely with us. I am having a very pleasant year. Some very substantial gains in Methodism are being made."

The Senatobia congregation, North Mississippi Conference, where Rev. A. T. McIlwain is pastor, has just closed a gracious meeting, conducted by Rev. W. M. McIntosh, of Iuka, one of the general evangelists.

Rev. A. D. George, of Bonita, La., sends us 9 subscriptions to the Advocate and says they are "the result of the good work of Rev. H. T. Young, who made a strong appeal at the close of his meeting."

Rev. J. E. Thomas, writing May 6 from Amory, Miss., says: "My allotment of subscribers for Amory and Nettleton is fourteen. Enclosed I send you a list of 16 new subscribers and 3 renewals." Thank you, Brother Thomas.

Rev. Harry W. May, P. E., writes as follows: "The Baton Rouge District Conference will meet in Hammond at 8 p. m., May 28. The Committee on Admissions is composed of the following named brethren: L. 1. McCain, Alonzo Early, and L. N. Hoffpauir."

Rev. A. W. Turner, State Superintendent of the Louisiana Anti-Saloon League, reports as follows: "Since our last report funds were received for the Anti-Saloon League as follows: From Bossier City Baptist Sunday school, $3.52; from West Monroe Methodist Sunday school, $12.80."

During this week we sent a copy of "Alpheus W. Wilson, a Prince in Israel," to those of our friends who sent us five new subscriptions during the past month. Others who desire a copy should send in their lists promptly, since we will not be in a position to hold the offer open much longer.

Under date of May 6, Rev. O. P. Armour, of Houika, Miss., in a letter enclosing 16 subscriptions, writes as follows: "I have sent to the Advocate 28 new subscriptions, 40 in all—'gone over the top, taken fourth line of trenches, and still pursuing.' Everything moves on well in this charge."

Rev. J. H. Holder, presiding elder of the Sardis District, North Mississippi Conference, had the misfortune, a few days ago, to have his car turn over, breaking his arm and fracturing his collarbone. The last report from him is that he is getting along nicely, and he is counting himself fortunate not to have had a more serious result, when his Ford left the road.

We have in hand a letter from Brother C. O. Beauchamp, a Noel Memorial Steward, in which he speaks of "the splendid activities and developments of Noel Memorial Church and Sunday school." He says that "the attendance at the Sunday school has increased 20 per cent in the past 60 days; and a still greater increase is noted in the attendance at the services on Sundays during that period."

We have received the following from Mrs. T. S. Randie, at Farmerville, La., under date of May 8: "We are here with my husband's twin brother, Rev. Robert Randie. He and his people are very kind to us. We need the prayers of all who read these lines and believe in prayer. My dear husband is sick and has been for seven long months. Pray that if it is God's will he may live and help his brother in this his brother's 50th year in the itinerancy. We love our friends and thank God for them."

A number of competent and deeply consecrated young ministers who are students at Meridian College desire to assist in meetings during the summer, either in the capacity of preachers or of leaders in song service. Two native Koreans, who are members of the student body, desire to lecture on Korea. One of these has a stereopticon machine and a number of slides representing mission work in Korea. For particulars write Dr. J. W. Beeson, President of Meridian College, Meridian, Miss.

Mrs. Mattie L. Lee, of Monticello, Miss., enclosing her subscription for the Advocate, writes as follows: "Please tell me why the M. E. Church is so eager now to have the Church, South, to unite, after so many years that we have lived in peace and harmony. I am an elderly woman, and my observation is that the Northern people have always wanted the best there is in the South. I could mention some things, but will not. I am not for unification, and I don't see that things will be best that way."

Chaplain John A. Randolph, somewhere in France, April 10, 1918, writes as follows: "We have been up at the front for nearly a month, but not in the big drive. Our men are in camps between the artillery lines and are doing pioneer work in the first and second line trenches. Some work in three shifts, some in two, and others work only at night. They are frequently under fire, but have had few casualties so far. I have visited most of the working parties, although they are widely scattered. We have held services in the open where the big guns were roaring. Our Easter service was particularly impressive. We have seen Granberry and Ruff recently. Both were well."

The following friends, whose kindness has not been elsewhere mentioned, have our thanks for two or more subscriptions, sent in within the past few days: Rev. R. H. Harper, Oakdale, La., 5; Rev. W. L. Graves, Montpeller, Miss., 3; Rev. A. J. Bonnette, Cotton Valley, La., 2; Rev. Victor G. Clifford, Union, Miss., 2; Rev. S. E. Flurry, Philadelphia, Miss., 7; Rev. J. M. Corley, Lake, Miss., 2; Rev. J. W. Thompson, Wesson, Miss., 2; Rev. H. B. Thomason, Bayou Chicot, La., 2; Rev. R. I. Collins, Courtland, Miss., 2; Rev. A. Joe Beasley, Camden, Miss., 2; Rev. John W. Chisolm, Silver Creek, Miss., 5; Rev. J. Loyd Deceii, McComb, Miss., 9; Rev. John A. Moore, Moss Point, Miss., 2; Rev. M. W. Porter, Shubuta, Miss., 3.

We clip the following from the Shreveport Times of May 6: "Sunday will be remembered by the membership of the Noel Memorial Church as a memorable day in the history of that church. The attendance of the Sunday school was 257, the largest enrollment for several years past. Every department of the school showed renewed activity and marked development. There is every indication of the development of a large Sunday school at the Noel Church in the near future. The services of the morning were devoted to the receiving of about eighty members into full church connection. Impressive services were conducted by the pastor, Rev. W. W. Drake. A large congregation attended the inspirational service and witnessed the administering of the church vows to the largest class of communicants ever received on any similar occasion in the history of the Noel Church. More than 100 accessions to the Church have been received this year. From present indications the activities of the Noel congregation will surpass all past achievements of this growing church. Every department is active and aggressive and success seems to crown the united efforts exerted for the development of Noel Memorial Church."

Mrs. Maud B. Booth, in the Volunteers' Gazette of April 17, pays the following tribute to Chaplain H. S. Johns, of Baton Rouge, La.: "Passing through Baton Rouge, we added to our company Mr. H. L. Fuqua, President of the Prison Board, and our good friend, Chaplain Johns. For ten years (it seems almost impossible that it can be so long) the Chaplain has been working for the boys of Louisiana, and it has been loving, devoted, patient work that has endeared him to them all, and to us also. The years have left with him none of the marks that passing years are supposed to leave of care or sadness or broken health. I think he looks better and younger than he did on that first day, and if all our hair when it turns white is going to be such a crown of glory as his has become, then we should certainly say, 'Hasten the day.' One thing I know, that the years have deepened and sweetened his Christian character, and we who knew him were all glad of the chance to rejoice with him over the tenth anniversary of his entrance into the work, for it happened to fall on the very day of my visit to Angola. Our dear Colonel and Mrs. Fegley have done a splendid work for the 'boys' of Louisiana, but they, with me, concur in saying that the permanent success of the League is largely due to Chaplain John's unflagging efforts."

"Before we can truly possess anything, we must have the spirit that will enable us to enjoy it."

THE GENERAL CONFERENCE.

(Continued from First Page.)

honored customs of Methodism was to be put to the test, when a measure was presented, and its passage sought, providing for the election of delegates to the District Conference by the Church Conference. Amendments, substitutes and counter-propositions met with opposition, and after much debate the whole matter was voted down and the law will remain as it is.

The note of prophecy was sounded when the report of the Commission on the Centenary of American Methodism was considered and the Conference was called to prayer. It was fortunate that Bishop Lambuth was in the chair for this proceeding, as he had given so many useful years to the work as a missionary in the foreign field.

Report No. 2 from the Committee on Episcopacy called for the election of six Bishops, and was taken out of its regular place on the calendar by a motion made by Dr. A. J. Lamar, Chairman of the Committee, who declared that "this is a matter we wish to dispose of as early as possible to get some of the brethren out of their misery." Tuesday morning, May 14, was set as the time for the election of those to be set apart for the holy office of Bishop in the Church of God.

Notes.

Rev. W. L. Broom, of Bristow, Okla., is attending the Conference.

Hon. W. M. Buie, of Jackson, is a member of the Mississippi Conference delegation.

Mrs. W. B. Murrah, wife of Bishop Murrah, of Memphis, is a visitor to the Conference.

Rev. Theodore Copeland, of the North Arkansas Conference, is attending the Conference.

Rev. O. W. Bradley, of Tupelo, North Mississippi Conference, is among the visitors to the Conference.

Rev. W. W. Holmes, presiding elder of the New Orleans District, Louisiana Conference, is a visitor to the Conference.

The presiding elder of the Shreveport District, Rev. C. D. Atkinson, is spending a few days at the seat of the Conference.

Dr. W. G. Henry, pastor at Brookhaven, Mississippi Conference, is among those visiting the General Conference from his territory.

Rev. W. W. Drake, pastor of the Noel Memorial Church, Shreveport, La., is shaking hands with friends about the Conference room and hotels.

On Monday, May 13, according to the press dispatches, the General Conference granted full laity rights to the women of the Methodist Episcopal Church, South.

Dr. S. A. Neblett, presiding elder of the Matanzas District, Cuban Mission Conference, who has been one of the workers in Cuba for sixteen years, is a visitor to the Conference.

Bishop Thirkield, of the Methodist Episcopal Church, who resides at New Orleans, La., was on the platform Thursday, and was introduced to the Conference.

The following brethren from North Mississippi are visitors to Atlanta and the Conference: Revs. T. M. Bradley, J. E. Stephens, B. P. Fullilove, and J. E. Cunningham.

Rev. J. C. Hawk, missionary to China, and a delegate from the China Mission Conference, is an old Vanderbilt man, and is being welcomed by his many friends as a member of the General Conference.

Rev. R. A. Clark, pastor of the First Church Covington, Tenn., in the Memphis Conference, is a visitor to the General Conference. Brother Clark was formerly a member of the North Mississippi Conference.

Rev. W. L. Anderson, formerly a member of the North Mississippi Conference, but now presiding elder of the Clinton District, West Oklahoma Conference, and an alternate delegate from that body, is present at the seat of the Conference.

Another man whom North Mississippi loaned to the St. Louis Conference is Rev. H. P. Crow, whose boyhood home was in Mississippi, and who began his ministerial labors in that State. He is a member of the St. Louis Conference delegation.

Among the brethren of the North Mississippi Conference noted as being in attendance on the sessions of the General Conference are Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, and Rev. J. D. Wroten and Rev. Olin Ray, pastors from the bounds of the Greenville District.

The correspondent of the Commercial Appeal, who has been giving to the readers of that paper splendid reports of the proceedings of the General Conference, is Rev. E. H. Cunningham, a member of the North Mississippi Conference. His home town is Kosciusko, and we take our hat off to the Commercial Appeal for choosing so competent a man to represent them.

Dr. Robert Selby, Commissioner of Education for Emory University for the two Mississippi Conferences, together with Mrs. Selby, is watching the proceedings with keen interest. We may be sure that he will be heard from, in his campaign for the Lamar School of Law, the paying for the building of which is Mississippi's part of this enterprise of Southern Methodism, when he returns to his work.

MRS. H. L. COUNTISS PASSES AWAY.

Mrs. H. L. Countiss, widow of Rev. J. B. Countiss, died on May 8, 1918, aged 86 years. She leaves surviving her two daughters and one son—Mrs Birdie Tendall, of Calhoun City; Mrs. Docie Ray, of Van Vleet, and Rev. J. R. Countiss, of Grenada. We laid her body to rest in the Reason's cemetery, the services being conducted by her pastor, assisted by Rev. R. A. Tucker, of Grenada; Rev. T. M. Brownlee, of Grenada, and Rev. R. P. Gore, of Pittsboro.

D. R. McDOUGAL.

ANOTHER GIFT OF $500 TO MILLSAPS COLLEGE.

Dear Doctor Meek: I rejoice to report that Brother J. E. Birmingham, a loyal and generous-hearted layman of Olive Branch, Miss., has just subscribed $500 to the Millsaps College dormitory, and we take great pleasure in placing his name on our honor roll. Brother Birmingham's son, Drew, who is a most excellent young man, attended Millsaps College two years ago, but is now in the service of his country at Camp Pike. Unusually good success has attended our dormitory campaign during the past two months. Yours fraternally,

M. M. BLACK, Commissioner.

Jackson, Miss., May 10, 1918.

SPECIAL NOTICE.

The Corinth District Conference will convene at New Albany June 11-13. A change in dates has been made necessary in order to avoid conflict with another important meeting to be held there. Let all who are members of the District Conference be present. All others who have interests of the Church to represent are cordially invited. Let all who expect to attend send their names to Rev. J. M. Bradley at once.

T. H. DORSEY, P. E.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARCELLUS G. DUBARD was born in Grenada County, near old Spring Hill Church, in June, 1850, and died in Memphis on March 12, 1918. He was twice married, his first wife being Miss Sarah Nason. She died about twenty years ago, and about fifteen years ago he married Miss Addie Monday. By his first wife there are two surviving children, Mrs. M. B. Morgan and Mrs. W. B. Harris, both residents of Memphis, Tenn. His second marriage was blessed with two sweet children, a boy and a girl. Brother Bubard was carried to a hospital in Memphis on Christmas day, 1917, for the treatment of a broken leg, which he had sustained only a few days before. He had been out of the hospital for several days and was at the home of his daughter. He was talking with so much cheer and bright anticipation about coming home the next day, for which all arrangements had been made, when the summons came. Of course, it was sudden. It came without warnlng. Brother Dubard realized his anticipation of "going home;" but it was not to his earthly home, but to that home where there are no more broken limbs, where there is no more sickness, sorrow, pain, and disappointments. Measured by our Lord's standard of greatness, Brother Dubard was a great man. Matt. 23:11, "But he that is greatest among you shall be your servant." That being true, M. G. Dubard was a great man, for it was his desire to serve every one to the very best of his ability. For a half century he had been a member of the Methodist Church and was loyal to every interest of the Church. He was a man who endeavored at all times and in all places to practice his profession. He was faithful in visiting the sick and those who were in distress. He was only too glad to help those who were in trouble. He was an ardent Methodist. He loved the Methodist Church and its doctrines. He was a steward in the Methodist Church for forty-odd years, and missed one quarterly conference because of bad weather. Another record like that would be hard to find. He was for many years an honored member of the Board of Trustees of Grenada College. In the death of M. G. Dubard, old Spring Hill Church, the Holly Springs District, and the North Mississippi Conference, has sustained a great loss. A truer husband and father I have never known. His life was indeed an example worthy of emulation. Interment was had at Spring Hill Church burying ground, the funeral services being conducted by Revs. R. A. Tucker, J. R. Countiss, T. M. Brownlee, and C. T. Floyd. The face of M. G. Dubard has gone from us and we will all miss him, but his influence will live on and on, and we shall reap the fruits of his labors for years to come. It is a great loss to us, but heaven has just claimed its own. His pastor,

C. T. FLOYD.

JOHN CALEB POTTER was born in Jefferson County, Miss., on April 23, 1833, and died at his home, near Fort Necessity, La., on April 21, 1918. He came to Louisiana in 1867, when settlements were very scattered. About eight years later he became a member of the Boeuf Prairie Methodist Church, of which he remained a faithful and consistent member until he received his last summons. During his connection with this church he served as a Sunday school teacher and as a steward, and in all these capacities, though at times his task was irksome, he never wearied, trusting always in his Savior. In 1908 he had an attack of spinal meningitis. He was forced to give up his active work in the church and retire to his room, where he lived in closer relationship with his God and Savior. He was very much devoted to his family. He made such a study of their interests and their welfare, and provided for them while he lived in such a way, that when he was called to leave them, though his years were four score and five, it was hard to give him up. We can not call him back, but we can go to him later. Hence, may we not look for and expect a happy reunion over there, where no sin, sickness, or sorrow will come to mar our happiness; where there will be no death to separate us, but where all will be sweet and pleasant for us, for God, our blessed Savior and Comforter, will be there, and the great company of the redeemed people and the heavenly host will be there? So, with these and all the good things of Heaven, which no man can describe, we shall be happy throughout the eternal ages. A LOVED ONE.

RESOLUTIONS OF RESPECT.

Whereas God, in His infinite love and wisdom, has seen fit to take from our midst our friend, a member of the Crawford (Miss.) Missionary Society, Mrs. D. W. Babb; therefore, be it

Resolved (1), That we humbly submit to His will and thank Him for her pure, true life of Christian service.

Resolved (2), That we cherish the memory of her Christian graces, her patient endurance, and her cheerful submission during her illness.

Resolved (3), That our hearts go out in deep sympathy to the bereaved husband and other members of her family.

Signed: Mrs. G. P. Waller, Miss Alma McGee, Committee.

RESOLUTIONS OF RESPECT.

On May 1, 1918, the grim reaper, Death, came into our midst and claimed one of the best loved members of our Missionary Society, Mrs. Chas. E. Haas. Therefore, be it

Resolved (1), That while we bow in humble submission to God's will, it grieves us to give her up; for it can be truly said that to know her was to love her.

Resolved (2), That we extend to her loved ones our heartfelt sympathy. May they realize that "God moves in a mysterious way his wonders to perform" and look to Him who alone can comfort them in this dark hour!

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand."

Resolved (3), That a copy of these resolutions be sent to the family, to the Missionary Voice, to the New Orleans Christian Advocate, and to the Bunkie Record for publication.

Signed: Mrs. George Fox, Mrs. Stephen S. Thomas.

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch ! ? ! ? ! ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

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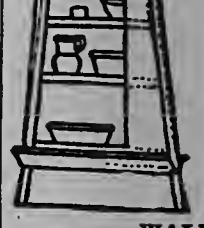
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PICTURES OF HOPE.

The Bible describes heaven in pictures which are intended to suggest rather than describe. Some of these pictures are a harp, a crown, a white robe, a sea of glass, a street of gold, a gate of pearl, an endless Sabbath. Prosaic doubt characterizes all these suggestions as crude and unattractive. Who wants to be forever playing on a harp? Ah, but a harp is but a symbol of eternal harmony! Do you not want that? Who would care to wear a crown? Ah, but the crown is victory! Do you not want that? How much heaven is there in a white robe? Ah, but the robe is the symbol of a pure life! Is that to be despised? How absurd to speak of spirits walking streets paved with gold! Ah, but that is just a way of saying that poverty is forever behind us! Is there not something of heaven in that? Who wants to enter upon an eternal Sabbath? It is already the dreariest day of the week. Ah, but it is a picture of rest after the long day is over!

Heaven is the place where the things which hurt us here are forever behind us. There is no sickness there. Disease cannot dog our steps across the grave. There is no more bondage. The barriers are gone. There is no more sorrow or trouble. As we enter the gates of pearl, the hand of heavenly love wipes away the last lingering tear-drops of earthly grief. There is no more mystery. "There is no night there."

It is a place of victory. "I will make you rulers," is the promise. It is a place of fellowship. "We shall know even as we are known." It is a place of service. "His servants shall serve Him." Heaven is a home. It is where love reigns and welcome waits and happiness dwells.

But all this is wholly inadequate. No brush can paint the picture of heaven. No lip can tell its story. No voice can sing its glory. It is there shining and singing and shimmering somewhere in the golden light of God's presence. There all mistakes are amended. There all wrongs are righted. Heaven is better than our best dreams. Is this glorious hope mine? How can I live without it? Sometimes the load is heavy, but if there is rest yonder I can carry it a while longer. Sometimes disappointment is bitter, but if there is compensation yonder, I can endure with courage. Sometimes duty is hard, but welcome hardness if One waits to say: "Well done!" Sometimes partings are sad, but if we part to meet again, why should we be disconsolate?

Christ died that He might open a way into heaven. He is the door. He died that we might be forgiven, and He says that whosoever cometh to Him, He will in no wise cast out. With Him as a Redeemer, I can face all foes and say: "I am not afraid: I am going to heaven!" "To him that overcometh shall be given a crown that fadeth not away." and

In God's house forevermore
Our dwelling place shall be.

JAMES I. VANCE.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable condition due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

HOLLY SPRINGS DISTRICT CONFERENCE.

The session of the Holly Springs District Conference, North Mississippi Conference, which was held at Abbeville April 30 to May 1, was marked by many points of interest and encouragement. Rev. Robt. Selby, representing the interests of Emory University, preached the opening sermon on Monday night. He very ably addressed himself to the interest of religious education, pointing out the interest that the Church must take in the education of our professional men. He gave an encouraging report of what he had been able to do this year in behalf of Emory University and very vividly pictured the great future of this school. The conference proper convened on Tuesday morning at the call of the presiding elder, Rev. James H. Felts. Rev. R. G. Lord was elected Secretary. In his usual energetic and enthusiastic way the President pursued at once the business of the conference. The reports were far in advance of many years previous to 1918 at this time of the year. There had been over $1200 collected on the benevolences in the district, and the pastors' salaries were well up. For the time of the year the district had gone "over the top" in its quota of new subscribers to the Advocate. One of the most encouraging reports that was made, and one that all the North Mississippi Conference is glad of, was made by Rev. T. M. Brownlee, Commissioner of Grenada College. He has succeeded in getting in cash and subscriptions this year more than $45,000 for that institution. The ground is soon to be broken for the construction of a large and up-to-date, equipped dormitory with library and chapel departments. Brother Brownlee is to be congratulated on the very efficient work that he is doing for this school. Rev. R. H. B. Gladney was with us and preached a most helpful and uplifting sermon and rendered a fine account of his stewardship as Sunday School Field Secretary. A great spiritual interest was manifested throughout the conference. The preachers and laymen seemed to come from their charges fired with spiritual zeal. This interest received great inspiration on Tuesday afternoon when the conference enjoyed a treat such as few district conferences have the opportunity to enjoy. This was when Dr. Shade Walker, his singer, Mr. Boyd, and his accompanist, Miss Cason, who are conducting a series of revival services at Oxford, visited the conference. Mr. Boyd and Miss Cason thrilled the conference and the large congregation present with their heavenly music. Then Dr. Walker's address led all to the mountain-top, where we enjoyed a rare spiritual feast. It was indeed good to be there. Another thing that stirred the conference was the fact that early in the session it was made known that Miss Willard Hopper, the daughter of the beloved pastor at Abbeville and host of the conference, who is in school in Grenada College, had surrendered her life to go as a missionary to China. The conference was thrilled with this glad news. It is well to say in this connection that the laymen of the district agreed to keep some worthy girl, who could not otherwise go, in Grenada College, and the preachers of the district would not be outdone, so they agreed to do the same. Under the able leadership of its most efficient presiding elder, the work of the Holly Springs District is going from great to greater things. Brother Felts is a worker that does things and is in high favor with the preachers and the people of the district. For the popular and beloved pastor and the dear people of Abeeville the district conference will ever hold many kind remembrances of the genial hospitality which they extended to us during our stay with them. The next conference goes to Water Valley, North Main Street. R. G. LORD.

Water Valley, Miss., May 6, 1918.

SAFETY FIRST.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, don't think you are fotunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly and the result may be fatal. Don't play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

HELP IN REVIVALS.

A few of our young preachers and our college pastor will be open for engagements to help in revivals, either in preaching or in conducting song services, or both, for the summer vacation, beginning the first of June and lasting until the first of September.

They are faithful; earnest, consecrated preachers, filled with the Spirit, sane, sensible, and will be a blessing in any meeting. If any need their services, we will be glad to put them in touch with the pastors or with the managers of camp meetings.

We have two fine young men from Korea, one in the senior class and one in the junior class. They are both settled men and are consecrated preachers of the Gospel who would like to give some lectures on Korea this summer during vacation. One has a stereopticon machine and a fine lot of colored slides representing mission work in Korea. These lectures will be a great uplift to the cause of missions and to the spiritual help of any church, Sunday school, young people's meetings, etc. They will give these lectures and accept free will offerings from the congregation, provided expenses are guaranteed. We will be glad for these strong young men to be used this summer.

The College has just closed another great revival, held by one of its own graduates, Rev. J. R. Sasnett, pastor of a large Methodist Church in Seattle, Wash. Brother Sasnett graduated six years ago, and it has been a joy for us to see how he has made good in the world. He brought some messages to the young people, and God wonderfully heard and answered prayer. There were about 75 professions during this revival; some were called to the mission fields, and others to definite work for the Master.

Meridian College is closing the most prosperous session that it has had for many years. Four hundred and twenty students have been enrolled, and that is quite a large enrollment when we consider that we have dropped all the lower grades, and when we consider further that the Army has drafted a large number of our young men. God is wonderfully good to us, and we praise Him for the blessings which He has bestowed upon our young people. We have had a number of young preachers and volunteers to the mission fields among our students. Some ministers and missionaries are in the senior class and will go to the training school, while some will go into the pastorate. Several members of last year's class are at Emory University, some of whom are taking the theological course, and others are studying medicine. It is the purpose of this College to be a blessing to God and to the Church in sending out its young people equipped spiritually as well as mentally and physically. We are rejoiced at having a part in spreading the full Gospel to every land. We ask Christian people to pray for us that we may continue to be used of the Lord. J. W. BEESON, President.

Meridian College, Meridian, Miss.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from Shuptrine Company, Savannah, Ga.

HOW TO KEEP YOUR FRIENDS.

It is almost impossible to be genuinely friendly with a person who insists on being too close to you, on knowing all your thoughts, feelings, and affairs, and on claiming your time and attention on the excuse of affection alone.

The bonds of true friendship must be easy and its demands must be for something real and vital. The woman who calls on you perpetually because she has taken a sudden fancy to you is a blind and selfish egotist in a mild way. Her calls may interrupt your work and bore you intensely; but if you are a polite and courteous person, you bear with her until she directs her attention elsewhere. She will probably tell the new friend that you are "very unresponsive." Some women clutch at every new acquaintance and then complain that they have so few friends. The reason is that friendship is not built on trivialties and whims, but by giving such valuable things a true consideration, real interest, and manifesting a decent reserve as to the other person's confidence and nonconfidings.—Woman's Home Companion.

Why Do All Doctors Prescribe Calomel?

Of all the medicines in the world, doctors prescribe calomel most often and depend upon it most universally. There must be a good and sufficient reason—what is it?

If you will study the doctors' books you will find that the medical authorities prescribe calomel for almost every disease. The reason is that calomel is the greatest and only thorough system-purifier. It makes the liver active, drives out the poisons from the stomach, bowels and kidneys and thereby purifies the blood. Calomel puts the entire system in the most favorable condition for Nature to exercise her recuperative powers. Your doctor will tell you that drugs merely assist Nature. That is why he prescribes calomel so often.

The new kind of calomel, called "Calotabs," is refined and purified from all of the nauseating and dangerous qualities of the old-style calomel and is rapidly taking its place, for it is more effective than the old style calomel as a liver-cleanser and system-purifier. One Calotab at bedtime, with a swallow of water, that's all. No nausea, nor the slightest unpleasantness. Next morning you awake feeling fine—with a hearty appetite for breakfast. Eat what you please—fruits, acids or anything. No restrictions of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Recommended and guaranteed by druggists everywhere. Your money back if you are not delighted.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Last Saturday and Sunday were spent at Rose Hill with Brother McKee. This is his fourth year and he is doing a great work out there. The people were very responsive, indeed. Three of the teachers in the Rose Hill Sunday school signed up to take the entire teacher-training course. This will mean a great deal to the Sunday school. They will divide their building and provide a place for the Elementary Division. There were other things promised on the work, too.

I hope all the brethren will begin to bear in mind that one of the main features in the District Institute programs this Fall will be a report from each Sunday school on the Standard of Efficiency. It is to be hoped that we will get a report from each school in the Conference. With a report from each school, the district officers will be enabled to do real good, helpful work. Help us get the reports—not how much your school has, but a report on what it has.

June 4 and 5 at Gibson Memorial, the north end of the Port Gibson District will hold their District Institute. A fine program has been arranged, and it is hoped we will have a fine attendance. Pray for me.

JOHN C. CHAMBERS,
Field Secretary.

ALEXANDRIA DISTRICT CONFERENCE.

The forty-eighth session of the Alexandria District Conference was held in De Ridder, La., April 16-18.

Rev. J. A. McCormack, of Merryville, preached the opening sermon on the evening of April 16, and his fine message was a fit beginning for the Conference.

Rev. H. Wade Cudd, of Elizabeth, preached on the evening of April 17 a forceful sermon to a good congregation.

Rev. C. V. Breithaupt and Rev. R. W. Vaughan were present to represent the work of the Sunday School Board and the Methodist Orphanage, respectively.

During one of the sessions the presiding elder, Rev. Briscoe Carter, prompted by some item of business, made some very fine and inspiring remarks concerning certain phases of our Church work.

The sermons and addresses, together with the helpful talks made by the brethren who conducted the devotional services, were the means of much instruction and inspiration to those in attendance.

The reports of the pastors showed great progress in most of the charges in the district.

Rev. J. O. Bennett has been hindered by sickness, but has been able to meet all his appointments, and by letter reported the Colfax and Montgomery charge to be in good condition.

Natchitoches—J. W. Lee, pastor—will soon begin a campaign to clear the church property of all indebtedness.

Rev. Geo. Fox gave a very fine report of the work at Bunkie. The church building has recently been remodeled so as to give eight classrooms for Sunday school work.

Rev. J. W. Faulk reported that eight rooms have been added to the church at Boyce.

At Pineville, where Brother Fulton is pastor, a better site has been selected, and the contract has been let for a new church.

Oakdale reported finances in good condition. A debt of $1000 upon the church property was canceled the middle of January.

Alexandria has had a large increase in membership, and Dr. Werlein is preaching to great congregations.

Rev. Paul Brown, host of the Conference, is in high favor with the people of De Ridder, and it was evident that his charge was in good condition. The handsome brick church there has been completed and it is one of the finest buildings in the State. In recognition of his services in the parish in behalf of the Liberty Loan, the people of the town have recently presented Brother Brown with a large automobile.

Without exception the reports from the various charges were hopeful and encouraging, though a number of the pastors have been greatly hindered by sickness, notably Brother B. H. Sheppard, of Lecompte. While he was not strong enough to attend the Conference, the preachers were glad to learn that he was much improved.

The following were elected officers of the district Sunday school organization: President, Briscoe Carter; Secretary and Treasurer, O. C. Bates, Alexandria, La.; Wesley Bible Class Superintendent, W. W. Perry, Glenmora, La.; Teacher-training Department, Geo. Fox, Bunkie, La.; Home Department, J. A. McCormack, Merryville, La.; Elementary Department, Miss Nell Richardson, Alexandria, La.

T. W. Holloman, of Alexandria, was elected District Lay Leader.

The following were elected as delegates and alternates to the Annual Conference:

Delegates: Hon. H. H. White, Alexandria, La.; C. W. Patterson, Oakdale, La.; Dr. Thomas Carter, L. E., Nashville, Tenn.; J. E. Williams, Bunkie, La.

Alternates: T. W. Holloman, Alexandria, La.; Robert Jones, De Ridder, La.; Rev. J. H. French, L. E., Carson, La., and A. W. Bryan.

The report of the Committee on Temperance, composed of Rev. Jno. Sholars, Rev. P. M. Brown, and Mr. R. Jones, declared for national constitutional prohibition and unequivocally endorsed the work of the Anti-Saloon League. The report was adopted, and the Conference ordered that a copy be sent to Rev. A. W. Turner, State Superintendent of the Anti-Saloon League.

The people of De Ridder extended a gracious hospitality, and our visit was made very pleasant.

The Conference adjourned at noon on April 18, sine die, to meet in Boyce during 1919.

R. H. HARPER,
Secretary.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from
Shuptrine Company, Savannah, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Lafourche, May 18.
Lockport, May 19.
Gueydan, at Kaplan, May 26.
Abbeville, May 26.
District Conference, at Abbeville, May 27 to May 30.
Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Cotton Valley, at S. H., May 18.
Bienville, at Saline, May 19.
Minden, May 22.
Athens, at Arizona, May 23.
Haughton, at Doyline, May 24.
Jonesboro, at Hodge, May 26.
Winnfield, May 26.
Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.

The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Midway, May 16.
Waterproof, at St. Joseph, May 18, 19.
Sicily Island, at Clayton, p. m., May 19, 20.
Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

St. Francisville, at Star Hill, May 18, 19.
Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.

HARRY W. MAY, P. E.

Shreveport Dist.—Second Round.

Pleasant Hill, at Marthaville, May 18, 19.
Zwolle, May 22.
Noble, at Benson, May 23.
Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.

C. D. ATKINSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalieu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Utica, at Cayuga, May 19, 20.
Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Montrose, at Read's Chapel, May 19, 20.
Newton, May 26, 27.
Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs, May 14, 15, 16.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

West Point, May 19, 20.
Mayhew Ct., at Sessums, May 25, 26.

WM. L. DUREN, P. E.

Sardis Dist.—Second Round.

Charleston, May 19.
Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Benoit, preaching at Beulah, a. m.; Winterville, p. m., May 17.
Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Winona Dist.—Second Round.

Dublin, at Rome, May 18, 19.
Tutwiler, at Mattson, May 19, 20.
Lambert, at Marks, May 25, 26.
Greenwood, June 1, 2.
Schlater, June 2, 3.
Drew, at Sandy Bayou, June 8, 9.
Ruleville, at Doddsville, June 9, 10.

L. M. LIPSCOMB, P. C.

Aberdeen Dist.—Second Round.

Smithville, at Palne Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union, May 25, 26.

JAMES H. FELTS, P. E.

Jackson Dist.—Second Round.

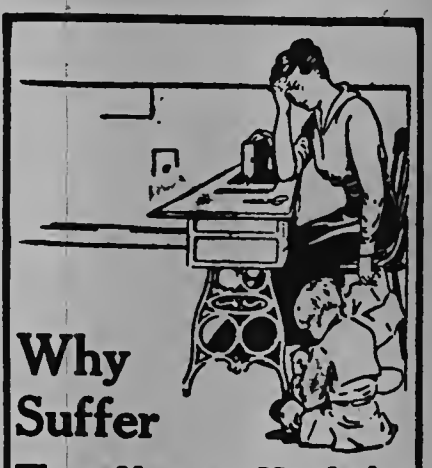
Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31.

J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

J. R. JONES, P. E.



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combatting disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has given entire satisfaction in the treatment of scrofula, eczema, humors, catarrh, rheumatism, loss of appetite, that tired feeling and general debility, and is taken as effectively at one time of year as another.

There is nothing better as a prompt, general tonic for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.

GALLOWAY MEMORIAL DAY.

The first church to report the result of Galloway Memorial Day was Fernwood, Rev. A. M. Broadfoot, pastor, which sends in the magnificent sum of $1066.15. Let others follow this splendid example.

T. J. O'NEIL,
Treas. Miss. Conf. Endow. Fund.
Port Gibson, Miss.

ANNOUNCEMENT.

I have a letter from the Committee on Public Information at Washington endorsing my lecture on "Why We Fight; or, The Fundamental Principles Underlying the War," and urging me to give it as frequently and widely as possible. I have given it at a number of places this spring as a Sunday night lecture. I will say that in future I will not be able to be away from the camp on Sunday as I have been, but if any one wants me for a week night where I will be away from the camp but a short time, I will be glad to serve. I may be able to give a few Sunday night lectures through the summer if I am notified in time to make the necessary arrangements.

ROY H. KLEISER.
Methodist Camp Pastor, Camp Shelby.

NOTICE.

The Rev. H. C. Morehead, who recently passed away, was a faithful member of the Ministers' Relief Association. Call for assessment has been delayed by a by-law which provides that thirty days shall intervene between calls. Assessment No. 21 is now due. Our membership is increasing, and the laymen are becoming more interested in our Association. If we could secure 500 laymen as honorary members who would pay $1 on the death of each member, we could easily have a $1000 benefit. This would mean as much as the Joint Board of Finance could do for the family of the deceased in five years. Let us undertake to secure the requisite number.

J. C. PARK, Sec.-Treas.
Starkville, Miss., May 11, 1918.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

The Epworth Leagues of the North Mississippi Conference will meet in Holly Springs on May 28 (8 o'clock p. m.), May 29 and 30. Let all our Leagues send delegates. Our pastors are cordially invited and are urged to come. Let pastors who have prospective Leagues send young people as delegates. We will have with us Dr. Ralph Voliner, from the Central office, and Dr. S. A. Neblett, Missionary to Cuba, besides a number of our own missionary workers and young people's leaders. Much stress will be laid upon missions and training. Come, let us have a good conference together. Send the names of the delegates to Miss Sadie Curd, Holly Springs, Miss.

J. H. HOLDER,
President of Conference.
Sardis, Miss.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference was called to order on Tuesday morning, April 30, 1918, at 9:30 o'clock, by the presiding elder, Rev. M. B. Sharbrough, who presided with the ease and the dignity of a veteran Bishop, and dispatched business rapidly, without undue haste, giving plenty of time for deliberation on all questions commensurate to the demands. There was not a dull moment during the entire session, for as soon as one item of business was disposed of another was called up.

All the pastors of the district except one were present, and twenty-three laymen were in attendance. Perhaps the most interesting, and certainly one of the most interested members of the Conference, was Brother Ira B. Robertson, now seventy-eight years old. He is quite feeble in body, but is still young in spirit.

Revs. Robt. Selby, Commissioner for Emory University; M. M. Black, Commissioner for Millsaps College; B. F. Lewis, Superintendent of the Methodist Orphans' Home, and John C. Chambers, Sunday School Field Secretary, visited the conference, and each addressed the gathering in the interest of the work he represents.

Prominence was given to the preaching of the Word. The Gospel was dispensed to the edifying of the hearers by Revs. W. W. Hopper, M. M. Black, J. C. Chambers, T. B. Holloman, and W. H. Saunders.

W. W. Ellis, J. N. Hall, J. K. Sessions, and R. L. Davis were elected delegates to the Annual Conference, with R. R. Liddell and E. E. Richardson, alternates.

At 10 o'clock Wednesday evening, May 1, the conference adjourned sine die, to meet next year at Rolling Fork. The Port Gibson District Conference of 1918 goes down in history as a very pleasant and profitable occasion, and in the minds of the brethren linger many delightful memories of the genuine hospitality of Pastor J. O. Ware, host of the Conference, and the good people of Fayette.

T. J. O'NEIL, Secretary.
Port Gibson, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Daleville, at Andrews Chapel, May 25, 26.
Meridian, Fifth Avenue, May 26.
Meridian Circuit, at Lost Gap, May 30.
Lauderdale, at Electric Mills, May 31.
Porterville, at Union, June 1, 2.
Buckatunna, at Lewis Chapel, June 15, 16.
Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wabalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.

The District Conference will convene in Waynesboro, Miss., on June 11. The pastors are requested to elect by church conference as early as practical delegates to this conference, and to forward a list of their names to Rev. C. M. Chapman, at Waynesboro, and a list to me. Each charge is entitled to one delegate for each one hundred members, and fraction of two-thirds of a hundred, and each church, without regard to the size of the membership, is entitled to one delegate.

GEO. H. THOMPSON, P. E.

THE TRUE IDEALISM.

When men and women pray, as their Lord and Master taught them to, that God's Kingdom should come, is there not frequently a hazy indefiniteness in their thought as to where it is that they wish that Kingdom to be set up and realized? It is a Kingdom of Heaven no doubt, but when Jesus included that phrase in his model prayer, He did not mean to ask us to comfort ourselves with the expectation that one day we might be where it was, but He did mean to ask us to pray, and to work as we prayed, that such a Kingdom might really come to where we now are. If we have a belief in the Kingdom of Heaven, about which Jesus had so much to say, the only vital element in our faith is our expectation that such a Kingdom is intended for earth and that one day it will be actually realized here. And if there is any practical element in our faith that makes it at all a thing worth while, then our life has one great purpose to which all others are secondary, that of making actual among men the vision splendid of the Kingdom of God.
—Christian Guardian.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

LACK OF WOMEN IN CHINESE COLLEGES.

There are three medical colleges in China that admit women students —Peking, Soochow, and Canton. Among the 1,930 medical students in China are 120 women. The great need for increasing the number of women physicians is seen in the high mortality among women and children, of whom 60 per cent born in China die as a result of the ignorance of midwives. At least 80 per cent of the mothers are infected because of improper treatment at the birth of their children. Can any one doubt the great need for trained nurses and women physicians? There is no greater call in China than that of the mothers and babies.

There are only 84 Chinese girls attending the colleges in China. If the same proportion of girls were in the colleges of America there would only be 21 young women college students in all the United States. The only colleges for girls in China are at Nanking, Fuchow, and Canton, and these were founded by American missionaries. There are two hundred Chinese girls in the colleges in America.—The Missionary Review of the World.

REPORT OF NORTH MISSISSIPPI CONFERENCE TREASURER, FIRST QUARTER.

Dues, $1917.05; pledge, $1688.22; French orphans, $37.00; day school, $25.00; medical work in China, $200.00; Mary Black Hospital, $14.09; Belgian Relief, $5.00; to be directed, $200.00; retirement and relief fund. $85.82. Total sent Council Treasurer, $4,172.18.

Orphans, $152.00; Co-operative Home, $15.00; total amount of local work, $1,781.54; value of supplies reported, $273.66.

By this report we note an increase of $971 over the first quarter of last year, a 30 per cent gain.

Mrs. CALLA WILBURN,
Treasurer.

CONFERENCES MAKING A GAIN OF TEN PER CENT AND OVER.

Conference.	Per cent.
Alabama	11
Baltimore	10
Columbia	32
East Oklahoma	13
German Mission	20
North Mississippi	15
Northwest Texas	22
Holston	24
Louisiana	10
Louisville	10
New Mexico	12
North Alabama	15
South Georgia	11
Southwest Missouri	11
Virginia	11

EXTRACTS FROM MESSAGE OF NORTH MISSISSIPPI CONFERENCE PRESIDENT TO ANNUAL MEETING.

Under the Colors.

"The demands of the day claim not only our allegiance to the calls occasioned by these abnormal conditions but also our loyalty for the maintenance of those principles on which we have founded our faith and the institutions arising as a result of this. The forces which are to-day working for the alleviation of suffering and the betterment of conditions are either directly or indirectly traceable to the influence of Christianity. We are enrolled under the banner of Christ, the Christian flag being described and interpreted as follows: 'The ground is white, representing peace, purity, and innocence; in the upper corner is a blue field, the color of the unclouded sky, a symbol of faith and trust. In the center of the blue is the cross, the ensign and chosen emblem of Christianity.' Ours is a world-wide task—to make known the saving grace of Christ throughout all nations. The world is shaken to its very foundations, even in those nations not engaged in the struggle; and the most constructive power at work is the Church. Dr. Mott has stated the challenge, which is now before the Church, in this way: 'When the world is teachable is the time to strike the hardest blow that the Christian forces ever struck to shape the world's life according to the unchallenged principles of Christ—changeless amid all the change that has been sweeping through the world.'

"We are called upon to conserve in every material way conceivable. But have we considered carefully the conservation of spiritual forces? It is conceded that civilization is threatened, that the Church is facing a spiritual crisis of world significance. If, as has been stated, the human pivot turns upon the volume and quality of spiritual devotion put into the program, we should take heed and plan more effectively to mobilize the spiritual forces, that the Church may be ready to meet new conditions in a new era. It will require some higher power than human agency, and divine aid can be received if it is only sought."

An Official Statement.

"The women of North Mississippi have wrought well for the past year for the maintenance of our established work. It is gratifying to state that the growth that was so evident the preceding year has continued. By reference to the records we find that for the past three years there has been a constant increase; for 1915 the increase was $1696.54; for 1916, $1349.55; for 1917, $1972.61. The total amount sent to the connectional work for 1917 was $14,674.65; the pledge which we increased with such trepidation at our last Annual meeting was more than met. A definite goal was set for the year, based upon the ten per cent increase in membership, organizations and finances, which the Council accepted as its plan of work. It was kept constantly before the Conference, and when the year's books were closed the records showed that we had more than met every item of the goal set."

Social Service.

"The leaders of the Church are convinced that the gospel for to-day must be expressed in terms of service, for ministries of mercy are but the mind of the Master, and there is everywhere a deep desire for the great realities of practical religion—applied Christianity; in other words, social service. It behooves us to give the most careful study to our social service topic for the year, 'Observance of the Sabbath Day.' The Sabbath has always been one of the moral safeguards of our nation; it is no less so to-day than formerly. Let us not simply study the subject in a formal way, but may we become more determined to stand firmly on the side of right and do what we can to help in the enforcement of the Sunday laws.

"National legislation for the betterment of social conditions has made progress during 1917. Notable among these laws is the National Prohibition Amendment.

"At the conclusion of this war there will be a period of reconstruction and rehabilitation. At this time the Church should take the foremost place, for its purpose is 'to construct and not to destroy, to save and not to kill.' New methods will be employed. What is adequate now will not then meet the need. So in a very particular sense this is a time of preparation. Doors will be opened for new lines of service. It will be more than ever true that each open door will have written upon one side 'Opportunity,' and upon the other side 'Responsibility.'"

Conclusion.

"In this critical hour we see the love of country, of God and his power transmuting American science, gold, and tools into service; we see our country entering the war that it might save for the world the principles of democracy and justice. Countless sacrifices have been demanded; some have made the supreme sacrifice. These are the principles set down for his followers by Christ who himself became the highest exemplication of the same. So in every detail of our planning for future work let us bear this in mind and conform not only to the call of the hour, but to that of the Master: 'Serve, save, sacrifice.'"

Jesus did not come only to preach the Gospel, but that there might be a Gospel to preach.—R. W. Dale.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is preserved by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

The secret of happiness is not in doing what one likes, but in liking what one has to do.—Barrie.

THIS IS THE AGE OF YOUTH

Strands of Gray Hair May Be Removed.

Strands of gray hair are unattractive and very unnecessary and accelerate the appearance of approaching age. Why not remove all traces of gray in the hair and possess an even shade of beautiful dark hair in bounteous quantities by the use of "La Creole" Hair Dressing? Used by thousands of people every day—everywhere—with perfect satisfaction. No one need be annoyed with gray hair—hair streaked with gray, diseased scalp or dandruff when offered such a preparation as "La Creole" Hair Dressing. Apply it freely to scalp and hair, rubbing it in well, and after a few applications you will be delightfully surprised with the results.

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"LA CREOLE" HAIR DRESSING

for gray or faded hair and retain the appearance of youth. Used by gentlemen in every walk of life to restore an even dark color to their gray hair, beard or mustache. Sold and guaranteed by all good drug stores everywhere, or sent direct for $1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZE, 603 Olmstead St., Winona, Minn.



How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultze's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

YOU CAN TELL THE PEOPLE WHO HAVE IRON IN THEIR BLOOD STRONG, HEALTHY, VIGOROUS FOLKS

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like Nuxated Iron if you want it to do you any good, otherwise it may prove worse than useless.

Manufacturer's Note: Nuxated Iron recommended above is one of the newer organic iron compounds. Unlike the older inorganic products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

From the Field

Cotton Valley, La.

Dear Brother Meek: The work is moving off very nicely in this charge. We have everything ready for the erection of a new parsonage at Cotton Valley, and the work of construction will begin in a few days. This is our first year on this charge, and the outlook is very encouraging for a successful year in the work of the Church. We are praying to that end. Our only son, Andrew Guy Bonnette, is in the service of the government, and is now stationed at Camp Kelly, San Antonio, Tex. We are leaning on the "everlasting arms" and we pray that a kind providence may overshadow and protect our boy and the other boys in the great struggle.—A. J. Bonnette, P. C.

Indian Bayou Charge, La. Conf.

Dear Dr. Meek: Our second quarterly conference is a thing of the past. To say that the meeting was a success does not by any means express it. Brother Bowman came to us on Friday, and remained until Sunday evening. He preached three sermons (I mean quarterly conference sermons). It is a fact that none of the boys can beat the elder preaching. Brother Bowman rides in the next best thing to an airship. The pastor is riding in the same kind of a vehicle. Congregations are large and spiritual advance along all lines is very perceptible. We have secured nearly fifty new subscribers to the Advocate. I close this report by saying that it is again my good luck to have a crying elder.—G. D. Anders, P. C.

Epworth Church, New Orleans.

Dear Advocate: Perhaps it will be of some interest to your readers to know that we are making some progress at Epworth Church. Despite many discouraging conditions, our organization is coming together, and from time to time there are additions to our ranks. The Woman's Missionary Society is at work regularly, and has done good work in helping to provide parsonage furniture. We hope some day to own our parsonage, as well as the furniture. We had a good program on Easter Sunday, and the decorations were a feature. The attendance at Sunday school on the whole has been increasing, and our congregations have been good, considering local conditions. The Epworth League does good work—its own work—and its member also work in the Sunday school, in the prayer meeting, and in the choir. The pastor held a two weeks' meeting preceding Easter, with the other pastors and churches doing the same. The presiding elder brought a helpful message the first Monday evening on "The Ordinary Man." The meeting resulted in good to the pastor and the people. Our finances are fairly well looked after. We are planning to have "Children's Day." On last Friday evening the pastor was called away from the Masonic lodge to "come home at once on important business." A number of the members had called, and in a beautiful spirit remembered us with good eatables. The spirit was appreciated, also the matter during these times of financial stringency and high prices. The visit was the occasion of a talk by the pastor the following Sunday to the Sunday school on "The Nature of a Methodist Pounding." One little girl said that a pounding was a "spanking." Another knew, but would not tell. A grown-up person thought a pounding was surely a beating by exasperated church members. Well, the lesson was worth while, and, from the smiles of the boys and girls, I am inclined to think they will want to get into the next pounding party. So mote it be! I trust that the war will not too materially deplete our pulpits. The call for preachers is greater to-day than ever. They are coming to their own. Even Gen. Pershing says: "Send us preachers along with the provisions and paraphernalia."

Love to all the friends and brethren and prayers for the greatest of our Conference years.

J. CUDE ROUSSEAU, P. C.
3519 Palmyra Street, N. O., La.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Adv.

LUKEWARMNESS.

You know what a nauseous thing a lukewarm drink is. We like cold drinks and hot drinks, but just a tepid liquid is sickening. You know what lukewarm people are, half and half, milk and water. If any cause, or any effort to do good, to effect any change, attracts to it only likewarm people, we despair of it, we know that nothing will ever be accomplished.

Now, what about lukewarmness in reference to religion, in reference to ourselves, our parish, our church, our fellow-men, our dear Master? Yes, "lukewarm" is the right word, for it does imply some warmth. A lukewarm bath might be life, an ice cold one, death. You do love God in some degree. Generous impulses and high resolves do stir within you. You do try, in some faint, languid way, to follow in His train. But is there not an absence of that enthusiasm, that eagerness, that devotion to our spiritual state and the spiritual state of the world, that glow, that fire, that rush which would transform the world, and change this slow, halting, unsteady progress of the gospel of Christ into a magnificent victory?

Now, what do you do, when you find placed before you some lukewarm drink? Why, you send it out to the fire. Do that way with your spiritual life. What fire, do you ask? Why the fire of penitence, the fire of stern resolve, the fire of earnest aspirations. The blessed food so often on our altars is a fire, prayer is a fire, the giving up of the will is a fire. Take your souls then and warm them up. And what do you say to the lukewarm people in your service? "My son, if you want to stay with me, you will have to show a livelier interest, and step around quicker." So God says to us: "My son, if you continue in this languid way, doing a half-and-half duty, if you show no more interest, your lukewarmness will become coldness, and the coldness will become iciness, and you will lose your soul, not because I wish it, but because you will it."

Let us then struggle against lukewarmness; love God a little more, open our hearts to the fire of the Sun of Righteousness. The ice will melt, the indifference will become enthusiasm; warm ourselves, we will help to set the world on fire.—Author unknown.

THE HORSE AND THE HIGHWAY.

A bill has been introduced into the New York State Legislature to make compulsory the construction on State and county highways of a side road of dirt or stone for the use of horses. To read the auto-truck advertisements one might be quite easily led astray. The horse is still doing 80 per cent of the country's transportation. There have been many sections of the country this winter where, because of the deep snow, the automobile and the auto-truck have had to go out of commission, the horse being the only means of transportation equal to the occasion. One of our gasoline ambulances, becoming stalled in a drifted main highway near Boston, the driver was obliged to hire a farmer to get out his horse and high-boarded sleigh and transport the animal the balance of the way to its owner's stable.—Our Dumb Animals.

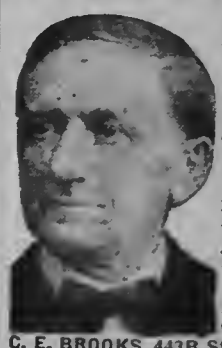
NOT LOST, BUT GIVEN.

It is said of a returned English soldier that, when he was being commiserated on the loss of his arm in the trenches, he replied, proudly: "I didn't lose it; I gave it." Glorious reply. What a transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transfiguration of our service if we could list it as a heart impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health or his time or his money—or his life—you cannot talk to him about being robbed. He has forestalled the comment. Jesus said: "No man taketh my life from me; I lay it down." Such ought to be the spirit of His disciples. It is very hard to defeat a man with such a spirit.—George Clarke Peck.

SHAKE INTO YOUR SHOES
Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere. 25c. Always use it to break in new shoes. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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Stop using dangerous drug before it salivates you!
It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Don't Let Catarrh Drag You into Consumption

Avoid Its Dangerous Stage.

There is a more serious stage of Catarrh than the annoyance caused by the stopped-up air passages, and the hawking and spitting and other distasteful features.

The real danger comes from the tendency of the disease to continue its course downward until the lungs become affected, and then dreaded consumption is on your path. Your own experience has taught you that the disease cannot be cured by sprays, inhalers, atomizers, jellies and other local applications.

S. S. S. has proven a most satisfactory remedy for Catarrh because it goes direct to its source, and removes the germs of the disease from the blood. Get a bottle from your druggist today, and begin the only logical treatment that gives real results. You can obtain special medical advice without charge by writing to Medical Director, 27 Swift Laboratory, Atlanta, Ga.

PASTORAL EVANGELISM.

Rev. Theodore L. Cuyler was distinguished more as a preacher, pastor, author and writer than as a revivalist. Pastoral evangelism was his great power. Witnessing the triumphant death of one of his members, he said to a friend, "Oh, it makes me preach like a lion when I see how my people can die." He treated his flock as he would his own family, faithfully attending to all possible needs. His motto was, "Study God's Word in the morning, door-plates in the afternoon."

Dr. Cuyler says, "Once I spent an evening in vain endeavoring to bring a man to a decision for Christ. Before I left he took me upstairs to the nursery and showed me his beautiful children in their cribs. I said to him tenderly, 'Do you mean that these sweet children shall never have any help from their father to get to heaven?' He was deeply moved. In a month that man became an active member of my church."

"On a cold winter evening I made a call on a wealthy merchant in New York. As I left his door, and the piercing gale swept in, I said, 'What an awful night for the poor!' He went back, and, bringing to me a roll of bank bills, he said: 'Please hand these, for me, to the poorest people you know of.' After a few days I wrote to him, sending him the grateful thanks of the poor whose misery he had relieved, and added: 'How is it that a man who is so kind to his fellow creatures has always been so unkind to his Savior as to refuse Him his heart?' That sentence touched him in the core. He sent for me immediately to come and converse with him. He speedily gave his heart to Christ and became a useful member of our church. He remarked afterwards that I was the first person who had spoken to him about his spiritual welfare in twenty years."—Rev. Edwin Whittier Caswell.

SEEING ONLY THE BLACK.

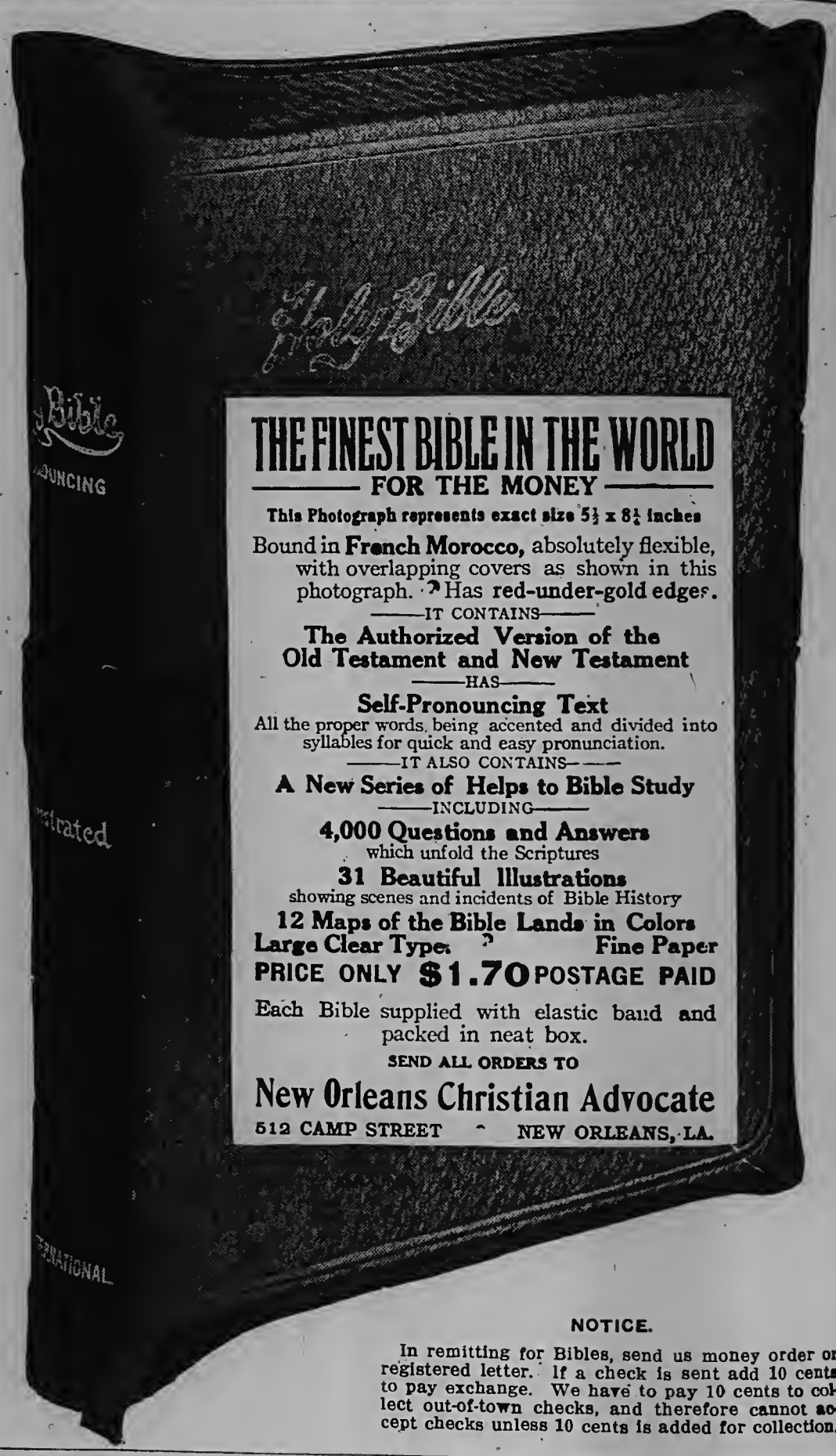
Many people have a strangely perverted faculty of exaggerating their molehills of trouble into mountains, and then of looking at their blessings through diminishing lenses. A cheerful heart always finds brightness, while an unhappy spirit sees nothing but discouragement in even the most favorable conditions. One person is happy in the narrowest circumstances, while another is wretched in a luxuriant home with every want supplied. Some persons never see anything to be thankful for. They may attend a service of praise on Thanksgiving Day; but they are not in a joyful mood, and not the first strain of thanksgiving rises from their hearts. They never stop complaining long enough to allow a grateful thought to nest in their hearts. They keep themselves always in such a mood of discontent that no note of praise is ever heard from their lips. One would think, to hear them talk about their trials, that God does not love them, and that no favor ever comes into their lives. Yet really they do not have any more than their share of human suffering, while they certainly have a full portion of blessing and good.

But this is not the way for a Christian to live. We dishonor God when we indulge in unhappiness and refuse to be grateful. We spoil our own lives and make existence wretched for ourselves when we insist on seeing only the black. Then we make it harder for others to live, casting the burden of our gloom upon them. We should train ourselves just as carefully and conscientiously to be thankful and songful as we do to be truthful, honest, kind, or thoughtful.—J. R. Miller.

WHAT WE NEED.

We must know God in order to worship Him, and the habits of our times are unfriendly to that prolonged and quiet communion with God, without which the knowledge of Him is impossible. We shall not deepen the spirit of devotion in our churches by adding to the beauty and solemnity of our public services. What we need is a clearer vision of God and a profounder and more constant sense of the truth of the ancient words that the [illegible] One that inhabiteth eternity, [illegible] to them that are of

Druggists or [illegible] 25c. Murine Eye Salve in Tubes 25c. FREE ask Murine Eye Remedy Co., [illegible]



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WHAT WOULD JESUS DO?

Some thirty years ago, long before Mr. Sheldon's well known book, "In His Steps," was published, there was written by a distinguished scholar in the west of England a little book called "What Would the Lord Jesus Do?" Soon after the publication of this book the present Bishop of Liverpool received from a friend the title of the book as a motto, to hang over his mantelpiece. One day, as he was visiting among his people, he came across a poor woman dying of cancer. He found she was a lady by birth, though living in two miserable rooms in a back street in North London. She had made a most unhappy marriage, and her friends had cast her off. The minister wrote to her mother, laying before her the circumstances, and asking her to come and see her dying child. One day soon afterward, this lady's card was brought to him, and in a few moments he went into his study. She was sitting looking at the motto over the mantelpiece—"What Would the Lord Jesus Do?"—and, turning sharply round as he entered, she said, "I came here to tell you that I would not see my daughter, but these words have made me change my mind."—Author unknown.

TO THE PREACHERS AND SUNDAY SCHOOL SUPERINTENDENTS OF THE JACKSON DISTRICT.

Please observe Children's Day in every school, take up a collection in every church, and forward to the Treasurer of the Sunday School Board. Whether you have a school in every church or not, we must not take a second place.

J. M. MORSE, P. E.

Jackson, Miss., May 10, 1918.

WOULD THAT HE HAD DONE SO!

Napoleon was possessed of wonderful abilities, but his hindsight was better than his foresight, as in the case of most of us. His St. Helena diary contains the following entry: "I made the mistake of my career, when I had the opportunity, that I did not remove the Hohenzollerns from the throne of Prussia. As long as this house reigns, and until the red cap of liberty is erected in Germany, there will be no peace in Europe."—The Westminster Times.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3248.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 23, 1918. CHAS. O. CHALMERS, Publisher.

THE GENERAL CONFERENCE.

The second Sunday of the General Conference was a beautiful day and just before the hour for the morning service throngs of people were to be seen making their way to the several Churches, many of whose pulpits were occupied by delegates to the General Conference.

Tenth Day—Monday.

Conference met at the appointed hour, Bishop Lambuth in the chair.

After religious service the minutes were read and approved.

Bishop Mouzon took the chair. The call for memorials, etc., having been completed by the Conference, Dr. Haven, of the American Bible Society, was introduced.

Mr. Brockman, associate secretary of the Y. M. C. A., was introduced and spoke to the Conference, under a special order of the Conference, concerning his work in the army. His address was one of broad, philosophical grasp and was well received by the Conference and the audience in the galleries. It was a very strong address.

Dr. Curtis, fraternal delegate from the Methodist Church of Canada, spoke a few farewell words to the Conference.

Report No. 6 from the Committee on Revisals was taken from the calendar, which is the granting of laity rights to women. The committee concurred in the memorials.

It was moved to recommit the report with instructions to submit the question to the Annual Conferences. Under call of the pending question the motion to recommit was lost. A motion to amend by striking out so much of the committee's report as it applied to the constitution of the Board of Missions was lost and the previous question ordered.

It was moved that the vote be taken by orders and one-fifth the number required not sustaining the motion, it was lost.

The report of the committee was adopted by a large majority and when it was announced the delegates and visitors, especially several of the prominent women in the galleries, broke into loud and prolonged applause.

The vote of the Conference as it is gives to the women of the Church all the rights of the laity.

Eleventh Day—Tuesday Morning.

Conference met pursuant to adjournment. Bishop Mouzon in the chair. After religious services the minutes were read and approved.

Bishop Hendrix took the chair.

Among the first items of business was the passage of a resolution to send from the Conference a message of congratulation to the General Conference of the Southern Baptist Convention in session at Hot Springs, Arkansas.

On motion it was determined to have an afternoon session of the Conference. It was also agreed by the adoption of a resolution that the Conference adjourn sine die on next Monday afternoon at 6:30 o'clock.

Resolutions concerning the method of balloting for Bishops and connectional officers were adopted.

Several ministers of the Methodist Episcopal Church and Rev. C. P. Neal, of the C. M. E. Church, fraternal messenger from the General Conference of that Church, were introduced.

Dr. McMullen, of the Methodist Episcopal Church, it was announced, would take the place of Dr. Kelly, detained by illness, as the fraternal messenger from that Church, and that he would be heard upon his arrival.

The Bishops presented a communication to the Conference which proved to be what is known as a veto of the action of the Conference in granting laity rights to the women of the Church, and changing in the Aposties' Creed the words "Holy Catholic Church" to the words, "Christ's Holy Church." This brought the parliamentarians to the floor and points of order came thick and fast. To one of the rulings of the Chair an appeal was taken to the house. This brought on more points of order, and after the call for the ayes and nays the house refused by a considerable majority to sustain the chair. The action then came upon the Conference sustaining its vote by which the laity rights were given to the women. It required two-thirds of the house to send the question to the Annual Conferences after the veto of the Bishops, and the vote by ayes and nays showed that a very large majority adhered to the action the Conference had taken on the report of the Committee on Revisals. The vote for adhering to the action of the Conference was, ayes, 266; nays, 57.

The Conference also adhered to its action in changing the words in the Apostles' Creed. It was a rather stormy session—this part of it—and the brethren seemed, a majority of them, determined to have their way despite the veto.

The regular order, reports from standing and special committees, was resumed and a number were presented and went to the calendar.

While this call was proceeding it was moved that the regular order be suspended and that the Conference proceed to the election of Bishops. Bishop Hendrix called Dr. Tarboux to the rostrum, who led in prayer. The tellers were announced and the first ballot was taken, which showed 327 ballots cast; necessary for election, 164. The tellers retired to count the ballots.

Dr. Asbury Christian, fraternal delegate to the General Conference of the C. M. E. Church, reported his visit and the cordial reception given him by that body. After Dr. Christian's report of his visit, Rev. C. P. Neal, President of Haygood School in Arkansas, fraternal delegate from the C. M. E. Church, delivered his address, and a good one it was. He had in it both humor and sense. Several times he called forth great applause from the delegates and the audience. His tribute to the Southern Methodist Church was hearty and clear. The conclusion of his address had in it a depth of pathos that is difficult to describe. It was an appeal to the Southern Methodist Church to stand by his Church in its efforts to elevate and make religious the colored people of the South. He stated that the Negroes of his Church had always followed the leadership of the Southern Methodist Church in the past and that his Church would gladly follow that leadership in the future—that the Southern Methodist Church can trust his Church without the least fear of their failing in the things that are right and which stand for the elevation of the Negro. The statistics given by him of his Church shows a decided growth since it was organized in 1870.

Dr. Neal said that his General Conference had adopted a resolution to consider uniting with the A. M. E. and the African Zion Methodist Church, but that what had been done was only the beginning of negotiations and that the representatives of his Church in these negotiations would agree to nothing that would be an injury to the Southern Methodist Church.

(For the proceedings of the General Conference in this issue of the Advocate up to this point, we are indebted to the Wesleyan Christian Advocate. —Editor N. O. Advocate.)

Eleventh Day (Tuesday)—Afternoon Session.

The Conference was called to order at 3 o'clock p. m. by Bishop Hendrix. Prayer was offered by Dr. F. S. Parker. Bishop Candler took the chair.

The result of the first ballot for the six Bishops to be elected was announced. The number of votes cast were 327—necessary to a choice 164. Dr. John M. Moore having received 183 votes, and Dr. W. F. McMurry, 167 votes, were declared elected. A second ballot for the election of Bishops was taken.

Report No. 2 of the Committee on Temperance and Social Service pertaining to a uniform divorce law was taken up, discussed, and adopted.

Some suggestions concerning our work among the Indians from the Board of Missions were adopted.

Report No. 6 of the Committee on Itinerancy denying requests to give the Annual Conferences some voice in the selection of the presiding elders was passed, after vigorous opposition by Dr. E. W. Alderson, of the North Texas Conference.

The result of the second ballot for Bishops was then made known. Dr. U. V. W. Darlington, of the Western Virginia Conference, having received 183 votes, was declared elected. A third ballot for Bishops was taken, after which the Conference adjourned with the benediction by Dr. Edgar Blake, of the Methodist Episcopal Church.

Twelfth Day—Wednesday Morning.

The Conference met, with Bishop Candler in the chair. The devotional exercises were conducted by Dr. J. W. Perry, of the Holston Conference. Bishop Atkins took the chair.

The outcome of the third ballot for Bishops was announced. Dr. Franklin N. Parker having received 173 votes was pronounced elected. A fourth ballot was taken to select the two Bishops remaining to be chosen.

The Committee to nominate a Committee on the Entertainment of the next General Conference reported, recommending that T. D. Ellis, of the South Georgia Conference; F. A. Carter, of the Holston Conference; J. C. Burwell, of the Kentucky Conference; J. A. Rice, of the St. Louis Conference, and Walter A. Crowe, of the Central Texas Conference, be designated as the members of the said Committee. This recommendation was adopted.

Report No. 6 of the Committee on Church Relations, pertaining to the work of the American

(Continued on Fourth Page)

"MEN OUGHT ALWAYS TO PRAY"—Luke 18:1.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God.
—Tennyson.

GRACE.

The man is not strong who needs the fierce pace, nor is he strong who only reveals his strength in fits of convulsion. He is the strong man who can walk slowly, and, under a heavy weight, without staggering. And this triumph is the promised victory of grace, and the grace is surely given to those who "wait upon the Lord." Grace offers strength for the trudge on the long, gray road. Nay, grace offers more than strength, it offers companionship. It is not satisfied with the gift of power; its gift is a Friend, and He brings His own cordials and balms to our sorrows, and His own bread to our hungry needs. "They that wait upon the Lord shall walk and not faint."—Dr. J. H. Jowett, in The British Weekly.

A GREAT CHASM.

"A chasm is opening between the men who believe their Bible and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise, there can be none. We cannot hold to the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the 'Larger Hope.' One way or the other we must go. Division is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"—Charles Haddon Spurgeon.

DISCOVERING GOD.

God loves to be discovered. From the time that man fell in sin, and before, God has eagerly, persistently sought to have man discover Him, sought to make Himself known to man, that God and man might be in closest fellowship and in perfect understanding with each other. But there is one key to the discovery of God; and those who will not use that key can never know God. Both Job and the Apostle Paul cried out in reverent wonder and worship that God's ways are past finding out. That is God's word to us, and is therefore true; at the same time there is a blessed truth, found also in God's Word, that, as some one has well put it, "God's ways are past finding out, save by trusting." If we want to know God, we must first believe Him. If we want to understand some of His ways, we must first believe without asking to understand. The man who says he will wait until he understands exactly why God does this or that, and after he understands will then believe God, will never either understand or believe. Doubtless those who are lost because of their unbelief will never, through all eternity, understand God and God's ways. But a multitude of puzzling questions as to God's ways are instantly illuminated to us when, abandoning all our questions, we simply believe Him in blind faith. And the end, the glorious crown, of this complete and unquestioning faith in God is that some day we shall see Him "face to face," and shall know fully even as also we are fully known.—Sunday School Times.

THE RICHNESS OF POVERTY.

Marie Batterham Lindsay.

"Don't you hate to be poor?" How often we hear this or its equivalent from the lips of the young. Youth is so impatient of restriction, seeming or otherwise. Middle life has a clearer vision and old age the clearest of all.

Thus comes in the philosophy of living or of life. Poverty or riches are only relative terms. For instance, what is one man's penury is another's abundance. Thousands, aye, millions of comparatively happy mortals thrive and live on what to the so-called favored few would be galling chains of almost, if not quite, unbearable poverty.

What more does anyone want but food, shelter, and clothes? Note the order of these three absolutely necessary items for a well ordered and a happy life.

"What about pleasure?" I hear some young, lilting voice exclaim. Pleasure again is only a relative term.

There is a certain amount of deep-seated and lasting pleasure to be won from work well done—duty, if you will, well performed. There is also a vast amount of hidden joy buried in seemingly impassable obstacles. To overcome, to circumvent, to outdo, to ride over, to go around, here comes in the joy of the chase and the glory of the victor.

Work. What were all life, teeming, glorious, immutable and divine, without it? Even the Creator works, or shall we say the Master Mind of the Universe? How stupendous are His labors, how fine and infinite to our befuddled understanding, His purposes! Work? Give me work, something to do for myself, for my fellow-creatures, no matter what the pay is, pain, poverty of competence. I am happy, because, you see, I am needed.—Southern Churchman.

MY ATTITUDE TO THE CHURCH.

Dr. John Henry Jowett.

What is my attitude to the Church of which I am a member? Is it entirely defined by what I can get out of it, or have I an equal concern as to what I can give to it? You will sometimes hear one man say to another as he leaves public worship: "I didn't get much out of the service this morning." Well, here is a very searching test to apply to such a man. What did you contribute to it? When we sit in the house of God on Sundays, what is our conception of our relationship to the service? Are we merely critics, or contributors? How do I regard my function in the worship? Am I a performer, even though I am sitting in the pew, or am I there only to be entertained? We are sometimes inclined to say of a sermon, "There was nothing much in it to-day." Again, I make the challenge: What share had you in the sermon? Did you just sit as you would at a concert, passively listening, or were you an active though silent performer, wrestling with God to endow that sermon with such smashing power that the hardest would break, and chains of enslaving custom would be shattered by the hammer of the Word? And there is the anthem. How inclined we are to just sit as people who are to be entertained by its rendering, and not as people who are to share in its praise! What was my part in it? Did I contribute anything to its power, or was I disloyal to my ministry? Have I ever prayed for the organist, or for the singers that God's holy breath may so possess them that their music would come to us as the very voice and evangel of His grace? Is it not very often true that we go to church "to be ministered unto and not to minister"? And when we have robbed the visible leader of the sanctuary of our prayerful spiritual support, we often express our wonder that these people are unable to do what was the purposed work of a thousand. The real sermon, as purposed by the Lord Jesus, is a sermon preached by the minister and all his fellow-believers in the fellowship. In a very real and profound sense, a sermon is only truly preached when it is preached by a united, believing church. An anthem is only sung by the united and aspiring souls of a believing and sympathetic communion. A real worshiping church is not an audience; it is a company of fellow-laborers exercising the glorious means of grace.

MEN WANT THE GOSPEL IN THESE DISTRESSING TIMES.

By Bishop W. A. Candler.

In the lurid light of a horrible war, which was brought to pass by the loss of faith and the renunciation of moral principles by the German leaders, thoughtful men are perceiving as never before the supreme importance of the Christian religion.

Recently Hon. Henry Watterson, the able and distinguished editor of the Louisville Courier-Journal, pointed out that the real issue of the war in Europe is Christianity, and that in comparison democracy is a side issue. In powerful statements and irrefutable arguments he set forth this solid and convincing fact most clearly and convincingly.

Now comes the Wall Street Journal with a strong editorial presenting another side of the same truth. The editor says:

"More than three years ago it was said in these columns that the spiritual influence of the war would have an enormous effect upon mankind and that it would mean a revival of religious belief in its best and humblest application. It should hardly be necessary to say in a newspaper which frankly appeals to business men that such development is of the most profound business importance.

"It is remarkable how the German taint had spread among our clergy of all denominations except the Catholic and perhaps the Jew. Materialism, the German substitute for the God we spiritually conceive, took the form of what was called 'higher criticism.' It reduced Christianity to a mere philosophy, inferior to many others of which the world has had experience. It denied the divinity of Christ, and it created a god for itself which was about the sort of god which might be represented by Hegel or even the Kaiser himself, plus omnipotence.

"But we are coming back to the humbler view where we recognize ourselves as creatures and not as partners with the Creator. We are learning that death is a little thing in life and that the length of life is of the smallest importance when compared with the way we live it. We are beginning to bear our burdens by sharing them. If the distribution is unequal, we shall learn better as time goes on.

"We are learning that when God in his judgment and infinite wisdom lays a burden upon our shoulders he always places his hand beneath the burden to steady it. We may so live that we only feel and resent the burden. But the war can teach us we can so live that we only feel the Hand."

These are wholesome words, which all good men, including both preachers and laymen, should lay to heart.

The Churches ought never again to be used for exhibiting in the pulpit second-hand preparations of German rationalism. "By their fruits ye shall know them," said Jesus with reference to false prophets, and by its fearful fruits German rationalism stands condemned before the world. It has brought forth death and destruction.

Fortunately for the South, this vile stuff was not put forth in many Southern pulpits; but it blighted and blasted the spiritual life of the men and women whom it touched. In the North it was far more prevalent and pernicious. But in no section of our country has it ever attained general acceptance, and it is well for the nation that it is now so generally discredited.

However, it lingers in certain wealthy universities, owned and controlled by self-perpetuating boards of trustees who are responsible to neither Church nor State. Unless a constraining public opinion drives it from these educational strongholds it will send forth its corrupting influences again when the war has passed. It behooves such able and influential papers as the Louisville Courier-Journal and the Wall Street Journal to

make war upon it in these educational intrenchments.

Moreover, business men of intellectual ability should consider that, as the Wall Street Journal intimates, this is a matter "of profound business importance." The commercial world cannot prosper in default of morality, and morality cannot survive in the absence of a pure religion. This is too plain for argument. No principle of economics or business management is more well settled.

The gifts of the men of commerce have enriched the universities from which has issued this blighting rationalism, and these institutions will reform when these gifts cease and the givers proceed to tell why they withhold further donations.

Institutions of decidedly Christian character, responsible to some strong and pure Church, must be built up for the defense of the faith. Such institutions can and will do much to safeguard a high Christian civilization. We have had quite enough of irresponsible institutions through which German rationalism has been imported during the last fifty years. German spies are not more dangerous than such establisments, and as a matter of fact German emissaries have been found ensconced in professors' chairs in some of them.

But we must go farther than this. Our people must come back in simple trust and unfaltering devotion to "the faith once for all delivered to the saints." We know the fruits of that faith are good always and everywhere.

Pure and undefiled religion must be revived throughout the length and breadth of our land. Family altars which have fallen down must be rebuilt. Parents and children must come together daily to seek the face and favor of the God of our fathers. The weak and wayward must be restored to lives of piety. The lost must be found and the outcasts brought back to God.

To the accomplishment of this revival ministers of the gospel must lay aside the side issues of "criticism," "sociology," "reforms," etc., and the great fundamental truths of the Christian religion must be proclaimed anew with the power of the Holy Ghost sent down from heaven. For this the people are hungering and thirsting, and for the want of it they are dying.

Some men are beginning to discuss, in the midst of these awful times, the silly question: "What must I preach after the war?" This is the most petty trifling.

Men are very serious now. Issues of life and death confront them. Unutterable sorrows are breaking their hearts. Anxieties distress their waking and their sleeping hours. Immeasurable burdens oppress them. Under such conditions they want the gospel, and nothing but the gospel, when they enter the churches.

Discourses on current topics weary them with themes of which they have heard during the week all they can bear. Petty pulpiteering over trifling matters cannot satisfy their souls, nor can musicales conducted from choir lofts by amateurs meet their wants. They resent being given a stony sermonette when they ask the bread of life, or being handed a serpentine song as a substitute for spiritual sustenance. They abhor shams in the house of God.

THE WAR.

By Rev. John W. Ramsey.

(Continued from Last Issue)

VI.

Some of the Final Results of the War.

I do not know when this terrible war is going to end—no man knows. I do not think that there is any question but that we shall win—we must win—and when we do, those high ideals which this nation has proposed for itself shall be realized among men. Moreover, since there can be no peace till peace shall be established upon a righteous, just, and equitable basis, when peace does come, we shall have entered upon that age of universal peace of which the old prophets have prophesied when men shall "learn war no more"—an age of universal and lasting peace among all the nations of earth.

The people of America have been a great people to get gain, to accumulate money, and the spirit of greed has so gripped the heart of the Nation that it has been said that the almighty dollar is the god of America. I trust that one of the results of the war will be that the spirit of greed shall be forever driven from our commercial life, and that there shall be born in the heart of this Nation a recognition of the brotherhood of man.

The war is also going to make the American people a more serious, sober-minded people. We have not yet begun to realize the seriousness of this war. Our government authorities are doing everything in their power to awaken us to the seriousness of the situation, but we, in our complacency, refuse to be awakened. During the past several years, it seems to me, the spirit of levity has possessed us as a nation. We are out for "a good time." We seek pleasure, sport, worldly amusements. "Eat, drink, and be merry," is our motto; but one day we are going to awake to the seriousness of the situation which we now face. Already the shadows of death are falling across the thresholds of our homes. We are beginning to scan the list of casualties, and when we have come out of the furnace of this war, the spirit of levity will be burned out of our hearts, and we are going to be a clear-thinking, sober-minded people.

Still another result of the war will be the death of the present widespread, pernicious spirit of indifference toward the Church. The Church has been losing its grip upon the hearts and lives of men because they have failed to appreciate the Church as a factor that makes for righteousness in the life of the community and in the life of the Nation; but the fact that the men who are at the head of our government are making scores of appeals to the Church is an indication of the fact that they appreciate the inspirational power of the Church. Reports from England and France are to the effect that even now the people are flocking to the churches for comfort and consolation as never before in the history of those nations. Even French infidels are falling on their knees and crying, "O God, to whom shall we go, if not to thee, in this hour of stress and storm!" So, when this war is over, if not before, there is going to be an increased church attendance, and the Church will be a recognized factor, not only for "the life to come," but also in "the life that now is." Furthermore, the contributions which men are making as a matter of patriotism to the Red Cross, the Y. M. C. A. work, and through other agencies for the alleviation of human suffering are going to increase their gifts to the Church. According to the statements of the churchmen of England, men are even now giving more largely to the Church than ever before. Through their gifts to the various war agencies, men are ascertaining how much they can give, and when the lesson has been learned they will give their hundreds where they once gave their fives, and their thousands where they once gave their hundreds. Hence, the man who uses his gifts to the Red Cross and other war agencies as an excuse for refusing to give to the Church, when the war is over, is going to be a back number—an anachronism, a useless member of society, though standing in the radiant light of that new day.

Yes, the war is going to change all the conditions under which we now live, and change them for the better. Conditions in politics, in commerce, in society, in religion, will undergo a wonderful transformation, and we shall scarcely know the old world in which we have been living. The Church must begin now to make her preparation to meet these changes which she must face, if she would continue to exert an influence upon the lives of men, and be ready to take her God-given place in a new world. Mr. Wilson said that we are in this war to "make the world safe for democracy." Bishop Atkins, in a great address in the city of Memphis, said that after the war it will be the business of the Church to "make democracy safe for the world;" and if the Church rises to the highest measure of her responsibility, we are going to have a brighter, happier, and a better world in which to live. Therefore, O children of God, "Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel There is an accursed thing in the midst of thee, O Israel, thou canst not stand before thine enemies until ye take away the accursed thing from among you."

AN APPRECIATION.

Other and abler pens have paid tribute, yet by the friendship of more than half a century, I claim the privilege of placing one small flower upon the grave of Rev. S. M. Thames. In all the walks of life he was a man of sterling worth. He loved his Church, and no trust committed by her failed to receive his loyal service. As a preacher, he was easily the peer of his associates. His mind being of stalwart mold enabled him to grapple successfully with subjects too deep for lesser minds to touch. His remarkable memory was a marvel. Though never given to making notes, he could upon short notice reproduce a sermon preached many years before. As a presiding elder, his real character, perhaps, showed brightest. All through the year and during Conference his care was manifested in supplying his district. The best interests of the Church and the welfare of the man were to him like twin thoughts. No interest was overlooked. It was said by one who knew him well, "Thames is the best presiding elder I know." After a close association with him for more than fifty years, I feel assured that the lamp of his friendship did not grow dim. If by God's will we meet beyond the heaven's blue, I expect to find in Brother Thames the same constant, true friend. He has passed from life's limitations to the "city which hath foundations of precious gems"—the city where mansions prepared by Christ himself await all those who serve him in spirit and in truth.

S. R. E.

HYPOCRITES IN THE CHURCH.

By a Country Parson.

Yes, there are. Christ had but twelve disciples and one was a hypocrite. Yes, my son, there are hypocrites among Christians, and there are hypocrites among the Knights of Pythias, Good Templars, Red Men, Woodmen, Masons, and among men of all other societies, be they fraternal, beneficial or even scientific or philosophical. They are in every trade, business and profession. They are found alike among men and women. They are everywhere but in heaven—there are none there. There are more in hell than anywhere else, for this is their rounding-up place. It is strangely illogical, therefore, that men should remain out of the Church to avoid hypocrites, when they meet with them in every walk of life, and when this very neglect of divine things may cause them to spend eternity in their society.

In addition to their illogical reasoning, some men by affirming that they are not in the Church because of the presence of hypocrites prove themselves to be hypocrites, for they know this is but an excuse—it is not the real reason. The real reason is that, unlike Moses, they choose not to suffer affliction with the people of God, but to enjoy the pleasures of sin for a season. They elect for themselves the hypocrite's portion. The only wise course, as they have but one life to live, is to become a part of the mystical body of Christ, live such a life as to shame the hypocrites, cause them to repent of their hypocrises and to follow you even as you follow Christ.—Baltimore Southern Methodist.

NOTICE.

The Woman's Missionary Society of the Lafayette District will meet with the preachers of the District at Abbeville for their district conference. Every auxiliary is urged to send a delegate. The woman's conference will convene Tuesday morning, May 28, at 9:30.

Mrs C. E. FIKE.

Rayne, La., May 15.

GENERAL CONFERENCE.

(Continued from First Page)

Bible Society was, upon the motion of Dr. James Cannon, then taken up for consideration. After a somewhat extended address by Dr. W. I. Haven, a representative of that Society, the report was unanimously approved.

The result of the fourth ballot for Bishops was then announced, showing that Dr. H. M. DuBose and Dr. W. N. Ainsworth had been elected, the former having received 173 votes, and the latter 159.

A ballot was taken for two Book Agents to direct the publishing interests of the Church, under the general supervision of the Book Committee.

Dr. F. J. Prettyman read a communication from the Secretary of the Board of Bishops of the A. M. E. Zion Church, in which it was stated that Rev. William G. Walsh had been named as fraternal messenger to the General Conference from that denomination. Dr. Walsh was then introduced and delivered an interesting address.

The tellers appeared and the result of the ballot taken for Book Agents was announced. A. J. Lamar, having received 250 votes, and D. M. Smith, having received 271 votes, were declared elected. The Conference then voted by ballot to elect a Book Editor.

Report No. 3 of the Committee on Church Relations was then read and taken up for consideration. This report bore on the matter of Unification. There was also a minority report, which Judge J. S. Candler made a motion to substitute for the majority report, the motion being duly seconded. Much discussion followed.

Both of these reports provided for the continuance of a Commission to treat further with the Church, North, if it should be deemed advisable. The chief points of difference between them were as follows: (1) The minority report made provision for the continuance of the same Commission that had been serving the Church, while the majority report proposed the continuance of "a commission," the complexion of which was unknown. 2. The minority report provided that there were to be no further negotiations unless they should be invited by the General Conference of the Church, North; the majority report left the matter of future negotiations to our Commissioners. 3. The minority report was more explicit in its affirmation that the Negroes as a condition precedent to union must be placed in a separate Church; the majority report reaffirmed allegiance to the Oklahoma City enactment, but was somewhat more indefinite at this point.

While the discussion was in progress, the tellers came in with the results of the ballot for Book Editor tabulated. It showed no election, but Dr. F. M. Thomas was far in the lead, having received 154 votes. A second ballot was taken.

The debate was resumed, Drs. Cannon and Alderson speaking. When the outcome of the second ballot for Book Editor was made known, it developed that Dr. F. M. Thomas was elected by a large majority, having received 259 votes. Following this, a vote was taken for Editor of the Christian Advocate, after which the Conference adjourned, with the benediction by Dr. W. I. Haven.

Twelfth Day—Wednesday Afternoon.

The Conference was called to order at 3 p. m. by Bishop Atkins. Dr. W. Asbury Christian led the devotions. After the minutes were read and approved, the result of the ballot for Editor of the Christian Advocate was read. Dr. T. N. Ivey had received 228 votes and was declared elected. A vote was taken for the Editor of Sunday School Literature.

The discussion of the two reports concerning the Unification question was then resumed. Dr. John O. Willson, of South Carolina, offered the following amendment to the majority report: "We further instruct our Commission that the welfare of the South and the fixed opinions of the great body of our people make it very unwise, if the peace of our Zion is to be preserved, to vary from the Oklahoma deliverance of this body concerning the place of Negroes in a unified Methodism, and that we must safeguard all the interests of the Colored Methodist Episcopal Church in America."

Dr. Willson's amendment was voted down. The debate continued through the remainder of the afternoon session, Mr. M. M. Satterfield, of Natchez; Dr. F. J. Prettyman, of Washington; Dr. A. F. Watkins, of Jackson, Miss., and Judge H. H. White, of Louisiana, being among the speakers.

The tellers reported during the session that Dr. E. B. Chappell had been elected Editor of Sunday School Literature, having been given 287 votes. The body then balloted for a Missionary Secretary, with the result that Dr. W. W. Pinson was re-elected, receiving 203 votes. A ballot was also taken for Church Extension Secretary, which resulted in no election, whereupon the Conference again took a vote by ballot.

Thirteenth Day—Thursday Morning.

At 9 o'clock Bishop Denny took the chair, and Dr. D. H. Kern, of the Baltimore Conference, led the devotional exercises. The minutes of the preceding session were read and approved. Bishop Denny surrendered the chair to Bishop Kilgo.

The second ballot for Secretary of the Church Extension Board was read. Dr. H. A. Boaz, of the Central Conference, having received 148 votes, was declared elected. The Conference then balloted for Secretary of the Epworth League.

Dr. Franklin N. Parker, having obtained the floor upon a question of personal privilege, made the following statement:

"I wish to make a brief statement. I have passed through some severe crises in my life. One was when I was licensed to preach. I got through that all right. Others were when I was ordained deacon and elder. Through thirty-two years the Methodist Church has taken care of me, and all that is best in this life I owe to her, under God. Yesterday, by your action in calling me to the office of Bishop, you put me in contact with the severest struggle in my existence. I have never been through such a twenty-four hours as have elapsed since that time. Of all things that I love on this earth, I love the Methodist Episcopal Church, South. As I have said, I owe practically everything to her. I want to do everything that can further her wonderful work and do nothing to hinder it. As I have thought over the matter of this great and responsible office to which you have called me, I have a very profound doubt as to my qualifications for it. There is a question there: 'Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?' I have a doubt in my own mind, and have had, and have never been able to dissipate it. It has been standing before me. I simply feel the lack of qualification for this great task. This is the whole question. I am not bound by any other consideration. There is no other form of service that holds me. I am absolutely not wedded to any particular work of the Church, such as the educational work in which I am now engaged. I am not bound by it at all. It is a perfectly simple question, as to the ready ability to say in my own heart that I should put myself upon the Church to do this great work. After twenty-four hours of thought and prayer upon it, I simply feel that I must decline the offer."

Following Dr. Parker's statement, Dr. John O. Willson offered a resolution regretfully accepting Dr. Parker's declination and committing the Conference to be content with the election of five Bishops, instead of six. In view of the pending order, this resolution was not considered.

The debate of the minority and majority reports from the Committee on Church relations was resumed, Dr. Bascomb Anthony being the first speaker. At the close of his address, the tellers reported that of 266 votes cast for Secretary of the Epworth League, Dr. F. S. Parker had received 229, being thus elected by a large majority. The Conference then took a vote for Secretary of Education.

Bishop Hendrix presented Dr. Wallace McMullen, of Drew Theological Seminary, fraternal messenger from the Methodist Episcopal Church, who came to take the place of Dr. W. V. Kelley, whose illness prevented him from coming to Atlanta. It was announced that Dr. McMullen would deliver his address to-morrow morning.

The pending question concerning unification was again taken up. While Dr. James Cannon, Jr., was making the concluding address in behalf of the majority report, Judge John S. Candler advanced to the front, and the following colloquy took place:

"John S. Candler: May I ask you a question that may save some time?"

"James Cannon, Jr.: Yes."

"J. S. Candler: As chairman of this Committee, who prepared the majority report, and as the member of the General Conference of 1914, at Oklahoma City, who offered what I have alluded to there as the Oklahoma declaration, do you state to this General Conference now that in this majority report we do fully and absolutely approve of the action of the General Conference as to our position on the Negro question?"

"James Cannon, Jr.: Here is what our report says in section 2: 'We hereby reaffirm the action of the General Conference of 1914.' I do not see how I could write any language that expresses more clearly the fact that Judge Candler now asks me to state than that language."

Judge Candler then withdrew the minority report, and the majority report was adopted by a large majority. The chairman inadvertently announced that it was unanimously passed, though seven of the eight delegates from the North Mississippi Conference voted against it and there were a number of persons in other sections of the auditorium who stood up in opposition to it.

Later a resolution was passed that if the Joint Commission on Unification should agree on a plan for uniting the two Episcopal Methodisms and the General Conference of the Church, North, should agree thereto, a special session of our General Conference may be called to deal with the matter. It was stated in the discussion of the resolution that this action would not change the present status respecting this question, since it would be at the option of the College of Bishops to call a special session or not—a power which they already had.

The tellers reported that Dr. Stonewall Anderson had received 196 votes for the office of Secretary of Education, being accordingly elected. This completed the election of the connectional officers.

The question of Dr. F. N. Parker's declination of the office of Bishop again came up for disposal. In the course of a running discussion, Dr. Parker made a second brief statement in harmony with his first utterance, adding to the other things he had said that he had not been in a good state of health for some years. His declination was then accepted, and a ballot was taken for another Bishop to take the place which he had declined. This ballot resulted in the election of Dr. James Cannon, Jr., who received 169 votes.

The Committee appointed for that purpose nominated the following persons for trustees of Emory University, who were duly elected:

For eight years: Asa G. Candler, Sr., R. N. Page, T. T. Fishburne, R. E. Cooper, J. J. Gray, Jr., Bishop J. C. Kilgo, A. J. Lamar, J. E. Dickey, W. D. Thomson, Bishop W. A. Candler.

For six years: Sam Tate, F. J. Prettyman, L. N. Dantzler, E. B. Chappell, Bishop W. B. Murrah, Bishop J. H. McCoy, W. G. M. Thomas, Judge J. A. McCullough, G. T. Fitzhugh, H. R. Fitzgerald.

For four years: L. M. Lipscomb, Plato T. Durham, W. M. Nixon, T. K. Glenn, L. W. Branch, T. D. Ellis, J. H. Willson, L. D. Hamilton, I. C. Jenkins, Lamar Sparkman.

(Concluded in Next Issue)

OUR NEW BISHOPS.

(The following facts concerning our six new Bishops are taken from the Daily Christian Advocate.)

Bishop Moore.

John Monroe Moore (D.D., Ph.D.) was born January 27, 1867, in Morgantown, Ky. He was educated in Lebanon College, Ohio, Yale University, and the University of Leipzig, Germany. He was for some years a member of the Methodist Episcopal Church. He was licensed to preach in 1887. Among the pastorates that he has served are the following: Marvin, St. Louis, Mo.; Travis Park, San Antonio; First Church, Dallas, Texas; St. John's, St. Louis, Mo. Dr. Moore was Assistant

Editor of the Nashville Christian Advocate, 1906 to 1909. He was a member of the Joint Commission editing the Methodist Hymnal, and is a member of the Joint Commission on Unification. Since 1910 he has been the Secretary of the Department of Home Missions of our Church. He is author of "Etchings of the East" and "The South of To-day."

Bishop McMurry.

William Fletcher McMurry (D.D.) was born June 29, 1864, in Shelby County, Missouri. He was educated in St. Charles College and Central College, Missouri. The following are some of the pastorates served by him: St. Joseph, Macon, Richmond, and Centenary Church, St. Louis. He also served as presiding elder of the St. Joseph District and the St. Louis District. He is a trustee of Marvin College and Central College. He has given to the public some notably useful volumes, among which are: "The Down-town Church" and a series of "Church Extension Hand-Books." Since 1906, Dr. McMurry had been Secretary of the Board of Church Extension, in which office he made a great record, which has challenged the attention not only of our entire denomination, but also of all the other Churches of the Nation.

Bishop Darlington.

Urban Valentine Williams Darlington (D.D.) was born August 3, 1870, in Shelby County, Kentucky. He was educated in the common schools and at Kentucky Wesleyan College. He was licensed to preach at the age of eighteen, and joined the Kentucky Conference in 1896. He served pastorates at Washington, Millersburg, and Scott Street, Covington, in the Kentucky Conference, and St. Paul's, Parkersburg, and Johnson Memorial, Huntington, in the Western Virginia Conference. He also served as presiding elder of the Ashland District, and for the past two or three years had been President of Morris-Harvey College, at Barboursville, West Virginia.

Bishop DuBose.

Horace Mellard DuBose (D.D.) was born November 7, 1858, in Choctaw County, Alabama. He was educated in Waynesboro Academy, Mississippi, and by tutors. Among his pastorates were the following: St. James, Galveston, Texas; Trinity, Los Angeles; Tyler, Texas; First Church, Jackson, Miss.; St. John's, Augusta, Ga., and First Church, Atlanta. Dr. DuBose was General Secretary of the Epworth Leagues of our Church from 1898 to 1910, and had been our Book Editor and Editor of the Methodist Review since the death of Dr. Gross Alexander in 1915. He has been a prolific writer, and is an author of distinction, having given to the public many volumes of interest, including works of fiction, poetry, biography, theology, and history.

Bishop Ainsworth.

William Newman Ainsworth (D.D.) was born February 10, 1872, in Camilla, Ga. He was educated at Emory College, and entered the South Georgia Conference in 1891. He has served the following pastorates: Grace Church, Macon, Ga.; Montezuma; Bainbridge, Dublin; Mulberry Street, Macon, and Wesley Monumental Church, Savannah. Dr. Ainsworth was the President of Wesleyan Female College, 1909-1912. He was a member of the Ecumenical Methodist Conference in 1911, and was recently our fraternal messenger to the Methodist Church of Canada. He is the youngest man elected to the episcopacy by the late General Conference.

Bishop Cannon.

James Cannon, Jr. (D.D.), was born on November 13, 1864, in Salisbury, Md. He was educated at the Salisbury High School, Randolph-Macon College, and Princeton University. As a pastor he served the Charlotte Circuit; Trinity Church, Newport News, and Farmville. For many years Dr. Cannon has been the Editor and chief owner of the Baltimore and Richmond Christian Advocate and President of the Blackstone College for Girls. Other positions of prominence that he has held are the following: General Superintendent of the Southern Assembly at Lake Junaluska; Superintendent of the Anti-Saloon League of Virginia, and Chairman of the Legislative Committee of the Anti-Saloon League of America. Dr. Cannon has for several quadrenniums been regarded as perhaps the ablest debater on the floor of the General Conference. He has an enormous capacity for work, having lately had at his disposal three stenographers: one in Washington, D. C., one in Richmond, and a third at his home in Farmville, Va. Bishop Cannon is admitted by all to be a remarkably strong and forceful man.



REV. FRANKLIN N. PARKER, D.D.,

Who last week declined the office of Bishop.

If we mistake not, Dr. Parker is the third man in the history of our Church to decline to accept the office of Bishop. In 1882 Atticus Greene Haygood was called to the episcopacy, but refused the office, preferring to remain the President of Emory College. Eight years later, in 1890, he was again elected Bishop and this time he agreed to serve the Church. In 1898 Elijah Embree Hoss declined the office of Bishop. The General Conference had intended to elect only two men, but three men received a majority of the votes cast (Bishop Candler 148, Bishop Morrison 140, and Bishop Hoss 129) and were therefore all duly elected. An effort was made to have the General Conference consider all three men as Bishops and would no doubt have been successful but for the fact that Bishop Hoss declined to have his election considered under the circumstances. Four years later, in 1902, he was again elected Bishop by an unusually large majority and agreed to serve the Church. There has been no man in the Southern Methodist Church to decline the office of Bishop who was not elevated to the episcopacy later.

For the benefit of those not informed as to his record, we give the following facts concerning the career of Dr. Parker. He was born in New Orleans, La., on May 20, 1867. He was educated at Centenary College, Tulane University, and Vanderbilt. He wrought in the following pastorates: Patterson, Baton Rouge, and Carrollton Ave., Parker Memorial, Rayne Memorial and Carondelet St., New Orleans. He also served as presiding elder of the Lafayette, Alexandria, and New Orleans Districts. He was the head of the Biblical Department of Trinity College, Durham, N. C., 1912-'16, since which time he has been Professor of Systematic Theology at Emory University.

OUR NEW BOOK EDITOR.

Rev. Frank Morehead Thomas, D.D., who was elected Book Editor and Editor of the Methodist Review by the General Conference in Atlanta last week, was born in Bowling Green, Ky., on July 3, 1868. He was educated in Ogden College and Vanderbilt University. He has served the following pastorates: Henderson, Owensboro, Morganfield, Crescent Hill, Lander Memorial, Walnut Street, and Fourth Avenue, Louisville. He was also for a term presiding elder of the Louisville District. He was a chaplain in the Spanish-American War, and was fraternal messenger to the General Conference of the Methodist Episcopal Church at Minneapolis in 1912. Among the products of his pen are: "A Short Guide to Bookdom," "The Apostolic Church," and "The Commanding Presence." Dr. Thomas received a large vote for the episcopacy in Atlanta.

DR. H. A. BOAZ, CHURCH EXTENSION SECRETARY.

Rev. Hiram Abiff Boaz, D.D., was born in Murray, Ky., on December 18, 1866. He was educated in the Fort Worth High School, the Sam Houston Normal Institute, and the Southwestern University at Georgetown, Texas. He has filled pastorates as follows: First Church, and Mulkey Memorial, Fort Worth; Abilene, and Dublin, Texas. He was for a time the Vice-President of Southern Methodist University, and since 1913 has been President of the Texas Woman's College. Dr. Boaz has pursued graduate studies at some of the leading Northern universities, being an earnest seeker after knowledge, as well as a practical man of affairs.

EPISCOPAL ASSIGNMENTS.

(From the New Orleans Daily States.)

Atlanta, Ga., May 18.—Announcement of the boundaries of the Episcopal districts, as decided upon by the College of Bishops, was the principal business transacted at to-day's session of the Southern Methodist General Conference. The districts as given out by Bishop Collins Denny, Secretary of the College, are:

First District—Bishop E. R. Hendrix, Western Virginia, Virginia and Baltimore Conferences.

Second District—Bishop Warren A. Candler, North Georgia, South Georgia and Florida Conferences.

Third District—Bishop James Atkins, Tennessee, North Alabama and Memphis Conferences.

Fourth District—Bishop Collins Denny, Illinois, Kentucky, Louisville and Holston Conferences.

Fifth District—Bishop J. C. Kilgo, North Mississippi, Louisiana, and Mississippi Conferences.

Sixth District—Bishop W. B. Murrah, Denver, Missouri, Southwest Missouri, and St. Louis Conferences.

Seventh District—Bishop W. R. Lambuth, war work and African Mission.

Eighth District—Bishop E. D. Mouzon, Western Oklahoma, East Oklahoma, Little Rock, and North Arkansas Conferences, and the Indian Mission.

Ninth District—Bishop J. H. McCoy, Alabama Conference and Cuban Mission.

Tenth District—Bishop John M. Moore, Brazil, and South Brazil Conferences.

Eleventh District—Bishop W. F. McMurry, Japan, Korea, and China Mission.

Twelfth District—Bishop James Cannon, Jr., the Mexican Conferences and Missions.

Thirteenth District—Bishop H. M. DuBose, Pacific, Los Angeles, and New Mexico Conferences.

Fourteenth District—Bishop U. V. W. Darlington, North and South Carolina Conferences.

Fifteenth District—Bishop W. N. Ainsworth, the Texas Conferences.

Faith in Jesus Christ never can be the outcome of a logical process. Faith in Him has something more vital, more personal about it—it is to give up a man's self to what he believes to be the most godlike and the most divine.—Alexander A. C. Mann.

WAR CONDITIONS

— REFLECTED IN —

TELEPHONE SERVICE

Among the unforeseen conditions which the war has imposed upon us is the necessity of practically suspending the commercial development of our business.

Confronted with an unusual increase in the use of the telephone and a strong demand for new and additional service, we cannot accept or fill orders except subject to practically an indefinite delay.

This situation is due to the importance of conserving our supplies so that the government's requirements may be promptly met by giving the War Department service anywhere and at any time the request is made.

T. BARTON BAIRD, Dist. Mgr

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

Incorporated.

BOYCE AND THE REVIVAL.

A revival meeting was held at Boyce, La., beginning April 28 and closing May 8, during which time a large number were converted or reclaimed, eighteen united with the Church, and large congregations participated in two services daily. The pastor, Rev. J. W. Faulk, was assisted by Rev. A. J. Gearheard, of New Orleans. That is a typical news item, and tells the whole story, so far is its effect for good is concerned, but there are so many frills and sensations running current and cross-current that compose what we term the points of human interest that I am disposed to lengthen this article and put in the frills and currents.

I left New Orleans Monday, April 29, on a slow train. After nine years in Louisiana I find it impossible to ride far without meeting friends. Thank God for friends, especially on a slow train. I had loaded myself with "Mother Pic," the "Digest," "World's Work" and Forest's "The Christ of History and Experience," thinking that I would drive dull care away, but I was nearly to Alexandria before the hour of sociability was over, and I had discussed everything from the war, prospective Bishops, and cotton, to cattle ticks.

At Boyce, Rev. J. W. Faulk met me and carried my "coal-black trunk," and we waded sloppy walks through a gentle rain to the parsonage. It had been raining and old Red River was on a rampage. The river quit ramping and the rain ceased for the night and for the whole meeting. Brother Faulk had arranged for me to dine out, and from the time I dropped anchor in Boyce I was just in the act of going out dining from morning till night. You may talk about hospitality North or South—the fact is when a preacher yields himself without a protest to the hospitality of the ladies of Boyce, he not only goes out to dinner but to breakfast and supper.

The people of Boyce are friendly. I wish I might mention all the friendly ones by name, but I am not publishing a directory of the citizens of Boyce. I am really writing about a revival meeting. The first night of the service gave us the smallest crowd we had. Dr. S. H. Werlein had opened the meeting Sunday night with a sermon on "Heaven." I heard about that sermon before I had been in town thirty minutes, and heaven after the Werlein stamp was sung in my presence until I opened my little jug of sermons and took my own sermon on heaven out, and if Boyce ever hears me preach on heaven it will be on a subsequent visit. The people of Boyce want to go to heaven.

The details of the revival are: The crowds grew; Brother Faulk moved his piano to the church; the music improved; the handsome addition to the church was seated and filled; people began to pray for each other and the church membership warmed up; unconverted people began to seek Christ, found him, and there was great joy; others came and still others, and when the meeting closed on Wednesday night it was with the house packed to its limit and spiritual feeling running high.

"Johnnie" Faulk is one of the men of Boyce. The fact that he is pastor of the Methodist Church there is a matter of appointment, but the fact that he is regarded as a power in all matters, both religious and civic, is due to his own faithfulness, carefulness and prayerfulness. His home is a Christian center and the queen of the parsonage is known as the "power behind the throne."

Much might be said of Boyce, but I am not planning to start a land boom there, so I will desist from mentioning mineral water boiling hot, oil wells, rich soil, good schools, neat and well cared for churches and fine people. It is enough to say that the people who live in Boyce are glad of it, and I did not hear any one talking about moving away.

I might mention in closing that by the kindness and sure aim of Brother Tom Ball, I was piloted into and through Camp Beauregard, and the trip over 52 miles of Rapides dirt and the association with the soldiers and the traveling party, and the splendid courtesy of Major Sam D. Crawford of the 153d Infantry, enabled me to have in my memory the recollection of a perfect day.

A. J. GEARHEARD.

THAT EFFICIENCY CONFERENCE

At Grenada, Miss., June 4-7.

Bigger, better, brighter, happier—it impels and compels. To miss it is to do yourself an injustice. The fellowship is about all that can be desired. It will be baptized with helpful tears and shot through with equally helpful laughter.

The dignity and poise of the bishopric is found—Bishop Quayle will give that. The versatility that keeps one guessing, reaching the unsaved, administering "pep" to the saved—Knickerbocker, of Texas, assures that. Literary flavor, "higher criticism without the malodor of "destructiveness," geniality that bends without breaking; leave that to Dr. Rice. Are you interested in sanitation—"how to keep well?" Our own Dr. Leathers will have an hour that will make you want to take a bath.

P. E.'s, take notice. P. C.'s, see that your P. E. is there. A P. E. from Alabama will be present who DOES THINGS. That alone is worth the price twice over. He will discuss the problem of the rural church.

Say, fellows, this is our occasion. Write it on the fleshy tablets of your hearts; keep it before your eyes lest you forget. Talk it over with your wife. Have her bring you along. Tell your laymen about it. They need it. Remember, they have been hearing YOU for six months.

Patriotism, sanitation, church building, debt-paying, crowd-getting, leadership, fellowship, inspiring music—there will not be a dull hour, and all cheaper than staying at home. Write President Countiss, or Commissioner Brownlee, or Pastor Tucker (not pastor Russell), that you and yours will be there.

An occasion second to none deserves an attendance second to none. Both are assured.

JAMES H. FELTS.

FROM BROTHER DAVIS.

Dear Doctor Meek: Your excellent paper visits us weekly and gladdens our hearts. Its editorials and contributions furnish food for the brain and the heart. They are at once an inspiration and a comfort. The Advocate is a blessing—a benediction. Its old-fashioned, orthodox religion appeals to an octogenarian, who became a member of the Methodist Episcopal Church four years before the separation of 1844. He loves the Methodist interpretation of the blessed Book. What a temptation to enlarge! But not now.

Brookhaven is as lovely as it is lively. Its citizenship is fine. We have so many good men and godly women.

Brookhaven and Methodists throughout the State and country at large rejoice in the miraculous escape of our dear presiding elder, Rev. J. T. Leggett, from death, when his automobile went into a ditch fifteen feet deep. We rejoice, too, that, notwithstanding his fractured shoulder, he has been able to occupy his place in the General Conference, in session at Atlanta.

Doctors Cooper and Henry and Lay Delegate Davis are also at Atlanta.

Whitworth College commencement will include May 19-21, and it will be a great occasion. Dr. Cooper is "the right man in the right place." The College is worthy of the highest commendation and the largest patronage. Dr. Cooper's educational ideals are bearing fruit. He is carving his name on the temple of fame. An educated people require an educated as well as consecrated ministry. We rejoice to learn that Dr. Cooper is succeeding in his laudable undertaking.

A. LEONIDAS DAVIS.

Brookhaven, Miss., May 15, 1918.

MRS. ESTELLE HARVARD CLEMENTS.

Mrs. Estelle Harvard Clements, one of the most devoted and earnest workers our Church has ever had, was called to her heavenly home on April 23, after nineteen or twenty years of faithful service in the Church and at Candler College, Havana, Cuba. Her place in the Church and in the hearts of the Cuban people, whom she loved dearly, can never be filled; and the loss to her noble husband, Rev. E. E. Clements, and the dear children, is irreparable. Let us carry them to the throne of grace that the Father all bountiful may supply their great need in this sad hour of trial.



MRS. E. H. CLEMENTS.

None knew her but to love her,
  None named her but to praise;
Her life was one of service
  To Him who blessed her days.

Called to labor in His vineyard,
  Where harvest fields were white;
She garnered a golden harvest
  In the power of His might.

How like the blessed Savior!
  Her own fair life was spent,
In ministering unto others
  Whereunto she was sent.

Oh, Cuba, how she loved you!
  Her life she gladly gave,
For the pearls indeed are priceless
  In the souls she helped to save.

Though she walks no more amongst us;
  Her work has but begun.
We feel her presence living
  And hear the Master's, "Well done."

God bade her come up higher
  To join the ransomed host.
And watch and wait the coming
  Of those she treasured most.

'Tis sad indeed the parting,
  To friends and family, too;
But our God is all merciful,
  And knoweth what best to do.

How precious the sacred memory
  Of wife so true and mother pure;
A legacy—most priceless,
  'Twill through the ages endure.

So, dear ones, let us but rejoice,
  Her sweet, pure life came our way,
And leads us ever on and upward,
  'Till resurrection Day.

Then we shall behold Him,
  And she, too, shall appear—
The same sweet face and graces
  We loved so much while here.

A devoted friend,
MARY CESSNA WALL.

Como, Miss., May 11, 1918.

BLESSED ARE THE POOR IN SPIRIT.

A modern seer writes: "Everything can be endured except continual prosperity." The life that needs nothing, or that thinks it needs nothing, does not reach upward, and soon drops its communication with the Giver of all good. He who is so rich that he has nothing to ask is the poorest of all.—Anonymous.

The Home Circle

WHY JOHNNY FAILED.

Johnny had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.

Mother and father gave to him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice;
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them up at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep.
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him false,
And nothing could he find
But worthless trash and ugly thoughts,
And so he failed, alas!
Is any other boy who reads this
Coming to Johnny's pass?

—Author Unknown.

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong enough," he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old, dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the sheep dog, barked his loudest. But they just kept on jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—Author Unknown.

EVELYN AND A FORTUNE.

Tony had big eyes and was always looking for the marvelous. He was continually picking up some wonderful tale from the newspapers and telling it very impressively for a ten-year-old. He looked up from his bread and butter and peach sauce now to say:

"A man died the other day who had thrown away five million dollars."

"Why, how had he done that?"

Even father was interested.

"It was in Australia, and he owned a mining lease, whatever that is, on a big mine. Only it wasn't working yet. And the man got discouraged and thought nothing would come of it, so he sold it for a hundred and fifty dollars. But the other people who bought it worked it, and they found out that it was almost the richest mine in the country. They got five million dollars out of it, and if he had hung on to it the five million would have been his."

"Oh, I wish I had such a chance," said Evelyn, her eyes shining.

She didn't know, nor did anybody else, that she was to have a chance that very evening of losing or holding on to something so very valuable that it was priceless. She doesn't know yet that it was anything but an ordinary occasion. It happened in this way:

Just after she opened her arithmetic and began to figure, a rattle and a clatter was heard outside and gay voices began to call her:

"Evelyn!"

"Evie!"

"Evie, Evie! Ev! Come out."

Evelyn knew what it meant. The girls had come for her to go roller-skating. And it was such a beautiful night to skate. The moon was so bright that, even looking out of a lighted room, Evelyn could see the trees and walks and houses all silvery. She stepped to the window and pushed it up.

"I can't go, girls; I haven't worked my examples."

"Oh, do them in the morning!"

"I can't. I have to help about the work. Mother is gone, you know."

"I should think that when your mother is gone would be just the time when you could do as you want to."

"Oh, come out for just a little while, Ev. You can study when you get in."

It was hard to resist. Only one who has been through a like temptation can understand how hard it was, for it was the voice of her dearest friend, Dora Hallock, that was coaxing, and to go anywhere with Dora was a delight. But Evelyn answered bravely:

"No; I know I wouldn't do them when I come in. I must work these examples before I do anything else."

The joyous crowd rattled away a little more slowly and less noisily.

"Ev's good," said Dora. "I haven't worked my examples, either. I believe I'll go in and study, too, girls."

"Let's all go in," said Hattie Kelly. "Miss Taylor is getting so fierce I don't know what will happen if we miss any more. We can skate to-morrow night, when there isn't any school to go to the next day."

And so every one of them went in. Miss Taylor was astonished and delighted at the good arithmetic lessons the next day, and decided that, after all, she would not put the class back as she had thought of doing.

Some way, there was a new spirit in it. There is apt to be after a tussel and victory. Evelyn didn't know that she deserved any of the credit of it. But the recording angel, who puts down earthly struggles and victories and defeats, knew, I think, that a very great good was accomplished by that seemingly small act of Evelyn's. Knowledge is more valuable than gold, and to throw away the chance of getting it is more foolish than to sell a five-million-dollar mine for one hundred and fifty dollars!—Journal and Messenger.

ONE OF LIFE'S LESSON'S.

"All of us who have found the way a little rough in spots are tempted at times to think ill of somebody and to feel a desire to get even. Looked at in a broad way, this is not only needless but extremely shortsighted. It is wrong, just as a matter of selfish interest. No man's system can function properly when full of hate. And why hate anybody? For, really, there is nothing personal about ill-treatment. The man who has been unkind to me probably has a disposition which makes him unkind to nearly everybody else. If he is mean to everybody, he will 'get his' sooner or later. And if I, on the other hand, am decent to everybody, I am reasonably certain to be reasonably happy. The laws of retribution are mostly in the hands of the Almighty, and it is really presumptuous for any individual to try to take over the job of seeing to their proper operation."—The American Magazine.

THE LITLE GIRL AND THE CONDUCTOR.

All night long the great through express train had been rushing along in the darkness, while men, women, and children slept safely and were carried where they wished to go.

In one of the sleeping-cars was a little girl, and when the conductor went through for the first early morning round, this little girl was up and dressed. Her mother and grandmother, with whom she was traveling, were still in their berths.

"Good morning, conductor," said the little girl, looking up with a bright smile.

"Good morning," replied the conductor.

"I think we must have had a good conductor and a good engineer to have taken such good care of us all night," said the little girl.

The conductor forgot all about his long, hard night and how tired he was. All day long he kept thinking about that little girl.—Anonymous.

LUZIANNE coffee

Luzianne and Corn Pone —Yum-Yum!



"When It Pours, It Reigns"

WHEN you see your mammy, Honey, bringin' in the coffee and the pone, you can tell before you taste it that the coffee's Luzianne—sure-nuf—by the whifs a-streaming, steaming in the air.

It's the coffee—Luzianne—you remember and you hanker after it until you get another cup.

Luzianne Coffee (your grocer has it) comes put up in tins. Try it tomorrow morning for breakfast. If it isn't all you expect, you can get your money back.

Luzianne for aroma, fragrance and snap. Try it.



Christian Advocate

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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

WORK OUTSIDE.

For a full century the populaton of thcse United States has been shifting from the rural parts to the larger towns and clties. Immediate and sustained efforts should be made to save the unsaved of the cities. To save the Nation and do the bidding of our Lord, we must capture for Christ these great centers of human life and activity. The war against sin and Satan and for precious souls must of necessity rage fiercest in the cities, and we Methodists and other Christlans must be in the thick of the battle. There are always class distinctions in all communities; and it is to be lamented that our Protestant Churches have in a large measure failed to reach the working classes in the cities, and have become too much the churches of the well-to-do, while the poor have been left to irreligion and infidelity.

Our prosperous churches, speaking of wealth and social distinction, move away from the people to the fashionable and residence sections, and the classes and the masses, to whom it is the duty of the Church to take the Gospel, are left to be reached hy unhealthy and often irreligious influences. True, the doors of our churches are open on the Sabbath for any who shall choose to enter, the services are advertised, and the invitation, hy cards, dodgers, and newspapers, is sent forth to invite them to come to Church. The people, separated by race, or language, or social standing, or some other barrier, keep aloof, and are not slow to excuse themselves. The fact is, the invitation needed is not only to come to Church, but to **come to Christ.** The persons giving the invitation should he right among them as it is delivered; and it should be the volce of a human brother or sister, tremulous with the weight of love for souls, and, like every real love, hurning its way to those we would reach. If, first, the unchurched multitudes are persuaded to come to Christ, there will afterwards be little difficulty in securing their attendance on church services.

The classes and masses are people that have to be looked after, gone after, come in contact with, and on their own plane of life reached through works of benevolence, and words of cheer, and loving entreaties and persuaded to come to Christ.

This outside and Christ-like work is to he done in the spirit of genuine sympathy and love for them as those for whom Christ died. None of these people can bear to be treated as paupers, or proteges, or to be patronized, but all they ask is what we Christians should be able to give them—to be treated on the hasis of humanity and justice. They are sharp to discern the counterfeit or patronizing spirit from the genuine article; and, unless we go in the spirit of real brotherliness, we cannot reach them. True friendliness is far better than alms delivered as if conferring a favor. We should be all aflame with divine love, and that will carry us out and into all this blessed outside work, and give success in winning souls.

Seeking the unfortunate, the lost, the crippled of sin, and those overtaken by some disaster or misfortune of life, we shall ourselves be strengthened and built up, and God will put a joyous song into our hearts and lives. We cannot help another unless we ourselves are helped, and we stand the stronger because of the strength imparted to our weaker brother-man. J. T. S.

THE EPISCOPAL ASSIGNMENTS.

We are printing in this issue of the Advocate the assignment of the Bishops of the Methodist Episcopal Church, South, for the current year. As will be seen, Bishop J. C. Kilgo has been given the district made up of the Louisiana and the two Mississippi Conferences. The Methodists of this section may count themselves fortunate in that they are to have as their leader this beloved and gifted chief pastor. He is a truly great preacher, who believes that the doctrines of Methodism are yet vital and efficacious, and who has the fire and spirit of the men who made the Methodist movement irresistible in the days agone. We feel sure that our people in Louisiana and Mississippi will be quickened and inspired to reach forth to larger things under the ministry of this eloquent and zealous ambassador of Christ. There is no other Bishop in the College whom we should have preferred to Bishop Kilgo as our general superintendent at this time, and we trust that he will be pleased with his assignment to the work in this section. With him in the chair, it will be well worth any one's time to attend our Annual Conferences this fall.

We are pleased to note that Bishop Murrah has been given the district embracing the Missouri Conferences, which is one of the choicest and most responsible in the Connection. We are also gratified that our missions in the Orient are to be favored with the supervision of Bishop McMurry, whose splendid judgment and great executive ability are universally recognized, though he will be much missed in the homeland. As will be noted, Bishop McCoy, as the General Conference requested, has been given light work, being assigned only the Alabama and Cuban Mission Conferences. Let earnest prayer be made for the recovery of this faithful servant of Christ and his Church, who has wrought so efficiently in the past, and who is loved and honored wherever he is known.

GOVERNOR PLEASANT'S COMMENDABLE STAND.

Governor Ruffin G. Pleasant is much to be commended for his strong message to the Louisiana Legislature, now in session, in which he recommended the ratification of the Prohibition Amendment to the National Constitution. This was brave and manly upon the part of the State's Chief Executive and shows that he is sincerely devoted to the moral welfare of the citizenship of this commonwealth and the entire Nation. Governor Pleasant has in numerous ways proven that he is something more than a typical successful politician. Indeed, he is exhibiting qualities of statesmanship which promise for him a career of large usefulness in the future.

The battle for the ratification of the national Prohibition Amendment is waxing warm at Baton Rouge. We are pleased to note that the temperance forces are making a great fight and seem to be optimistic as to the outcome. It is certainly to be hoped that Louisiana will take her stand on the right side of this great issue, that she may have a part in this enactment which is destined to outlaw the accursed liquor traffic within all the wide borders of this glorious Republic.

A PERSONAL STATEMENT.

For some time it has been the Editor's intention to sever his connection with the New Orleans Christian Advocate this fall, though the term for which he was last elected extends through the year 1919. A few weeks ago, however, his physician in this city, one of the most eminent medical men in the South, advised him that his physical condition is such as to necessitate an immediate cessation from in-door labor and a somewhat extended season of rest. We have, therefore, tendered our resignation as editor to Dr. J. M. Henry, Chairman of the Publishing Committee, along with a request to be relieved from our present duties at the earliest date practicable and, if possible, by June 1. Dr. Henry is now corresponding with the other members of the Publishing Committee with a view to making some arrangement that will take care of the interests of the paper, while giving us the desired release.

Some of our friends who have learned of our action have ventured to express the view that we should have tried to serve out the remaining year and a half of our term, taking a vacation and endeavoring to recuperate before reaching a final decision as to our course. Our answer to them is that the summers in New Orleans are very long and depressing, and that we we could not, with our present reduced office force, hope to effect any temporary arrangement that would allow us to be away, without taxing unduly with labor the Publisher of the Advocate during the hot months. The Editor's duties under the present conditions are not restricted merely to writing for the paper, but include much office work, such as only one who has had some training can efficiently perform. Moreover, we did not desire to be charged with responsibility for the editorial conduct of the Advocate at a time when our medical adviser thinks that we need to be free from care and taxing obligations of any kind. Since our incumbency in our present position, we have not spared ourself in the service which we have sought to render, often working to an extent far beyond what was for our own physical good, and we have had to draw heavily upon our private income for a support while thus laboring to keep the Conference organ going and up to what we concelved to be an efficient standard. We mention these facts only to show that we have not been without some measure of devotion to the work committed to our hands or a willingness to make sacrifices in its behalf.

THE WORLD FOR CHRIST.

"Go ye into all the world, and preach the gospel to every creature."

These words of Christ mean just what they say; and this charge was not given alone to his disciples who stood by when our Lord delivered it, but it is addressed to all Christians throughout the world, and for all time. What these words meant to those who heard them they mean to us of today. They are of the essence of the religion Christ came to establish in the earth. The world-wide missionary idea they set forth is the underlying principle of Christianity. The very existence of the Church of God has all to do with this principle, and its faithful carrying out in the spirit of the Master who came to save the world, tasting death for every man.

The one business of the Church of God is to steadily press the winning of blood-bought souls at home, and the round world over. Creeds, rituals, traditions, machinery, wealth, numbers, learning, architecture, music and all other human means are just subsidiary in the furtherance of the one mission of the holding forth of Christ crucified to the countless millions of lost human beings. Christ's command, binding upon the Church as a whole, is binding upon every member of the Church. It can never be a question between the Christian and his highest church authority, but it is one of fealty to his Lord, who gave the command. Christ has set the measure of duty, and, as to his disciples who heard him speak, so to all Christians, he says, "Freely ye have received, freely give."

The prosperity of the Church depends upon a missionary spirit. No fact of ecclesiastical history can be more easily proven than that in all ages the Church has flourished or declined according as she went out after the lost, or neglected this duty. Any church that is devoid of missionary zeal and enterprise is doomed to die. Some years ago, when riding along in the country with

Professor W. H. N. Magruder, he pointed us to an old building that had once been a flourishing Baptist church. He said that the membership who worshiped there solemnly resolved not to give a cent to foreign missions. Though it was a strong church then, a sad decline seized upon it, and, after a few years of feeble life, it died utterly. A church that will thus array itself against the darling purpose of God and his Son cannot live. Contributions given to missions never weaken a church, nor an individual giver, but they strengthen and develop in the divine life. Two travelers in the high northern latitude lost their way in the drifted snow and were in danger of sinking into the fatal sleep. One, almost overcome, was kept awake by the persistent efforts of the other, and both were saved. The efforts we make and the giving of our substance for the spread of Christ's kingdom, react upon us; and, in saving others, we are also saved.

The heathen world, as also our home land, needs the Gospel. The civil, social, moral, and religious condition of the heathen is most deplorable. There is no mercy in heathenism, untouched by Christianity. Violating all the relations of life and putting no value on human life, the heathen are sunken to the lowest depths of degradation and iniquity. The virtues that adorn common life in Christian lands are unknown among them. Woman is degraded in every land where the Gospel has not elevated her, and in all of heathendom sho is the slave and victim of man's brutal caprice.

Our glorious Methodist Church has been a missionary Church from its very beginning, and we have always had consecrated men and women in the foreign field, preaching "Christ crucified," and seeking the salvation of lost souls in darkest heathendom. God grant that our millions of Methodists in the United States may obey the command of Christ by giving many millions in money to send the heralds of the Cross, bearing "the glorious Gospel of the blessed God," every whither throughout the whole world. J. T. S.

PERSONAL AND OTHER NOTES.

Dr. L. C. Branscomb, Editor of the Alabama Christian Advocate, will preach the Commencement sermon at Grenada College next Sunday. That institution is closing one of the most successful years in its history.

In a business letter bringing us some subscriptions, Rev. B. F. Bullard, of Duck Hill, Miss., appends the following note: "All is going well with us, and the indications point to a successful year. I expect to send you other names for your mailing files soon."

The Commencement sermon of the High School at Marks, Miss., will be preached on May 26 by Rev. L. M. Lipscomb, presiding elder of the Winona District. This means that the citizens of that community will hear a stimulating and uplifting message.

Dr. A. F. Watkins stated to us in Atlanta last week that the Commencement sermon of Millsaps College will be preached on June 2 by Dr. H. M. Dobbs, of Dallas, Texas, and that Bishop W. N. Ainsworth, of Savannah, Ga., will deliver the annual literary address.

After attending the General Conference in Atlanta, Ga., Mr. J. B. Streater, of Black Hawk, Miss., while en route home, spent Monday and Tuesday in New Orleans, with a view to replenishing his stock of merchandise. He spent last Sunday in Meridian, Miss., as a guest of his sister, Mrs. L. P. Brown.

Rev. A. A. Bernard, our pastor at Pontchatoula, La., brought his wife to the Presbyterian Hospital of this city for treatment last week. Brother Bernard paid the Advocate office an appreciated visit last Thursday. We trust that Sister Bernard's case will respond to treatment and that her health may be speedily restored.

We have in hand an invitation to the marriage of Miss Ruth Beevers, the accomplished daughter of Mr. and Mrs. R. L. Beevers, of Cleveland, Miss., to Rev. William Clark Early, which will take place in the Methodist Church at Cleveland on June 4, 1918, at 11 o'clock a. m. We extend in advance congratulations and all good wishes.

We are in receipt of an attractive little card, which reads as follows: "1601 Fair Place, Shreveport, La.—Rev. and Mrs. F. R. Power announce the birth of Edith Elizabeth on May 14, 1918, at 1:15 o'clock a. m.; weight five pounds." Both the mother and babe were reported to be doing well. The Advocate extends congratulations to the happy parents.

Dr. M. O. Shivers, formerly of Greenville, Miss., but now a leading physicians at Colorado Springs, Colo., was a delegate to the General Conference lately in session in Atlanta. Dr. Shivers' many friends in Mississippi will be pleased to know that he was looking well, and that, though he is attached to his new home, he has not ceased to take a deep interest in all the affairs of his native State.

We have learned with sincere sorrow that Rev. J. A. Bowen, one of the esteemed evangelists of the North Mississippi Conference, has for some weeks been seriously ill at his home in Tupelo, Miss. Brother Bowen has a large circle of friends throughout the Church who will be grieved to learn that he has been thus afflicted. Let this noble Christian worker and his anxious loved ones be remembered at the throne of grace.

Among the gradnates at Whitworth College this year are two nieces of the Editor of the Advocate—Miss Maude Kittrell of Black Hawk, Miss., and Miss Mildred Meek of Lexington, Miss. In acknowledging the receipt of an invitation to the Commencement exercises from these young ladies, we extend to each of them congratulations upon having finished the College course and our best wishes for a happy and useful life.

Brother W. D. Barrett, of Porterville, Miss., May 20, writes: "With regret, we report to you the burning of our beautiful little Briggs chapel. The fire originated some time between 12 and 1 o'clock, and is supposed to have started from a cigarette stub. This church was built about seven years ago during the pastorate of Rev. A. J. Davis at a cost of about $750. May the Lord help us to get busy at the task of providing another house of worship for this community!"

Writing from Jena, La., on May 17, Rev. Henry T. Young says: "I have just finished assisting Brother Fike in a meeting. I go to Vivian to-mormow to be with Rev. B. T. Crews in a series of evangellstic services." Brother Young has a way of presenting the claims of the Conference organ in his meetings, with the almost invariable result of introducing it into homes which it has not been reaching. It is needless to say that we appreciate his efforts in this direction.

Brother J. G. Parham, President of the Port Gibson Sunday School Institute, May 13, writes us as follows from Port Gibson: "Our Sunday School Institute for the northern half of the Port Gibson District will meet in the Gibson Memorial Church, at Vicksburg, June 4 and 5." He adds: "I desire through the Advocate to urge all pastors, superintendents, teachers, and any others interested to be certain to be on hand on that occasion. There is no more important work in the Church than that done in our Sunday School, from which come 85 per cent of the membership of the Church. I love your paper and I look forward with expectancy to its coming every week."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, recently sent in: Rev. N. N. Maxey, University of Mississippi (Waterford Circuit), 2; Rev. Guy Ray, Mashulaville, Miss., 2; Rev. Algie S. Oliver, Eden, Miss., 2; Rev. A. A. Bernard, Pontchatoula, La., 3; Rev. C. A. Parks, Ackerman, Miss., 2; Rev. W. D. Bennett, Porterville, Miss., 3; Rev. H. A. Wood, Lauderdale, Miss., 3; Rev. M. W. David, Taylorsville, Miss., 3; Rev. W. W. Jones, Lula, Miss., 2; Rev. W. S. Lagrone, Drew, Miss., 3; Rev. H. E. Carter, Magee, Miss., 2; Rev. W. M. Campbell, Itta Bena, Miss., 3; Brother F. A. Howell, Durant, Miss., 2.

We clip the following dispatch from the New Orleans Times-Picayune: "Garyville, La., May 18. —Rev. E. H. Gregory, 58, died at his home here to-day of organic heart trouble. He had been pastor of the Garyville Presbyterian Church for the past six years. Prior to coming to Garyville, he was pastor of the Presbyterian Church of Moss Point, Miss. He is survived by his wife and four children, Mrs. G. P. Wood, Orange, Tex.; Mrs. F. W. Cook, Baton Rouge, La.; Mrs. P. H. Stebbins, Garyville, La., and Rev. D. B. Gregory, Henderson, Ky. The body will be sent to Mobile, Ala., for interment." The Editor was an associate pastor with Brother Gregory at West Point, Miss., some years ago. He was a faithful ambassador of Christ and a most worthy and lovable man in every respect. We sincerely regret his comparatively early death.

Rev. W. W. Jones, of Lula, Miss., May 16, writes: "We are making progress in this field. At the last Annual Conference this charge was rearranged, making it possible for us to do more intensive work. It is now one of the most desirable charges in North Mississippi. There have lately been much interest and a marked development in our Sunday school activities. Brother Curtis, presiding elder of the Greenville District, recently held our second quarterly conference. The salary of the pastor was increased $165. Two years ago the Lula church paid $400; the assessment this year is $835. The other two churches of the charge, Rich and Dundee, have likewise made substantial increases in their assessments. I think the General Conference did about the right thing concerning the time limit, if the present arrangement is permitted to stand."

SEASHORE DIVINITY SCHOOL.

By Rev. H. M. Ellis.

Seashore Divinity School has again been most fortunate and is able to present this year one of the highest class programmes it has ever offered the preachers of its section.

Dr. Henry H. Snyder, President of Wofford College, Dr. Ozora S. Davis, President of Chicago Theological Seminary, and Dr. Camden M. Coburn, accupying the chair of English Bible and Philosophy of Religion in Allegheny College, are all masters in their departments and make up a team it is worth going far to hear.

The new feature for this year of having each patronizing Conference represented on the platform by one of its leading preachers to deliver such an address as he deems appropriate to the times and the occasion will not fail to interest all who can attend.

The Second Year's Reading Course for the post-graduates is well chosen and will prove both interesting and profitable to all who will carefully pursue it. It is as follows:

"Rational Living," by Henry Churchill King.
"Les Miserables," by Victor Hugo.
"Adam's Civilization During the Middle Ages."
"The Ideal of Jesus," by William Newton Clark.
"Hamlet," by Shakespeare.

The course is specially adapted to help those who have lacked early opportunities, and none of it is difficult reading. A certificate is given with the completion of each year's course.

The under-graduates will be cared for in the usual efficient way. There will be capable instructors provided for each of the four classes, and the opportunity will be afforded all who have carefully read the class course before coming to the school to take the examinations.

The expense will be as moderate as it can be made. The small fee of $2.50 per session, or 50 cents a day will be charged each person attending, except superannuate preachers, and board and lodging can be secured at from $1.25 to $2 a day. The railroads give summer excursion rates to all coast towns. Incidentals should be but little.

For the earnest Sunday school workers and laymen a special course in Teacher-training, with full discussion of practical Sunday school methods, will be conducted by Rev. A. L. Dietrich.

Let every preacher who can, be on hand at the very opening service and remain to the very end. He who misses this session will miss a great opportunity and a special blessing.

Do not forget the date—June 25 to July 4, 1918.

For information address Rev. C. W. Crisler, President, Jackson, Miss.; Rev. W. W. Holmes, Secretary, 1127 Fern Street, New Orleans, La., Rev. H. H. McNeill, Dean, Demopolis, Ala., or H. M. Ellis, Gulfport, Miss.

MISS MAGGIE GALLOWAY PASSES AWAY.

Dear Dr. Meek: After a protracted illness, Miss Maggie Galloway passed away here at the home of her sister, Mrs. J. M. Weems, at an early hour last Sunday morning. She was a sister of the late Bishop C. B. Galloway. Only two members of the immediate family survive her, viz.: Mrs. J. M. Weems and Rev. J. G. Galloway, of Forest, Miss. She was a patient sufferer, and died in the hope of blessed immortality. The funeral service was held Sunday afternoon, conducted by Rev. W. L. Linfield and the writer. The body was taken to Canton, Miss., Monday morning, May 13, for interment in the family burying-ground.

Yours very truly,

W. A. HAYS.

Newton, Miss., May 17, 1918.

EPWORTH LEAGUE CONFERENCE POSTPONED.

We have received from Rev. J. H. Holder, presiding elder of the Sardis District, May 21, the following telegram: "The Epworth League Conference, announced to be held at Holly Springs, Miss., May 28-30, has been postponed until the last of June. This action has been made necessary by a conflict with the Chautauqua program. The definite date of the League Conference will be given later."

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EDWIN ALLEN WALKER, son of Mr. and Mrs. Earl Walker, was born on Nov. 30, 1909, in Kosciusko, Miss., and died on April 29, 1918, at Touro Infirmary, New Orleans, La., aged 8 years, 4 months, and 29 days. This child, the son of the yardmaster at Angola, La., was a very bright and attractive little man, and the whole community was shocked at the news of his death, which was caused by appendicitis. He was a member of the Angola Sabbath school, and is sadly missed. Weep not for him, dear parents, for God has simply transferred your affections to that home beyond where afflictions are felt and feared no more. Interment took place at the old home in Kosciusko, Miss.

H. S. JOHNS.

HENRY B. CAGE was born near Huntsville, Ala., on Nov. 16, 1834, and died at his home in Jackson, Miss., on April 16, 1918. He was baptized in his infancy. He led a moral life, but was not a happy Christian. In his 80th year he fell, suffered a fracture of a hip, and was confined to his bed and his chair. An aged Methodist minister saw him, talked, sang, and prayed with him, and later preached to him and others in the home, and was rewarded by seeing him happily converted, as was also a son. He was then received into the fellowship of Capitol Street M. E. Church, South, by the pastor, Rev. W. H. Lewis. The writer continued to visit him and his family as long as he remained in the city. The brother's faith was strong and abiding. He fell on sleep, and the smile on his face signified more than the flowers that decorated his casket. The last sad rites were performed by Rev. W. H. Lewis, his pastor, and Rev. H. M. King. He rests in peace. He was a Confederate veteran, a member of Capt. Ratliff's battery, which was in the siege at Vicksburg, and was buried with military honors. He married Miss Margaret Davis, of Vicksburg, who bore him five sons and a daughter. These all survive. The sons are W. H., M. D., and Clarence B. Cage, who reside in Jackson; Howard R., at Crystal Springs, and H. L. Cage is a citizen of Birmingham, Ala. The daughter and her mother make their home in Jackson. A sorrowing sister, Miss Annie Cage, is among the bereaved, as are also a number of grandchildren and friends. These all hope to meet the departed one in the beautiful land.

A. L. DAVIS.

Brookhaven, Miss., May 14, 1918.

IN MEMORY OF MY MOTHER.

Just as darkness turned to day,
My mother's spirit passed away;
Went from earth to heaven above,
Where all is joy, peace and love.

On the morning of Dec. 26, 1917, the sweet, gentle spirit of TEMPERANCE JANE BLANCHARD was called to heaven. She was born on July 30, 1838, being the eldest daughter of William and Elizabeth Cagle. She was converted and joined the Methodist Church at the age of sixteen, and lived a devoted Christian life. She was a friend to the poor and to those in distress, and no one was ever turned from her door. She was happily married to Mr. James Blanchard on May 22, 1856. Nine children blessed their union, six of whom still survive her. Her husband died on Oct. 2, 1882. Two daughters died in infancy, and one, Margaret, the oldest, on Sept. 12, 1883. She was left a widow with six children to raise, three of them being small. She was a good, patient Christian mother, always looking on the bright side of life. For many years she lived near Anding in Yazoo County, where she leaves many friends to mourn her death, for she was a friend to the sick and to those in distress. Her home was open to the ministers, and every one was met with a smile. For the last three years of her life she was sick and unable to attend church, but her prayers were with God's people. She was a great Bible student, and the Holy Book was her daily companion. For many years she had been a subscriber to the Christian Advocate, and she looked forward with pleasure to its coming every week. She was the oldest member of our Ladies' Aid Society, and for three years we met at her home so she could be with us, for we felt her sweet presence inspiring to us. While we will miss this dear member, we know that she is one of heaven's most beautiful angels, where pain and sorrow are no more, and we know we will see her face to face when we meet to part no more. We laid her to rest at Fletcher's Chapel in Yazoo County on Dec. 27, by the side of her husband and the children who had gone before. Services were conducted by Revs. J. A. Poe and J. J. Garner. Besides her children she is survived by twenty-seven grandchildren and twelve great-grandchildren, who will mourn her loss, for no more will they see grandmother's smiling face on earth. But we can meet her in heaven. We bow our heads in humble submission and say, "Thy will be done, not ours."

Mother, dear, we will meet you on that
happy, golden shore;
Mother, dear, we will meet you where
parting is no more.

LAURA.

PROCLAMATION.

State of Louisiana,
Executive Department,
Baton Rouge.

The Federal Government is deeply concerned over the coal situation. Coal converts the water into steam, which is the great motive power of the world. There must be no shortage in this power on battleships, transports and other necessary vessels, in locomotives, and in factories operated for the manufacture of ammunition and other war supplies. It will be impossible for the railroads to haul all of the coal needed for the above purposes and also for citizens and business enterprises generally, if we wait until the cold weather begins. The factories and transportation agencies above referred to cannot use wood. They must have coal, and should be the first interests to be served.

In view of the above facts, I hereby request those persons in the State of Louisiana who must have coal next winter to order it now for early delivery. Those who can possibly get along with wood for fuel should order it as soon as possible also. It is suggested by the Federal authorities that all persons who live in the country or in small towns and cities can do without coal and use wood in its place.

If these suggestions are carried out, next winter will find us ready, and the coal mines and transportation facilities will not be overtaxed in this respect. Let everybody respond to the Government's wishes, and much will be done in aiding the National authorities in their efforts to win this war.

In faith whereof I have hereunto set my hand and caused to be affixed the seal of the Executive Department, at the Capitol, in the City of Baton Rouge, on this, the 8th day of May, A. D., 1918. R. G. PLEASANT.

By the Governor: JOHN MARSHALL,
Secretary to the Governor.

NOTICE.

Those who expect to attend the Lafayette District Conference, coming from the west, will reach Abbeville at 9 o'clock a. m., if they take the Abbeville train at Midland. Those coming from the east will reach Abbeville at 2 o'clock p. m., if they take the Abbeville train at New Iberia. There are only two trains a day. Come, we are expecting you. H. B. PERRITT.

Abbeville, La., May 14, 1918.

WHAT TO READ AND WHEN.

If you have the blues, read the twenty-seventh psalm.

If your pocketbook is empty, read the thirty-seventh.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the 126th psalm.

If you find the world growing small and yourself growing great, read the nineteenth psalm.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

SOLDIERS AND SAILORS GET COMFORT
That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot-Ease has been the standard remedy for 25 years for relief of callouses, tired, aching, sweating, swollen feet, and makes tight shoes feel easy. The Plattsburg Manuel advises the use of Foot-Ease each morning. Try it to-day.

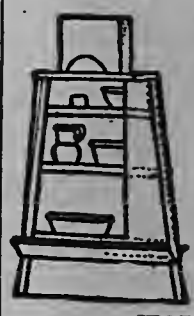
"Our work may seem but a discord, though we do the best we can; but others will hear the music, if we carry out God's plan."

It Works! Try It
Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.
Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.
You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.
This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

Teachers placed throughout the South and Southwest in Public, Private and Normal Schools, Colleges and Universities. Write at once for information. Yates-Fisher Teachers' Agency, 410 Stahlman Building, Nashville, Tenn.

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P. O. Box 1195 Waco, Texas

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

ydan, at Kaplan, May 26.
eville, May 26.
rict Conference, at Abbeville, May 27 to May 30.
geline, at Bayou Chicot, June 1.
ile, at Marksville, June 22.
H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

nton, at Doyline, May 24.
boro, at Hodge, May 26.
eld, May 26.
e, at Prospect, May 31.
, June 2.
, June 3.
sville, at New Salem, June 9.
erta, at Old Castor, June 16.
The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.
J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Boeuf River, May 25.
Columbia, at Grayson, May 26.
Calhoun, May 28.
Eros, at Douglas, May 29.
Chatham, May 30.
Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.
The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.
ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Ponchatoula, May 23, 24.
Natalbany, at Mt. Pela, May 25, 26.
HARRY W. MAY, P. E.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 17-J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Shreveport Dist.—Second Round.

Coushatta and Lake End, at Hannah, May 29.
Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell. June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
C. D. ATKINSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Norfield, May 26, 27.
Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalleu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.
J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Centerville, at Macedonia, May 26, 27.
Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.
M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Newton, May 26, 27.
Bay Springs, at Louln, June 2, 3.
Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
Chunky and Mehan, at M., May 29.
District Conference at Bay Springs May 14, 15, 16.
W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Blodgett, at Ovett, 11 a. m., May 25, 26.
Richton, p. m., May 25, 26.
Leakesville, at ———, May 27.
Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.
District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.
W. B. JONES, P. E.

Meridian Dist.—Third Round.

Daleville, at Andrews Chapel, May 25, 26.
Meridian, Fifth Avenue, May 26.
Meridian Circuit, at Lost Gap, May 30.
Lauderdale, at Electric Mills, May 31.
Porterville, at Union, June 1, 2.
Buckatunna, at Lewis Chapel, June 15, 16.
Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.
The District Conference will convene in Waynesboro, Miss., on June 11. The pastors are requested to elect by church conference as early as practical delegates to this conference, and to forward a list of their names to Rev. C. M. Chapman, at Waynesboro, and a list to me. Each charge is entitled to one delegate for each one hundred members, and fraction of two-thirds of a hundred, and each church, without regard to the size of the membership, is entitled to one delegate.
GEO. H. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Mayhew Ct., at Sessums, May 25, 26.
WM. L. DUREN, P. E.

Corinth Dist.—Third Round.

Corinth, First Church, May 25, 26.
Corinth, South Side, May 26, 27.
Booneville Station, June 9, 10.
Iuka Station, June 15, 16.
Ripley and Blue Mountain, at Blue Mountain, June 22, 23.
New Albany Station, June 21.
Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6.
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14.
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
The Corinth District Conference will convene at New Albany June 11 to 13, beginning at 3 o'clock p. m., the 11th.
T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Tyro, at Free Springs, May 25, 26.
Epworth League Conference, at Holly Springs, May 28, 30.
Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.
J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Boyle, at New Salem, May 24.
Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.
V. C. CURTIS, P. E.

Winona Dist.—Third Round.

Winona Ct., at Bethesda, June 15, 16.
Winona, June 16, 17.
Duck Hill, at Chapel Hill, June 22, 23.
Carrollton, at Longview, June 29, 30.
Itta Bena, June 30-July 1.
Sunflower, at Fasonia, July 6, 7.
Indianola, July 7, 8.
Isola, at Caile, July 13, 14.
Belzona, July 14, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philipp, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Second Round.

Smithville, at Paine Memorial, May 25, 26.
Greenwood Springs, at Soule Chapel, May 26, 27.
Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.
THOS. H. LIPSCOMB, P. C.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union, May 25, 26.
JAMES H. FELTS, P. E.

Jackson Dist.—Second Round.

Madison, at Pearl River, May 26, 27.
Eden, at E., May 31.
District Conference at Eden, May 28-31. J. M. MORSE, P. E.

Seashore Dist.—Second Round.

Vancleave, at Mt. Pleasant, May 25, 26.
Ocean Springs and Mission, at Ocean Springs, 4:30 p. m., May 26.
Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.
J. R. JONES, P. E.



Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

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Sunday School

TEACHER-TRAINING ENROLLMENT.

During the period, March 20 to April 29, the enrollment in the Standard Training Course of our Church from the Conferences of the Gulf Division was as follows:

Alabama Conference—two classes with eleven students, at Montgomery and Skipperville.

Little Rock Conference—three classes with fifty-two students, and one individual student, at Little Rock (2), Stephens and Thornton.

Louisiana Conference—two classes with nineteen students, at Robeline and Shreveport.

Mississippi Conference—one class with four students, and nine individual students, at Carthage, Harpersville, Hattiesburg, Lux, Raleigh, and Sanford.

North Mississippi Conference—five classes with thirty-four students, and three individual students, at Cleveland, Ethel (2), McCool, Mathiston, Olive Branch, and Senatobia.

Total enrollment from the Division—thirteen classes, 133 students. Aggregate from the whole Church—fifty-three classes, 664 students.

Diplomas were granted to students in the Gulf Division during the same period as follows: Alabama Conference—eight at Mobile and Troy; Mississippi Conference—nine at Montrose; North Mississippi Conference—one at Senatobia; all in the Standard Course.

A. L. DIETRICH.

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

If a man determines to observe Children's Day the battle is more than half won. Make up your mind to do it whether you can get help or not and you will find some one to help you.

The reports from those who have observed the day are the best that we have had for many years. Let the good work go on until the children in every charge have had this opportunity of rendering service.

We have a great Sunday school at Clarksdale. Thirty-three teachers are engaged in giving the children of that growing city a definite religious education. Last year this school sent one of its best teachers to Lake Junaluska. Let other schools take the hint and send one or more teachers to this great school this summer. July 23 to August 4 is the time. It need not cost more than $60. Make the investment for your children.

Great teachers will make great children; the teachers of this generation are making the next generation. What are we teaching and how are we teaching? The Sunday school idea is the biggest idea in the world. If you do not believe it, make an honest investigation.

When one of our boys answers our country's call to the flag, let us get two more for the Sunday school. There are scores of them that do not go for the simple reason that we do not have something worth while for them.

The conscience of the people in Mississippi is aroused against war-slackers of every kind. The fact is, we are in a figting mood. This same conscience must be aroused against church-slackers if we hope to see Christ victorious to any great degree.

The past two weeks I have done a great deal of personal work with the teachers of the Sunday schools, simply because the time is all taken with war-work. I find the results are more satisfactory than institute work. People are going to be busier as the war goes on, but we must not give up our Church work. We can change our methods to meet the exigencies of the case. Let me into your charge, dear brother, and with your help we can do effective work on other days than Sunday.

Every charge in the Columbus, Greenville, and Winona Districts has ordered Children's Day programs; just one in each of the Aberdeen, Durant, Holly Springs, and Sardis Districts has failed; all in the Corinth District, except six. It is not too late to observe the day and will not be too late for six months. But now is the time to attend to this matter.

Fine reports come in from the teachers that have been teaching "Heroes of Faith in Japan" during the past quarter. We must teach missions to bring a missionary conscience into activity. It is strange that the Church has not seen this long ago, and stranger still that every leader does not see it now. How long will it take for all of us to see it? Awake thou that sleepest and teach the thing that Christ bids us teach.

THE PREACHERS' LEAGUE.

Dear Mr. Editor: Would you like to hear from the young preachers at Millsaps? Last year there were thirty young preachers here; this year there are eight. There hangs in the chapel a large service flag containing two hundred and fifty-three stars, some of which represent former members of the league. Membership in the league is of a voluntary-compulsory nature. That seems absurd, doesn't it? When a student enters the college to prepare for the ministry he at once becomes a member of the league. The league has been trying to do some real work this year. It has several Sunday afternoon engagements each month, and, as the year is drawing to a close, it feels that the work has hardly begun. Our monthly meetings have been inspiring, replete with pleasure and profit. As each day passes we see a greater need for an educated ministry, and, so far as we are able, we are striving to meet that need.

With love and good wishes to all the readers of our Advocate, and hoping to be back again next year unless our country needs our services in the Army or Navy, we close,

Your younger brothers.

R. E. SIMPSON,

For the Preachers' League.

Millsaps College, Jackson, Miss.

Paul makes heaven not a compensation, but a development.—Phillips Brooks.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

THINGS THAT REMAIN.

There are things that cannot be shaken; there is a kingdom which cannot be moved. It is not a kingdom of the world, for the mightiest of such kingdoms have fallen. Babylon, Greece, Rome, magnificent, beautiful, powerful though they were, did not endure because they were not built upon the eternal principles of God, because they were not in touch with the purposes of God.

It is not a kingdom of wealth or earthly power, but the kingdom of God and His Blessed Son, the kingdom of Christlikeness. It is as wide as the universe, big as the mind of God, but small enough to fit the heart of a child of God. Yes, thank God, among the changes and chances, the upheavals of this reeling, bleeding world, some things endure. And they are things that you and I can lay bold upon and find the peace that comes to those who lay hold upon eternal things.

The world has gone wrong, not because it had no guide, but because, in its arrogance and pride, and power, it refused to be guided. The word of God standeth sure. Heaven and earth shall pass away, but My word shall not pass away. The individual, the Church, the nation must go back and listen to the Word of God, or there can never be any power to the nation or stability to the Church.

Great and wise men, influenced by their time, speak for the present. God speaks for all time. In the hours of stress and storms, cling to the eternal promises; plant your feet upon the Rock of Ages.—Bishop Darst.

THE NEVER WITHERING LEAF.

The Scriptures teach that the person in whom is the true life of God bears fruit appropriate to the various parts of the course through which he passes in this world, appropriate to his childhood, youth, maturity and old age. None of them is barren, and there is no monotony. But is this all? Will the fruit perish and the man perish, as the course in time comes to a close? The first psalm speaks otherwise. "His leaf also shall not wither, and whatsoever he doeth shall prosper." Here is the promise that both the life and the product of the life are to be perpetuated. This is one of the great dignities and amenities of the human life in which God dwells, that it is eternal and not perishing. Things, knowledge, tongues, and gifts shall vanish and pass away, but God's man and his productions shall not perish, but have everlasting life.—The Presbyterian.

THE TEN MOST IMPORTANT YEARS.

The great writer-preacher Dr. Theodore Cuyier gives an important testimony out of his long pastoral experience bearing on the question of early conversion. He once wrote: "The most important ten years of life are from five to fifteen years of age. The great majority of those who pass twenty irreligious are never converted at all. A neighboring pastor tells me that out of two hundred and thirty-five converts in his church one hundred and thirty-eight were under twenty years and only four had passed their fiftieth year. During my ministry I have received a thousand persons into the Church on confession of their faith, and not one dozen of these were beyond their fiftieth year."—Pilgrim Teacher.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Aiford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 338 Clark Street.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups. —Adv.

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prostrating illness or serious disease.

Treat the half-sick, Spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Peptiron, to ironize and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is trebly so when used in this combination.

REVIVAL AT SENATOBIA.

Dear Doctor Meek: Brother W. M. McIntosh, assisted by his godly and talented wife, closed a very successful revival here on last Sunday night, May 12. The meeting which began on April 28 ran through two full weeks. Brother McIntosh was also assisted during the first week by Rev. W. A. Wilson, of New Albany, Miss. Brother Wilson is fine help in a meeting. His earnestness gets hold of the people. These two men of God preached to large and appreciative crowds. One difficulty was handling the crowds—at times being overrun. Brother McIntosh did fine preaching. One man who had attended the services said "that listening to Brother McIntosh had raised the evangelists 100 per cent in his estimation as preachers." His idea was that the average evangelist didn't preach much. But if anybody has that opinion of W. M. McIntosh, he is certainly laboring under the wrong impression. His strong and impressive presentation of the claims of the gospel did and will continue to bear fruit. I don't think I ever attended any services where the presence and power of God's Spirit was more manifest than in many of these services. There were about 35 additions to the various Churches. But the greatest work was in reviving the Church.

Brother and Sister McIntosh went from here to Shaw, Miss., and will go from there to Bowie, Texas. May the Lord continue to bless them in their great work! A. T. McILWAIN, P. C.

Senatobia, Miss.

BROTHER EARL MOLL RECOMMENDED.

Dear Brother Meek: Brother Earl Moll who has been with me as a song leader and a worker with young people is going to do independent evangelistic work through the summer, beginning with June. Brother Moll is thoroughly consecrated, and has both the gift and the tact necessary for successful evangelistic work, and I most cheerfully recommend him to the brethren who may need help in their summer revivals. Brother Moll has been for nearly three years a student in Centenary College, and he may be reached by addressing him at Shreveport, La., in care of that institution.

HENRY T. YOUNG.

Jena, La., May 17, 1918.

Vice begins in mistake, and ends in ignominy.—Rambler.

FROM REV. J. H. ROGERS.

Dear Brother Meek: I want to say through the columns of your most excellent paper that we have closed a very fine meeting in this town with quite a number of additions to our Church. Rev. W. D. Bass, of Corinth, Miss., did the preaching and he did it well. The longer he stayed the better the people liked him, and the last service was the greatest one of the meeting. The church was packed full, and more. Brother Bass is a strong gospel preacher and would be acceptable anywhere. My work moves on well.

Your brother,

Wewoka, Okla. J. H. ROGERS.

May 17, 1918.

NOTICE.

To the Presiding Elders, Pastors, and Epworth Leagues, Mississippi Conference.

The Mississippi Conference Epworth League will convene at 8 p. m. on June 5, at Wiggins, and will remain in session throughout June 6 and 7. A very splendid program is being arranged, the subject of which is "Our Work." We will have with us from the central office Rev. S. A. Neblett from the Cuban Mission field and Miss Phala Hawkins, a very fine Junior worker.

We urge you to attend this Conference, and get as many as you can of the Epworth Leaguers and young people to attend that they may receive inspiration and help for a life of service. Send the names of the delegates to Mrs. Geo. L. Pou, Wiggins, Miss., and free entertainment will be provided. Try to be present for the first meeting and remain throughout the session.

Coveting your prayers and co-operation to make this the best conference ever held. Yours sincerely,

W. D. HAWKINS,
President Miss. Conf. Ep. League.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

QUARTERLY CONFERENCE.

NORTH MISSISSIPPI CONFERENCE.

Durant Dist.—Third Round.

Durant, preaching, May 26.
Ebenezar Ct., at Coxburg, June 1, 2.
Lexington, preaching at night, June 2.
Vaiden and West, at Wesley Chapel, June 8, 9.
Coila Ct., at Enon, June 15.
Sidon and Cruger, at Sidon, June 16.
Tchula Station, June 16, 17.
Kosciusko Ct., at Springdale, June 22, 23.
Kosclusko Station, June 23, 24.
Hesterville Ct., at Shady Grove, June 29, 30.
Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
Noxapater Ct., at Mt. Pisgah, Aug. 2.
High Point Ct., at Sand Hill, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Beliefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.

The District Conference at Ackerman will be held June 11, 12, and 13, opening 9 o'clock Tuesday morning. A program will be arranged and sent out. W. W. MITCHELL.

DUTY.

This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little. Or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere or somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

"Impatience is energy; discontent is immortality."

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Woman's Missionary Work

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Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE CALL—WHO ANSWERS?

Use me, my God, in thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. O find a place for me!
A place where best the strength I have will tell;
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

A MESSAGE FROM THE FIRST VICE PRESIDENT OF THE MISSISSIPPI CONFERENCE MISSIONARY SOCIETY.

It is interesting to note that the Young People's department of the Mississippi Conference was among the five Conferences attaining the goal in all points in 1917.

Mrs. Perry, Council First Vice President, writes most encouragingly of the splendid work done by the faithful auxiliary first vice presidents and young people, that made this distinction possible.

Can we not catch a vision of our Mississippi Conference when these trained young people become adults?

Mrs. Perry in her report says: "Two things have impressed themselves as being of vital importance at this time. One is a more efficient leadership for the Young People's Auxiliaries. Throughout the Church the work of organization goes on and for a time these new auxiliaries prosper and give promise of a vigorous and healthy growth, yet for lack of an interested, sympathetic, capable leader they gradually lose vitality and eventually cease to be. The loss to our work through lack of well equipped leadership is tragic, but more tragic is the loss sustained by the young women themselves, who are thus deprived of the development and enrichment that comes through active service in the Young People's Missionary Society. This body (Council) can do no better thing than to devise some plan for the training of leaders of Young People's work.

"Another question demanding serious consideration is the new conditions confronting the young womanhood of the nation and our responsibility in meeting these conditions.

"As the young men are going out in vast numbers to give themselves for a righteous cause, the young women, too, are being called upon to enter new and untried walks of life, taking up the activities hitherto engaging the young men. Their excitement and bewilderment is just as great as that of the men in the cantonments or 'over there.' They need protection and a kindly, sympathetic interest as they enter the new doors of activity opening to them—doors that have been opened by the necessities of this cruel war, but doors that will not be closed when our boys return victorious from the front.

"The responsibility presses heavy upon the Christian women of America to maintain and uphold the high standards of womanhood wherein lies the security of our nation, and to protect and shield the young women against the allurements that would seek to destroy the noblest and best in life.

"May wisdom from above be given at this time that we may plan wisely and well for the tasks that are ours."

Yours in this great Young People's cause. Mrs. H. O. MIDDLETON.

MOHAMMEDAN ADVANCE IN CENTRAL AFRICA.

While the servants of the owner of the field slept, the enemy sowed tares. While Christians are busy elsewhere the Moslems are advancing in Africa.

Unfortunately the influence of the European governments too often favors the Moslems. Battalions in the Anglo-Egyptian Sudan are recruited from the pagan tribes and the chaplains are Mohammedan mallams, appointed and paid by the government of the Anglo-Egyptian Sudan. As a result, African soldiers returning to their tribes after service in the army carry with them the religion of Mohammed.

Many Mohammedan traders, financed by European trading companies, go freely among the pagan peoples, and into districts where, before European governments arrived, they would have been killed. They preach Islam while they trade. The troops of the Senegal, of Northern Nigeria, of the French Shari-Chad Protectorate, and of the Anglo-Egytian Sudan are Mohammedan, so that the war in the Kameruns and East Africa has increased the prestige of the Moslem fighting man.

On the other hand, the French Government has tried to meet the Mohammedan advance in the Western Sudan by forbidding the use of the Arabic language in the schools; Sir Frederick Lugard (the British Governor General of the Niger Territories) has printed in his blue book, "I hold out every encouragement to establish missions in pagan centers." In the Shari-Chad Protectorate the French government has had far more trouble with the Mohammedans than with the pagans, for the reason that the Mohammedan advance is not desired.

In the Anglo-Egytian Sudan, the Governor General has said that it is impossible for the government to deal with the Mohammedan advance and has asked that Christian missionaries come and help Christianize and civilize the pagan tribes. This will be the greatest blessing to the people, for Christianity, far more than Islam, helps to establish justice and maintain peace.

Dr. Karl Kumm gives the names of over forty tribes not yet reached by Christian missions. These include over 2,000,000 Africans.

The number of missionary societies in South Africa and on the West Coast is disproportionately large when compared with the amount of territory still to be occupied. In Sierra Leone there are ten Christian missionary societies at work, while between the Niger and the Nile on the Central Plateau, where the Mohammedan propagandists are exerting their greatest pressure, not one society is represented. "This is poor strategy!" says Dr. Kumm.

It would be advisable to appoint a commission, representing American and British foreign mission boards, to devise ways and means by which the energy of societies engaged in missionary work in Africa may be distributed on the strategic advance line of Mohammedanism.

HOW OUR MISSION SCHOOLS ARE HOOVERIZING.

Miss Rebecca Toland, of Matanzas, Cuba, writes as follows: "In the school we are all well. We get bread or crackers to eat at least once a day. We now cook a proportionate amount of the raw rice for each boarding pupil for each meal, which they substitute for bread. One man in the Camaguey Province thought we did not have bread, and he sent us a big box of crackers. Another from another province came to see his little girl and brought us two big sacks of bread. Among the poor the little children cry for bread. They cannot understand why they cannot have it and cannot get used to doing without it."

A TEST OF CHRISTIAN EXPERIENCE.

One of the surest tests of real Christian experience is the practice of the presence of God. A young man was asked: "What does religion mean to you?" and this was his answer: "God is quite real to me. I speak to Him and He answers me. Something over a year ago I was in the direst perplexity for some weeks. I turned to God's Holy Word, and the promise 'My grace is sufficient for thee' seemed to come fresh from God's heart to mine. Every time my thoughts turned to my trouble I heard that ring and I knew that He was speaking to me. God is the nearest of all realities to my soul. He surrounds me like an atmosphere. He is precious to me. He is necessary; more to me than my own life. He is my life."

The same question was put to another man, older in years and of wider experience. His reply was: "God is more real to me than any thought, or thing, or person: I feel His presence positively. The more I live in close harmony with His laws as written in body and mind, the nearer do I feel Him to be. I talk to Him as a companion in prayer and praise and our communion is a joy."

It may be that every Christian cannot offer as clear a testimony as these mentioned and yet every one who is in very truth a child of God and who acknowledges that relationship will recognize and respond to the reality of the things to which these two testimonies refer.—New York Christian Advocate.

CHANGE NOTION ABOUT CALOMEL

New Variety Called Calotabs Is Perfectly Safe and Delightful.

With all of the liver-cleansing and system-purifying qualities of the old-style calomel, but robbed of its sickening, griping and dangerous effects, Calotabs is destined to become the most popular of all home remedies, as it has become the favorite of all physicians.

The new style calomel, called Calotabs, is perfectly delightful in effect. One tablet at bedtime, with a swallow of water—that's all. No nausea, no griping. Next morning you awake feeling fine, your liver active, your system purified and with a hearty appetite for breakfast. Eat what you please; there is no restriction of habit or diet.

Genuine Calotabs are never sold in bulk. Ask for the original, sealed package, price thirty-five cents. Your druggist recommends and guarantees Calotabs.

YOUR DUTY TO BE ATTRACTIVE

Have Pretty, Dark Hair.

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray, faded or lusterless your hair might be, "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

USE

"LA CREOLE" HAIR DRESSING

for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for $1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

NERVOUS PROSTRATION

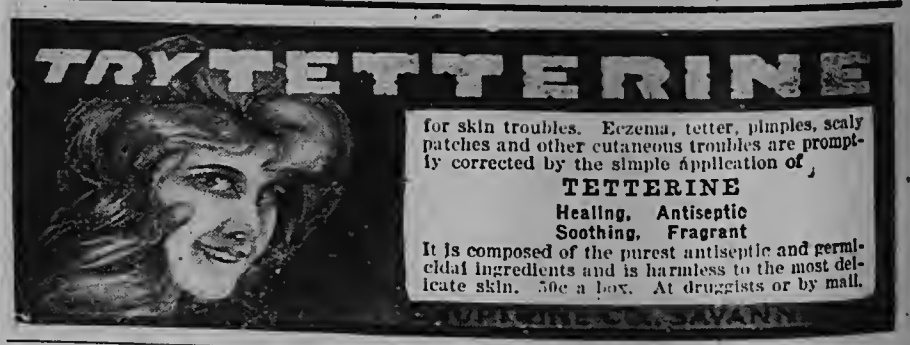
May be Overcome by Lydia E. Pinkham's Vegetable Compound.—This Letter Proves It.



West Philadelphia, Pa.—"During the thirty years I have been married, I have been in bad health and had several attacks of nervous prostration until it seemed as if the organs in my whole body were worn out. I was finally persuaded to try Lydia E. Pinkham's Vegetable Compound and it made a well woman of me. I can now do all my housework and advise all ailing women to try Lydia E. Pinkham's Vegetable Compound and I will guarantee they will derive great benefit from it."—Mrs. FRANK FITZGERALD, 25 N. 41st Street, West Philadelphia, Pa.

There are thousands of women everywhere in Mrs. Fitzgerald's condition, suffering from nervousness, backache, headaches, and other symptoms of a functional derangement. It was a grateful spirit for health restored which led her to write this letter so that other women may benefit from her experience and find health as she has done.

For suggestions in regard to your condition write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of their 40 years experience is at your service.



WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

From the Field

Harleston, Miss.

Dear Brother Meek: I have just closed a revival meeting at Tanner's Chapel. Brother L. L. Roberts did the preaching. We felt the Spirit of God in our present from the beginning, and we had a good meeting. Some bright young men were converted. We received five into the Church. The meeting closed on the river banks where I had the pleasure of baptizing two young men by immersion. Everything is moving along nicely with us.

M. L. McCORMICK, P. C.

May 15, 1918.

Shubuta, Miss.

I have sent one or two over my allotment of subscriptions, but I don't expect to cease working for our paper. I wish it were possible to get this paper in the home of every Methodist on my work.

Our second quarterly conference was held on May 4 and 5, at New Hope. I feel safe in saying that it was the best quarterly conference that has been held on the work since I have been here. Brother W. B. Jones, our beloved presiding elder, was with us and preached three excellent sermons for us, which I am sure will result in much good. We had our first Children's Day service here at Eucutta, on Sunday, May 12. Several said that it was the best they had ever seen here. Of course, Doctor, this makes us feel good. Our contribution was exceedingly good. To God be all the glory.

M. W. PORTER, P. C.

Boyce, La.

Dear Dr. Meek: We have just closed a great meeting here under the leadership of Rev. A. J. Gearheard. The whole town was benefited, and especially was the church built up. Eighteen were added to the membership, and all departments received a quickening. Brother Gearheard is a fine preacher. His is the simple gospel of the Bible—the kind that draws men. He was never sensational. He used no tricks to draw the crowd. His only method was the simple story of the God-man, who said, "And if I be lifted up, I will draw all men unto me." The meeting closed on Wednesday, May 8, but the revival goes on. Last Sunday it was manifested in a very substantial way when the preacher announced that we still owed $225 on the church and would need another $150 to furnish it. In less than five minutes the $225 was subscribed, and a good beginning made on the furnishings, which will be pushed. In a few more weeks we will be ready to undertake in earnest the work of a modern church and Sunday school. Our people are loyal and true, and are in love and charity with each other and with their pastor, and we are looking forward with great anticipation to a successful year's work.

The unification controversy is not causing us any trouble. We favor it with the Negro eliminated. I, personally, fear that all the proposed plans will destroy our Third Restrictive Rule and give us a limited superintendency. I am not yet convinced that a limited episcopacy is the best thing. I am not personally afraid of the Negroes ever getting the leading power even if the Church should unite with him in the organization, for Dr. Jones' "crack of doom" will come before a Negro is ever elected "general superintendent" in the Northern Church, as it is, much less if you add the Southern sentiment to it.

We are praying for a union, but not any kind of a union. We want a right union and would rather have none at all than one that would be distasteful to anything like a large minority.

May God lead us all in the way that we should go and make us ready ever to dare and to do for his glory!

J. W. FAULK, P. C.

May 13, 1918.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

MORE POTATOES, LESS FLOUR AND SUGAR.

An array of letters and telegrams received daily by John M. Parker, Food Administrator for Louisiana, provide proof positive that Louisiana's record potato crop is not yet on the safe side of the ledger. Conditions have improved considerably. Panicky farmers have recognized that they were injuring themselves and all their fellows by digging up immature potatoes and rushing them to markets already glutted. They are leaving more potatoes in the ground and may stand a better chance of striking a more active demand. In the meantime, the retail dealers in New Orleans and elsewhere have seen the light and reduced prices to a scale which will prove attractive to the housekeepers and multiply consumption. The New Orleans Department of Agriculture has offered practical co-operation, planning to handle potatoes direct from producer to consumer, and to organize a cheap delivery system which will induce the poor people to share in the opportunity for quantity purchases at lower rates.

Various plans to make the potato drive most effective will be considered at a meeting of the food administrators of the State which will be held in New Orleans on June 1. The purpose is to exchange ideas and experiences and to systematize the work. The scope of the Food Administration has constantly extended, and it will this week be compelled to add several rooms to its office space. There are now separate divisions for sugar, flour, perishable products, hotels, restaurants, bakeries, bottlers, transportation, enforcement, rice and other industries and activities, and the list is constantly expanding. Other States have made large appropriations for the food work, but Louisiana has to depend entirely upon her share of the United States Food Administration Fund for the State division service. She has been fortunate, however, in enlisting an exceptional force of volunteers, who not only work without remuneration, but devote almost their entire time to the patriotic duty undertaken. The district and parish administrators have extended the staff into the communities, and they write that a number of their lieutenants will accompany them to the gathering.

A concerted spectacular patriotic finish to the wheat conservation effort may be one of the convention's outcomes. The need for flour for shipment to the soldiers and the nations across the sea is constantly becoming more acute; there is very little flour left in the country, and no chance to secure more until the next crop comes in. The supply which the nation feels, in duty, honor, and humanity, bound to send must come out of the consumption in this country. Herbert Hoover finds that all the expedients so far evolved have not been able to yield the full quantity desired. So he has appealed for more steam in the voluntary drive which he has been directing. The churches, the fraternal organizations and other civic bodies have been urged to combine an extra effort, and all agencies have been impressed with the importance of the observance and enforcement of the flour regulations already formulated.

Louisiana will probably establish another record by first invoking the courts in connection with the flour-saving plan. One of the parish administrators discovered a small merchant who had a hundred barrels of flour hidden away in various places, in defiance of all the food laws and necessities. The excess was taken away from the hoarder, and he additionally obeyed the advice to contribute to the Red Cross by way of fine. The case was so flagrant that it was reported to Mr. Parker, who presented the facts to the United States District Attorney. Indictment and trial in the Federal Court are expected to follow, and in case of conviction, the offender will be subject to both heavy fine and imprisonment for several years.

As an offset to such disloyalty there are entire parishes which are barring wheat flour altogether for the next three months, and there are merchants refusing to buy or sell flour under any circumstances until the strain is lifted. The homes are also beginning to consecrate themselves to the cause, that of General A. B. Booth in New Orleans, and W. A. Lee, of Sorrento, in the rural districts, being the first to send in combined pledges to abstain from wheat flour and products for three months. J. I. Munoz, a large dealer in flour and a member of the committee handling the flour surrender movement on behalf of the Food Administration, suggests a State league of such pledges, with a special inexpensive badge of honor, and believes that very near the entire population would enroll.—U. S. Food Administration for Louisiana.

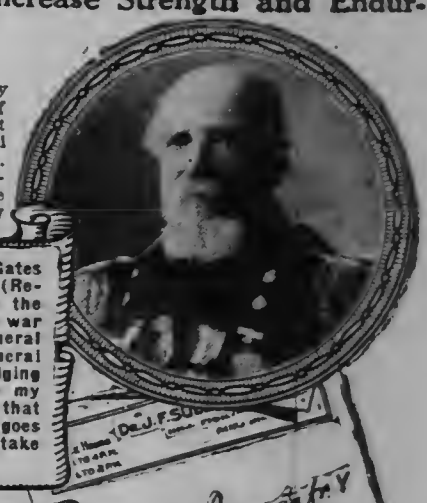
Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.

"Go gravely forth, ye chosen souls—to bleed."

Send Nuxated Iron To Your Boy In Camp

General Gibson Says He Feels That Every Soldier Who Goes To The Front Should Take Nuxated Iron. Dr. James Francis Sullivan Explains Why It Helps to Increase Strength and Endurance and Build Up Weak, Nervous, Run-down Folks.

What every soldier most needs is tremendous "stay there" strength, power and endurance, with nerves of steel and blood of iron. To help produce this result there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron, says Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "I have personally found it of such great value as a tonic, strength and blood builder that I believe if General Gibson's advice were followed many of our fighting men would find it of great benefit. In my opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping increase strength, energy and endurance.



General Horatio Gates Gibson, U. S. A. (Retired), who entered the City of Mexico in the war of 1847 with General Winfield Scott. General Gibson says: "Judging from the results in my own case, I feel that every soldier who goes to the front should take Nuxated Iron."

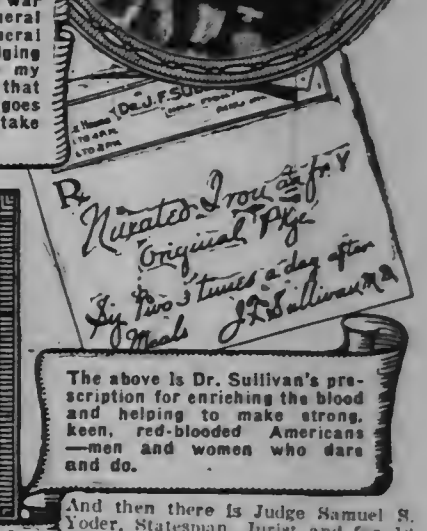
General Horatio Gates Gibson says Nuxated Iron has brought back to him in good measure that old buoyancy and energy that filled his veins in 1847 when he made his triumphant entry with General Scott into the City of Mexico and he feels that every soldier who goes to the front should take Nuxated Iron.



Dr. James Francis Sullivan, Formerly Physician of Bellevue Hospital (Outdoor Dept.) New York, and the Westchester County Hospital.

Another remarkable case is that of General David Stuart Gordon, noted Indian fighter and hero of the battle of Gettysburg. General Gordon says: "When I became badly run-down this year, I found myself totally without the physical power to 'come back' as I had done in my younger days. I tried different so-called 'tonics' without feeling any better, but finally I heard of how physicians were widely recommending organic iron to renew red blood and rebuild strength in worn-out bodies. As a result I started taking Nuxated Iron and within a month it had roused my weakened vital forces and made me feel strong again, giving me endurance such as I never hoped to again possess."

Another interesting case is that of General John Lincoln Clem, who at the early age of 12 years was Sergeant in the U. S. Army and the last veteran of the Civil War to remain on the U. S. Army active list. General Clem says: "I find in Nuxated Iron the one and ever-reliable tonic. Two months after beginning the treatment I am a well man."



The above is Dr. Sullivan's prescription for enriching the blood and helping to make strong, keen, red-blooded Americans—men and women who dare and do.

And then there is Judge Samuel S. Yoder, Statesman, Jurist and for 18 years a practicing physician—formerly Surgeon Major in the Army and now Commander in Chief of the Union Veteran Union, who says: "Nuxated Iron restores, revivifies and rehabilitates the system. To the man of 70 as I am it is just as certain, just as efficacious as to the youth in his teens."

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed by Dr Sullivan, and which has been used by Generals Gibson, Gordon, Clem, Judge Yoder and others with such surprising results is not a secret remedy but one which is well-known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists.



THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.

All Druggists, Price 25 and 50 cents.

A NATION'S VOICE.

We've made us a gun, a giant gun,
  That never the world has known;
Its thunder-flame leaps up to the sun
  And touches the highest Throne.
Mere kings and crowns are blown from its path.
  To uttermost darkness hurled—
For this is the gun of a people's wrath!
  Its range is around the world!

We've made us a gun, a glowing gun,
  A gun of the steel of youth;
Its bore is a pit the bad must shun,
  Its bed is the rock of truth.
Jehovah's fingers have set its sight
  To carry his righteous curse—
For this is the gun of a Nation's might!
  Its arc is the universe!

We've made us a gun, a master-gun,
  Whose rumble can shake the earth
Till the wolves shall flee from the field they've won—
  Their litter die in its birth.
It makes stars tremble, yet they rejoice
  In shivering orbits high—
For this is the gun of a people's voice
  And evil it bids to die!

All cannon voices to silence fall,
  Whenever its words begin—
For this is the gun of a Nation's call,
  And its shell speaks only, "Win!"

—John O'Keefe in the New York World.

CONVENTION RIGHTS GIVEN BAPTIST WOMEN.

A dispatch to the Memphis Commercial Appeal, from Hot Springs, Ark., dated May 15, says:

"Women of the Southern Baptist churches to-day were granted full and equal rights with men in the convention of the churches by an overwhelming vote of the sixty-third session of the Southern Baptist Convention. By the action taken, which consisted of an amendment to the Convention constitution, women now are entitled not only to represent their churches in the conventions, but also to hold any office in the convention, which is the highest administration organization in the denomination.

"The vote was taken after three hours of rather strenuous debate. The huge tabernacle in which the convention is being held was crowded to its capacity, and a large portion of the audience was composed of women, who are here to attend the Woman's Missionary Union of the churches. They were permitted to attend the convention to-day as visitors. All of the delegates, as well as the visitors, displayed a lively interest in the debate, and it was plainly evident from the shouted comments from every corner of the tabernacle that the motion to amend the constitution would prevail long before the question was put finally to the delegates.

"After the vote was announced, a division or roll call was demanded by some of the opponents to the amendment, but because of the evident numerical domination of the convention by Western delegates, who, as a whole, were staunch advocates of woman suffrage, the opposition withdrew its demand for division and the constitution was declared officially to have been amended so that women now may participate in any and all matters of church government. Then the delegates and women visitors rose to sing 'Blessed Be the Tie That Binds.'"

FUNERAL OF LIEUTENANT HORACE BIRDSONG.

Lula, Miss., May 15 (Special)—The remains of Lieutenant Horace Birdsong who died at Camp Mills, Long Island, on Friday morning last, reached Lula last night, accompanied by the Captain of his Company.

The funeral, held at 3 o'clock Tuesday afternoon, was probably the most largely attended of any similar event in this community. Every business house in the town of Lula and Rich was closed for the services as a mark of respect to the dead officer.

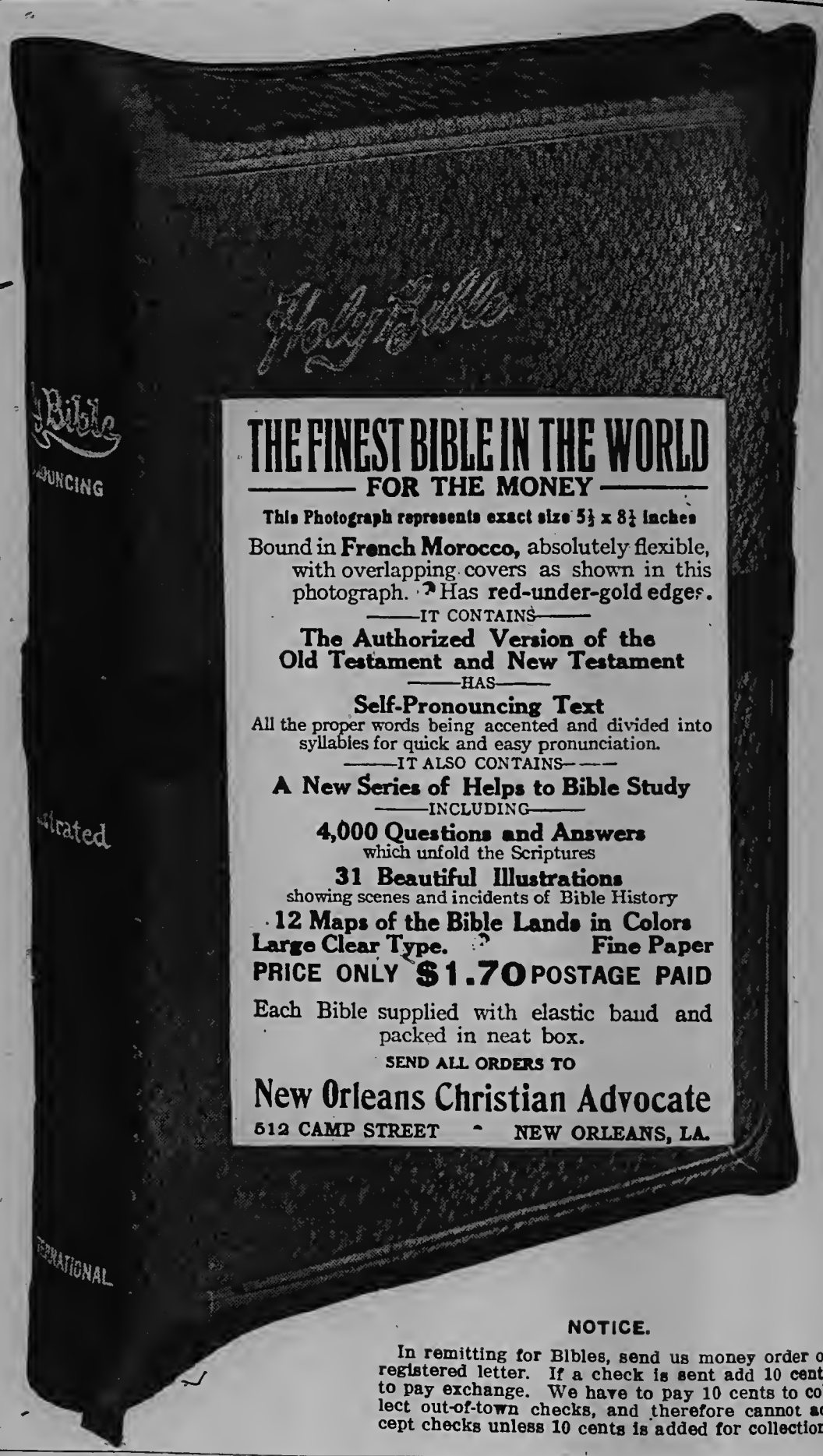
The services were held in the Methodist church at Rich by Rev. W. W. Jones, who spoke feelingly and paid tribute to the character of the deceased, who was loved and admired by all the people of Coahoma County, where he was born and reared, and who at the age of 27 had given his life in the service of his country. Lieutenant Birdsong was a Christian gentleman, and always noted for his courteous, kindly, and knightly demeanor.

At the grave the services were concluded by the Local Chapter of the U. D. C., who deposited in the grave miniature flags of our country and beautifully sang "America."

The floral offerings were many and beautiful, having been sent by friends from far and near.

The funeral procession was over a mile long, all the citizens of this end of the county, as well as from a distance, joining to show this last tribute and mark of respect to the popular deceased soldier, who had been first to answer his country's call as a volunteer early in 1917, and then who had later been the first to answer his Maker's call.—The Clarksdale (Miss.) Register.

"Whenever God gives us a cross to bear, it is a prophecy that He will also give us strength."



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

THE BIBLE ON DIVORCE.

In addressing a Bible study class upon "The Family and the Home," one of the editors of The Biblical World said the other day that he held marriage to be inviolable for any cause. (A Mormon Bishop once told the Aviator that that was his belief; offering that as a reason for not putting away one or more of his harem, all of whom he had "married" by the same rites). But when the teacher was asked whether Jesus did not say that adultery vitiated the bond, he replied that it was in Matthew, but he "did not believe Jesus ever said it." Did not all discovered manuscripts contain that text? Yes, there was no textual authority for rejecting the reading, but he rejected it because his conscience was against it. All of which goes to show that our new theologians do not believe the Bible is infallible, but that they are.—The Presbyterian.

"You are not called upon to do work for God, you are called upon to do God's work. There is a world of difference between these two things which sound so much alike."

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 30, 1918. CHAS. O. CHALMERS, Publisher.

THE GENERAL CONFERENCE.

Thirteenth Day (Thursday)—Afternoon Session.

The Conference opened at 3 p. m., with Bishop Kilgo presiding. Dr. J. O. Willson, of the Upper South Carolina Confcrence, conducted the devotionai exercises. The minutes of the morning session were read and approved, after which Bishop Murrah took the chair.

Greetings from the Northern Baptist Convention, now in session, were read, and a suitabie reply was ordered to be made.

Report No. 11 of the Committee on Revisals was then taken up. Some features of this report pertained to the manner of disposing of Church property. The proposed enactment required that ten days' notice be given and that at ieast as many as five members must be present at the quarteriy conference authorizing the disposal of Church property. After speeches by Rev. Briscoe Carter and a number of others, this report was finally adopted.

A report from the Committee on Education nominating trustees for Southern Methodist University was approved, as were aiso some other reports from that Committee.

Report No. 1 from the Committee on Sunday Schools was then considered, being read by Dr. Chappeil and passed upon item by item.

The young iadies who had served the General Conference so acceptably as pages were calied forward, and after a few appropriate remarks by Mr. J. R. Pepper, of tiie Memphis Conference, each of them was presented with a handsomc card case, in each of which $15 had been placed.

The Conference, upon motion of Rev. M. T. Piyler and Dr. Stonewall Anderson, ordered that greetings be sent the General Assembiy of the Southern Presbyterian Church, in session at Durant, Oklahoma.

Reports Nos. 5 and 6, pertaining to dividing the Church into Episcopal Districts and requesting that, in so far as it might be practicable, the Bishops work in harmony with this plan, assigning the same man to the same district for four consecutive years if possibie, were then brought forward. Much discussion foliowed. It was made clear that this plan was only recommendatory, the General Conference not having the power, under the Constitution of the Church, to go further than that. These reports were adpoted by a vote of 185 to 44.

The Conference adjourned with the benediction.

Fourteenth Day—Friday Morning.

Bishop Murrah called the Conference to order at 9 o'clock a. m., after which Rev. G. H. Thompson, of the Mississippi Conference, led in prayer and read the Scripturc iesson. After tbe approvai of the minutes, Bishop Murrah surrendered tiie chair to Bishop Lambuth.

Greetings from the Southern Baptist Convention, sitting at Hot Springs, Ark., were read.

A resoiution was passed restricting aii speeches from this time on to five minutes.

The Special Committee on Superannuate Endowment reported, and, after discussion, its recommendations were adopted. This enactment will create a General Board to direct this movement, and that Board will place an active General Secretary in the field. This Board will also seicct the city and State in which it is to be domiciied.

Several reports from the Committee on Missions were then considered. Among these was a statement in reply to tbat portion of the Episcopal Address which dealt with certain aiieged actions of the Board of Missions concerning the Mexican work and otber interdenominationai matters. After some discussion, the statement in question was allowed to go to record without being voted upon.

Following this action, Dr. Wallace McMullen, fraternal messonger from the Methodist Episcopai Church, was presented and addressed the General Conference at considerabie length. A brief response was made by Bishop Hendrix.

Speaking for the Committee on the Constitution of the Church, Bishop Mouzon stated the Committee had been at work, but had found that its task was too large a oue to be compieted during the session of the General Conference. This Committee was authorized to continue its labors through the quadrennium, subject to the requirement that the results of its investigations be published six months before the meeting of the next General Conference.

The Committees having tbe matters in hand nominated the new Book Committee and the new Boards of Church Extension, Missions, Sunday Schools, and Epworth Leagues, tbeir recommendations being approved.

Dr. F. J. Prettyman called attention to the fact that the measure to provide a site in Washington City for the proposed monument to Francis Asbury had passed the United States Senate, but had not yet passed the House. He urged that members of the Generai Conference shouid communicate with their Congressmen on the subject.

Reports from the Committee on Education were next given attention. One of these provided for two centers for the Correspondence Schooi for young ministers taking the Conferences Courses of Study—one in Atlanta, and the other at Dallas. The taking of the courses of study in the Correspondence Schooi was made obiigatory. After considerabic discussion, aii these reports were adopted.

Through Dr. H. M. DuBosc, the Commission having in charge the matter of determining between the ciaims of the John Street Church, New York City, and the Sam's Creek Log Meeting-house in Maryland to priority, reported the results of its labors, the decision being unanimousiy in favor of Strawbridge and the Log Meeting-house. This Commission sat with a like one from the Methodist Protestant Church and a portion of the Commission of the Methodist Episcopal Church, the New York members having declined to participate in the deiiberations. The iate Gencrai Conference of the Church, North, did not accept the findings of this Commission, but named another to take the matter up.

Rev. I. S. Patterson, of Florida, gave notice that there would be a protest against permitting the statement of the Committee on Missions in reply to the utterance of the Bishops in their address to the General Conference to go to record without discussion. The Conference closed with the benediction by J. C. Reed.

Ordination Service.

At three o'clock p. m. Friday afternoon a great audience assembied in the Wesley Memorial Church to witness the ordination of the six Bishops-elect. After a sermon by Bishop Hendrix from Hebrews 13:7 and 8, Dr. J. M. Moore, Dr. W. F. McMurry, Dr. U. V. W. Darlington, Dr. H. M. DuBose, Dr. W. N. Ainsworth, and Dr. James Cannon, Jr., were impressively consecrated to the work of the episcopacy, all the Bishops and a number of elders participating in the service.

Friday Afternoon—Business Session.

Bishop Lambuth called the Conference to order at 4:15 p. m. The minutes were read and approved, and the Secretaries were complimented upon their efficiency by Bisbop Lambuth. Bishop Mouzon took the Chair.

Some recommendations pertaining to war work were passed.

The Committee on Revisais nominated Dr. E. B. Chappell and Dr. F. N. Parker to serve on the Committee on Constitution in place of Dr. Darlington and Dr. DuBose, who had been elected Bishops. These nominations were approved.

Numerous reports from various Committees were taken up and quickly passed. Among tbese was a provision to cali the new Annual Conference to be formed of the East Columbia, Columbia, and Montana Conferences, the "Northwest Conference." Another was to make the Annual Conference Committees on Temperance quadrennial boards.

Bishop Mouzon surrendered the chair to Bishop John M. Moore.

The Committee on Church Relations nominated the members of the Commission on Unification, whom the Conference elected. It is composed of the following members:

Bishops—W. A. Candler, Collins Denny, E. D. Mouzon, J. M. Moore, and James Cannon, Jr.

Clerical—F. M. Thomas, Louisville, Ky.; W. J. Young, Atlanta, Ga.; C. M. Bishop, Georgetown, Texas; E. B. Chappell, Nashville, Tenn.; T. N. Ivey, Nashville, Tenn.; A. F. Watkins, Jackson, Miss.; A. J. Lamar, Nashville, Tenn.; Paul H. Linn, Fayette, Mo.; C. C. Selecman, Los Angeles, Calif.; James E. Dickey, Atlanta, Ga.

Lay—M. L. Walton, Woodstock, Va.; H. N. Snyder, Spartanburg, S. C.; Percy D. Maddin, Nashville, Tenn.; J. R. Pepper, Memphis, Tenn.; R. S. Hyer, Dallas, Texas; J. H. Reynoids, Conway, Ark.; R. E. Blackwell, Ashland, Va.; T. D. Samford, Opeiika, Ala.; H. H. White, Alexandria, La.; J. G. McGowen, Water Valley, Miss.

Alternates—Bishop H. M. DuBose, Bishop W. N. Ainsworth; Rev. W. D. Bradfieid, Dallas, Texas; Rev. I. C. Jenkins, Jacksonville, Fla.; Rev. L. E. Todd, St. Louis, Mo.; Rev. D. H. Kern, Roanoke, Va.; E. W. Hines, Louisville, Ky.; G. T. Fitzhugh, Memphis, Tenn.; W. P. Few, Durbam, N. C.; C. M. Hay, St. Louis, Mo.

Fifteenth Day—Saturday.

The Conference convened with Bishop J. M. Moore presiding. Dr. O. E. Goddard led the de-

(Continued on Sixth Page.)

HYMN.

By A. Leonidas Davis.

(The following was suggested by the opening of the Golloway Memorial Church, Jackson, Miss.)

Great Jehovah, we adore thee
And would worship at thy shrine;
Fill this temple with thy glory,
With shekinal light divine.
May we feel that thou dost love us;
Do thy pard'ning grace impart,
And thou God, who reign'st above us,
Reign in each and every heart.

For the Church which thou hast founded,
For its gracious mercy seat,
May our loudest praise be sounded
Till our rapture is complete!
Blessed Jesus, send thy spirit
To revive each doubting soul;
Let thy blood's atoning merit
Cleanse each heart and make it whole.

Grant the pastor inspiration,
Grant him unction from on high;
Give the people consecration
And their spirits' wants supply.
Free the world from hate in action,
May all war and carnage cease!
Haste the day when every nation
Shall obey the Prince of Peace.

Bear our burdens, blessed Jesus,
We are sinful, weak and blind;
'Tis thy precious blood that frees us;
We would peace and pardon find.
May our sins be all forgiven,
May we daily watch and pray,
Till we reach our home in heaven,
There to praise thy name for aye!

THE LOVE OF GOD ETERNAL.

We grow lonely as the years go on, and we cannot make new friends like the old. In one's life there often comes a change, when the keen vitality of a younger day seems no longer capable of the old intensity, and the very power of loving appears to pass from some. Slowly much dies out of a man, and he wonders if the old eternal promises of his faith can be true at all. But the one thing that will surely remain through everything is the love of God.—John Kelman.

PAUL'S PERILOUS TIMES.

It is noticeable that while Paul in his epistles often prophesied of the "perilous times" that were coming, the only perils he dreaded were those which arose from within the body of the Church itself. He never feared the greatest of the Caesars as he feared the weakest of the saints—"gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidfies a church, but dissension disintegrates it. The fruit of our orchards and the roses in our gardens are blighted by the worm at the core, the canker in the heart. "One sinner destroyeth much good," but nowhere so much as within the Church. A fault-finding church member will do the Church more harm than a profane and ribald infidel. The member who must "rule or ruin," rules only to ruin.—The United Presbyterian.

FELLOWSHIP WITH GOD.

God has made us for communion with Himself, and our life can attain its aim only in intimate fellowship with the Father. But how shall lives so conscious of fault and guilty lives, moreover, so ignorant and weak, enter into any kind of living communion with such an One as He is? There is always something of this difficulty when the lower and weaker seeks the friendship of the higher. If I desire the friendship of some great man, I may by persistence make my way past his servants into his presence. But on such terms I can get only an interview, never a friendship; an interview burdened for me, the fitter I am for friendship, with a sense of intrusion, the sense that I, and not he, am making the approaches. But the whole situation is morally transformed when he comes seeking me, and persists in seeking me, enduring patiently my rebellion and neglect of him. So it is with the Christian view of God in Christ. Here God comes right into the world of human sin, comes as it were, right through it, bearing its scars upon him, to the soul behind the sin, "lays His glory by, makes Himself of no reputation, takes upon Him the form of a servant, and becomes obedient to death, even the death of the Cross," and all that He may break through to me, seeking my friendship.—David S. Cairns, D.D.

WHEN "BILLY" SUNDAY BEGAN PREACHING.

Rev. Frederick Campbell was the pastor of the Chicago church in which Mr. Sunday did his first Christian work. He writes as follows.

"Through the agency of the Pacific Garden Mission, William A. Sunday had been converted about four years before I knew him. He joined Jefferson Park Church, Chicago, just at the close of the pastorate of the late Dr. Thomas Parry. A pastorless interval of more than three years followed, during which the late Professor David C. Marquis of McCormick Seminary filled the pulpit. Dr. Marquis married Mr. Sunday and Nellie Thompson, and baptized some of their children. On my going to Jefferson Park Church, 'Billy' was described to me as a professional baseball player. But I had never heard of a ball player who was at the same time the live wire among a fine lot of ever-ready young people of the church. He was only twenty-nine years old; yet in the infancy of his Christian life he had acquired an experience, an understanding of the Word of God, and a consecration to service, that would make one eminently useful altogether aside from native gifts. About two years after I had become his pastor my heart was gladdened to hear him say that he had resolved to abandon professional baseball and to give his life to some form of Christian activity.

"All the education that he had had, beyond common schooling, was about two years in the Preparatory School at Northwestern University, Evanston, Ill., where he was induced to study by the offer of free tuition on condition of his training the ball nine. He was now thirty-one years old, married and the father of two children. The laying aside of professional baseball meant the sacrifice of an excellent income. He must earn something at once and constantly, and what he could earn in any form of Christian activity open to him would barely support himself and family and afford no opportunity for classical or theological study.

"Happily there opened an opportunity to take a subordinate position with the Chicago Young Men's Christian Association, with a salary of about $85 a month. 'Billy' decided on this; nor did he waver in his decision when the baseball magnates sought to tempt him back to the field with a $3000 offer for part time. He was seen doing energetic work for the association in the office, leading meetings, and out on the street and in saloons handing out cards of invitation and persistently urging men into the meetings, and conversing with them as opportunity came.

"Despite his Young Men's Christian Association duties, he was still available for church work. The Sabbath school needing a leader, at my suggestion he was made superintendent, and a wide-awake, active era was opened in that branch of the church's life. Here Mr. Sunday began to display those powers of leadership which have since made him a general of the first order. Even his pastor was admonished if he allowed the morning service to run over into the time belonging to the Sabbath school. The growth of the school was not, however, as marked as we had hoped it would be.

"With increasing church membership, it seemed best to increase the number of elders; and proposing this to the session I also suggested that despite his youth Mr. Sunday be chosen as one of the new elders. To this all readily assented, and the day came for his ordination, when kneeling before me as his pastor there was imparted to him his first consecration to sacred office. Billy was present for this service, but when he had joined the church a few years before he was so ignorant of the ways of religion that he did not respond when his name was called, and wondering at his absence, the elders made inquiry and learned that he was attending a ball game. Their admonition he meekly received, promising never again to fail in duty, and that promise was faithfully kept. Such a light as 'Billy' Sunday was burning could not be hid under a bushel, and Dr. J. Wilbur Chapman soon wrested him away from the Young Men's Christian Association work and made him his advance man. This was 'Billy' Sunday's entrance into the evangelistic work that has since made him famous. His part was to go ahead and open and organize the work so that when Dr. Chapman followed all might be found in readiness for speedy results. Suddenly Dr. Chapman notified Mr. Sunday that he had accepted a call to the pastorate of Bethany Presbyterian Church of Philadelphia. For the moment he was dismayed and paralyzed. But while waiting and praying for light there came an invitation to hold a ten days' series of meetings in an Iowa town. Believing that the Lord was leading, but with fear and trembling, he undertook his first independent evangelistic work. Another church wanted him immediately after. And he has never lacked for openings since. It was during the period of my six years' pastorate at Jefferson Park Church that Mr. Sunday made some of his first public appearances.

"My record shows that he spoke in my pulpit a number of times, and also at the great outdoor meetings held at the door of the church opposite the park on summer evenings. His intense, trenchant and evangelical addresses on these occasions went far to convince us that God had something for this man to do. In 1903, having determined to ask admission to the ministry, in loyalty to the old church where he had had his only membership and his first Christian training, he returned to its walls for ordination, and was made a fully ordained minister of the Presbyterian order.

"Nineteen years had elapsed, during which I had neither heard nor seen this once promising youth; but I recently made a hundred-mile journey to Syracuse, N. Y., to behold the work and listen to the voice of perhaps the most noted evangelist of all history. It is the same 'Billy' Sunday.

THE TASK GOLDEN.

By Bishop William A. Quayle.

To get hold of a thing that is big enough to get hold of us is magnificent. To go winking and blinking around about a little business is not worth the winks and the blinks; but to get hold of the sea and tuck your fingers into its mane, and see the thing leap and fight to be riderless, and to sit and ride it to the shore—that is worth while! It is worth while to be in a great Church, with a great God, steering to a great eternity, and the thing I think of pretty often is: Who is going to keep us to our immortality? Who is going to keep us to our bigness? Who is going to look after our vastness? Who is going to tell us with insistent voice that we are sublime? Who is going to tell us that death does not count any, if we live a right life? Who is going to point the finger at the majesty we are and the majesty we are to be?

There are many who will help us to look after our mortality. The grocer will help us, and the doctor will help us, and the shoe merchant will help us, and the railroad man will help us, and the statesman will help us, and the educator will help us, and the college will help us; but who is going to help us look after the Godward? Who is going to help us look after our everlastingness?

Answer: The preacher is going to help us. He is the man that keeps tune with the infinite; he is the man who, though he may not spell the best and though he may not be educated the most, has heard in his own heart the deathless music, and pitches the tune.

What people need is the tune of their everlastingness. I remember so many times when people would say: "Preach on the things of the day; preach on the things that people are thinking about during the week." But I never did, because they thought about those things themselves and did not need to have me help them. But on Sunday I began to take up the harp of life and to smite upon some of the strings with what little might I had, and began to make men dream of deathless-

ness; and then men got religion. The thing we are after is to get hold of our own souls; to know that life leads us so long a distance, that the run is so very far, so very expeditious, and so very glorious.

O my heart, canst thou take to the race? O my heart, canst thou make the run? O my heart, who is going to get thee to the summit of the sky, and get thee back behind the stars? O my heart, who is going to get thee over where the angels stay? Who is going to get thee where Christ walks the road every day and bringeth a morning to every shadowy night? Who is going to get theo there?

And the answer is: The preacher is going to help us; and so the preacher has the most majestic task of all men.

"LET NO MAN DECEIVE YOU."

Unquestionably many of the early Christians expected the Lord's return in their own day, and died disappointed. Ignatius and Polycarp both thought that the end of all things was imminent. Justin held the same view some fifty years later. In the third century Tertullian, of Africa, announced Christ's early return. Many more great names might be mentioned, but soon Augustine appeared on the scene and taught another view which dominated the Church for practically a thousand years. From the fourteenth century on, however, especially when great political upheavals shook Europe, every few years witnessed a revival of the study of prophecy, usually resulting in the fixing of a time for Christ's return.

Milltz, of Kromeriz, predicted the end of the world between 1365 and 1367. A little later, during the Hussite wars (1415-1436) many Bohemians believed the end so near that they sold their property and gathered in five cities which had been selected as places of refuge, to be spared from the world conflagration. In the next century a group of Germans took possession of the city of Munster and founded a new Zion, in anticipation of Christ's return. Here fanaticism became so unrestrained that they had to be forcibly suppressed. In 1627 Alsted set the time for 1694. A little later a French Protestant, Jurieu, announced 1689 as the year. The Ronsdorf sect in Germany agreed upon 1730, and ten years after that date Bengel, a great student of the Revelation, fixed the year 1836. Before that year arrived, stimulated by the French Revolution, the Irvingites arose—named from Edward Irving, a Scotch Presbyterian—and they were sure Christ would return in 1864, their prophecy gaining many believers in America because of the Outbreak of the Civil War. About this time, too, arose the Mormons and the Millerites (now known as Adventists), both groups placing great emphasis on the Lord's return, the latter fixing the date at 1843, but later revising the figures and agreeing on Oct. 22, 1844. There were many, many more; but the world still went on.

These mistaken prophets were by no means all ignorant men. On the contrary, they were often among the most learned and devout of their times. If they had kept their studies to themselves no great harm could have come, but they gave forth their mistaken beliefs as the "sure word of phophecy," and many persons, more emotional and less well balanced, suffered much and caused others to suffer because of the blunders of the false prophets. Read, for instance, the story of the "Cobbites," a sect which grew up in Arkansas out of the Irvingite and Millerite agitations. They had fixed on 1875 for the Lord's coming, and on the appointed day piled up their household goods for a great bonfire, and in emotional delirium "watched" for the Lord's coming. A citizen of a nearby town whose curiosity led him to draw near was murdered by the frenzied "saints" and his head stuck on a gatepost. Two of the murderers were tried and acquitted on the ground of "emotional insanity." That is a concrete illustration of the practical outcome of the danger—mental and moral—which lurks in the seductive study of signs. There are much better ways to use one's time. Wise men will find those ways and, in spite of those who teach that the only business of the elect is to save themselves and insure their own happiness, it still remains true that "he that winneth souls is wise," and Paul's admonition to the Thessalonians, disturbed on this very subject, is most pertinent to-day: "Be not weary in well-doing."—The Presbyterian.

THE NEED OF WITNESSING.

If ever it has been necessary for the Church of Christ to have clear, well-defined impressions of the great fundamental fact of the actuality of the resurrection of Christ, it is to-day. Dr. Abraham Kuyper, in a recent article, has expressed himself as to the crying need of the hour in Protestantism, which is the "Need of Confession," or "Witnessing."

Why and whence this crying need? we may ask. Have we not our great solid Confession of Faith, carefully elaborated by the Westminster fathers of 1643-49? Most assuredly; and this is also the fact with the Dutch Church in the case of the Confession of 1563, and the Canons of 1618-19.

Dr. Kuyper insists that as the line of battle changes our own must follow the change, and that special points of doctrine and life demand our attention. In our day the fundamental facts are bitterly assailed. The virgin birth, the true divinity of Christ, the atonement, the resurrection, the ascension, the promised return of Christ, all these are weighed in the balance. And our light and heavier literature is filled with innuendoes or bold negations, and whoever is in living touch with young people knows how deeply the knife of doubt has penetrated and how ugly is the wound that has been made. What the Church needs, therefore, is to "confess," or witness anew what she believes of Christ, and in answer to the blatant heresies about and within her.

Now the resurrection is the very keynote of the life of Christ. Without it the life of the Master is a riddle and none of the facts of that life appear actual. It seems like a road without a terminus, a battle without an objective. "He was mightily proven to be the Son of God by his resurrection from the dead."

If Christ be not risen, Paul tells us, our faith is vain, we are yet in our sins. To Paul faith in the resurrection was the crucial thing of all his faith in Christ. The apostles called themselves "witnesses of the resurrection," and, ingrained as was their Judaism, they raised the indestructible monument to their faith in the resurrection of Christ by the institution of the "Lord's Day," which even in their time completely replaced the Jewish Sabbath.—Christian Observer.

A MAN OF PRAYER.

Every great man in the Church of God has been a man of prayer, and Asbury was no exception. While on the road he spent ten minutes of every hour in prayer, and for years prayed daily for all his preachers by name. Dr. Tipple, his biographer, says: "This habit of close and fervent communion with God was the spring of that amazing and steady zeal which bore him on in his unparalleled American career. The secret of his life and labors was a regnant sense of fellowship with God, a sense so real, so vivid, so dominant, that it drove him across seas, into cities and out of cities, through wilderness and over mountains, a sense of fellowship so complete and so beautiful that it made him impervious to hardships, buoyed him amid uncommon discouragements and held him steady amid distressing torments, until at the last the chariot of the Lord caught him up."

We read in his journal time and time again such notes as these: "As sure as we draw nigh to God in sincerity He will draw nigh to us. I have given myself to private prayer seven times a day, and find my heart much drawn out in behalf of the preachers, the societies, especially the new places, and my aged parents. And while thus exercised my soul has been both quickened and purified. Let the glory be given to God." Again: "Fasted and intended to spend a greater part of the night in prayer, but felt weak through want of rest. I spent better than an hour in fervent prayer, and was much blessed, having my soul divinely filled with love when I lay down. Rose about five in better health; passed some time in fervent prayer for the whole work—the preachers and people."

Soul-Saving—His Master Passion.

Asbury had one consuming passion to save perishing souls. To save the lost was worth all the pain, sorrow and suffering man can endure. Nothing cheered him more than to hear of great revivals of religion. On hearing such reports he would shout, "Glory, glory, glory." During a long tour through the South he and Bishop McKendree rode together in a carriage. In his journal it is thus described: "We are riding in a poor thirty dollar chaise, in partnership, two Bishops of us; but it must be confessed it tallies well with the weight of our purses. What, Bishops! Well, but we have great times; each Western, Southern and the Virginia Conference will have a thousand souls truly converted to God, and is not this an equivalent for a light purse, and are we not well paid for starving and toil? Yes, glory to God."—Baltimore and Richmond Christian Advocate.

SOMETIME.

"Sometime, when all life's lessons have been learned,
And sun and stars forever more set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine out in deeper tints of blue,
And we shall see how God's plans are right,
And how what seemed reproof was love most true.

"And we shall see how, while we frown or sigh,
God's plans go on as best for you and me;
How, when we call, He heedeth not our cry,
Because His wisdom to the end could see;
And even as wise parents disallow
Too much of sweets to craving babyhood,
So God, no doubt, is keeping for us now
Life's sweetest things because it seemeth good.

"But not to-day. Then be content, poor heart,
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And when through patience long we reach the land
Where tired feet, with sandals loosed, may rest,
Then we shall clearly see and understand;
Then we shall say, 'Our God knew what was best.'"

GOD REIGNS!

Nor must we forget the undefeatable hope of humanity. At a time when all the facts seem to favor despair, and pessimism is most easily justified, there rises up an unconquerable hope of a better world to replace the old—the dawning of a day when darkness shall give way to light, wrong to rectitude, and hate to good will. Even before any frontier had been crossed, almost before the first shot had been fired, the finest minds of all lands began to lay plans looking to a day when such a tragedy cannot be. It is indeed wonderful—this hope, this conviction, this dream of humanity still unshaken, a pillar of cloud by day, a pillar of fire by night. These are some of the things that remain amid the upheavals and overturnings of our time, and of all times, and they are tokens of a kingdom that cannot be moved.

God reigns!
His is the day.
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And the age of peace
And of kindliness
Shall banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust of things
Are doomed to die.

—Joseph Fred Newton in Christian Century.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do.—Phillips Brooks.

The best preparation for heaven is the faithful execution of God's will on earth.—T. Whitelaw.

REV. S. M. THAMES.

"There is no death! What seems so is transition!
This life of mortal breath
Is but the suburb of the Life Elysian,
Whose portals we call death."

These words are true of all who accept and live for Christ, and to this noble company the subject of this sketch belonged. Not in death and the grave has his career ended. Though he vanished from physical sight when his brave, true heart ceased to beat and his pulseless form was laid beneath the sod, faith yet sees him in the "City which hath foundations," reigning with the Master and the countless millions of the redeemed. Fidelity to God leads to the heights both in time and in eternity, and that he was faithful none who truly knew him will deny. This is incontrovertibly attested by the splendid record of service that he has left, which is well worth recounting as an encouragement and inspiration.

Samuel Monroe Thames, the son of John and Ruth (Cobb) Thames, was born in Shelby County, Alabama, January 14, 1835. He came of a sturdy and worthy ancestry and the early influences about him in the home of his parents were wholesome and helpful. As a result, he was soundly converted when a boy and joined the Methodist Episcopal Church, South. The educational opportunities in the Southern States at that time were not so abundant as they are to-day, but he attended a high school in Bibb County, in which he was well taught and where he laid the foundations for the largely useful life that was to follow. In the opening days of his young manhood he was anxious to enter the legal profession and for some time planned to do so, but a higher hand than his own was shaping his course and a divine call to the Christian ministry came to him so clearly and unmistakably, that he felt, "Woe is unto me if I preach not the Gospel." Like the great Apostle to the Gentiles, he was not "disobedient to the heavenly vision," but, under the influence of this strong conviction, he set about making ready for his life-work. Having been licensed to preach in 1857, he joined the Alabama Conference in 1859, and served the Winston Mission in 1860, and the Murphy Valley Circuit in 1861 and '62, being ordained a deacon at the close of his second year (in 1861) by Bishop Early.

At this time the War between the States was furiously raging, and the young itinerant entered the service of his country, becoming an officer in Company D, of the Thirtieth Alabama Regiment. A braver soldier never wore the gray in that memorable struggle. He participated in the siege of Vicksburg and the fighting that led up to it. While commanding his Company in the Battle of Baker's Creek, he lost his youngest brother, Charles, and a brother-in-law, both being killed. He went into that battle with forty men, and came out with eight. It was once the writer's privilege to go on a train from Jackson, Miss., to Vicksburg with Brother Thames, and during the trip he commented on the campaign that took place about the Hill City, relating many of the trying experiences that he passed through in those fearful days, telling particularly of the agony that wrung his soul when he had to leave his brother slain upon the field that had been so fiercely contested. But though he remained loyal to the South and the cause for which she so splendidly sacrificed and suffered, he carried no bitterness toward the North in his heart. He took pride in the glories of the reunited Nation, and there was beneath the flag of the Stars and Stripes no citizen more patriotic or more devoted to the true welfare of the whole country than was he.

Having been honorably discharged from the army, the year 1864 found Brother Thames again at his "loved employ," in the itinerant ministry, being still in the Alabama Conference, in which he served the following charges, in addition to those already mentioned: 1864, Jonesboro Circuit; 1865, Choctaw Circuit (he this year received at Mobile elder's orders at the hands of Bishop Paine); 1866 and '67, Butler and Mt. Sterling; 1868-'71, Gaston Circuit; 1872, Suggsville Circuit; 1873-'74, Dayton and Springfield. At the close of the latter year, he was transferred to the North Mississippi Conference, where he remained until his death, serving therein the following appointments: 1875-'76, Wood Street, Water Valley; 1877-'80, Crawford Circuit; 1881, Hebron Circuit; 1882, Kosciusko and Durant; 1883-'86, Grenada District; 1887-'90, Sardis District; 1891-'94, Winona District; 1895-'98, Aberdeen District; 1899, Macon Station; 1900-'01, Minter City and Strathmore; 1902-'04, Coldwater and Love's; 1905-'07, Grenada District; 1908, Durant District; 1909-'10, Pickens Circuit; 1911-'12, Carrollton; 1912-'15, Hernando; 1915-'18, superannuated.

In 1867, Brother Thames was united in marriage to Miss Mary Elizabeth DeLoach, of DeSotoville, Ala., and this union was in every respect a most happy one. The accomplished young bride was admirably equipped to be the wife of a Methodist minister, and in every field to which her consecrated husband was assigned she re-enforced his efforts and contributed largely to the success that he achieved. The home of this devoted couple was blessed with four children—two daughters and two sons. The older daughter died in infancy, and the younger son, Charles, who was a promising young lawyer at Vicksburg, died suddenly shortly after his father's superannuation, giving him a shock from which he did not seem ever wholly to recover. The other son, Hon. James D. Thames, a leading member of the Mississippi bar, resides at Vicksburg, and has for some years filled with distinction the responsible office of District Attorney. Mrs. Connie Loyd, the surviving daughter, resides with her mother at Jackson, Miss. She had the misfortune to lose her husband some years ago, when she became again an inmate of her father's home, being a great help and blessing to him in his closing years.

Brother Thames' active ministry covered a period of fifty-five years, during which time he labored with a diligence and zeal that never flagged. Duty was his watchword, and he spent his strength freely and unselfishly in whatever work the Church commissioned him to do. He wrought effectively on circuits and in stations, and served for twenty years in the presiding eldership. His fitness for that important office was universally recognized, and he magnified it and made it a mighty force for the upbuilding of the Church and the Master's Kingdom. As the president of a quarterly conference, he was wise, tactful, and masterful, and in the Cabinet he was a valuable counselor on whom the Bishop could safely rely. Bishop Galloway said he knew no presiding elder in the Church who, for general effectiveness, was his superior. He never traveled a district which he did not leave in a far better condition than he found it. And what a friend he was to the young ministers who served under him! He took a deep interest in their spiritual and intellectual development and sought in every possible way to incite them to seek all that was highest and best. He was the writer's first presiding elder, and his indebtedness to him for his helpfulness is beyond the power of words to express. And he left a like impress upon scores of others whom he touched in the opening years of their itinerancy.

As a preacher, Brother Thames was strong, suggestive, and forceful. He was a clear and vigorous thinker and he dealt with the great, vital themes of the Gospel in his discourses. For the graces of the rhetorician he cared little; he appraised a sermon by the thought contained in it. He gripped his audiences by his striking, practical way of presenting the truth, and held them, as he proceeded with the discussion of his subject, by the orderly processes of his logic. He was never dull and uninteresting. He was no distributer of other men's wares—he was analytical, original, and sometimes startling, in the views expressed. On some occasions he preached with great unction and power, profoundly moving his hearers and awakening within them an earnest hunger for God and spiritual things. The Heavenly Father honored his pulpit messages and he was not without many seals to his ministry.

But besides being an effective pastor and preacher, Brother Thames had uncommon gifts of leadership. It is doubtful whether any other member of the North Mississippi Conference has ever made his influence more strongly felt for the good of the Church in Mississippi. He had a considerable part in all the great enterprises that the Methodism of that State has carried forward within recent decades. He was an active worker in the movement to acquire the Grenada College property and to set that institution going. He served on its Board of Trustees for twenty-five years, faithfully attending its meetings and leaving nothing in his power undone to promote its interests. He was one of the original trustees of Millsaps College and helped to cradle and launch that choice school, and he was still serving in that capacity at the time of his decease. His love for Millsaps was ardent and deep, and he was never known to miss a Commencement or a meeting of its Board of Trust. He was a warm personal friend of Bishop Galloway and Major Millsaps, and so safe was his judgment that they counted it worth while to seek his views in council. He was also a fast friend of the Mississippi Orphans' Home at Jackson and gave valuable support to that institution both in its earlier and later years.

Best of all, however, Brother Thames was a good man. He was virile and aggressive, and his piety was not of "the luscious sort;" but he had a sound experience of grace and he was genuine to the core. He was bold, outspoken, and incapable of any sort of deception. He had an unwavering faith in the fundamental verities of the Christian religion, and he was a man of prayer, who lived in daily communion with the risen Lord. The Bible to him was truly the Word of God and he was willing to stake all upon its teachings. He lived above reproach. No whisper was ever heard against the purity of his character. And how he loved his Church! He had a passionate devotion to it, and his loyalty to its interests could not be shaken. All that he had was upon its altar, and twined about it were the very tendrils of his heart.

Everywhere a worthy disciple of the Lord Jesus, it was not surprising that the home life of our ascended brother was so ideal and beautiful. He was a chivalrous and devoted husband, and a kind, tender, affectionate father. One could not be his guest without carrying away delightful memories of that charming family circle, for love reigned there and Christian courtesy abounded. I do not think I have ever known the head of a household to be more reverenced and honored by his wife and children than was Brother Thames. The affection and watchful interest that he so unstintedly gave to them seemed to be returned to him in full measure.

The deceased was nearly eighty years of age when he gained his consent to put off the active harness and take the superannuate relation. Very few men have the vigor and energy to continue on the effective list to so late a period in life. In order to be near his sons in Vicksburg and close to Millsaps College, where he knew he would be able to meet often many of the friends that he had learned to love, he decided to make his home in Jackson. So long as he was able, he there attended regularly the ordinances of the Church, and he continued to take a keen interest in all that pertained to the Kingdom of Christ. It was evident, however, to the close observer that his strength was gradually failing, and he seemed to grow feebler more rapidly after the sorrow that came to him in the unexpected death of his beloved son, to which reference has already been made. In February, 1917, he fell and broke his arm, and was as a result a shut-in for several weeks, but at last recovered sufficiently to be present again at the services of the sanctuary and to attend the Millsaps Commencement of that year. On the 5th of last September he and Sister Thames celebrated their golden wedding anniversary, the occasion being a happy one to them and their many friends. A month later, while out walking, he slipped upon a banana peeling and fell, fracturing his hip. Then followed weeks of painful suffering, until finally he was able to get in a rolling chair and go about the house. But frequently he would complain of being very tired and express an earnest longing for rest. About two weeks before his death, he was seized with an attack of la grippe, from which he suffered greatly. All that his faithful physician, Dr. E. H. Galloway, and the tender hands of anxious loved ones could do, was done; but nothing could prolong the earthly stay of the worn and weary pilgrim. Just as day was dawning on April 11, 1918, he peacefully fell asleep, surrounded by the members of his family and other relatives and friends.

The obsequies took place in the spacious Galloway Memorial Church, in Jackson, on Friday afternoon, beginning at 2 o'clock, in the presence of a large concourse of people, gathered from the city and other sections of the State. The Millsaps College Faculty and the resident superannuated preachers acted as honorary pallbearers. The service was in charge of the pastor, Rev. C. W. Crisler, who spoke touchingly and appreciatively of the deceased, as also did Rev. J. R. Countiss and Rev. W. W. Woollard, of the North Mississippi Conference. The hymns used were "Jesus, Lover of My Soul;" "The Home of the Soul," and "Soldier of Christ, Well Done." The floral tributes were numerous and beautiful, attesting the high esteem in which the translated veteran was held. The body later was transported to Vicksburg, and laid to rest in that historic city, with Dr. T. B. Holloman officiating.

Thus, after having served well his day and generation, by the will of God, another co-worker with Christ has passed through the gateway of the tomb to his eternal coronation. We shall see his face on earth no more, but he will not be forgotten. His work will abide, and his influence will long continue to be felt. Many whose lives he was instrumental in blessing will cherish his memory through the coming years and will expectantly look forward to the time when they shall again clasp his hand in "the land of cloudless day." The hope of such a reunion is thoroughly Scriptural and spans like a rainbow the mystic bosom of the future. Yes—

"Every loved one that is gone,
We shall meet again beyond—
In that land so bright and fair,
We shall know each other there.
What a happy time 'twill be,
When the Savior we shall see,
With our friends and angels blest,
In that land of peace and rest—
When that happy home we gain,
Where the King of kings doth reign."

R. A. MEEK.

New Orleans, La.

SNOBBERY'S LAST WORD.

The abyss to which "exclusiveness" may ultimately sink was unconsciously illustrated by a man who was asked which of two views he thought finer. One lay at the end of a traveled trail, the other in the wilds. He chose the latter, because, said he, "fewer people see it." Can littleness of soul go farther than this notion that Nature is cheapened by being appreciated?—Collier's Weekly.

SOME DOINGS OF THE GENERAL CONFERENCE AT ATLANTA.

Mrs. Corra Harris tells of a visitor of solemn mien who had for some time looked down from the visitors' gallery with evident disgust at what was taking place in the conference room, gave vent to his feelings with the exclamation: "It is mighty near ungodly the way them fellers are acting down there."

Some of the visitors from the Mississippi Conference reached a like conclusion, but were more modest in expressing their mind. The authority of the revered old doctor, Parliamentary Law, was often invoked with much perseverance, and at times, with seeming animosity. The presiding Bishop could not take all the prescriptions offered, and at times found trouble in culling the real from the spurious. When he had made his choice the Conference was sometimes appealed to in order to show the Bishop that he had made a mistake.

After seventeen days spent in the room of the General Conference, and in the committee room—and the doings in both rooms were much the same—I do not recall that any man left me with the idea that he was not trying to do the best thing for the Church as he saw it, his earnestness always accounting for his vehemence and insistence. Like the youngest of Job's friends, he felt that he "must speak on the Lord's behalf." I sometimes felt that the service might have been better rendered by another.

No, we did not behave like we were at a prayer meeting. The sessions of the Conference were held in the immense auditorium of the Wesley Memorial Church, and only a good voice could make one distinctly heard. The cry of "louder," "louder," was frequently heard. A brother with a voice of wonderful volume got the floor for a speech, and he could have been heard some blocks away. When he closed a sentence with one of his best and loudest notes, some member with a voice of equal volume cried, "louder." A brother from Texas who had impressed himself on the Conference as the possessor of some eccentricities managed to get the floor, and began by saying: "I want to make a motion to amend, myself;" when some member with a loud voice cried: "I second that motion." But the speaker was not mended.

Yes, the radical was there. He had heard of many things that were cures-all for the sick church, and he favored trying all of them. But his favorite prescription was "democracy." If it bore that label it must he good. And the conservative was there, too. With him whatever is in Methodist polity must be best. To him change is synonymous with revolution. Between these extremes stood the majority of the General Conference who seemed to have adopted the motto of the Christian Advocate: "Prove all things, hold fast that which is good."

I thought I discovered in the agitation, if not in the legislation, a disposition to take from beneath the pastor his props, without giving him a corresponding support from above. With the present trend is there not ground to fear that democracy and autocracy may meet in mighty pressure on the pastor? No man in our itinerant system needs legislative relief so much as he.

We will need to train our lips to new phrases for old things. "Children's Day" has been turned into "Sunday School Day." The Joint Board of Finance got a slight trimming, and henceforth must be called "Board of Finance." The office of Superintendent of Wesley Bible Classes has been abolished, and the office of Corresponding Secretary has been created in the Sunday school work.

When the District Stewards do their work for the new Conference year there will be sent out an increase of assessments to the several pastoral charges aggregating more than $300,000. More than $246,000 of this will be new matter, and in the list of items for Conference collections will appear, "Theological Schools," "Negro Work," "Epworth Leagues," and "Sunday Schools."

The Commission on Finance.

The Commission on Finance is a new creation, and one that I do not like. A brief outline of its workings, as I understand it, follows: This commission acts for all General Boards in making assessments for the boards on the Annual Conferences. One treasurer for an Annual Conference handles all the funds, and distributes the money received among the claimants on a percentage fixed by the Commission of Finance. Each pastor must send his collections to the treasurer in a lump sum, and the treasurer distributes this by the fixed percentage. All this looks very well on paper, but its practical workings will be revolutionary. As I view it, it hinders any educational program that may be inaugurated by a board or a pastor. The "slacker" board shares equally with the diligent board. It prevents putting forward emergency claims. If a church wishes to provide for the Conference Claimants during the month of March, as we try to do in the Mississippi Conference, it is not allowed to do so, unless all assessments are paid at that time. It prevents the giver from directing his gifts. This I believe to be an unjustified interference with a member's liberty, and that it imposes conditions which must stifle giving. But we will see what we will see.

The Time Limit.

The only option left many of us was a choice between a complete or a limited removal of the time limit. I preferred a small venture at a time. A little flexibility may enable us to move more wisely in the future. Since the Bishops did not see fit to send this question down to the Annual Conferences for their approval or rejection, the next General Conference can tinker with it in the light of four years' experience.

Laity Rights for Women.

No question was more prminently before the General Conference than that involving laity rights for the women. Many who had opposed this in former Conferences championed the call of the women for fuller privileges and labors. This indicates that the measure did not win its passage by the vote of the General Conference novice. But there was little disappointment that the Bishops saw fit to send the question down for further trial before the Annual Conferences.

The Holy Catholic Church versus Christ's Holy Church.

There was a very general dissent from the action of the Bishops in calling on the Annual Conferences to say if the word "Christ's" should be instituted for the word "catholic" in the Apostles' Creed. The veto must rest upon the assumption that the ritual of the church is a part of its constitution—a contention of very late birth. Nearly every General Conference has seen fit to make some change in the ritual, and these changes have never before been sent to the Annual Conferences. The writer labors upon the impression that the phrase "Holy Catholic Church" did not find its way into the ritual by General Conference action, but by way of a commission chosen to act with a like committee from the Methodist Episcopal Church in providing a common ritual and a common hymnal for the two Churches. That was less than sixteen years ago. The statement has been made that only twice in the history of our Church has the veto power been invoked, prior to the late General Conference. Is the statement correct, Mr. Editor?

Lay Membership in an Annaul Conference.

After this the District Conference will be called on to elect eight, not four, lay members who will be members of the ensuing Annual Conference. I hope all of them will attend and participate heartily in the business of the Conference. At Atlanta the cry was loud and insistant: "Give the laymen something to do." I am heartily in favor of giving them everything they want and will use, and we cannot know this without a trial.

Stewards and the Church Conference.

A strong effort was made to take the election of stewards from the quarterly conference and have them elected by the Church Conference. The move was defeated by a small majority, and thus was saved to the pastor one of his best props.

Unification.

The question of unification loomed large before the General Conference. If its settlement had been left to those present pro-unification would have carried by a decisive majority. No question half so perplexing as this came before the Committee on Church Relations, and in the effort of the Committee to agree on a report it was late in the session before the matter came before the General Conference. The majority and the minority each offered a report. With other things for which the minority stood was the continuation of the old commission. The minority report was finally withdrawn, and the majority report was adopted with only a few nay votes. There was some talk of a "nigger in the wood-pile," but he never showed his head. Both sides seemed to be satisfied with the personnel of the new commission. As I see the question, much prayer, patience, and forbearance will be needed to avert a split in our Church.

Our Superannuates.

The Conference took what is thought to be a long, forward step in taking care of our Conference Claimants. This interest has been put on the same footing as Missions, Church Extension, and Education. A board of managers were elected, and a secretary will be employed who will give his entire time to this interest. The selection of a secretary in the future will be left to the General Conference. The funds of this board will be distributed on the basis of the years of service. The Annual Conference Joint Board of Finance, now the Board of Finance, will continue its work as in the past.

Bringing my story to an abrupt close, and summing up my impressions of what was done, let me say that I think many wise things were done, and some things were done that were otherwise. But we will commit our honest efforts to Him who can make even the wrath of man to praise Him, and believe that He will forgive our failures, and bless our labors.

GEO. H. THOMPSON.

Meridian, Miss., May 24, 1918.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: The Treasurer of the General Board of Missions has sent the following appeal to our Conference Treasurer:

"Mr. S. H. Meyer,
New Orleans, La.

Dear Brother: The borrowing time of the year has come, and what will save us from going heavily into bank to meet our current demands is that the Conference Treasurers make urgent appeals to the charges to pay their assessments, and to send this office not later than June 1 all money received. The need is pressing, and relief can only come from your well directed efforts. Will you help? Sincerely yours,

J. D. HAMILTON,
Treasurer Board of Missions."

Let me urge you to heed this call by presenting the matter to your people at once. We must not leave our General Board to borrow money to carry on the work of our great missions. If each charge will pay at once its assessment for Foreign Missions the General Board will not be forced to borrow in order to carry on the great missionary operations of our beloved Church. Please give this your attention at the earliest possible moment, and send the money to S. H. Meyer, 116 St. Charles Street, New Orleans, La.

N. E. JOYNER.
Lake Charles, La. Conference Secretary

PAT'S CHOICE.

Two sons of Erin, shoveling dirt on a hot day, stopped to rest, and exchanged views on the labor question.

"Pat, this is mighty hard work we're at."

"It is, indade, Jimmy; but what kind of work is it you'd like if ye could get it?"

"Well," said the other, leaning reflectively upon his shovel, and wiping the perspiration with the back of his hand, "for a nice, aisy, clane business, I think I would like to be a Bishop."

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

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GENERAL CONFERENCE.

(Continued from First Page)

votions. The Journal of yesterday was read and approved.

Bishop McMurry took the chair.

The Commission on Temperance and Social Service was nominated and elected by the Conference.

The Publishing Agents were ordered to meet the expenses of the Board of Finance until such a time as it may have funds of its own.

A resolution of thanks, offered by Dr. John O. Willson, was adopted by a rising vote.

Bishop McMurry surrendered the chair to Bishop Darlington. Sundry reports from the Committee on Revisals were read and adopted. One of these provided for a return attachment to a Church letter issued to a member, by means of which it is hoped to keep track of persons moving from one community to another.

Bishop DuBose took the chair, beginning his presiding with a facetious remark.

Report No. 14, proposing to have stewards elected by the Church Conference was read, as was also a minority report proposing nonconcurrence. Much discussion followed. The minority report finally prevailed, leaving the matter unchanged.

A form for submitting the question of laity rights to women was proposed, amended, and adopted.

Bishop DuBose turned the chair over to Bishop Ainsworth.

Bishop Denny, for the College of Bishops, announced the Commission on War Work.

Bishop Denny also read to the Conference the plan of episcopal visitation for 1918-19.

Upon motion, Dr. DuBose was requested to prepare a memorial of the late Dr. Gross Alexander to be placed in the General Conference record.

Owing to the illness of Bishop McCoy, Bishop DuBose was substituted as President of the Epworth League Board.

The protest against the statement of the Committee on Missions in answer to the Episcopal Address was read and ordered spread upon the Journal of the General Conference.

Bishop Lambuth, being recognized, presented Rev. J. W. Gilbert, of the Colored Methodist Episcopal Church, who addressed the Conference at some length.

Bishop Cannon took the chair, being heartily greeted by the Conference.

Bishop L. H. Holsey, the Senior Bishop of the C. M. E. Church, was introduced and spoke briefly.

Bishop Waterhouse addressed the Conference in an interesting manner. At the close of his remarks, many members of the Conference rose and applauded.

Action was taken to the effect that if vacancies shall occur in the Board of Trustees in Emory University, the right to confirm them is committed to the Board of Education.

The Commission on Finance submitted a report, levying an assessment on the Church for various causes. The total amounted to $1,700,000.

The Conference adjourned with the benediction by Dr. H. K. Carroll.

Fifteenth Day—Saturday Afternoon.

The Conference assembled at 3 o'clock p. m., with Bishop Cannon presiding. Dr. Chas. D. Bulla conducted the opening religious exercises. Bishop Hendrix took the chair.

Upon motion of Dr. A. J. Lamar, the motion, previously adopted, that the General Conference adjourn Monday afternoon, was reconsidered and it was resolved to adjourn at 5:30 o'clock this afternoon (Saturday.)

Report No. 15 of the Committee on Missions was adopted.

A Commission on Statistical blanks, consisting of Rev. B. C. Horton, Rev. J. R. Countiss, and Rev. R. E. Turnipseed, was constituted.

The question of lay representation in the Annual Conferences then came up on a report from the Committee on Revisals. The Committee recommended ten from each presiding elder's district. This number was reduced to eight and the report was adopted.

A number of other reports were acted upon.

Bishop Hendrix then announced Hymn 22, after which Rev. H. C. Morrison led in prayer. Following this, Bishop Hendrix made a brief address, after which he pronounced the benediction, and the Conference stood adjourned sine die.

PREACHER'S WORKING PROGRAM.

By Andrew Gillies, D. D.

1. Hold sacred your hours of study. You must if you are to remain fresh in thought, strong in body and mighty in spiritual power. Start right and it will be easy.

2. Write one sermon in full each week. I believe there is no other way for the most of us to do effective preaching.

3. Make your Sunday night service evangelistic. I believe more than ever in the personal appeal followed by the public decision.

4. Be systematic. It will conserve your strength and increase your power.

5. Make the indwelling Christ the most real thing of your life.

A MUCH USED BIBLE.

When we turn to the Supreme Court, instead of many Bibles we find but one small volume, now celebrated as the Justices' Bible, used continuously during the one hundred and sixteen years since 1800 for installation of oaths of all the justices and the pledging of allegiance of all the attorneys who have practiced before that court. No wonder that on an average for about every decade of this period a new or extra outside cover of black leather has been required to keep the red morocco binding of the little Book in such freshness as it still possesses. This Bible is five and a half inches long and three and a half inches wide, and tradition says that it formed one of twenty thousand which Congress imported in the early days of the Republic to relieve the Scriptural dearth of the country. The title-page shows that it was printed at Oxford in 1799. This Bible has always been in the care of the clerk of the Supreme Court.—The Christian Herald.

DOES IT PAY?

Before Jack London died so unexpectedly recently he said, "When I make my pile, I am going to quit selling my brains to literary junkshops, and settle down to something worth while," but he went out too soon to keep his word.

Life is too serious for us to take chances on anything in which soul values are concerned. To juggle with time is to trifle with destiny. To fail below the level of one's possibilities is to cheat one's own soul. To fail to be master of circumstances will surely spell defeat.

John Burroughs and Jay Gould were schoolmates. They had a wrestling contest one day, and agreed on a certain hold to be observed by both from start to finish. When Jay found he could not throw John, he broke his hold, and his word, and threw him heavily to the ground. John was vexed and said, "Jay, you lied when you broke your hold;" but Jay replied with a grin, "Never mind, John. I threw you just the same, didn't I?" Now trace for yourself the career of each man; then say whether it pays or not to break your hold.—Norman La Marche.

SPECIAL NOTICE.

The Corinth District Conference will convene at New Albany on June 11-13, beginning at 3 o'clock p. m., on the 11th inst.

The opening sermon will be preached by Rev. W. S. Norton, our pastor at Ripley and Blue Mountain, at 8:30 p. m., on the 11th.

The following committees are appointed:

On License to Preach and Recommendation to the Annual Conference for Admission on Trial—J. E. Cunningham, L. A. McKeown, J. M. Bradley.

On Orders—J. W. Ward, J. D. Simpson, B. P. Fullilove.

Let all who expect to attend the Conference, be sure to send their names to Rev. J. M. Bradley at New Albany in due time. This is necessary.

T. H. DORSEY, P. E.

THE TRUTH WILL TRIUMPH.

The kings of the earth may rule the people, but the prophets of the Lord must direct them in the path of duty. In every age, God's prophets vindicate God's honor. The cause of truth and righteousness has never been without a witness in the world. The candle of the Lord continues to shed its rays of light into every dark corner. Noah was a preacher of righteousness. John the Baptist was the herald of salvation. The Reformation bore testimony to the truth as it is in Christ Jesus. We often despair at the small number of Christians. We imagine the Church has lost its influence, and the Gospel its power. There are people who talk as though the hour had struck some hand to write "Ichabod" over the portals of the Kingdom of God. This feeling of depression is often due to local conditions, or it may be to a torpid liver. If we cannot have our own plan carried out, or if others do not agree with our views, we are apt to believe that the end of all things is at hand. No Christian can be despondent without forming an indictment against himself. Let us not underestimate the strength of God's hosts in the world. They are more than we can number. Christians are as innumerable as the stars above us or as the sand beneath our feet. The Church is continually enlarging her borders, strengthening her stakes, and stretching forth the arm of salvation to embrace all mankind. The Word of the Lord endureth forever.—Reformed Church Messenger.

VOLTAIRE.

Voltaire, the noted French infidel, when a mere child learned an infidel poem which so poisoned his mind and life that its effects were the production of a skeptical character who, by his writings, lectures, and life, so poisoned the minds and lives of hundreds and thousands of other immortal beings as to send immense multitudes to everlasting destruction. Only an infidel poem learned by a five-year-old old, and a whole nation is flavored with infidelity as a terrible result.—Anonymous.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain.

I shall never attempt to palliate my own follies, by exposing the error of another.—George Washington.

"Those who bargain for printing by the yard very often get less than thirty-six inches"

IF PRINTING was carried in stock and stores sold several brands, would you select the cheapest looking because it was the least in price? We think not. You would select the best because it would serve and represent you best.

¶Our customers will vouch for our high quality and service. Samples of what we have done speak for themselves. Write us today.

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The Home Circle

THE SQUIRREL'S ARITHMETIC.

High on a branch of a walnut tree,
A bright-eyed squirrel sat.
What was he thinking so earnestly,
And what was he looking at?
The forest was green around him,
The sky all over his head,
The nest was in a hollow limb,
And his children snug in bed.

He was doing a problem o'er and o'er—
Busily thinking was he
How many nuts for his winter's store
He could hide in the hollow tree.
He sat so still in the swaying bough,
You might thought him asleep.
Oh, no; he was trying to reckon now
The nuts the babies could eat.

Then suddenly he frisked about,
And down the tree he ran.
"The best way to do, without a doubt,
Is to gather all I can."

—Normal Instructor.

THE JOY GIVER.

"Catherine, please feed the bird before you go," Mrs. Howard called from the couch, where she was temporarily confined with a sprained ankle.

Catherine was just leaving the room on her way to school, and she slammed the door a bit sharply as she came back.

"Birds are such a nuisance," she complained as she filled the seed and water cups. "I don't see why we keep one, anyway. May I wait until tonight to clean the cage, mamma?"

"Of course, if you think you will be late. I hate for Dicky to sing all day in a dirty cage, though." And Mrs. Howard gave a little sigh which reached Catherine across the room.

"O, well, I will clean it if I am late," she said shortly. And she took down the cage, jostling the surprised bird roughly, and carried it out.

Tears came into Mrs. Howard's kindly eyes. "I suppose the little girl is just tired out with so much to do," she mused. "How glad I shall be to be well again."

Catherine brought the cage back and, hanging it up with no gentle hand, snatched up her hat and left the room without a word of good-by, slamming the door so hard this time that old Katy, the cook, came running in, startled by the noise.

"Just the wind, I guess, Katy," faltered Mrs. Howard, motherlike, shielding her child.

Catherine was not late to school, after all, but she had an uncomfortable feeling that kept growing and growing as the day wore on. She kept seeing her mother's look of pained surprise and remembering how she had frightened poor Dickey by jerking his cage. It was a long, miserable day, and she was glad—O, so glad!—when she could go home. Almost a block away she could hear Dicky singing, and some ladies were talking as she passed.

"That blessed bird is certainly a joy giver," one of them was saying. "When I was ill I used to make the nurse raise the window, so I could hear him; his song was better than medicine."

Catherine gave a little gasp. Dicky a joy giver, and she had only that morning called all birds a nuisance and been angry because she had to stop and feed him! All the events of the morning loomed up big and black before her—going away without telling mamma good-by and slamming the door as she went. If Dicky was a joy giver, what was she? No doubt mother had been unhappy all day on account of her bad temper. Suppose her unhappiness should make her ill! Catherine's feet fairly flew along the pavement, and a moment later a flushed and penitent little girl rushed into Mrs. Howard's bedroom, almost startling her.

"O mamma," she cried, "I'm sorry that I was mean and cross." And she threw her arms about her mother lovingly.

"Mamma knew that you were just tired dear," smiled Mrs. Howard.

"No, I was just cross; but I have learned something from Dicky. The lady across the street called him a joy giver, and after this I mean to be that, too—every day a joy giver, mother dear."—Beth Slater Whitson.

AN IMPROVISED BIRD-BATH.

Helen E. Bee.

When we first came to the suburbs of Portland, I noticed the birds getting under the spray from the lawn sprinkler. Concluding that they could not find many drinking places in the neighborhood, and having no pan to spare for their use, I had a little wooden box not quite two inches deep made of heavy boards. After some hours of soaking, this box would hold water and was placed on the lawn and filled for their use.

At the odd times when I was watching, I saw only an occasional bird drinking or bathing in the newly-found pool, but decided it was worth while if but one bird a day used it. Soon I saw two birds which I took to be young blue jays bathing together in the box. I was encouraged. Then one morning about six o'clock, birds appeared near the house, and a robin stepped into the water. He was followed in quick succession by two more robins, then a small bird took his turn, and another robin. I decided that early morning was the time when birds attended to their daily toilet and was watching the next day at the same hour. But no birds appeared.

However, I had not long to wait to find that the news had spread. That noon, in the midst of the gentle rain, the first that had come in weeks, the feathered friends began to arrive. So many were taking advantage of the free bathing that I did not attempt to count. The robins could scarcely wait for one another to finish their shaking and spattering and leave the box, and the small birds, too, wanted their chance. Two of them were in at once, when along came a third, which declined to step in till one had gone and then pecked at the other to drive him out. Next, more robins came, one of which was determined that no others should come near while he occupied the tub.

So the birds, big and little, kept coming for the next hour and a half until at least twenty had bathed, while many others had been there to drink. There is nothing to disturb them, and while reasonably cautious, they seem to be learning that there is no serious danger. I decided the experiment was worth while alike to the birds and to those who watched.—Our Dumb Animals.

ADVICE TO LITTLE CHILDREN.

Little children, you must seek
Rather to be good than wise;
For the thoughts you do not speak
Shine out in your cheeks and eyes.

—Phoebe Cary.

SUCH AS SHE HAD.

Adelaide, the daughter of the new family on Pleasant Street, stepped into Mrs. Sargent's on an errand.

"Look out of the window, please," she said, "do tell me if that is Esther Pinney going by.

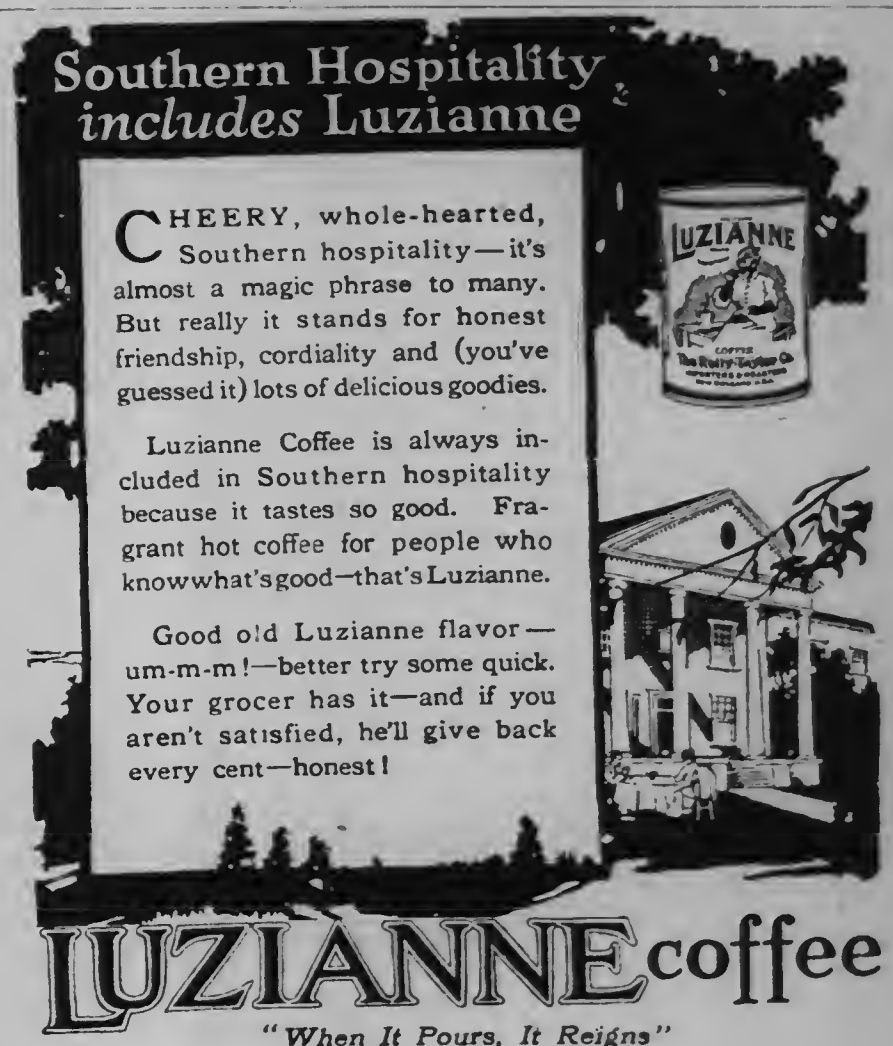
"Yes, certainly; why do you ask?"

"Well, everywhere I go, somebody is sure to have something in praise of Esther Pinney. She is as if she was one of the most important persons in town, and she can't be any older than I. I wonder why it is so; is she very rich?"

"Oh, no," Mrs. Sargent answered quickly; "the Pinneys are not rich." Then, after a pause: "About Esther; I have known her all her lifetime and I think I can answer your question. One thing that makes Esther so welcome everywhere is her serene faith. It is such a comfort to have somebody around who isn't tossed about by doubts. And out of this storehouse of faith she takes the things that she has for others; things that are so much better than silver or gold. Her words of comfort are so confident, they have such a ring of sincerity to them, that they are wonderfully cheering and strengthening. 'Somethines' old lady Jopson told me once, 'after Esther has been here, it seems as if I could get right out of my chair, in spite of my rheumatism.' And one thing especially about Esther is that she looks at folks with the eyes of her heart. So she sees down deeper into the needs of people. Sometimes it makes her go to work in what looks like a queer way, but in the end it turns out to be just the right way. I think those are the great reasons why Esther is so beloved." "I think," Adelaide spoke out gently, "it would do me good to get acquainted with Esther Pinney."—Pacific Methodist Advocate.

WATCH AND WAIT.

The Godly man waits for the coming of the Lord Jesus Christ as for a Master. The voice of the Church continually says in his ears, "The Lord Is at hand." He goes to his daily work as the servant of Christ; he takes his daily task from Christ's hand; he believes that he has made him what he is. He is diligent in business because he is "serving the Lord." He may not be as successful as he could wish, he may not be as he thinks he might be; but he is where his Master has put him. It is only for a little while; his Master is coming, and it will soon be over.—Hawaiian Church Chronicle.



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THIS LIFE AND AFTER.

The "beloved disciple" in the evening of life, and nearing the end, did not recline on his past, wonderful as that was. He was comforted in sight of the land just ahead, the blessed light of which fell full upon him. The passing away of this world did not sadden him, for he was wrapt in contemplation of the better world of fadeless glory and eternal youth. These are his words: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He states an all-important truth, that a man's character and destiny are shaped by his view and practice regarding the things of time and sense.

A philosophical, stoical unconcern that regards this world and this life with only a passive interest, and as insignificant and incomprehensible, is spiritually fatal. One has said: "The devotees of physical science see the same light that shone into the bowers of Eden streaming down from the stars, and they reflect that through all the centuries it has shone on all alike—down on saints and sinners, and on the joys, and sorrows, and passions, and struggles of men and nations; and so, they come to think lightly of human experience. Measured by the awful extent and duration of the physical universe, man seems to them wholly insignificant—as no more than a mere buzzing insect against the window-pane, beating its life out trying to reach the free air and larger prospect. So, say they, the sooner the strife is ended the better."

Such persons fail to note that man is grander than aught and all else around him, in the fact that he is not only matter but is also a thinking being, a living spirit, having largely power and control over his material environment. The birth of an idea in a man's heart and mind may be of more value than aught that is just matter. The history of our race is in the main the record of great thoughts and important happenings, and their results. Some of the greatest human achievements have been begun in the thought of a moment.

While there have been a few who have lived to great age, the average life of mankind has been short; but the brevity of our existence on earth is no indication of God's estimate of the soul, for in the thought of God the soul of man is beyond price. To save the deathless souls of men from eternal ruin God gave the best he had—his Son to die the death of the cross.

Human life, though brief, is long enough to make of it an eternal success. However, many persons make the fatal mistake of giving themselves wholly to the things of this world. They run upon a hot axle, and do more work than they should in accumulating a fortune, or making a reputation, or erecting a big structure of some sort. Hours that should be given to rest or recreation they spend in wearying labor to accomplish more than should be done in a life-time. Such living often results in untimely death, or nervous prostration, which is a living death. It is also spiritually fatal for one to idollze worldly pleasures, yielding utterly to them, "living while they live" as the saying goes, and never allowing the thought of death to dampen their giddy round of fleshly delights.

It is spiritually destructive to live to have, just to accumulate, and add dollar to dollar, and get a fortune. When such sort pass from earth, the living give them scarcely a thought. They are only mentioned in the amount of their leavings, estates, effects, succession—they having lived sordid lives. A writer says of all such: "Like seared leaves in the autumn time, after their will has been probated and their name thus having its last record, they are blown out of memory into a merited oblivion."

Again, for men just to live to do great and creditable things, regardless of the claims of the Son of God upon them, must prove at last spiritually fatal, though by their deeds they may have added somewhat to the brilliant records of their time. If men of strong thought and telling action, their names may survive on the pages of earthly history; but, being wholly unprepared for the day of judgment, they will be barred from entering through the gate into the eternal city, no more to go out therefrom forever.

There is only one true life, and it is found in doing the will of God; and that life, as John declares, "abideth forever." This true life is entered upon in this world. Beginning in a deep and thorough repentence of all sin and faith in the crucified Lamb of God, it is found at his Cross. The being "born again" and becoming a "new creature in Christ Jesus," washed and cleansed from every stain, is the work of the Holy Ghost. "The Spirit itself beareth witness with our spirit that we are the children of God." Linked to the Father by a steady faith in the Son, the new man is daily led of the Holy Spirit, Christ being formed within him, the hope of glory. In the dying hour the Christian is found to be ripe for heaven, and he goes sweeping through the gate into perfect and eternal peace, fadeless splendors, and unalloyed bliss.

J. T. S.

THREE GREAT WORLD MENACES.

Mr. William T. Ellis, the well known religious writer, is anything but narrow and provincial. Since the outbreak of the present great war he has been a visitor to four battle fronts and a close student of the existing world conditions. He has a son in the Nation's military service, to whom, some months ago, he wrote from Paris a remarkably striking and impressive letter. This communication was published in The Outlook of April 24, under the caption, "'Gasing' the World's Mind." It is so suggestive and so applicable to much of the superficial talk that is now being heard in both civic and Church circles that we are moved to reproduce a portion of it on our editorial page:

"My Dear Son: * * * The fine portrait of yourself in your military uniform which came with your letter—and I tell you, lad, it's a pleasure that millions of dollars cannot buy for a father, to see the son of his loins fit and accepted for service by his country—reminds me that, as a sort of expert in this war in its broader phases, I should write you frankly about what I consider the three greatest menaces of the present hour. As a good soldier of the coming day, you should be prepared for them; for they are especially threatening the high-spirited youth of many lands.

"Perhaps, recalling the many speeches you have heard me make upon America's duty to the whole world and the perils of our provincialism, you will think it strange that I put first the danger to civilization from the current 'internationalism.' I can imagine what your radical young professor of social science would say to my indictment! But he lives in a world of books, and I have just come out of Russia. He knows the theory; I know the thing. And this cult of 'internationalism,' which is sweeping sentimentalists in many lands away from whatever moorings they once had, is, bluntly, a worse menace to the whole world's welfare than Prussianism itself.

"It is an attempt to reduce all integers to ciphers and then add them up and find the sum of perfection.

"It hopes to make everybody a nobody, and then suddenly produce the perfect man and the perfect State.

"Do you remember that passage in one of Stevenson's essays wherein he describes the thrifty Scotch grocer who, at a sale, bought a job lot of odds and ends of liquors and then poured them into a common vat? When asked what he was making, he replied that he did not rightly know, but he thought it would turn out port! So your 'internationalists' think they can mix good and bad, ripe and green, black and yellow, white and brown, old and new, educated and ignorant, and out of all this queer commingling get a newer, higher order of being!

"In America these sentimentalists are fond of quoting the Bible verse which says that God has 'made of one blood all nations * * * of the earth,' forgetting that the same verse continues, 'And hath determined aforetime the bounds of their habitation.' The big fact of the entire Bible misses them—namely, that it is a book of a Chosen People. Providence did its best by the whole world by doing its best by one peculiar nation.

"It was in Russia, which is fairly rotten with this specious idea, that I came to see clearly that 'internationalism' is fundamentally a vast disloyalty. It breaks old allegiances and offers none that are new or better. For up to date the only way a man can be loyal to the race as a whole is by loyalty to that section of it of which he is a part. In life, as in mathematics, the whole is but equal to the sum of its parts; and if certain of our present-day reformers would give over trying to transform the universe and confine themselves to effecting some substantial improvement in that infinitesmal fragment of it which lives within their own clothes, they would have a task more commensurate with their powers and likelier to promote the general result desired. Have you noticed how relatively few of the very vocal makers-over of the world have achieved personalities for themselves? How much greater service was done for his generation by such men as your dear old doctor grandfather, who never preached a word, but lived a life and did a work and stood fast for honor and died like a gentleman and a patriot? 'Internationalism' as I noticed it in Russia was, wittingly or unwittingly, only a cloak for mental and moral laziness. It meant a repudiation of clear and tangible and undoubted obligations to the people of the country and to its national allies. These poor dreamers acted as if they thought that they could build up humanity by wrecking Russia. If I am not mistaken, it will yet prove the greatest disservice ever done by one nation to the whole world. While it may be only the mist that precedes the sunrise, I very much fear that it is a fog of death.

"So for you, my boy, I prescribe patriotism—passionate, pulsing, purposeful patriotism. Be sure that every atom you contribute to the well-being of America is the most direct service you can render to the human race as a whole. Every brick built into her walls is like a foundation stone for the entire world. Whatever you do to help your country to fulfill her highest destiny is the straightest contribution you can make to the well-being of mankind. And any act of recreancy to America is black disloyalty to all the little peoples and weak peoples who are leaning upon her for support and guidance. As one who has traveled over more of this earth's surface than most men, I solemnly declare to you, my son, that the best internationalist to-day is the true American. Even in this immediate matter of the Germans, the men who are facing them in the trenches are truer friends of Germany than the muddy-minded Russians who have been fraternizing with them instead of fighting them.

"Seriously as I believe that this perverted doctrine of 'internationalism' is a German poison gas, so also am I convinced, in the second place, that the prevalent hysteria about the destruction of life as the supreme ill is born of German materialism.

There is no denying that up until this year, at least, modern America had become a coddler of the carcass. Mere prolongation of physical existence had come to be accepted as the supreme boon. Pain was the king of terrors. Suffering was more odious than sin. Our writers and speakers vied with one another in painting the horrors of war and the terrors of death. Destruction of life was held to be the most dreadful of evils. 'Safety first' had become a National slogan, echoed from the souls of the timorous and the body-loving. This dangerous doctrine was as poison in the system of the people.

"I throw down the challenge to that theory. Better—far, far better—is it that three-fourths of the race should perish than that all should live in cowardice and corruption of spirit. There are a thousand worse fates than being dead. Why is it that in all of big Russia the one element of hope, the one steadfast and loyal group, are the Cossacks, who despise life as a prize and covet a warrior's death? Is it not the death-defying soul of France that has made her the hero nation of this war? One of the blessings of the peace which lies ahead of us is that we shall rebreed from a race of men who have subordinated the body and have jauntily flung it over the top into the teeth of destruction. If I at all understand the genius of the Christian religion, it is the spirit of the Cross, which represents the free and lavish offering up of the most precious Life for the sake of love and loyalty and righteousness. There is no need for me to tell you, what you already know, that I would rather see you dead than a cowering, fearful seeker after the safety of self. * * *

"The third word I have for you I have observed anew in a dozen lands since the war began, seeing how misty thinking concerning it has played into our enemy's hands. I allude to a man's relations to women. Here again you should recall the commingling of civilizations and the merging of standards and ideals which this war has effected. Frankly, we are in danger of being 'gassed' by the ethics of Russia as well as of Germany. The fact of the existence of immoral nations is to be accepted and reckoned with. Just as Germany cannot comprehend our American code of honor among gentlemen or the sanctity of a pledged word, so Russia is incapable of attaining our viewpoint about women. Russia is still more Oriental than European, and even the usages of some European nations are far enough different from ours. I cite Russia as extreme, for I have come to fear that in more ways than one the Russian infection is a menace to the new world order for which we are fighting. To the Russian the subjection of a desire to a principle is difficult to comprehend. His reasoning is entirely simple. Every man has certain strong physical inclinations; why should he do otherwise than gratify them? The spirit of what we may call sexual curiosity or adventure is strong in both men and women; therefore, reasons the Russian, yield to it. After observing certain prudential considerations, throw the reins on the neck of the steed of desire, and away! It has frequently been remarked that in Russia the conditions are less those of immorality than of unmorality; or, as one purist calls it, of 'a-morality.' * * *

"A sufficient reason, as I see it, why a man should walk straight is for the sake of home and womanhood. There are bad women; one of the hardest lessons for a chap with fine ideals to learn is that a woman may be a temptress. In the long run, though, the man must save the woman and society. He has an aptitude for considering the larger political order; and he must think of things in their longer reaches. No man is ever so bad that he does not desire his wife to be good; and good women are essential—absolutely essential—to good homes, which, in turn, are the indispensable factor in a high degree of civilization. Anything else than good women presiding over good homes produces a—well, I'll not name names. Since we are now about the grim business of entirely reconstructing civilization, we are bound to take seriously our obligation to create and preserve a noble social system, and one that will be safe for those first factors in democracy, our daughters and sons. Even in the most dissolute of the ancient Roman days those old reprobates took measures to preserve the chastity of the women of their own homes. The Moslems of Turkey, than whom there are no more sensual people on earth, safeguard maidenhood at the peril of life. They do it by outward means, we by the inner principles of both men and women. Religion's part in this I shall not amplify, only remarking that it needs all the assistance of a supernatural faith to keep most of us up to the level of our capabilities.

"There you have my views on the three poisonous gases that imperil us in this war: first, 'internationalism,' with its corollary of pacifism; second, the apotheosis of mere physical safety and comfort; and, third, the relaxing of our Anglo-Saxon ideals of personal chastity."

RATIFICATION TEMPORARILY DEFEATED.

The measure ratifying the Prohibition Amendment to the National Constitution, after passing the lower House of the Louisiana Legislature by a vote of 70 to 44, was defeated in the State Senate by a tie vote of 20 to 20. There was considerable jollifying among the supporters of the liquor traffic over this meagerly won victory, but their rejoicing promises to be of brief duration, for Governor Pleasant has already ordered an election in the Senatorial district made up of the Parishes of Winn, Caldwell, and Grant, which is without a Senator, and in which the prohibition forces are in the ascendency, and has issued a call for a special session of the Legislature to begin August 5, with a view to having the ratification question taken up again.

The brave and forceful manner in which the Governor has met this issue is winning for him high praise. He manifestly is a man who has the courage of his convictions and who cannot be trifled with when a great principle is at stake.

The prohibitionists deserve to be congratulated upon the great fight they have made at Baton Rouge. When the liquor men can make no better showing than they have done in Louisiana, so large a portion of which is wet, the end of the whiskey business must be near at hand. Our hat is off to Superintendent Turner and those battling with him in behalf of this great cause!

THE WAY SPURGEON EXPRESSED IT.

Perhaps the greatest preacher since the time of John Wesley was Charles Haddon Spurgeon, the renowned Baptist minister. He had a pithy way of saying things which often struck home with wonderful force. An illustration of this is seen in the following statement bearing on the question of skepticism in some congregations:

"My dear friends, where there is a warm-hearted church you do not hear of doubts. They do not come near; it is too warm. I never saw a fly light on a red hot plate."

PERSONAL AND OTHER NOTES.

The 1919 Convention of Southern Baptists will be held in Atlanta, Ga.

The fall meeting of the College of Bishops of the Methodist Episcopal Church, South, will be held at Shreveport, La., November 1-3, 1918.

The professors in Millsaps College have appealed to the members of the Board of Trust of that institution to increase their salaries to $2000. There is no sort of doubt that they deserve to have this done.

We regret to learn that Rev. C. F. Emery, pastor of Court Street Church, Hattiesburg, Miss., has recently been ill, but we are pleased to know that he is now better. Brother Emery is one of the choice men of his Conference.

Rev. C. A. Battle, pastor of our First Church in Baton Rouge, La., has recently been out on a speaking tour for the Louisiana Council of Defense. It scarcely needs to be said that his addresses were heard with interest and appreciation.

Mrs. Galloway, widow of the late Bishop Charles B. Galloway, was a visitor in Atlanta during the late session of the General Conference in that city. She attended a number of the sittings of the Conference, being apparently much interested in the proceedings.

The General Assembly of the Cumberland Presbyterian Church, lately in session, quickly voted down a measure proposing union with other Churches. This seems to have been a striking illustration of the old saying, "The burnt child dreads the fire."

Rev. W. F. Baggett, our pastor at Carriere and Picayune, Mississippi Conference, was in New Orleans last week and paid the Advocate office an appreciated visit. Brother Baggett left with the Publisher 17 subscriptions to the Advocate. He gave an encouraging report of his work.

We are grateful to the following friends, to whose kindness reference has not elsewhere been made, for two or more subscriptions, sent in within the past few days: Rev. E. Blizzard, Myrtle, Miss., 2; Rev. Louis Hoffpauir, Sulphur, La., 3; Rev. E. S. Lewis, Greenville, Miss., 2.

Rev. J. H. Bell, who at the last session of the North Mississippi Conference was appointed Conference evangelist, has gone to Blue Ridge, N. C., to take up training for the Y. M. C. A. war work. His presiding elder, Rev. W. L. Duren, has requested Bishop Kilgo to release him for that service.

Judge H. H. White, of Alexandria, La., is, by appointment of the General Conference, a member of the Committee to determine what the constitution of the Methodist Episcopal Church, South, is. Judge White has a fine judicial mind and is admirably equipped to aid in the performance of this task.

The Methodist pastors of New Orleans, in accordance with the recommendation of President Wilson, have arranged to hold a union prayer service at First Church next Thursday. Presiding elder Holmes has issued to the Methodists of New Orleans a public statement urging attendance upon this service.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen (Miss.) District, says: "The late quarterly conference on the Tremont Circuit was an excellent one. The stewards reported quarterage to the amount of $200.40—the full amount due for the second quarter. The work is very promising in our country charges."

Our Church has laid out a large program of money-raising for the next few years. The plans of our Missionary leaders call for $35,000,000; those of our educational leaders, for $13,000,000, and the directors of our war work are asking for a million a year. There will have to be much good campaigning if these sums are to be secured.

We acknowledge the reception, from Miss Mary McLemore Garrott, a daughter of Mr. and Mrs. T. C. Garrott, of Greenwood, Miss., of an invitation to the graduating exercises of the Greenwood High School on June 4. Miss Mary McLemore is a member of the finishing class, and we congratulate her upon having successfully completed her high school course.

We desire to acknowledge our indebtedness to Dr. John T. Sawyer, of New Orleans, for taking care of the editorial department of the Advocate while we were in attendance upon the General Conference. Dr. Sawyer is a clear thinker and a vigorous writer. And, better still, he is a Christian Southern gentleman, who loves his Church and the land that gave him birth.

We do not often hear a really great sermon, and when we do we are given to reflecting upon it for a long time afterwards. It was our privilege to hear such a discourse by Bishop Kilgo during the recent General Conference, and some of his illuminating statements have been ringing in our mind ever since. The truth is, the Bishop's stirring message was about the only utterance that we heard in Atlanta that was of a very high order. Whatever else may be said of the late General Conference, it will hardly be claimed that it abounded in exhibitions of large intellectuality either on the floor or platform or from the pulpit.

LOUISIANA WAR WORK FUND.

Mr. Editor: The following additional amounts have been received for the Louisiana War Work Fund:

Previously reported	$1283.41
J. D. Nesom, Eunice	13.00
John Sholars, Campti	3.10
C. C. Miller, Morgan City	27.50
H. N. Brown, New Iberia	26.10
Wm. Schuhle, Logansport	15.00
Wm. Schuhle, Longstreet	10.00
J. F. Waltman, Eros	17.00
A. L. Harper, Sibley	20.00
J. S. Rutledge, Live Oak	4.00
J. S. Rutledge, Alfred Chapel	1.35
S. D. Howard, Winnsboro	12.00
C. A. Massey, Angie-Tallsheek	29.07
	$1461.53

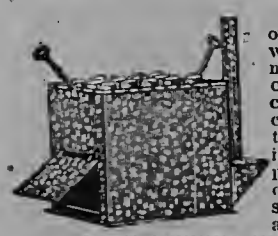
Yours truly,
S. H. MEYER, Treasurer,
May 27, 1918. 116 St. Charles St.

David Hume from his death-bed advised his country to give up the war with America.—Bancroft.

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When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.
One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.
Foley Kidney Pills
banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.
H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble." 50c and $1.00 sizes.
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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it falls to remove freckles.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LIZZIE B. ELLIS.

The sweetest and most fragrant flowers soon fade. The brightest sun must have its setting. Life, it seems, is but a morning—then evening. We meet and then we part. But, in the Lord we part only for a season.

On the morning of February 15, 1918, the gentle spirit of Mrs. Lizzie Beauchamp Ellis broke loose from its moorings—from earthly ties and souls akin in love—and drifted to eternity's shore. Her bark has entered its haven and is safe from all storms, for He is her anchor and He holds her secure. While away from home in the quest of health at the Street Sanitarium, in Vicksburg, Miss., God touched her and she fell quietly asleep. When the news was flashed over the wires and the message went from friend to friend, each asked, "Can the sad news be true?" Her going was so sudden, so unexpected, not even her husband, a physician, apprehended that the end was near, for he had just read a letter in the morning's mail which was full of hope and encouragement.

Mrs. Ellis was born at Utica on January 13, 1858, and she spent her entire life, with the exception of her college days, in her native town. At an early age she was married to Mr. E. E. Mimms, who lived only a few years. On July 5, 1882, she was married to Dr. G. E. Ellis, who, with three sons, Captain Eugene B. Mimms, of the U. S. Navy, George B. Ellis, and William K. Ellis, survives her.

Mrs. Ellis was a woman of rare endowments of mind and heart. She was loved by all who knew her. Her lord loved her and chastened her, till naught but pure gold was left to reflect the Master's image. Possessed of an unusually cheery nature, she brought comfort wherever she went. Even in times of great suffering, she never murmured, but was always cheerful and ready to speak words of comfort and encouragement to others. Unassuming, modest and tactful, she ever had a keen appreciation of the present need and on instinctive knowledge of the kindest thing. She lived apart and above the sordid things of life. Her ideals were noble, her thoughts beautiful. One could not associate with her without longing to be better, to live nobly. She loved the beautiful, keenly appreciated music, art and literature. But her light shone brightest around her own hearthstone; she reserved the best that was in her for her own loved ones. She was indeed a mother to her sons and a companion to her husband. No service was too lowly nor sacrifice too great for those she loved best, and her family in turn held her in the highest affection. The wife and mother was their idol. In her friendships and her relationships she loved widely, but some she loved ardently, and whom she once loved she loved forever. Loyalty to her friends was one of her chief characteristics.

She loved her Church and was loyal to it. She delighted in its services, and her sweet alto voice was always heard in the choir. She was a leader in all church work until her health failed. Her pastors found her a true friend. Like the Shunammite woman of old, the prophet's chamber was always ready for his coming in her home. It was one of the joys of her heart to minister to the servants of God. The presiding elders and evangelists always were entertained in her home.

Her body was tenderly laid to rest in the Utica cemetery on the afternoon of February 18, the funeral service being delayed, awaiting a son, William Kirby, a member of the Hospital Corps at Fort Oglethorpe. The large concourse of sorrowing friends and the numerous floral offerings bore eloquent testimony to the love and sympathy of those who knew her. The services were conducted at the home by her pastor, Rev. B. W. Lewis, assisted by her former pastor and devoted friend, Rev. W. H. Lewis, of Jackson. We lift our eyes to the hills, whence cometh our help, "and wait for the morning-time when the parted veil shall lift; when the films fall from our weary sight—our eyes meet clear in the morning light, as the night clouds earthward drift. So loving, hoping, believing in the guardianship of God, we leave her, secure in his eternal love."

Mrs. ANNIE LOUISE TAYLOR.
Hazlehurst, Miss.

W. E. HARMON was born on Dec. 23, 1863, and died on Nov. 11, 1917. In the Wake Forest lonely graveyard, beneath the cold and chilly clay, the body of my dear husband rests awaiting the judgment day. In heaven's brightest mansions with his Savior and his King his immortal spirit is praising him in glory, singing the songs that the angels sing. 'Tis sad to live without him. Oh! it is more lonely than tongue can tell; but we know that Jesus took him, and He doeth all things well. To think he is gone never to return would almost seem that life is vain! But just to look to Jesus, we can take up our cross and press on.

We miss you, oh dear husband!
We miss you everywhere;
We miss you, oh we miss you!
We miss your voice in prayer.

His devoted wife, DENA.

As the morning light began to dawn on the 12th of March, 1918, there fell upon J. P. WIYGUL a peaceful slumber which kissed down his eyelids still. Some few days before his death he underwent a surgical operation for cancer at the Baptist Memorial Hospital, Mempbis, where he breatbed his last. To mourn their loss, because of his departed life, are left a wife, one daughter, Estelle; two sons, Roy of Shannon, and Mitchell of the U. S. Navy; and also an aged mother, two sisters and four brothers. As is the case with every good man, many noble traits characterized his life, and standing out pre-eminently among them was that of self-sacrifice. No duty was too heavy, no task too great for him to perform for his family and friends; and no pleasure was too sweet for him to give up to others. A more devoted husband, a tenderer father, a gentler brother, and a more obedient son never lived than Brother Wiygul. Before his health declined, he was a very active church worker in the M. E. Church, South, of which Church he was a member for better than a quarter of a century. He lived a consistent Christian life and bore his sufferings without a murmur. His body was laid to rest in the Wiygul Cemetery east of Nettleton, the services being conducted by his pastor, assisted by Rev. J. E. Thomas. Thus, at the age of 50 years, passed away a good man; but earth's loss is heaven's gain. Sorrowing ones, you are commended to the heavenly Father, whose grace and love will sustain you. WM. I. WHITE.

WILLIAM DANIEL ROBERTSON, was born on Sept. 25, 1844, in Nottoway County, Virginia, near Petersburg, where he lived until in 1868, when he came to Mississippi and spent one year near Sardis in Panola County, after which he came to Holmes County, where on May 8, 1918, he fell on sleep. The call to the world beyond came through an accident, a fall of several feet from a bridge upon some timbers, by which painful internal injuries were sustained, as well as fractures of limb. I had but a short acquaintance (though it was very cordial and pleasant) with this brother. Whenever I met him he seemed vigorous, buoyant, friendly, and very cordial. He was careful to ask me to visit his home. I always enjoyed meeting him. His home was near the old Sweetwater Methodist Church, of which he was a member until it was left off the charge and the membership transferred elsewhere. He never moved his membership and was the loser by not doing so. His sorrowing wife and children,

(Continued on Page Eleven)

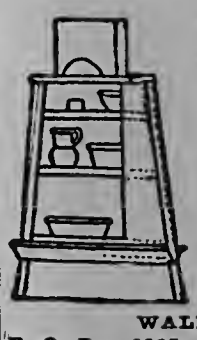
YES! MAGICALLY! CORNS LIFT OUT WITH FINGERS
You simply say to the drug store man, "Give me a quarter of an ounce of freezone." This will cost very little but is sufficient to remove every hard or soft corn from one's feet.
A few drops of this new ether compound applied directly upon a tender, aching corn should relieve the soreness instantly, and soon the entire corn, root and all, dries up and can be lifted out with the fingers.
This new way to rid one's feet of corns was introduced by a Cincinnati man, who says that, while freezone is sticky, it dries in a moment, and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin.
Don't let father die of infection or lockjaw from whittling at his corns, but clip this out and make him try it.


Soldiers Soothe Skin Troubles with Cuticura
Soap, Ointment, Talcum 25c. each.
Samples of "Cuticura, Dept. M, Boston."

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Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
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STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Obituaries

(Continued from Page Ten)

from over the county, accompanied his body to the old church place and delivered it back to mother earth, leaving a flower-covered mound after the burial service of his Church had been conducted by the writer, assisted by Rev. Walter Johnston, of Grace Church, Dallas, Texas. May this sudden going of husband, father, brother, friend, and neighbor inspire all of us to live so close to God that, though it be but a step 'twixt us and death, it may also be a glorius step into eternal joys! BEN P. JACO.

Lexington, Miss., May 21, 1918.

Captain D. G. PEPPER, one of our oldest citizens, passed away at his residence in Sardis at the good age of eighty-three. He moved to Mississippi at a very early age from Charleston, S. C., the place of his birth. Captain Pepper first settled at Richland, Holmes County. When about grown, he moved to Jackson where he engaged in the mercantile business until the war broke out. He then enlisted, and in a short while arose to be the captain of his company. Since the war, he had followed merchandising and planting. He was a man of large executive ability and made quite a success in life. He was at the time of his death a member of the Methodist Church and the chairman of the Board of Stewards in his home town. He rarely ever missed the monthly meeting unless too feeble to attend. Frequently he was in his place when he was hardly able to get about. His home was the preacher's home and never have I known a more hospitable host. It was my good pleasure to spend the season of the Conference in his pleasant and comfortable home in 1894. I never forgot the kind consideration and words of encouragement he gave me at that time. They were needed by a young preacher knocking at the door of the Conference for admission. At the last session of the Conference held here, it was again my pleasure to be entertained in his home and for nearly two years I had been his pastor. He and his good wife were always at church till the last few months of his life, when he was too feeble to leave his home. We shall always cherish his memory. May the blessings of the Heavenly Father abide with the dear widow and the children and grandchildren!

W. D. WENDEL, Pastor.

TRANSPLANTED TO THE HEAVENLY HOME.

Dear Dr. Meek: I sent the Advocate a card last week announcing the birth of our little baby, and to-day I write to tell you that she was too sweet and pure for our home. Hence, she went to live with our Father in Heaven. She was sick only a few hours and passed away Sunday at 4 o'clock a. m. The mother is bearing her trouble as well as could be expected, and is gaining some strength each day. Pray for us in our sorrow.

Yours fraternally,

F. R. POWER.

Shreveport, La., May 21.

Our heart goes out in tender sympathy to these stricken parents. May the Heavenly Father comfort and sustain them!

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 17-K, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Evangeline, at Bayou Chicot, June 1.
Melville, at Marksville, June 22.

H. W. BOWMAN, P. E

Ruston Dist.—Second Round.

Elmore, at Prospect, May 31.
Homer, June 2.
Ruston, June 3.
Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.

The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.

J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Harrisonburg, at Holly Grove, June 2.
Mer Rouge, at Oak Ridge, June 8, 9.

The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Ida, at Houston, June 1, 2.
Belcher, at Gilliam, June 2, 3.
Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.

C. D. ATKINSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Adams, at Johnson Station, June 1, 2.
Brookhaven, June 2, 3.
McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalieu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Silver City, at Holly Bluff, June 2, 3.
Vicksburg, Gibson Memorial, June 4.
Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.

M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Bay Springs, at Louin, June 2, 3.
Carthage, at Mount Moreb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.

W. L. LINFIELD, P. E.

Hattiesburg Dist.—Second Round.

Taylorsville, at Bay Springs, May 31.
Ellisville, at ———, June 1, 2.

District Conference at Magee, 2:30 p. m., on Tuesday, June 4. The pastors will please have their delegates elected in ample time and send a list to me and to Rev. H. E. Carter, Magee, Miss.; and they will please also see that the Quarterly Conference Records are on hand for examination.

W. B. JONES, P. E.

Meridian Dist.—Third Round.

Lauderdale, at Electric Mills, May 31.
Porterville, at Union, June 1, 2.
Buckatunna, at Lewis Chapel, June 15, 16.
Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Wayneshoro Station, Aug. 4, 5.

The District Conference will convene in Waynesboro, Miss., on June 11. The pastors are requested to elect by church conference as early as practical delegates to this conference, and to forward a list of their names to Rev. C. M. Chapman, at Waynesboro, and a list to me. Each charge is entitled to one delegate for each one hundred members, and fraction of two-thirds of a hundred, and each church, without regard to the size of the membership, is entitled to one delegate.

GEO. H. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Booneville Station, June 9, 10.
Iuka Station, June 15, 16.
Ripley and Blue Mountain, at Blue Mountain, June 22, 23.
New Albany Station, June 21.
Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6.
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14.
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.

The Corinth District Conference will convene at New Albany June 11 to 13, beginning at 3 o'clock p. m., the 11th.

T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Longtown, at Cypress Corner, June 1, 2.
Crenshaw, at Sledge, June 2.
Efficiency Conference, at Grenada, June 4-7.
Olive Branch, at Miller, June 8, 9.

J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Hollandale, at Shipman's Chapel, May 31.
Friar's Point, June 8.
Shaw, June 15.
District Conference, at Merigold, April 23-27.

V. C. CURTIS, P. E.

Winona Dist.—Third Round.

Winona Ct., at Bethesda, June 15, 16.
Winona, June 16, 17.
Duck Hill, at Chapel Hill, June 22, 23.
Carrollton, at Longview, June 29, 30.
Itta Bena, June 30-July 1.
Sunflower, at Fasonia, July 6, 7.
Indianola, July 7, 8.
Isola, at Calle, July 13, 14.
Belzoni, July 11, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philipp, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.

L. M. LIPSCOMB, P. E.

Aberdeen Dist.—Second Round.

Buena Vista, June 1, 2.
Okolona Ct., June 2, 3.

THOS. H. LIPSCOMB, P. C.

Seashore Dist.—Second Round.

Americus, at Harleston, 2:30 p. m., May 31.
Moss Point, June 1, 2.
Escatawpa, 3 p. m., June 2.
Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.

J. R. JONES, P. E.

Durant Dist.—Third Round.

Ebenezar Ct., at Coxburg, June 1, 2.
Lexington, preaching at night, June 2.
Valden and West, at Wesley Chapel, June 8, 9.
Coila Ct., at Enon, June 15.
Sidon and Cruger, at Sidon, June 16.
Tchula Station, June 16, 17.
Kosclusko Ct., at Springdale, June 22, 23.
Kosclusko Station, June 23, 24.
Hesterville Ct., at Shady Grove, June 29, 30.
Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
Noxapater Ct., at Mt. Pisgah, Aug. 2.
High Point Ct., at Sand Hill, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.

The District Conference at Ackerman will be held June 11, 12, and 13, opening 9 o'clock Tuesday morning. A program will be arranged and sent out. W. W. MITCHELL.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Sunday School

PUTTING PEP INTO THE SUNDAY SCHOOL CLASS.

By Blanche Wyatt.

A young man dropped by to see a Sunday school expert about his class. He said the fellows were alive—in fact, often too alive for the good of law and order; he said they were loyal all right; he had to keep no night vigils in order to count on their attendance. He declared they were well behaved and dignified enough until the lesson period. He had always been a successful teacher so far as getting facts into the other fellow's brain was concerned. The "expert" asked what he was teaching (or trying to teach). The young man named the quarterly—a good one; but he had been teaching the same sort of thing quarter after quarter. The "expert" recommended a present-day, right up-to-now quarterly. The young man smiled. He said the youngsters had told him just recently that they honestly couldn't care to know about people who had lived so long ago that the archaeologists are busy with their bones. Some day those boys will want to hear that story, but now they want something entirely different.

Heroes for Hero Worshipers.

A group of young people took a basket of food supplies to an old woman unable to care for herself. She smiled, she thanked them, she had them sit down and tarry awhile—for said she, "'Taint things I want; it's folks."

When girls and boys come to their teens, "'Taint things they want; it's folks." Always they want to know people who do things. In the study hour they want to learn about people—people of action—people who paid a big price, but "did the thing."

Our Sunday School Board has taken steps to meet exactly that need. In one quarterly, thirteen lessons, there are available thirteen stories of action on the part of men and women who "did the thing" in that most fascinating of lands—Japan. And some of those men and women were Japanese! "Heroes of Faith in Japan"—how attractive even the name of the quarterly! It's certain the "hero" part of the title grips the intermediate, and Japan! Why, every boy and girl knows Japan, and right now every youth and senior watches Japan breathlessly. Quarterlies, 20 cents each.

Japan the Key to the East.

The amazing growth of Japan from paper houses to kimonos up to smoke-stacks, manufacturing centers, and dress suits startles the Bible class man and woman, but holds them fascinated when they see how much influence Japan has over all the East.

Men and women are even more eager than boys and girls for living issues—a modern world study—and here it is in Dr. Pell's missionary quarterly on Japan. Thirteen live lessons, full of stirring facts—such is "Japan the Key to the East." Price, 20 cents.

A Big Drive for the Third Quarter.

For a good many reasons it is wise to put into the Sunday school the livest plans possible during the third quarter. Heat and summer trips take many out of the Sunday school unless something unusual holds the members. The only quarter left is the fourth, so full of Thanksgiving and Christmas excitement and extra work. Therefore, it is very much worth while to put on a Big Drive for mission study during the third quarter. Superintendents, teachers, district workers, institute speakers, all Sunday school workers are urged to enlist in this Big Drive.

Junior and Primary Quarterlies.

Yes, there are special Japanese quarterlies for the younger people, too. That for Juniors is called, "Boys and Girls of an Island Empire;" for Primaries, programs, "About Little Folks in Japan." Teachers' books, 25 cents; pupils' book, 10 cents. Order all quarterlies from Smith & Lamar. The Japanese calendar issued by the Board of Missions is offered complimentary to classes taking up the study of one of these quarterlies. "A Handful of Facts About Japan" will be supplied free to teachers.

Write the Board of Missions, 810 Broadway Street, Nashville, Tenn.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Many fine reports on the observance of Children's Day have come to me. All so far have done much better on the contribution than last year. I hope that all will observe the day and send their offering to Rev. J. L. Decell, Mccomb, Miss. I have had the privilege of being with two churches during the rendering of their program and the exercises were fine.

I have been with Brother S. C. Moody on his work and had a fine visit. We organized three Wesley Bible Classes, secured one individual teacher-training student, and organized a Workers' Council at East Columbia. This small church looked to me like one with a great prospect. At Oloh, they started a Cradle Roll. I was with them when they had their Children's Day exercises. They are painting their church and there were other signs of development also.

We were to go to Oak Grove, but it rained us out. We were sorry to miss this appointment—the first one, so far. At Clyde, one individual teacher-training student was enrolled. Brother Moody is finishing his fourth year and he is doing a fine work.

At Pleasant Ridge, on the Seminary charge, we organized a Cradle Roll, and a Teacher-training Class, with 5 students; and the school pledged one Sunday for Missions. At Oak Bowery, we organized a school with forty members. We put in the Cradle Roll, secured one individual teacher-training student, and one Sunday was pledged to missions.

At Eminence Church, money was raised to repair the church building, and $4 was raised for the district parsonage. A Cradle Roll was organized, and one individual teacher-training pupil was enrolled. There was one request for prayer. At the Eminence schoolhouse Sunday school, a Cradle Roll was put in, one individual teacher-training student was secured; a Workers' Council was organized, and the observance of Children's Day was promised. One Sunday for missions was also pledged.

At Seminary, a Cradle Roll was started, the observance of Children's Day was promised, and one Sunday for missions was pledged. At Sanford, a Cradle Roll was started, a Home Department, and a Teacher-training Class with 7 students was organized, and they promised to observe Children's Day.

Ten individuals have volunteered to do active Sunday school work, so far this month.

I want to thank the brethren for their many kindnesses to me. I appreciate them more than words can express. I feel my need of the presence of God and the Holy Spirit. Pray for me, that I may be used forward by the Lord alone.

Yours in His name,
JOHN C. CHAMBERS,
Field Secretary.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.—Adv.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Hattiesburg, Broad St., a. m., June 9.
Hattiesburg, Main St., p. m., June 9.
Purvis and Mission, June 12.
Magee, at Sharon, June 14.
Mount Olive, at Okohay, June 15, 16.
Williamsburg, at Santee, June 22, 23.
Hattiesburg Circuit, at McCallum, July 6, 7.
Seminary, at Pleasant Ridge, July 13, 14.
Hattiesburg, Court Street, July 17.
Hattiesburg, Broad Street, July 19.
Prentiss, at Carson, July 20, 21.
Silver Creek, at Oakvale, July 24.
Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.

W. B. JONES, P. E.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

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Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Loulsiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 3519 Palmyra St.; 'phone, Galvez 1081.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

That Well Known Saying

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

Shuptrine Company, Savannah, Ga.

"Death is not a condition, but a transition."

The cross was once a gibbet, but is now the highest name we have, because He hung on it.—Robertson.

Allen's Foot-Ease Does It.

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the footbath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender feet. Over 100,000 packages are being used by the American, British and French troops. Sold everywhere, 25c. Don't accept any substitute.

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It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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75 Cent Bottle (32 Doses) FREE

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Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 75c. bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Company, Dept. K-963 P. O. Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 75c. bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

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BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443B State Street, Marshall, Mich.

A friend exaggerates a man's virtue, an enemy inflames his crimes.—Addison.

TAKE PEPTIRON NOW

Needed in the Spring by Pale, Weak, Nervous People.

Peptiron is in the form of pills, chocolate-coated, pleasant to take, easily assimilated, and is the most successful combination of iron of which its makers, C. I. Hood Co., Lowell, Mass., have any knowledge.

You must have an abundance of iron in your blood if you are to be keen, quick and fit in the battle of life, overcome obstacles and know no such thing as failure. For several reasons lack of iron in the blood is more noticeable in the Spring than at any other time.

Besides iron, Peptiron includes pepsin, nux, celery and other tonics, nerve helps and digestives. It gives strength, color and body to the blood; reddens pale cheeks, steadies the nerves, improves the digestion, nourishes and gives stamina to the whole body.

It is the tonic Spring medicine for — and for your family.

OAK RIDGE, MISS.

Editor Advocate: Sunday, May 19, was a good day at Oak Ridge. Dr. H. W. Featherstun, of Port Gibson, preached in the morning on the Red Cross. It was indeed a forceful and Scriptural presentation of this sacred and hallowed subject. He showed very clearly that contributing to the Red Cross was fulfilling Matt. 25:35-40 It made a lasting impression on the community relative to the sacredness of the work. He also preached in the afternoon at Bradley's Chapel on the Brotherhood of Man. The only thing lacking in this service was that all of Warren County wasn't there to hear this truth that is so distorted among the people of said county. His words concerning the relation between the white and black races were the best I have ever heard.

At night a Children's Day service was held at Oak Ridge, and it was a success viewed from any angle. It had been said that we would not have a large crowd, the service being held at night and no "dinner on the ground;" but as well as I could see we had the largest crowd I have ever seen assembled at Oak Ridge, and the program was carried out so nicely and so easily, and I have heard nothing but praises concerning it since it was staged. On account of a collection in the forenoon, and that night, too, for Red Cross work, and the collectors failing to wait on the whole crowd, we did not get what we intended to get, but when our other children's services are held we will "come across" with our share of said collections. They are planning for three more such services on the charge. I want to express my gratitude to the ladies who did their work so grandly, nobly, and successfully at Oak Ridge.

Regardless of the many collections Uncle Sam has been calling on us for, we have over one-third of our Conference collections for the charge in hand, for which we feel very thankful. We have secured some new subscribers to the Advocate. We are making general progress all over the work. I am grateful, happy, and wonderfully encouraged. Still pressing on,

J. A. WELLS.

MILLSAPS COLLEGE.

The Commencement sermon will be preached on June 2 by Rev. H. M. Dobbs of Southern Methodist University at Dallas, Texas. He will also preach the sermon before the Y. M. C. A. at night.

Bishop W. N. Ainsworth will deliver the annual address on Tuesday morning.

Some members of the graduating class have left college to enter upon some form of service for their country. They remained in college, however, long enough to finish their work.

The young ladies here made a service flag with two hundred and fifty stars in it which now hangs in the chapel. This is a silent testimonial to the young men who at some time during the last twenty-six years were matriculated at the College and have joined the colors of our country. Some of them are "over there." Several members of the faculty will be in the service next year.

Dr. J. M. Burton left about May 1 to respond to the call for his services in the selective draft.

Dr. Mitchell will leave in a few days to enter upon work in the Y. M. C. A. service.

Professor Noble will leave some time later for service.

Dr. Kern will leave soon after Commencement for Austin, Texas, where he will be one of the instructors in the summer school of the University of Texas.

Professor Noble will teach education in the summer school of the University of North Carolina.

Dr. Watkins and Dr. Sullivan will, as usual, spend a large portion of the summer in canvassing for the College.

Professor Lin will be found for a large portion of the vacation at his desk looking after the matter of sending out catalogues and other literature pertaining to the College.

Professor Hamilton will probably engage in Y. M. C. A. service for the summer as a director of music.

Professor Huddleston and Professor Savage will be found at the State Department of Education. Professor Huddleston is the President of the State Board of Examiners, while Professor Savage has recently been appointed Assistant State Superintendent of Education.

Dr. Key and Professor Harrell will remain at the College to look after the affairs of the summer school.

The event of the vacation that is attracting the most interest at present is the approaching total eclipse of the sun which occurs on June 8, 1918, at 6:37 p. m. Preparation is being made at the James Observatory for the observation of the eclipse. Some members of the Senior Class who have been studying astronomy during the year will remain until after June 8 that they may see if the prediction made in the chapel two years ago comes true. The statement was then made that when the then Sophomore Class was graduated the sun would become eclipsed. A change in the time of closing makes the event come just after rather than during Commencement.

The following will come to the James Observatory for the purpose of observing the eclipse: Professor E. J. Moutton, Northwestern University, Evanston, Ill.; Professor W. L. Kennon, University of Mississippi; Professor D. U. Guthrie, Louisiana State University; Professor A. B. Dinwiddie, Tulane University of Louisiana, and Professor J. M. Sullivan, Millsaps College. These, together with Professor G. L. Harrell, Director of the Observatory, and Mr. W. B. Gates, Mr. B. O. Van Hook, Mr. G. M. Lester, Mr. D. S. Dearman, Miss Mary Etta Cavett, Miss Maud Wise Kennedy, Miss Catherine Bailey, Miss Lizzie Glick, Miss Elizabeth Manship, members of the Astronomy Class, will constitute the official observers.

The partial phase will be seen everywhere in the United States. Those who wish to observe it may use a simple smoked glass to great advantage.

G. L. HARRELL.

Millsaps College, May 23, 1918.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

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Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

Shuptrine Company, Savannah, Ga.



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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

CLOSING EXERCISES AT BILOXI WESLEY HOUSE.

May 2 marked the close of a very successful and fruitful season of work at the Wesley House in Biloxi, Miss. Cards, announcing "Open Day," were sent out early and eight o'clock in the evening found about three hundred of our friends gathered in the large chapel to witness the program given by the children from different departments of the work.

By special request the Kindergarten Department repeated their May Day exercises, which had been given earlier in the day, and very willingly crowned their queen the second time.

The gymnasium class, which has done splendid work throughout the year, gave an exhibition in free exercises, wand drills and marching tactics. They were followed by about thirty girls from the Serving School who, in bright colored crepe paper dresses representing the different spring flowers, made a beautiful flower bed with the sun in yellow dress beaming down upon them. Watered by the rain and nodding and bending in the wind and with the sunbeams dancing about them, they grew and flourished in a very natural way, so that one would not have guessed they were little girls if it had not been for the bright faces and the lively songs which they sang.

Rev. W. H. LaPrade acted as master of ceremonies and was assisted in the religious services of the evening by Rev. Mr. Darsey of Ocean Springs, and Rev. Mr. Campbell of Biloxi.

The summer term opened on Monday, May 6, and will consist of English classes for the foreigner, Bible story hours, friendly visiting and playground work. The Sunday school and church services will be continued throughout the summer.

MATTIE R. WIKE, Deaconess.

HOW THE SUSAN B. WILSON GIRLS OBSERVE CHRISTMAS.

It is a very beautiful custom of the Port Gibson friends of Miss Nell Drake to send a Christmas box to her every year, containing gifts for teachers and students; and the following letter was written in acknowledgment of the one sent for 1917.

"Another Christmas has come and with it your generous and beautiful remembrance of all of us. We hope that the joy you have given us at this season may be with you all the year, and that your hearts may be warm because of the love you have shown us, and in showing to us have showed to the Heavenly Father.

"When the boxes arrived all of the Sungkiang lady missionaries came together and had a grand opening, and such fun as we did have discovering all the pretty things! Then the teachers were called together, and I believe they were as pleased and excited over everything as the girls themselves. They wanted to examine every bag to see how it was made, try on the strings of beads, and fan with the fans. They were delighted to find that they also were to have something from the box this time, and send thanks to you.

"The next event, of course, was the giving to the girls. The stockings were such a success last year that we decided to use them again. Expectation ran high the last few days before Christmas, and the last morning before the gifts were given, old Father Time certainly walked very slowly. The little ones got out an hour before the big ones, but had to wait until all could come together. Nearly every five minutes I could hear them trotting down the stairs to look at the clock. But at last the hour came and all went together to the chapel. The girls were as excited and pleased over the gifts as last year, and each one seemed delighted with her particular present. If a single one was not satisfied, I heard nothing of it.

"I want to tell you, too, something of the girls' Christmas. It seemed to me last year that the girls had received so much that it would be nice if they, too, could learn to make Christmas a time of giving joy to others. They have very little money, but I felt each could give something, if only a copper. I fixed up a little box, covered it with red paper, and put a slit in the cover. On this box was written in Chinese characters, 'It is more blessed to give than to receive,' 'The Lord loveth a cheerful giver,' and 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

"There is in Sungkiang a home for old women, which is supported by the city. I understand that the women are allowed only about a cent a day to buy food, besides the very little they can make sewing or knitting. Some are blind, some are deaf, and all are very pitiful or decrepit. I thought it would be nice for the girls to send some good food to these poor people on Christmas Day. I took the little box to chapel and told the girls about it. Then the box was placed just outside the study-hall door.

"The girls entered into the spirit of giving with real enthusiasm, and the coppers and a few dimes began to drop in. Just before Christmas one of the teachers got up a beautiful little play, on Christmas giving, and had the children give it at the missionary meeting; another teacher at the school prayer meeting gave a splendid talk on giving, and told them about the 'White Christmas.' After this more coppers went into the box.

"When the box was opened we found there were thirteen dimes and about one hundred and fifty coppers. The matron bought the food for them, and the school cook did the cooking. There are sixteen women in the home and each woman had a nice, big bowl of pork (cooked with oil and bean curd), and two nice oranges. I thought it would be nice if some of the girls would take it themselves, so each grade elected a representative, and the seven girls on Christmas Eve went off very happily together on their little errand of mercy. The poor old women were delighted and almost before the food was uncovered each one was running up with her bowl. Some could hardly walk, but they made all speed to get there nevertheless. When they began to thank the girls, the girls tried to tell them that it was given because of the love of the Heavenly Father, who sent Jesus to us to make us happy, and told them to thank Him, so the poor old souls repeated with them their thanks to the Heavenly Father. I hope this thought of Christmas giving may always remain with the girls."

There are in every life drawbacks and discouragements, for we live by faith and not by sight, and faith must be perfected in the midst of perplexities and contradictions. The mists are useful. Steering towards our port in the fog means trusting the Pilot.—Forbes Robinson.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

IN THE INTEREST OF ACCURACY.

Dear Advocate: Dr. Sawyer in last week's Advocate called attention to the condition of the Methodist Preachers' lot in the Cypress Cemetery, and stated that, possibly, among others, Rev. Marcus C. Manly and wife may be buried there. Perhaps his first wife was, I do not know. I was with Brother Manly when he died in Rayne and, at his own request, my wife and myself accompanied his wife with the remains to Opelousas, where I held burial services and saw him laid away in the cemetery at Opelousas.

Having been a close friend of Brother Manly for many years, in the interest of truth I make this statement. F. D. VAN VALKENBURGH.

Seashore Compground, Biloxi, Miss.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispenasble in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

THEY CONTINUED THEIR FELLOWSHIP WITH JESUS.

As a shell that has floated on the sea at last fills itself with the sea and sinks into the sea, so these disciples' lives, which had floated on the bosom of Christ's love, when at last the crucifixion came, filled themselves with Christ's love and sank into its depths. Thenceforward they must follow Him. They followed Him until He brought them to their crosses. They followed Him across the dark river. They are following Him to-day in some bright fields of the unknown eternity. But wherever they are following Him, they are following in Him these eternal principles—the Love of Brethren, the Love of Right, the Love of God.—Phillips Brooks.

"WAIT UPON THE LORD."

"Wait upon the Lord!" Twine thy life about the Lord, twine and intertwine it in every part, until all that is earthly is mixed up with all that is heavenly, and all that is human is pervaded with the divine. And this sort of waiting upon God will give thee wings, and will give thee all that wings bring with them—loftiness, vision, coolness, perspective. And this sort of waiting upon God will give thee ample strength to keep pace with the swiftest and most exacting circumstances. And this sort of waiting upon God will give thee power to go slowly on a tedious road, because when thou art walking the bleak, cold way, thou shalt walk it in the wonderful companionship of thy God. It is a most wonderful thing to walk with God. They who twine their lives about the Lord shall "renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Dr. J. H. Jowett.

SHE USED TO BE GRAY

Society Ladies Everywhere Use "La Creole" Hair Dressing.

The well known society leader's hair was prematurely gray, perhaps just like yours, but Mrs. J— — heard of "La Creole" Hair Dressing—how thousands of people everywhere had used it with perfect satisfaction. It is not a dye, but a preparation designed especially for the purpose of gradually restoring color to gray or faded hair, and which is easily applied by simply combing or brushing through the hair. "La Creole" Hair Dressing positively eradicates dandruff, keeps the scalp in a healthy condition and promotes the growth of new hair; brings back a natural, soft, even, dark shade to gray or faded hair, and makes it lustrous, full of life and beautiful. "La Creole" Hair Dressing is sold and guaranteed by all good drug stores everywhere, or sent direct for $1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It May be Passed in Safety and Comfort.

Fremont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared." — Mrs. M. GODDEN 925 Napoleon St., Fremont, Ohio.



Such annoying symptons as heat flashes, nervousnsss, backache, headache, irritability and "the blues," may be speedlly overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound.

If any complications present themselves write the Pinkham Medicine Co., Lynn, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

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The average druggist has handled hundreds of medicines in his day, some of which have long since been forgotten.

But there is one that has been sold by the druggists throughout this country, for more than fifty years, and that is S. S. S., the reliable blood medicine, that is purely vegetable. Many druggists have seen wonderful results accomplished among their customers by this great old medicine, and they know that S. S. S. is one of the most reliable blood purifiers ever made. Keep your blood free of impurities by the use of this honest old medicine, and if you want medical advice, you can obtain same without cost by writing to Medical Director, Swift Specific Co., 28 Swift Laboratory, Atlanta, Ga.

From the Field

Sulphur and Vinton Charge, La. Conf.

Dear Doctor: I thought that while the brethren who have been so busy having their say on the question of unification were devoting their time this week to the work of the General Conference, this would be a good time for me to write just a few things about our work here. We have just had our second quarterly conference, with the elder and his wife who were not in such a rush to get away that they did not have time to meet our people and plan with us for the work, and the reports showed the pastor's salary paid up to date, and that only two members of the official board were absent. No discouraging note was sounded about the work. In fact, these two and a half years here have been so pleasantly spent that we have been thinking that one year and a half yet seems too short a time for us to remain here. The first thing on the program when I came home from Conference was a trip to Washington to the Anti-Saloon League Convention. This was given me by a man who is not a member of the church, but a very good friend to the church, and before the recent quarterly conference came to a close one of the stewards offered a resolution asking for one month's vacation for the pastor, which was adopted. Then another steward offered us a furnished cottage on the banks of a beautiful lake. So our vacation was obtained in this way, and possibly they thought that their own would be obtained, but alas! we have two Methodist preachers living in the bounds of the charge, and you know the rest. So that you can see that the possible lengthening of the time limit comes at a very happy day for us, for these stewards who have been so kind, strong, busy men that they are, are the men who come to our mid-week prayer-meetings and hold up the preacher's hands, and that would be enough to make an old man happy, much less the young man who feels that he needs their help so much. We have made our plans for our revival meetings. Pray for us, that we might be enabled by grace divine to do the work that is so urgent to-day.—Louis Hoffpauir, P. C.

Merigold, Miss.

Having just finished a very inspirational meeting at Alligator, I feel that I should tell of it and of some other things that we are trying to do on the Merigold and Alligator charge which might be of interest to some. In this meeting we had the services of Brother Chas. D. McGehee, pastor at Indianola, Miss., and Brother Paul Templeton, a gospel singer from Meridian. They make a good team. I do not know when I have listened to a more forceful and earnest presentation of the truth than Brother McGehee gave us. The interest was remarkable. Every business house in the town was closed at the hour of services and Jew and Gentile came to Church. Did it not speak for the power of the gospel when ten or fifteen of our Hebrew friends attended practically every service throughout an entire meeting? The church was greatly revived, acquiring some additions, and we closed feeling that we had had a season of grace, indeed.

The district conference met with us at Merigold the latter part of April. It was a great inspiration to us at the time and we have since felt its results in many ways. Strong laymen are becoming more interested in the work. Their eyes were opened and their hearts touched. Soon after the conference we launched our campaign for a new church of modern style. I hold that the war should not dampen the fires at home which are giving the light to the pathway over which numbers are struggling both literally and figuratively. Schools and churches must go on to lead the way as they have in the past. If war undermines us in our religious and educational work, it is war indeed. I think we should not let opportunities slip from us at this time. People are beginning to want to do something for God, and I say let them do it. They could build a church in every place where one is needed and it would not dampen their patriotism. In fact I believe it would make them more zealous patriots. I heard of one eminent divine who said he thought it was unpatriotic to try to build a church now, I think he was a narrow-headed fellow, following the path of least resistance. One of my laymen said in reference to building a new church in his town, that if it was going to take all the money he had to carry on the war he wanted some of it to go in a church at his home to help teach the coming generation divine truths, and he is as liberal in patriotic causes as any we have. There is no question about that being the right attitude to take. At Merigold we have such a golden opportunity to teach young people, for this prosperous little town is simply full of God's precious gifts children. Our Epworth League is doing splendid work under the leadership of Brother H. M. Garland, a young business man of the town. So is our Sunday school with Brother J. S. Fincher as superintendent, another prosperous young business man. All we need here is a church suitable for us, and then by prayer and work we can do something for the Master. On the whole, our prospect is bright in this charge. We have a choice people who are willing to go where sent, if sent aright, and to follow where led if led aright.—W. R. Lott, P. C.



Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

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AT ALL DRUGGISTS

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THE ROOKIES' BATTLE HYMN.

"Onward, Christian soldiers,
Marching as to war—"

Tramp! Tramp! Tramp! The Liberty Theater at Camp Dodge rocked the other afternoon as lusty-voiced rookies sang the old hymn. They were standing, hundreds of them, with heads bared, these members of the 337th Field Artillery, tramping their feet to the accented beats of the hymn. Louder and louder swelled the music. It was a real battle song.

"With the cross of Jesus
Going on before—"

The volume of the song increased. The feet tramped harder. The soldiers might have been marching victoriously through the streets of Berlin. And they seemed to be getting the spirit of the stirring hymn. It typified their attitude toward the war. They realized that they were to fight for more than a material victory.

Before them stood Dean Holmes Cowper, cantonment music director, leading the "song service." Their eyes were upon him. Every move of his hands brought new enthusiasm from his men. They had signed up for war; they knew it. But that hymn was telling them why. It was saying that theirs is to be the good fight.

"Christ, the royal master,
Leads against the foe.
Forward into battle,
See his banners go."

The soldiers sang on; their feet tramped tirelessly. They were going "forward into battle." They knew that "over there" men are dying, victims of Prussianism, and their jaws tightened perceptibly; the determined light in their eyes grew. Clear through the stanza they sang; then came the lines:

"We are not divided,
All one body we—"

They spoke these words with conviction. The lines embodied their prime purpose to work together, fight together, and die together, if need be. The soldiers held their heads high. About them were the rough walls and rafters of the cantonment theater; but they saw far beyond—to the blood-soaked fields of France, or to the devastated little villages "over there."

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

The last words of the chorus died away, the tramping feet were still. The soldiers picked up their hats abstractedly and moved slowly up the aisle. The singing was over.—Dorothy Ashby in the Des Moines Capital.

The school of adversity graduates the ablest pupils.—Mathew

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH of DELICATE PEOPLE in TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of Iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble with the old forms of inorganic iron like tinctures of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them look black, nor upset the stomach. The manufacturers guarantee to return the money and entirely satisfactory results to every purchaser or they will refund the money. It is dispensed by all good druggists.



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GREAT MEETING IN PROSPECT.

By Mr. H. H. Ahrens.

One thousand selected men and women from North and South will assemble June 26-30, at Lake Junaluska, North Carolina, to attend the joint meeting of the Centenary celebration. Present indications are that the meeting will be one of the most constructive contributions yet made to the Centenary movement.

Bishop James Atkins recently said: "This gathering will be a training school rather than a speaking bee." The general plan calls for a full morning session, with the afternoons free for recreation and illustrated lectures at night.

The original plans call for 500 delegates from each Church, but it is said these figures may be slightly enlarged. The Canadian Methodist Church will send representatives, and Bishop Hiriaowa is invited from the Japan Methodist Church, besides other selected leaders. One of the most pleasing features will be the stereopticon lectures by Dr. S. Earl Taylor, of New York.

Preachers and laymen will find in this meeting a season of refreshing and every effort should be made to attend.

COMMENCEMENT AT MILLSAPS.

Dear Doctor Meek: As far as I can learn, the Senior Class has failed this year to get out invitations to Commencement, and I would be much obliged to you if you would allow to appear in the columns of the next week's Advocate the following statement of our Commencement program.

Sunday morning at eleven o'clock, in the College Chapel, Dr. Hoyt M. Dobbs, Dean of the Theological Faculty of the Southern Methodist University, Dallas, Texas, will preach the Commencement sermon. Sunday evening at eight o'clock, in the Galloway Memorial Church, the sermon before the Y. M. C. A. will be preached by Dr. Dobbs.

Monday morning at nine o'clock the Honorable Board of Trustees will meet in the College Library.

At ten o'clock Monday morning there will be a declamation contest by representatives of the Freshman and Sophomore classes.

Monday evening at eight o'clock the Alumni Association will hold its annual meeting.

Tuesday morning at eleven o'clock the Commencement address will be delivered by Bishop W. N. Ainsworth, of Savannah, Ga. This will be followed by the bestowal of the diplomas and conferring of degrees on the members of the graduating classes. Yours cordially,

A. F. WATKINS.

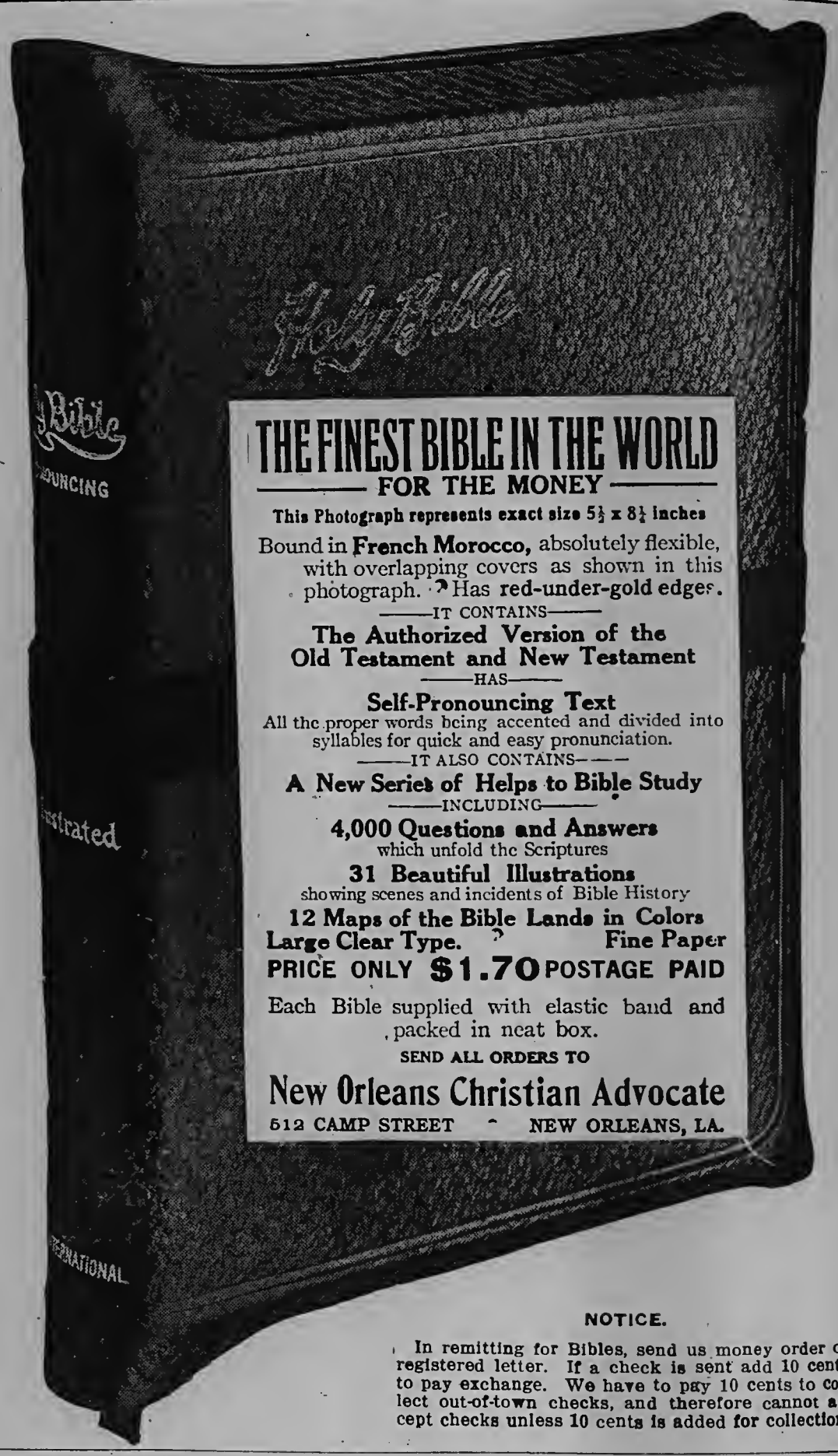
SOME RECENT GIFTS TO MILLSAPS COLLEGE.

Dear Dr. Meek: I take pleasure in reporting that two big-hearted laymen of Mississippi, one of whom is Brother James Hand, of Purvis, the name of the other layman being withheld at his own request, have recently subcsribed $2500 each to the Millsaps College Dormitory fund, which is steadily growing, and which gives promise of being large enough in the near future for work to be begun on the new building. It will be gratifying news to the friends of the College to learn also that a gift of $500 in Liberty bonds has just been made by one of our most consecrated women, namely, Mrs. A. P. Harland, of Tupelo, Miss., to be used as a ministerial aid fund. This is a noble benefaction, and during the coming years will assist many a worthy young preacher in obtaining a college education. These gifts to the College are all more deeply appreciated than words can express, and indicate that the hearts of our people are responding more and more to the needs of the young men and women in our denominational schools. Although these are the days of the big "drives" for the support of the government in the great war and the blessed work of the Red Cross Society, our Methodist people have never given more generously to our colleges than they are doing now.

Yours fraternally,

M. M. BLACK, Commissioner.

Jackson, Miss., May 24, 1918.



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DURANT DISTRICT CONFERENCE.

As announced by Brother Mitchell, the District Conference will be held at Ackerman, June 11, 12 and 13. Let every preacher in the district ascertain how many delegates from his charge will be present and forward me a list of them, so that proper arrangements may be made. Please attend to this at once. C. A. PARKS.

Ackerman, Miss.

CHILDREN'S DAY FUND.

The Treasurer of the Sunday School Board of the North Mississippi Conference makes this partial report of receipts from Children's Day offerings so as to encourage the others who have not reported. Look at the figures below.

Itta Bena	$106.43
Winona	25.25
Greenville	25.02
Columbus, First Church	18.71
Tchula	15.35
Shelby	15.00
Sardis Circuit	13.30
Coffeeville	12.00
Webb	11.69
Myrtle	10.55
Pleasant Hill	10.41
New Albany Circuit	8.25
Louisville	8.00
Alligator	7.60

In nearly every case this is an increase over last year. Special mention ought to be made of the offering at Itta Bena. Our hats are off to Pastor Campbell and his splendid school. We had the most effective service here at Greenville I have seen in a long time. One feature of the program was the baptism of four little children.

E. S. LEWIS,
Treasurer Sunday School Board.

Greenville, Miss.

A WILDERNESS OR A PARADISE.

Any wilderness whither God sends His beloved is sure to turn out a place of safety and of food convenient, if not of flowers. And were it possible for the whole Church or for one single soul to take up its abode in heaven against the divine will, heaven itself would be found thenceforth a stronghold not of peace, but of unrest. There is no peace outside the peace of God.—Christian Rossetti.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3250.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 6, 1918. CHAS. O. CHALMERS, Publisher.

"SO WALK YE IN HIM."

Paul tells us to walk in Christ just in proportion as we have received him as Lord. "As ye have received Christ Jesus the Lord, so walk ye in him." It is necessary that we recognize the Master in many ways. He was a great teacher. He was discovered to be a master of law when but a lad, and all through his ministry he "spake as one having authority." His knowledge of heaven surpassed revelation and his ability to evade his questioners evidenced his skill in reason.

We must receive Christ as our Savior. "The son of Man came to seek and to save the lost." There is no place we can reject Christ with more deadly effect than as a Savior. If he was less than that, he was a fraud, and failure must rest upon his Church. But the message of the Church is Christ our Savior. He is the power and wisdom of God unto salvation to all who believe on his name. We preach him, and by our preaching we are able to win sinners from darkness to light.

But going further than the power of Jesus as teacher and Savior, we must consider ourselves and the manner in which we live as Christians. We may have mastered the divine teachings of Jesus until we are able to pass as master theologians, but the world is not greatly influenced by the scope of our learning. We may have an experience of salvation until we feel in our hearts that we are saved and that we will certainly reach heaven when we die, but the world has misgivings, sometimes, when people profess great spiritual emotions. The world regards us as we walk. It was after John the Baptist had looked upon Jesus as he walked that he said: "Behold the Lamb of God."

We can walk religiously in proportion to how fully we walk with Jesus as our Master. is his voice supreme? Do we wait upon his Commandment? You ask, By what standard can we know that we are walking with Jesus as our Lord? Paul has answered in detail. He says, "Mortify therefore your members." No man will regard your Christianity if you allow appetite, passion, lust and greed to sway your actions. You must do no less than to quit your sins; and then Paul tells you to "put on" certain things. The things we put on are the works of righteousness, but we must first mortify our members and then are we able to do Christian works.

After a man has quit his meanness and has begun to do the works of righteousness in the name of Jesus Christ, Paul tells us it is proper for him to "teach and admonish." Many assume the role of teachers and critics long before they leave off sin and put on Christ, but the order is out of order. Preachers, Sunday school teachers and all others who instruct should live correct lives. But the final aid that assures us more than all others that we are walking with Christ is the prayer life. If we talk with him hour by hour we will by a divine hand be led in his way, which is the way everlasting. A. J. G.

Much depends upon keeping busy, but more depends upon the character of your task.

HIGH SCHOOL GRADUATES—THEIR FUTURE.

High school graduates are urged, in a special message sent out by the War Department in Washington, D. C., to attend college. "You serve your country better by going to college," says the message. We agree that a college education is much to be desired and young men and women should by all means arrange to attend some college this fall.

Right now is the time for parents to plan where their sons and daughters shall enter school for higher training. In making this decision the needs of the age as well as the needs of the individual should be taken into consideration. It is too frequently true that ambitious parents are attracted by the bigness of secular schools, or allow the enthusiasm of their children, who are carried away with numbers or the fact that their classmates are going to a secular college, to force their final decision in this great matter. Your son or daughter may desire association, and you may desire to attach after your child's name the name of some noted college, but the thing of greatest importance is, What has the college for your child that the world needs?

Right now, it may be said that character and Christian leadership is in greatest demand. Uneducated men become money makers, and oftentimes far outstrip their college partners in the quest for gold. But the man who would lead the world into higher paths of righteousness must have training. The Church college is the only safe place for the boy or girl. There is where moral leadership is available. There is where men hear the call to preach, and there is where the world-wide vision of missions is obtainable. Our Conferences are needing ministers and our churches and cities and communities are needing moral leaders and the Church college must furnish them in the future as in the past.

If Methodist preachers, the parents of high school boys and girls, and church leaders would render a great service now, they will use the power of their influence to send the 1918 High School graduates to Methodist colleges. A. J. G.

GIVE YOUR PASTOR A VACATION.

Our Church has a great property located in Biloxi, Miss. Throughout the whole South a location fraught with material advantages is hard to find equal to the Seashore Campground. Besides its bathing facilities, its refreshing breezes, and its fine fishing advantages, all of which have their appeal, there lives or lodges along the coast true Southern people with big hearts and restful hospitality. The Campground is a great place for a vacation.

Not only is the Seashore Compground an ideal place to go at all times, but it becomes, now and then, the center of large attractions, which offer spiritual comfort, intellectual stimulus, and social exultation. Such an attraction is the Seashore Divinity School, which opens its 1918 session June 25 and closes July 4. Nothing takes the place, in the life of a tired preacher, of a summer assembly. He needs freedom from his pastoral duties for a season; the encouragement found in association with his fellow-pastors; the physical refreshing wrought by sea bathing, fishing and rowing; and the spiritual uplift effected by the hearing of great addresses. Ten days at such an assembly as is the Seashore Divinity School sends a pastor back to his people with renewed vigor.

But the average Methodist preacher finds it hard to meet the demands upon his scant purse every year, and now above other years. Duties are heavier, money is no more plentiful and the dollar buys less that before. The preacher is not a beggar. He would not think of calling the attention of his Stewards to the fact that he needs a vacation, would like to attend the Seashore Divinity School, and has not the money. He ought not to have need to mention anything of the like to his Stewards. One of them, or some other devout member of the charge, should mention it to him and raise the money to pay his expenses on such a trip.

Here is a great resort belonging to our Church; here is a special season when a program attracts preachers and is built to help them; here are hundreds of tired pastors in Mississippi, Louisiana, and Alabama, most of whom are not able to take a vacation, and here are just as many congregations that are able to lay a purse for expenses upon the altar for their pastors' benefit. There remains just one thing lacking (and that may not be lacking), and that is the spirit in one or more persons in each charge to take the lead in sending each pastor to the Seashore Divinity School this year.

A. J. G.

That person who has not made his peace with God need scarcely hope that God will hear him in prayer for the peace of the world. it is the prayer of the righteous that availeth much.

A ten-year-old boy ran into the house, after a time of hard work in the yard, to show his mother the big drops of perspiration on his face. He was proud to show visible results of hard work. There are few things in this world that give us more satisfaction than our own knowledge that we have worked faithfully.

Are you living for to-day or are you planning for days to come? The answer to this question determines how you should spend your time. To-day is now and your next breath is time to come, to-morrow is time to come, eternity is time ended. Live right and do God's will now and you may fear neither time to come nor eternity.

"Every time I feel resentment against war bread, meatless days, and other war-time economies, I think of the sacrifice our soldiers are making," said a patriot who is staying where no cannons roar. He is a poor citizen, indeed, in these tragic days, who complains because he must make sacrifices. Nothing of large value was ever purchased for the world until a big price was paid.

I WILL BE WORTHY OF IT.

I may not reach the heights I seek,
My untried strength may fail me,
Or half-way up the mountain peak
Fierce tempest may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success.
Despite my earnest labor,
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see,
Thls thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall on my way;
My path may always lead through night
Like some deserted by-way,
But though life's dearest joy I miss,
There lles a nameless joy in this—
I will be worthy of it.

—Ella Wheeler Wilcox.

GOD IS NO SLACKER!

There is a modern ring in the verse, "The Lord is not slack concerning his promises as some men count slackness." II Peter 3:9. God is a pattern of lnfinite patience and deliberateness. Everything he does is grandly intentional. In the leisure of eternity he devised his plans of creation and redemptlon, and they will not be worked out in the forenoon. To imagine God is asleep because a heathen is expected to ring a bell at the pagoda to arouse the god to receive a belated caller is foolish and profane. To imagine God is undecided and of wavering judgment is to picture a god to please our halting purposes. "God is not slack"—He waits for us—"He remembereth that we are dust"—He delighteth in mercy although he will not keep his anger forever. Let every American cry, "God is not slack" and whisper, "I will not be slack, either."—The Christian Intelligencer.

AND ALSO THE MORNING.

Tennyson in his "In Memoriam" speaks of the possibility of being able to "reach a hand through time to catch the far-off interest of tears," but he hints that it is not an easy thing to do sometimes. And indeed it is not an easy thing, but it is a possible one nevertheless, possible only as a great many other hard things are possible, through the faith and far-seeing vision of the man who absolutely believes ln God. Tears may water the seed that will yield a rich harvest of gladness in the days that are to come, bread that ls cast upon the flood may be found after many days, a man may drop his grain into the furrow with an almost breaking heart, but the day will come when he will carry his golden sheaves with a caroling harvest-home song upon his lips. And to see through the gloom the joy that is coming, to see in the loss a gain that will more than match it, that's what it ls to be a Christian. And the world never needed the enterprising, far-seeing, eager souls who can display such Christianity more than it does today.—Christian Guardian.

"IMPOSSIBLES" REALIZED IN GOD.

We touch our "impossible" almost at a stride. The "impossibles" stare upon us on every side. How then? It is only in God and in the power of His holy grace that the impossible thing can be realized. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would recreate the vessel. We rely upon the ministry of good-fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society and the holy Lord is waitlng with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible.

Though earth and hell the Word gainsay,
The Word of God can never fail;
The Lamb shall take my sins away,
'Tis certain, though impossible.
The thlng impossible shall be.
All things are possible to me.

—J. H. Jowett, D. D.

SEASONS OF THE SOUL.

By Wm. C. Allen.

But yesterday all life in bud was hid;
But yesterday the grass was gray and sere;
To-day the whole world decks itself anew
In all the glorious beauty of the year.

We know that summer follows winter all round the globe. How do we know that summer will succeed winter in our souls? Not only do we draw an analogy from the outward seasons, but we listen to the story of God's people through the ages and they tell us that ever so has he dealt with those He loves. We remember that since we gave our lives to Jesus, to this very present hour, alternating summer and winter has been our portion. We have partaken of the common Christian lot.

Probably we have prayed long for the advent of heavenly warmth into hearts that have seemed desolate and cold. Storms of physical distress or mental agitation may have beaten upon us. The flowers of joy and fruits of service have been denied. Our spiritual faculties have seemed congealed. The skies have not responded to our petitions for light, and we wonder if God's south wind of love shall ever again breathe peace upon us. Thus sometimes do the heavens seem as brass and the earth as bars of steel to the children of the Highest.

Then there will come days when the coldness and hardness vanlsh. The spiritual chill leaves us. Warm showers of blessings descend. We see the benign and lofty mountains of God's purposes through the clear atmosphere of His perfect love. Our lives once more bear flowers of righteousness and we yield ripe fruits of service to His praise. For us:

"The flowers appear on the earth;
The time of the singing of birds is come."

Thus the Christian remembers that summer ever draweth nigh. It sometimes may be nearer than he appreciates. The struggle for a llvelihood, the fight with temptation, the combat with disease, the wrestling for faith must some time disappear. All these represent the wintry season and are transitory. The Infinite Love that permits them will lead His faithful people into a delightful summer clime of fruitage and content.

We always welcome summer as it approaches with the enticing beauty of that time of year. The north wind with its biting cold must cease. The snows and dreary lanscape disappear. The soft winds once more caress mountaln and valley with their loving touch. The bravery of a green robe ls thrown across the scene. The sun-kissed gardens delight the eye. The broad, green fields bow in lowly obeisance to the Supreme Creator of all this fruitfulness and warmth. The blossoming orchards become rich with glorious and golden fruit. Even so, in God's own time—which is always the best time—will lt be with Hls faithful children. Summer succeeds winter in their souls.

San Jose, Calif.

DR. BELLE H. BENNETT SPEAKS TO THE WOMEN OF SOUTHERN METHODISM.

Members of the committee appointed by the Woman's Missionary Council at its last session held in Knoxville, Tenn., April 3-11, to attend the General Conference of the M. E. Church, South, in the interest of the legislation touching the Woman's Work of the Church, reached Atlanta, Ga., the seat of the Conference on the first day of the session.

The memorial and petitions presented by the women were referred to the proper committees, and later reached the body for action. All the requests of the Woman's Missionary Council were granted. The memorial asking for full membership for women in the Church created perhaps the greatest interest and warmest discussion.

From the beginning it was evident that a very large majority of the body was heartily in favor of granting laity rights to the women of the Church. However, in a few days our committee was informed that some sharp opposition to the form of the memorial had developed in the Commlttee on Revisals, to which it had been referred.

On May 13 the memorial came before the house and, after less than 30 minutes' debate, was passed by an overwhelming majority, despite the fact that a "rider," involving the Constitution of the Board of Missions, had been attached to it by the Committee. When the Chair announced that the measure was adopted, the enthusiasm was so great that the men rose from their seats and turned to the women in the galleries, waved hands and handkerchiefs, and cheered with hearty, sympathetic approval.

The following morning in a formal paper the College of Bishops declared that the admittance of women to the councils of the Church was a constitutional question that could not be decided by even a two-thirds vote of the General Conference. The body immedlately re-affirmed the actlon of the previous day, by a vote of 256 to 57, thereby "over-ruling the Bishops' veto," thus sending the matter down to the Annual Conferences for a final decision.

By a resolution later in the session, the Bishops were requested to present the matter to all the Annual Conferences of Southern Methodism within the next twelve months. A constitutlonal question thus referred to the Annual Conferences requires a three-fourths vote of all members of all the Conferences to legalize the change.

Many prominent friends of the cause said that the men so sincerely and earnestly desired to give the women full membership ln the Church that lt is evident that lt will pass the Annual Conferences by a large majority.

The women of the Council believe that God's time has come for woman to assume her full responsibility in the Church. They realize that lt means indefatigable and patient work on the part of the friends of the cause, both men and women, to present clearly the issue to the eight or nine thousand preachers and laymen who compose the Conferences, and in whose hands, under God, rests the final decision.

My appeal to the Church now ls for constant and united prayer that the Holy Spirit may gulde and direct ln all this work and that ln the result, which is inevitable, the spiritual llfe of the Church may be quickened, the name of Jesus, the Savior and Liberator of women, may be glorified and the kingdom of this world may become the kingdom of our Lord and His Christ.

BELLE H. BENNETT.
President, Woman's Missionary Council, Methodist Episcopal Church, South.

PORT GIBSON FEMALE COLLEGE.

Dear Dr. Meek: I wish to call the attentlon of the Methodists of the Port Glbson District and others who are interested to a part of the report which the committee on educatlon made wlth reference to Port Gibson Female College. The Presldent of the school, Rev. T. J. O'Neil, offers to give, ln addition to his already liberal contributions for improvements, an equal amount with any others who will contrlbute for repairs and improvements on the property up to $500. As secretary of the committee, I feel that this challenge ought to be made known to the publlc and not allowed to rest quietly in the district conference record.

1 note in a recent letter from Brother O'Nell that already about a thousand dollars has been spent in repairs and improvements; that the past session has been a prosperous one, no serious case of sickness occurring in the college during the session or in fact for several years; that the school has gone back to lts orlginal policy of taking girls only, and that lts graduates will receive a two years, State license to teach. I have been ln the school a number of times during the past two

years and find it to be a splendid, home-like institution, whose very atmosphere tends toward the development of the right sort of character.

Now what ought the Methodists of the Mississippi Conference, more especially of the Port Gibson District, to do for the school? We ought to give at once that five hundred dollars and then go over the top and make it ten times as much. This is the richest agricultural section of the State and our people own a great part of it. Take the matter up with the President at once. Then in the second place we ought to give it a liberal patronage. Of the fifty-eight thousand members of the Mississippi Conference I believe that at least five thousand are boys and girls who ought to be in college, enough to fill to overflowing Port Gibson, Whitworth, Millsaps, Montrose, and the Seashore Campground School, with a large margin to go to our splendid State institutions like the Normal College and others of its kind.

What are we going to do about it? We can do it if we will. Sincerely,

J. B. CAIN.

Jackson, Miss.

WESLEY'S LAST YEARS.

Our recent survey of the marvelous personality and work of the great American Methodist leader leaves us in sympathetic mood for considering the still more amazing personality and work of Asbury's prototype and example, the immortal John Wesley. The seventh volume of the invaluable standard edition of the Journal, just issued (for which we are so greatly indebted to Dr. Curnock and his associates), with its priceless notes, illustrations, and reproductions of the wonderful diaries, covers, in its 528 pages, almost the very final years; that is, it reaches from July 18, 1784, to August 18, 1789, or within eighteen months of the end. It betrays no diminution of the prodigious activities which for half a century had marked this unique career. Unfaltering health is still enjoyed. Each recurring birthday, June 28, calls out renewed thanksgiving for the astonishing perpetuation of strength. He continues to go the rounds of the circuits in England, Ireland, Scotland, and Wales (besides a visit to Holland), preaching constantly and feeling no fatigue from it (even after four sermons in one day), meeting the classes, rewriting the membership lists, settling feuds in the societies, stiffening up the discipline where he finds it relaxed, bestowing reproofs and praises as appear needful, answering letters, and administering the communion to vast numbers, often to six or seven hundred, and occasionally to as many as 1200.

The days of opposition and persecution are over; prejudices have been overcome, and victories won all along the line. It is a triumphal procession that he makes. The churches of the Establishment are quite commonly open to him, but no churches can accommodate the vast numbers that throng to hear him, so he still preaches very largely in the open air, where sharp winds and pouring rains have no power to disperse the multitude. They hang on his words. It is in many cases a farewell tour. They do not expect to see him again, and great emotions are aroused. "I expect to finish my course this year," he writes in July, 1788, and there were various predictions that he would. His brother Charles had passed on in March of that year, at the very moment when John and his congregation, far away, in Shropshire, were singing, "Come let us join our friends above." He had been, and still was, as he says, "a wanderer upon the earth," looking for rest in a better world.

He owes his health, he writes, under God, largely to his constant exercise and change of air, to his never having lost a night's sleep, sick or well, on land or sea, since he was born, to his having constantly risen at 4 for above sixty years, and preached at 5. The diaries uniformly begin at 4 (although once in a very great while 3:30 or 5 or 6 is set down as the rising hour) and close at 9:30. His breakfast time was generally 8, his dinner at 1:30, tea at 5 and supper at 8 or 8:30. Saturday, March 21, 1789, he writes, "I had a day of rest; only preaching morning and evening." There were many temporal cares, connected with his publications and his poor. December 5, 1885, he writes, "I spent every hour I could spare for the whole week in the unpleasant but necessary work of going through the town and begging for the workmen who have been employed in finishing the new chapel. It is true I am not obliged to do this, but if I do not nobody else will." Also on January 4 of the same year, when he was nearly eighty-two, he tramped the streets of London for five days, the streets ankle deep in slush, so that his feet were steeped in snow water from morning till night, begging $200 to clothe the needy.

As a rule there were plain indications of the presence of the Holy Spirit when he preached and manifest blessings received—"many were cut to the heart, and many rejoiced with joy unspeakable." On the other hand, in some places there was immovable apathy; "the people seemed to be mere sticks and stones;" it was a "plowing of the sand;" "the congregation was well dressed but ill behaved." Even this great apostle had the usual experience of all preachers, as was to be expected. But one could not expect that at Horsleydown (apparently not far from London) "no man, woman, or child seemed to know me either by face or by name!"

Settling quarrels was no small part of his work. At one place he writes, "I found the matter itself was nothing, but want of patience on both sides had swelled a molehill into a mountain. Oh, how patient, how meek, how gentle, toward all men should a preacher, especially a Methodist, be!" As a rule he succeeded in quieting things, but not always. Of one disturber he says, "I talked with him till I was tired; but in vain; one might as well have talked to the north wind. So I gave him up to God, and only endeavored to quench the flame among the people."

At Aughrim, in Ireland, he found the society well-nigh shrunk into nothing, "such is the powerful influence of riches. The same effect we find in every place. The more men increase in goods (very few excepted) the more they decrease in grace." At Macclesfield he found a people "still alive to God in spite of swiftly increasing riches. If they continue so it will be the only instance I have known in above half a century."

Each of the years he held a Conference in Ireland and in England. They were seasons of great spiritual power and of remarkable harmony. The frequent entry is: "We began and ended in much peace and love, being all resolved not 'to do the work of the Lord lightly.'" "We had no contention or altercation at all." "We parted as we met; in peace and love." A day of fasting and prayer was frequently observed, concluding with a solemn watch night.

So this great little man (he was five feet, three inches in height, and weighed 125 pounds) passed on toward the close. It does us good to follow him, to note (as the diary bears witness) how closely each day was packed with usefulness, what a model of industry and uttermost consecration he was, how exemplary all his habits. He lived for eternity, making everything tell for God's glory. Reputation and honor he cast to the winds. Money he despised except as he could use it for advancing Christ's kingdom. He took final leave of leisure very early. In the spirit he showed, the aim he followed, the purpose he pursued, and the manner in which he managed his life he is worthy of all emulation. In his unselfish, unswerving, whole-hearted devotion to duty, his utter loyalty to his Lord, he has never been surpassed. To be like Christ, to think Christ's thoughts, to speak Christ's words, to carry out Christ's plans, to do Christ's will was the one grand ambition of his days. He was an entirely dedicated man, a thoroughly consistent Christian. His life is one of the greatest gifts yet made by God to the Church Universal. And Methodists especially do well pretty often to hark back to the example of their illustrious founder.—Zion's Herald.

"Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."—Woodrow Wilson.

IS THERE NO DEVIL?

Men don't believe in a devil now
As their fathers used to do,
They've forced the door of the broadest creed
To let his majesty through.
There isn't a print of his cloven foot,
Or a fiery dart from below,
To be found in earth, or air to-day:
For the world has voted it so.

But who is mixing the fatal draught
That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land to-day
With the fiery breath of hell?
If the devil isn't and never was,
Won't some one rise and tell?

Who dogs the steps of the tolling saint,
And digs the pits for his feet?
Who sows the tares in the fields of time,
Wherever God sows His wheat?
The Devil is voted not to be,
And of course the thing is true;
But who is doing the kind of work
That the devil used to do?

We are told that he does not go about
As a roaring lion now;
But who shall we hold responsible for the
Everlasting row
To be heard in home, in church, in state,
To the earth's remotest bounds,
If the devil by a unanimous vote
Is nowhere to be found?

Won't somebody step to the front forthwith,
And make their bow and show
How the crimes of a single day spring up?
We really want to know.
The devil was fairly voted out,
And of course the devil's gone,
But simple people would like to know
Who carries his business on?

—From the Bombay Guardian, India.

GIFTS TO EMORY UNIVERSITY.

Dear Doctor Meek: I am glad to report that the Rev. D. W. Babb, of Crawford, has recently added $100 to a former contribution, making his total $358. This is simply an expression of Brother Babb's increasing interest in Emory University.

It has been my pleasure to receive several $500 contributions during the past several weeks, and credit is hereby given H. L. Bruister and R. P. Turner, of Tutwiler, and E. A. Enochs, of Natchez. This public acknowledgment is due these gentlemen who express their interest in Emory by such magnanimous donations. May their tribe increase!

In addition to these splendid gifts, I have had the pleasure of accepting several smaller contributions, and I feel sure that I will have some very interesting data to give the readers of the Advocate in not a very great while.

The conviction is growing with our people that we must provide larger things for the greater possibilities that are rapidly opening to us, and I appeal for a still larger liberality among our people in their appreciation of Emory University.

Blessings upon our entire constituency!

ROBT. SELBY.

Jackson, Miss.

PRAYING FOR OUR FELLOW-MEN.

"I cannot pretend to care for many with whom I come into contact as much as I do for the few. But I can pray for them, and the feeling will more or less come in time. Just try to pray for some person committed to your charge—say for half an hour or an hour—and you will begin really to love him. As you lay his life before God, as you think of his needs and hopes, and failings and possibilities, as you pray earnestly for him as you would for some one whom you feel intense affection for—at the end of the time you will feel more interested in him, you will think of him not as one of a class, but as a separate, mysterious person. You will not, it may be, have time to pray for many in this way, but you will learn imperceptibly to extend your sympathy—to feel real love for many more. I advise you to keep a record of these prayers. It is quite worth your while to take practically a day off sometimes, and to force yourself to pray. It will be the best day's work you have ever done in your life. Remember, that."—**Forbes Robinson, "Letters to His Friends."**

EDUCATION DAY IN THE LOUISIANA METHODIST SUNDAY SCHOOLS.

Several weeks ago I suggested in the Advocate that our Sunday schools in Louisiana observe Religious Education Day, which is planned by our General Sunday School Board and our General Board of Education, to be held during the month of June, just after the closing of our schools. Our Baptist friends will be observing a similar day in their Sunday schools.

In suggesting this observance, I offered on behalf of the Board of Education of the Conference, to furnish programs to all of our schools that would use them. The first application for programs has just reached me from an earnest pastor who is alive to this great interest of the Church. The program prepared is based upon a program of responsive reading which appeared in the Sunday School Magazine some months ago, with some additions and changes. Some suggestions have been taken from the program prepared by the Baptist Board. It is intended in this program to bring before our Sunday schools the facts about our educational work and its importance, and it has been so arranged that any Sunday school without a great deal of preparation can observe the day. If such observance should become general throughout our Conference, with programs improved with experience and enriched by practical suggestions, it would mean much in binding our Sunday schools to our Colleges and making them feeders to our institutions of higher education. By the time the Advocate reaches its readers, the programs will be ready for mailing.

In connection with this observance, it would be wise for every pastor to preach the sermon on Christian Education which is required by the Discipline. In order to help in the preparation of such a sermon, I am arranging to secure for those who wish it a series of valuable pamphlets on Christian Education, which may be secured for a small sum, not more than fifty cents for the set. I will be glad to put each one who wishes it in touch with this help.

W. WINANS DRAKE,
Conference Secretary of Education.

OUR EDUCATIONAL PROGRAM.

By Rev. Stonewall Anderson, D.D.

The importance of the educational work of the Church was greatly emphasized by the General Conference at Atlanta.

The Conference recognized the need of our schools and colleges for funds aggregating $13,000,000, and the need of our connectional universities for $10,000,000. Moreover, a Church-wide campaign to secure the $13,000,000 for the schools and colleges was approved and ordered. It was provided that this campaign shall be conducted under the general supervision and direction of the Board of Education in co-operation with Conference Boards of Education and college trustees. The Board was further authorized to employ a Financial Secretary to aid in carrying forward the campaign for the schools and colleges.

The campaign for $10,000,000 for the two universities, $5,000,000 for Emory University, and $5,000,000 for Southern Methodist University, was "Indorsed and ordered and the immediate conduct of this campaign is hereby lodged in the Boards of Trustees of these respective universities." It was further provided: "That the Board of Education shall, upon the request of either or both of the Boards of Trustees of the two universities, elect from among its members a special campaign committee of five—and this committee, together with a like committee, or committees, from either or both the Boards of Trustees of the two universities, shall constitute a Joint Campaign Committee for the organization, supervision and control of this special connectional Ghost[illegible]n for said universities, in so far as either [illegible]ed and[illegible]h of the Boards of Trust[illegible]es of said universities may desire to avail themselves of its services as herein provided."

The Relation of the Educational Campaign to the Other Campaigns of the Church.

In addition to the educational campaigns mentioned above, two other campaigns were launched by the General Conference. These are the great Missionary Centenary Campaign for $35,000,000, and the Superannuate Endowment Campaign.

The plan to unite these various interests and to launch a single joint campaign was given careful consideration and rejected as not being feasible.

The plan of the General Conference is: "That all the great campaigns, prepared and projected, be carried forward with a clear vision of their supreme importance and a whole-hearted zeal, born of a faith in the ability and in the intelligence of the Church to meet its duty in this crucial hour of the world's history." It is further expected that those to whom are committed the great interests for which campaigns have been launched "will wisely work and plan in helpful harmony, knowing that the complete success of each depends at last upon the success of all."

Full right of way is given to the campaigns for the universities and the Superannuate Endowment Fund throughout the entire quadrennium. Since the campaigns for these "are not, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns or being embarrassed by them."

The campaigns for schools and colleges which are now under way are to be completed as speedily as possible. Assurances are given that it is no part of the plan of the Centenary Movement to interfere with such campaigns. However, the General Conference provided that, in the interest of efficiency, only one popular campaign be carried on at once. Hence the "right of way is given to the Centenary Movement during the first two years, and to the educational campaign during the second two years of the quadrennium, and that during these two periods, as far as possible, the full power of the Church be delivered in these respective campaigns." I am sure that during the first two years of the quadrennium the educational forces of the Church will put forth their utmost strength in aiding the Missionary forces to make the Centenary Movement a great success. I am also equally certain that during the second two years of the quadrennium, the missionary forces will join hands with the educational forces in aiding to make the Educational Campaign a success.

The splendid program of the quadrennium calls for loyal support, united efforts, and unstinted, generous service on the part of all the forces of the Church.

Nashville, Tenn.

AN INTERESTING COMMUNICATION TO BISHOP ROBERTS.

Dear Brother Meek: I am sending you a copy of a letter from Hon. Seth Lewis, of Opelousas, La., to Bishop Robert R. Roberts that will be one hundred years old on September 24, 1918, and which will doubtless prove to be of special interest to some of your readers in Louisiana. Rev. Thomas Nixon's grave is about six miles southeast of Utica, Miss. I also have in my possession the annual report of the first meeting of the Missionary and Bible Society of the Methodist Episcopal Church in America, held in John Street Church, New York City, April 17, 1820.

Yours fraternally,
B. W. LEWIS.

Utica, Miss.

The letter to Bishop Roberts referred to by Brother Lewis follows:

Opelousas, Sept. 24, 1818.

Reverend Sir: Though I am personally unknown to you, I trust the subject on which I now write will sufficiently apologize for my troubling you with this letter. My object is to lay before you a sketch of our situation in this country with regard to religion, and to entreat you, if practicable, to relieve our wants in this respect. This circuit, at present under the care of the Rev. Thomas Nixon, seems to me much too large for a single preacher and the more so as in the whole extent of it there is not a single local preacher, except one Presbyterian who resides at Alexandria, and two or three of the Baptist Church who reside near the upper part of the circuit, and who sometimes come into this parish and preach to the people. But from the neighborhood of this place to Berwick Bay, a distance of near one hundred miles, the voice of a Protestant minister of the gospel is scarcely ever heard except when the Methodist preacher comes round to his appointments. This, with his utmost exertions, he is able to do only once in five weeks, travelling each time not less than five hundred and eighty miles, according to the computed distances. This alone may enable you to judge how necessary it is to send more ministers into this circuit.

Where the preaching of the gospel is seldom heard, the Christian waits with patience, and rejoices when the time comes for him again to hear the glad tidings of salvation and join in the public worship of the God he loves. Not so the men of this world, who it is to be feared are rather "like the man beholding his natural face in a glass, who goeth and straightway forgetteth what manner of man he was." Does not the long intervals between the times of preaching give time for many good impressions to wear off and be lost? Is it not to be feared that many a good seed sown that might spring up and bear fruit, is thus choked and destroyed among the thorns, when the tender plant by more frequent watering might have been preserved alive?

With the exception of a few names in this extensive circuit, all appear careless of the one thing needful, and I am confident that could you find time to pass through our country and witness for yourself the state of religion in it, your strongest sympathies would be awakened. Indeed, it seems to me important and very desirable, that if possible either yourself, or one of the other Bishops should visit this almost insulated place.

This circuit is extensive—its population already considerable and increasing. It includes five parishes, Rapides, Avoyelles, St. Landry—better known by the name of Opelousas—St. Martin, and St. Mary; the two last included with the former Parish of Attakapas. The population is composed of two classes: first, the original settlers, who are chiefly of French origin, and use the French language—these are, almost without exception, professed Roman Catholics—and secondly, what is here called the American part of the people. The people in Rapides are chiefly American; in Avoyelles I believe the majority are French, but of the numbers in these two I am in possession of no certain information. In both, however, the population is fast increasing. This parish is believed to contain about eight thousand persons, probably one-third of them American. St. Martin about the same number, of which one-fourth is believed to be American, and St. Mary about three thousand, a majority of whom are thought to be American. Amongst these are many men of education, and of considerable wealth; insomuch that perhaps the American part of the people in this circuit, in point of information and talents, may fairly vie with any equal mass of population in the Union; but, as I observed before, all are immersed in the pursuit of the riches of this world, and, to all appearance, are thoughtless of the world to come. You will easily perceive the task the preacher assumes, and the talents he ought to possess, to stem the torrent of irreligion and vice among such a people. Talents would seem to be requisite, such as will command the respect of all.

Your ob't servant and brother in Christ,
SETH LEWIS.

"Pray without ceasing and teach others to pray without ceasing. This is the fundamental principle. When a man really loves a human being, or an idea of his own mind, his secret thoughts are ever clinging to his love, while he is attending to the many various occupations of his life, be it the life of a servant or the life of a king; and this does not prevent his attending carefully to his work, for he has no need to speak many words to his love."

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A RECORD DAY IN VICKSBURG.

In compliance with President Wilson's proclamation to observe Thursday, May 30, as a day of public humiliation, prayer and fasting, using an overworked expression of the day, Vicksburg "went over the top." The pastors of the city asked the Mayor to issue a proclamation, which he did, calling upon all business houses to defer opening until ten o'clock and setting aside the hour from nine to ten for religious gatherings. By nine o'clock every church in the city was thronged to its fullest capacity with serious worshipers. For a long time our people could not appreciate the fact that we were at war—real, serious war; but in this city at least all are convinced that we are not only in the thick of it, but there is a unanimous sentiment and spirit of enthusiasm declaring that we are in it to win. From what I have heard from the different congregations, all were in sympathy with the statement, "Except the Lord keepeth the city, the watchman waketh but in vain." Not a week passes, and often more frequently, but we have been, and are being reminded by visiting speakers of the fact, and of the needs of the various war boards. "No one is allowed to consider the things that he may possess as his own." The cry is, "Give! Give!" and our people seem glad to respond.

As a reader of the Advocate I must thank your reporters for the news as it was furnished from Atlanta; but, Doctor, did you know you have gotten yourself in a "strait betwixt two," in your last sentence in the "Personal and other Notes" of this week, wherein you say, "Whatever else may be said of the late General Conference, it will hardly be claimed that it abounded in exhibitions of large INTELLECTUALITY, either on the floor or platform, or from pulpit?" Your chances for the Irishman's easy job are gone unless you see to it that the future Conferences are made up of other delegations. But Sam Steel may be comforted by the contrast. T. B. HOLLOMAN.

Vicksburg, Miss.

(The Editor stands by his statement. He is not hunting an easy job.—Editor N. O. Advocate.)

DAY OF PRAYER IN NEW ORLEANS.

By Rev. A. J. Gearheard.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Whoever attended the great service of prayer in the First Methodist Church on Thursday, May 30, felt the truth of this Scripture, if never before. The great audience filled the church to the limit of standing room and scores were turned from the door. When Rev. W. W. Holmes called for silent prayer God was there and hearts were warmed, although no song had been sung and no voice of praise or exhortation or petition had been raised.

The great service was the answer of New Orleans Methodism to the call of the presiding elder to observe the Day of Prayer in accordance with the proclamation of President Wilson. Every congregation in the city was represented, and after the Lord's Prayer was recited, a Hymn sung and the leading of the opening prayer by Rev. W. H. Coleman, "Onward, Christian Soldiers" was sung and the service flags of all the churches were borne to the altar by two mothers from each of the twelve congregations. It was an impressive moment. There, visible upon the national colors, was the representation of what New Orleans Methodist homes had given to the nation and to liberty.

Sister J. W. Bothic led the prayer. Sister Bothic knows God and by a lifetime of prayer knows how to talk from the hearts of a great audience and represent everybody. It was no use to grit the teeth and practice self restraint. Tears were flowing everywhere and the great audience just gave up to the mellow atmosphere and wept in evidence of the feelings of pure devotion and reverence and sympathy.

Rev. A. J. Gearheard read the Scripture, reading from Romans 10:1-13. Rev. A. F. Vaughan prayed for the Red Cross, the Y. M. C. A., Chaplains, Doctors and Nurses. Rev. F. M. Freeman prayed for our President and those in authority. Rev. C. C. Wier prayed for our Allies and our enemies, and Dr. U. G. Foote prayed for victory and a speedy, permanent and just peace.

Rev. W. W. Holmes delivered the address. It was a great deliverance. He meditated on high lines and spoke with emphasis. God was in the service and all were greatly benefited.

A REQUEST.

There is now a great influx of men and women from various parts of the country to Washington City. The adult Sunday school classes of the Mount Vernon Place M. E. Church, South, Ninth Street and Massachusetts Avenue (the Representative Church of Southern Methodism at the National Capitol), realizing the inevitable loneliness of strangers in our city and the great probability of some going astray, earnestly desire to prevent, as far as possible, either of these contingencies.

We, the undersigned, request and urge all ministers, Sunday school superintendents and any other person who may see or hear of our request, to send the names and Washington home (or office) addresses of any relatives or friends who may have recently come to Washington or who may come in the future, to Thos. D. Gannaway, Office Compt. of Currency, Treasury Department, Washington, D. C., and a member of our Sunday school will call upon them with that "Southern hospitality," and extend to them a cordial invitation to become members of our Sunday school and Church, if we are the denomination of their choice. Should they prefer some other Church, we shall be glad to assist them in getting acquainted in the one of their preferences.

Pastors and Sunday school superintendents will please make this announcement publicly and let us help the boys and girls of our people while they are in our city. It may mean everything to them.

Very truly,
C. G. CHAPPEL,
Pastor Mt. Vernon Place M. E. Church, South.
W. W. MILLAN,
Superintendent Sunday School.

May 28, 1918.

SPIRITUAL DERELICTS.

The waste of our natural resources has its parallel in the spiritual life. The Christian World points out "how much the kingdom of Christ loses through the large number of drifters, spiritual derelicts, members whose fervor has slumped." We quote:

They are ecclesiastical saunterers. You remember how that word is traced back to the old Crusaders returned from the Holy Land (the saint terre) who roamed over Europe without definite aim until they became a nuisance and a menace. Such is your religious saunterer. His name may still be on a church roll somewhere, or he may have become wholly unattached. He ought to be a faithful, working Christian. Instead he is a wandering star, counting for less than nothing in the service of the Master. The Presbyterian Church is said to have 75,000 of these "saunterers." No doubt our own Church and the others have an equal proportion. They are nominally members, but actually handicaps. There are some two thousand derelict ships, forsaken, the sport of wind and wave, adrift on the seas of the world. They are a menace to commerce. And so there are millions of relapsed members of the Church in the world, who owe Christ zealous service but refuse to honor His claims upon them. Their talents are often greater than those of many a faithful worker. If they were but true to their early pledges the cause of Christ would have a host of strong recruits for all of its vacant posts. Oftentimes the best results of an evangelistic campaign is its discovery and revitalizing of these wasted lives.—Christian Intelligencer.

Our Lord has endowed intercessory prayer with promises which attach to no other form of Christian service.—J. S Holden.

THE HIGH COST OF LIVING.

The man who remarked that the high cost of living means the cost of high living, might also have observed that low living comes high, too. Especially is this true of low moral living. There is the man who is forever trying to get "something for nothing." He finds that in the end he is only a bankrupt. The world of success never lies in that direction. Real wealth must be paid for. If some parasites and thieves were to labor as hard in trying to make an honest living as they strive to avoid honest toil, they would be materially, as well as morally, better off. The wages of sin is always death. Low living destroys influence, kills character, and ends in moral bankruptcy.

The man who thinks prosperity can be built on short cuts and crooked dealing has not reckoned with universal law. He only reproduces the tragedy of the green bay tree which flourishes only to be cut off. The wise man in Proverbs was right; for "In the revenues of the wicked is trouble."—The Baptist Commonwealth.

FROM BROTHER BOWEN.

Dear Dr. Meek: I am glad to say that I am improving nicely and have been for several weeks. I am much encouraged. This enforced rest is preparing me for more efficient work. The Bible study, the reading of four new books, our Review, and four of our Advocates and other readings, are helpful. My work grows. The requests for my services are many, but I have to postpone engagements until my good doctors consent for me to return to my field of labor. I am very grateful to my brethren for being so considerate. With love and gratitude, I am yours faithfully,

J. A. BOWEN.

Tupelo, Miss., May 27, 1918.

LAKE ARTHUR CAMP MEETING.

The Lake Arthur Camp Meeting will be held at Lake Arthur, La., beginning June 20 and closing June 30. The workers will be Rev. H. C. Maitland, Evangelist, Miss Millie M. Lawhead, Children and Young People's worker, and J. W. Fontenot, song leader. J. W. FONTENOT.
Secretary.

WAR WORK EMERGENCY FUND,
Louisiana Conference.

The following report for the week ending June 2, 1918, includes all money received for the War Work Emergency Fund for the Louisiana Conference to date:

Previously reported	$1461.53
U. G. Foote, Rayne Memorial	29.00
J. W. Lee, Natchitoches	10.00
J. G. Sloane, Haynesville	24.00
B. D. Watson, Natalbany	22.00
	$1546.53

Respectfully,
S. H. MEYER, Treasurer.

June 3, 1918.

WAR CONDITIONS
— REFLECTED IN —
TELEPHONE SERVICE

Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

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YOUR CHURCH.

If you think your church the best,
Tell her so!
If you'd have her lead the rest,
Help her grow.
When there's anything to do,
Let tho fellows count on you,
You will feel good when it's through;
Don't you know?

When a stranger from afar
Comes along,
Tell him who and what we are—
Make it strong;
Needn't flatter, never bluff,
Tell the truth, for that's enough;
Join the boosters—they're the stuff,
We belong.

—Dr. William C. Burns.

PREACHING BIBLE DOCTRINE.

A writer in The Herald and Presbyter ventures the sound assertion that "the minister who preaches doctrinal sermons discreetly, scripturally, and with needful and proper illustrations, other things being equal, will have a strong and spiritually-minded church." The following is well worth quoting:

Dr. Cuyler, in addressing a body of theological students, spoke of the tendency to set aside this variety of preaching, and adds, "I beg of you not to yield to this unhappy drift, no, not for an hour. Sound doctrine is the backbone of truly successful preaching. The mightiest discoures that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, having been vitalized by some stupendous doctrine, or revealed teaching of Almighty God. If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot. Introduce all the lively and picturesque illustrations you can in your doctrinal discourses, it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Savior's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and of good doctrine."—Christian Intelligencer.

AS IT LOOKED.

The recent General Conference at Atlanta, Ga., began evidently in splendid form, and proceeded, of course, with becoming decorum and dignity unto the final finish. The much in compliments, however, was intoxicating, more or less, to a few at least, as it looked from a distance, and as it was reflected by the General Conference Daily. A great company appeared also to enjoy the sunlight of M. E. Church favor. In fact, the union element, by all signs, was much "in the saddle." Secretary Daniels quoted the Allies as an example for Church union, but the American soldier is an American all the same, and his country is intact even while he fights with France and the rest.

The combined Churches of all the earth confront a common foe, and line up together when needful, and constantly are allied for the overthrow of Satan's kingdom. Patriotism and devotion to God's cause are not damaged by trueness to the "home base."

"The Holy Church of Christ" sounds better than "the Holy Catholic," if it may get by the Conferences. "The rights of the laity" was evideutly popular, and by a similar process may reach adoption.

Church "unification" took the right of way, and after full discussion was placed in an attitude extremely favorable; not that the whole Church is disposed to go so rapidly upon that question. The few prominently present, however, were no doubt enthusiastic and ventured with apparent confidence. The "ninety and nine," so safely with the churches at home, are less agitated as to "unification" and "the rights of the laity" generally.

Of course, it is understood that some new Bishops were elected, but the great speeches and the much of else that was printed, could not be read extensively, and only the fewest will suffer distress as to the effect of the union sentiment on the "call" to the great office of General Superintendent.

It was good legislation to make possible the extension of the "time limit" in cases of evident need, and the latest in "pages" was a new departure for the M. E. Church, South; but who can tell? The Bishop himself, and the delegate as well, may be a lady at some later time.

The "colored brother" has been much discussed. Grace has no doubt abounded. If he shall be given a rest, along with the "regional conference," great peace may come to the Methodist Zion. Much service and revival meetings will no doubt now prevail. Special gifts for "seeking the lost" are at a premium, even from apostolic times, and from Bishop Asbury unto the most recent of Episcopal leaders struck from the mint of materials at the Atlanta Convention.

A. H. WILLIAMS.

Cochrane, Ala.

BROTHER JONES' SECOND THOUGHT—OLD BILL CROW.

Brother Jim Jones was a Methodist of the old school; always at his place in church, ready to shout, sing or pray. He never cheated in a horse trade nor lied about his dogs, and was always honest with his neighbors and his God.

Among his stock was old Bill Crow, a black mule nearly a third of a century old. His faithful service had been almost as long as his years.

One morning Brother Jones hitched Bill Crow to the plow and started across the field.

"Git up!" said Brother Jones.

Bill Crow didn't move. He just turned his head and looked kinder mournful-like at his boss and then laid down. His working days were over.

Brother Jones knew that, because it was the first time Bill Crow had ever refused to move. He looked into the mule's eyes and thought he saw tears in them. He knew Bill Crow had done his level best, and that he hated to quit. But there was no help for it, and he turned the old mule out in the woods to die.

That night Joe, Brother Jones' boy, said:

"Pap, what've you done with old Bill Crow?"

"Why, son, he fell down at the plow this morning, and so I turned him out to die. Guess his working days are over."

"You turned old Bill Crow out to die!"

"Why, sure; he ain't no good any more."

"But, see here, pap; ain't he been working for you all his life?"

"He sure has, son, and he worked hard, too."

"And you goin' to church every Sunday and singing, 'I want to be an angel?' Pap, do you reckon an angel would treat old Bill Crow that way after he's worked for him all his days?"

This was putting the thing in a new light to the old man, and Brother Jones began to feel that he had been pretty mean to old Bill Crow. He spoke to his wife about it, and she told him that if he didn't go out and get old Bill Crow and bring him to the barn and feed him and treat him well from that time on, she'd leave him. Every person about the place seemed to think that Brother Jones had treated old Bill Crow outrageously mean, and Brother Jones got so ashamed of himself that he sneaked down into the woods and hunted up the old mule and brought him back.

From that time on every day was Sunday for old Bill Crow.

Was Joe right?

Were Sister Jones and the hired man and the neighbors right?

Was Brother Jones' second thought right?

Did old Bill Crow's third of a century of faithful geeing and hawing and plowing and mowing beget duty?

And I wonder if Brother Jones thought further, so that on the next day he sent his contribution to the Board of Conference Claimants, and thus fulfilled his duty to the old preachers who had served him?

If not, Joe will be after him again, and so will his good wife and his conscience; for old preachers' service begets duty.—The Christian Advocate. New York.

MRS. J. W. PRICE.

On the afternoon of May 12, Mothers' Day, we laid to rest in the Odd Fellows' Cemetery, at Greenwood, Miss., all that was mortal of Mrs. J. W. Price. This good woman was the daughter of John and Mary Valentine, of Bowling Green, Ky. It was there Mrs. Price was born on Sept. 20, 1842. There she grew up to young womanhood, and she was educated in a Presbyterian school in that city. In 1870, she was married to Dr. J. W. Price, of Hopkinsville, Ky. Six children were born to them—Claude, Thomas, William Valentine, Daysle, Margaret, and Mary.

Mrs. Price was a faithful wife, a devoted mother, and a kind and good neighbor. She was ever ready and willing to deny herself pleasure and comforts that she might help and bless others. She died at the home of her daughter, Mrs. Likens, at 1182 Snowden Avenue, Memphis, Tenn., on May 11, 1918.

Our sympathy goes out to the bereaved, especially to our esteemed and beloved brother, Dr. Price. May that divine grace that never falls, and that is sufficient for all our needs, bo graciously and abundantly manifested unto him!

J. H. HALE.

Greenwood, Miss.

THE LEGEND OF ST. MARTIN OF TOURS.

Eugenie du Maurier.

St. Martin was a soldier brave, in France of long ago;
And riding on his prancing steed along the road did go.
One day he met a beggar-man, forlorn, and meanly clad;
St. Martin checked his charger's pace; the vision made him sad.
No gold or food the soldier had, but then a purpose woke:
He drew his sword and cut in twain his handsome riding-cloak.
Half of his cloak he laid upou the shivering beggar's back,
And then, with sunshine in his heart, rode down the winding track.
That night in dream he saw our Lord wearing in Paradise
The half-cloak he that day had given to Him in beggar's guise.
The poor they are God's very own, and when we give to them,
It is as if we gave to Christ, homeless in Bethlehem.

—Southern Churchman.

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GRANDMA'S WINDOW.

Alix Thorn.

I love to play down by the bending willow,
It's like a great green tent, a summer day,
The little leaves soft flutter in the breezes,
And it is such a lovely place to play.

I'm never lonely, for right through the branches,
As if it were a star set in the sky,
Above the climbing rose bush and the garden,
I watch my grandma's window, dear and high.

It makes me feel so comfortable and happy,
That little far-off window that I see,
For while I'm playing, I am thinking of her,
And while she's knitting, oh, she thinks of me!

—Zion's Herald.

LUCY'S MOTHER.

Eugenie Du Maurier.

Without thinking much about it, Lucy had fallen into the way of making little complaints about her mother.

"I wish mother wouldn't be so particular about everything I do!" Lucy said, fretfully, one morning, as she sat in her small rocking-chair ripping out some hemming she had done the day before. "She always makes me take out my sewing when I don't do it right. And there are ever so many things I want to do that she will not let me do. And I don't believe she cares a bit when I feel badly because I can't do something I want to. She just smiles sometimes. And she read me a mile-long lecture about trying not to get spots on my new apricot party dress. I am sure I act prim enough in it to have kept off all sorts of nasty spots. But there are some right in the front, too. Oh, dear!"

"Why don't you get another mother?" asked grandma, who was sitting near by, "as long as this one has so many faults?" Grandma spoke in her usual quiet voice. And Lucy looked up in quick surprise.

"Another mother! Why, grandma, what are you talking about? I don't want another mother. Why, you know how much I love my mother!"

"But you seem to think she has so many faults," grandma went on in the same quiet tone. "I should think you'd be glad to find another mother, one who didn't have those faults."

"But, grandma," said Lucy, almost ready to cry, "she's the dearest mother in the world. And I just wouldn't change her for anybody's mother! I don't see what makes you say she has so many faults."

"I thought I heard you talking about them yourself, Lucy, a moment ago," said grandma, in mild surprise. "I certainly thought I heard you finding fault with your mother, though, perhaps, I was mistaken."

Lucy's cheeks were like peonies. And there was something bright and glistening in her eyes as she answered bravely: "No, grandma, you weren't mistaken. I was finding fault with my precious mother, with the best and dearest and sweetest mother in the whole world. But I didn't think how it sounded. And, grandma, you will not hear me doing it again. Another mother! No, indeed!"—Southern Churchman.

TALKING JESUS CHRIST.

By Henry W. Adams.

In every great city there are scholarly, eloquent, popular preachers, who draw big crowds, but who are almost totally unacquainted with Jesus Christ. If I had a son or brother, or other dear friend, thoughtful on personal religion, but undecided, about the last place I would take him to would be to hear such a preacher. Such a man counts as trivial the awful themes of heaven and hell, and hardens the heart of every soul that listens to his voice.

In Acts 4:13 we find the secret of how a handful of ignorant fisherman turned the world upside down. "When they saw the boldness of Peter and John, and perceived that they were unlearned, and ignorant men, they marveled, and they took knowledge of them that

"They Had Been with Jesus."

I used often to go down into the slums of Water Street, New York, to hear that mighty trophy of Christ's redeeming grace, Jerry McAuley. Hundreds and hundreds were saved through the simple but thrilling testimony, given every night of the year by Jerry, and the others congregated there. Well did they argue if Jesus could save Jerry there was no man or woman too far gone for His grace.

The Sunday School Times relates the confession of a minister who bravely tells of his lapsing into coldness, and how he was restored to companionship with Jesus through the ministry of his seven-year-old daughter.

"After prayers Sunday morning the little girl asked, 'Are you a preacher, father?' and I answered, I was a sort of preacher, though not now pastor of a congregation.

"'You're no really-true preacher: You don't talk Jesus,' she said.

"How it cut home! I had read story after story from the Bible to her, and taught her prayers, and had prayed with her and for her. Oh it cut deep!

"Then she said, 'Mr. M——, our church pastor, does not talk Jesus, either!' I ventured to ask, 'What does Mr. M—— talk about?'

"'Oh about lots of other people!' Then, with exaltation, she answered: 'But Grandpa talks Jesus.'

"She had spent the summer with her grandparents. He was one of the old style preachers. He had the Bible at heart from Genesis to Revelation, and had it marked whenever it speaks of a sinful soul needing divine pardon and finding it. He wasn't popular in the big, stylish churches, but had done splendid service for a score of years on a very moderate salary. His six children, during these years had taken their college degrees, and from his parishes more young men and women have entered the ministry in home and foreign fields than from any such field that I know of. The secret lies where the little child found it.

'Grandpa Talks Jesus Christ.'

That my benign but greatly grieved Heavenly Father had spoken these words of rebuke through the lips of my little prattling girl I was confident.

"I thank God for the warning of this little child, and I pray that by His grace there will be no more wandering out of the way. 'Grandpa is the really-true preacher; he talks Jesus.' Henceforth I, too, will talk Jesus."

What do you say, dear ministerial and lay readers of these God-given words?—Christian Intelligencer.

A PRETTY LONG SNAKE.

A small boy was asked by a member of the school committee who was visiting the school to illustrate the working of the telegraph, by telling something it was like.

The little fellow thought a moment, and then he said: "Well, suppose you were going along a street in Chicago, and you came across a snake big enough to reach from there to New York. If you stepped on his tail there in Chicago, he would instantly open his mouth and stick out his tongue in New York."—New York Christian Advocate.

LIKED THE MINISTER.

"Oh, wasn't that a good minister we had today?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh, I don't know! It wasn't the sermon altogether that I mean."

"What, then?"

"Why, he prayed for Sabbath schools and boys. I never heard any one pray so much for boys. Most of them do not. That is why I like him."

"Do you like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys may be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time for us to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."—The Herald of Light.

Do not let us lie at all. Do not think of one falsity as harmless, another as slight, and another as unintended. Cast them all aside. • • • Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—Ruskin.



A POT of steaming, stimulating Luzianne Coffee set before "a gentleman and a judge of fine coffee." A finer hot beverage than good, old Luzianne never existed.

Luzianne tastes all the way down and you say "Set 'em up again."

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Christian Advocate

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SOME FINAL WORDS.

As our connection with the New Orleans Christian Advocate is practically at an end and we are liable to be relieved at any day, it is perhaps proper that we should write a few parting words at this time. Eight years and a half ago, without solicitation upon our part, we were called to be the editor of this publication, having been twice elected, and we responded to this summons, accepting it as providential. Since the paper has been in our hands, the conditions within its territory have been almost continuously abnormal. During the first years of our incumbency the ravages of the boll weevil upset things considerably in both Louisiana and Mississippi, and four years ago the great conflict in Europe broke out, destroying in its incipiency the markets for our agricultural products and superinducing a state of financial paralysis. Later, prices became better, but, because of the high cost of printing materials, all kinds of public journals have had to make their way in the face of difficult and trying circumstances. In view of these facts, we are gratified that the Advocate has been able to make its appearance regularly without any reduction in size or any considerable increase in price—expedients to which many periodicals have had to resort—and that it is to-day free from debt and continuing to come from the press in its usual creditable form. Of course, it has been a disappointment to us that we have not been able to carry it forward to much larger things; but, as we have said, the tides have been against us. When the tocsin of war sounded across the seas, the circulation of the Advocate was probably nearly, if not quite, as large as at any other time in its long and honored history. Much of the credit for the record that has been made amid the prevalence of these adverse influences is due to the Publisher, who has not spared himself in his efforts to keep the Conference organ going and up to an efficient standard. The utmost economy has been practiced by reducing the office force to a minimum and giving more work to those whose services were a necessity. The Editor has shared in these additional toils, being glad thus to aid it in meeting a crisis, though he has had less time to read and write than he felt to be needful.

Our course on the tripod has been a very different one from what we had planned and expected it to be. The uppermost thought in our mind when we became an editor was to try to strengthen the evangelistic spirit throughout the Church and deepen the spiritual life of its membership. But we were soon confronted with situations of which we did not dream. The Vanderbilt imbroglio, which menaced the entire educational system of Southern Methodism, arose; and ere long we saw that the Church was fast drifting toward liberalism in theology, latitudinarianism in conduct, and a gelatinous interdenominationalism in its activities. The result was that we were soon engaged in controversy. We did what we could to stir the Church up to take the position that her educational work must be done in schools that she owns and controls; and we have combated the other tendencies referred to with the utmost vigor at our command, believing them to be harmful, and calculated to strip the Church of her spiritual power. In dealing with these matters we have spoken plainly and pointedly, but we believe that a discriminating examination of our utterances will show that we were careful not to impeach any man's motives and that they were not called in question, except as this may have been impliedly and unavoidably done by a clear setting forth of his statements or his record. We feel that we can say, without successful contradiction, that we have stood for the Methodist Episcopal Church, South, and what we conceived to be its highest and best interests, without fear or favor. To be sure, we have made mistakes; and we are well aware that if we had been willing to drift along in a namby-pamby fashion, pussy-footing as to all movements and combating nothing, we should have been more popular as an editor. There has never been a time when we did not know this, and we have often felt the full force of the temptation to pursue this course; but, over against this, we have recognized the fact that the eye of God was upon us and that he expected us to be true and faithful. This we have sought conscientiously to do.

And in laying down our pen we desire to have it distinctly understood that we are not abandoning a single one of the causes which have been so much upon our heart. We are as resolutely as ever against "higher criticism" and the German rationalism which are threatening the doctrinal integrity of Protestantism; we are humiliated by the apparent disposition of the Christian Churches to retreat from what has been their historic position concerning the so-called questionable amusements and the various forms of worldliness, and we are uncompromisingly opposed to the absorption of the Methodist Episcopal Church, South, by the Northern Church (which is much more secularized and much more in the grip of the new theology than is ours)—a thing that will certainly come to pass if the union of the two bodies is consummated along the pending lines. Having stood outspokenly against these things when to do so resulted in our being nagged and struck at from many quarters, we have no notion of shifting our position now when we shall likely be less under fire than we have been for some years. To the full measure of our ability, we shall continue to contend for the faith once for all delivered unto the saints, for an unworldly Church, and for the essential integrity of Southern Methodism, along with a safe measure of guaranteed autonomy.

The fact that the tide of battle has, for the time being at least, gone somewhat against us has not at all dismayed or disconcerted us. We are not a disciple of that philosophy which holds that temporary success is the criterion of right; that truth is always with the majorities.

In saying this, we do not wish to be understood as intimating that the masses of Southern Methodism have become liberalistic and unsound or that they are lacking in loyalty to the principles and ideals for which their Church has so nobly stood. We do not believe that this is true. Under our form of Church government it is not easy for the great body of our people to make their influence felt and to register their will. **A general Conference is not the Church, nor does it by any means always rightly represent the Church.** The representative principle, as is well known, scarcely applies at all in our Church gatherings and councils. Herein lies one of the weaknesses and perils of our denomination. The people may err, and sometimes do err, but, after all, there is more safety in their united will than can be found anywhere else. As an illustration of how little regard may be had for the wishes of the rank and file of the Church in enacting legislation, take the question of the time limit. The General Conference in Atlanta came pretty near removing it entirely; yet we do not doubt that if it were submitted to a vote of the congregations of Southern Methodism it would be retained by an overwhelming majority. We sincerely wish that we had a regulation in our Church requiring all questions of large importance to be referred to our general membership for settlement.

The times in which we are living are serious and perplexing. There are those among us who talk optimistically as to the situation and what is to be with the coming of peace. The truth is, God alone knows what is ahead. Something must be radically wrong in the world or the present deplorable condition of things could not exist. Superficial reformers are abroad, with their cure-alls for the ills of afflicted humanity. One of the most striking things to the careful observer is that there are so few calls for a return to an earnest preaching of the old-time Gospel and to Scriptural Christianity. On the contrary, we are told that there must be all sorts of new combinations and devices to rescue the perishing and save the world's imperiled civilization. The teaching of the proposed new order is, in our opinion, too much like that under which Germany has gone to wreck and ruin to have any sound basis for its pretentious claims. The truth of God and the power of God, manifested by the Holy Spirit, are but little mentioned and are apparently but little to be relied upon under the suggested new regime. Surely, this is an hour when Methodists need to live much upon their knees and to witness with the note of certitude to the saving power of Christ, as it is set forth in the Word of God. We need to try the spirits which are abroad and to let none beguile and mislead us. Pure Christianity has in no other way been so much hindered and hurt as by its counterfeits. May the Heavenly Father watch over our beloved Church, and help her, amid the babel of voices now being heard, to hearken only to the call of her living Lord, who has given to the human race one Gospel, and who has none other to give!

In conclusion, we desire to express to the many correspondents who have sent us cheering messages since we have been associated with the Advocate our thanks for their kindnesses, and to assure them that they will not be soon forgotten. And upon all the readers of the Advocate we pray Heaven's richest blessings, grateful to them for their patience with our numerous shortcomings. With malice toward none, and good-will toward all, carrying upon our heart no scars, we shall, God so willing, soon set our hands to other tasks, hoping that many to whom we have been speaking every week for nearly a decade will not fail to remember us in their prayers.

THANKSGIVING DAY AND CONFERENCE.

The following are the dates of the Annual Conferences in the Fifth District of which Bishop J. C. Kilgo has oversight:

North Mississippi Conference—Clarksdale, November 20, 1918.

Louisiana Conference—New Orleans, November 27, 1918.

Mississippi Conference—McComb City, December 4, 1918.

It will be noted that the Louisiana Conference includes the last Thursday in November, which, according to usage, is declared annually by the President of the United States to be Thanksgiving Day. This is also true of the North Arkansas, Alabama, and North Carolina Conferences. This will be the second year in succession that Louisiana Methodist churches will be without their pastors on Thanksgiving, and it will mean further that the Methodists in more than 600 charges in the four Conferences affected will either attend services on Thanksgiving Day in a church of another denomination or dispense with church going entirely on that day.

It may be impossible to arrange the session of the Annual Conference in these four Conferences on another date. The Arkansas, Alabama and North Carolina Conference preachers may not object to being away from home Thanksgiving Day, but unless sentiment has changed since last November we believe that Louisiana preachers would prefer a change in the date of the Louisiana Conference so as to permit the preachers to be at home on Thanksgiving Day. A. J. G.

PERSONAL AND OTHER NOTES.

Rev. W. W. Holmes, presiding elder of the New Orleans District, left New Orleans, Saturday, June 1, to attend the Commencement exercises of Centenary College in Shreveport, La.

Words of kindly appreciation were contained in a brief note from Brother N. B. Aiken, of Tallulah, La., which also brought his renewal to the Advocate. A kind word written or spoken is appreciated by all of us.

Rev. Henry T. Young closed a gracious revival at Vivian, La., on May 26. The pastor, Rev. B. T. Crews, had the congregation in fine shape for direct results and reports indicate that the meeting was even more than was expeeted.

Rev. L. M. Sharp, pastor of West End Church, Laurel, Miss., reports a stirring revival meeting in his charge, which closed May 14 and resulted in eight accessions to the Church. Rev A. M. Broadfoot, of Fernwood, assisted him in the services.

The many Mississippians who are friends of J. W. Malone will be pleased to know that he has been elected to the Presidency of Centenary College Conservatory for young women in Cleveland, Tenn. He has entered upon his duties and has fine prospects for large usefulness.

Rev. James W. Shaw, Bishop of the San Antonio Diocese, of the Roman Catholic Church, whose appointment to the arch episcopacy at New Orleans to succeed the late Rev. James H. Blenk was announced in January, was duly installed as Archbishop on Sunday, June 2, in St. Joseph's Church, of New Orleans.

Dr. J. T. Sawyer, an honored superannuate of the Louisiana Conference residing in New Orleans, preached at the Fink Home Friday evening, May 31, to an audience that contained many of his former parishioners. "Be thou faithful unto death, and I will give thee a crown of life," was the text of Dr. Sawyer's sermon.

In a personal letter from Dr. I. W. Cooper, President of Whitworth College, of Brookhaven, Miss., he comments on the recent Commencement exercises as follows: "Our home men, Rev. H. M. Ellis, Rev. W. H. Lewis, and Dr. J. M. Sullivan, did the college and themselves great honor." Nothing else was expected at the hands of men like the ones you selected, Doctor.

The Okolona, Miss., charge is in fine shape. There have been sixty-four accessions since Conference and the pastor has more than one-third of his Conference collections in hand. Rev. J. B. Randolph is the efficient pastor and we are not surprised that a good report is in the making. Brother Randolph is taking care of the interests of the Advocate, as, indeed, he always does.

Rev. Osmond S.. Lewis, pastor of Gibson Memorial Church of Vicksburg, Miss., will hold a revival meeting the latter part of June, embracing the third and fourth Sundays. He will be assisted by Rev. J. T. Lewis, of Aberdeen. In a letter containing five subscriptions to the Advocate, Brother Lewis reports that his work in Vicksburg is in advance of what it was the first of June, last year.

We are informed that Dr. F. M. Thomas, who was elevated to the office of Book Editor of our Church at the recent session of the General Conference, will not assume charge of his office until after the session of the Louisville Conference which convenes on September 25. The July number of the Methodist Review and the 1918 issue of the Discipline will be brought out by Bishop H. M. Du Bose.

The Commencement program of Trinity College, Durham, N. C., is on our table. The Baccalaureate Address was delivered by President W. P. Few on Sunday, June 2, at 8:30 p. m. The Commencement Address was delivered by Governor S. W. McCall, of Massachusetts on Wednesday, June 5, at 10:30 a. m. The exercises of the week closed with a great patriotic demonstration Wednesday evening, June 5, at 8:30 p. m.

Dr. U. G. Foote, pastor of Rayne Memorial Church, of New Orleans, delivered the Commencement sermon for the Louisiana State Normal School at Natchitoches on Sunday morning, May 26, and occupied the pulpit for our pastor, Rev. J. W. Lee, in Natchitoches at the evening service. It goes without saying that his audience heard a great sermon. Dr. Foote used as his text, "And he divided unto them his living."

Dr. W. G. Henry, the pastor of our Church at Brookhaven, Miss., has received his degree of Doctor of Philosophy from Boston University. Dr. Henry is one of the most effective ministers in Southern Methodism and people at Brookhaven attest his ability as a pastor, and as a direct, thoughtful, concise and forceful preacher. He is held in high esteem and the host of his friends offer him hearty congratulations on having the right to append Ph. D. to his signature.

Rev. Robert W. Vaughan, Superintendent of the Louisiana Methodist Orphanage at Ruston, and Rev. N. E. Joyner, pastor of our Church in Lake Charles, La., and Missionary Secretary of the Louisiana Conference, attended the Baton Rouge District Conference at Hammond, La., last week. On their return from Hammond they shook hands with several of their friends in New Orleans. Both men are busy and they are doing fine work for their Church.

The 1918 session of the Port Gibson (Miss.) District Sunday School Association adjourned June 5 after a two days' session in the Gibson Memorial Church in Vicksburg.

Rev. E. R. Smoot, pastor of our church at Holly Springs, Miss., preached the Commencement sermon of the Northeet High School at Red Banks, Miss., on Sunday, May 26. The secular papers carry favorable reports of the sermon.

Rev. H. W. Jamieson, who for many years has been a pastor in the Louisiana Conference, is now engaged in Y. M. C. A. work and has been assigned to a Hut in Camp Beauregard, near Alexandria, La. Brother Jamieson attended the Y. M. C. A. Training School in San Antonio, Tex., during the month of May.

Our church in Como, Miss., was sorely bereaved during the month of May in the death of Mr. C. R. Brown, a teacher in the Sunday school and a member of the choir, and of Mr. W. M. Tait, a member of the Board of Stewards. The Advocate extends sympathy to the bereaved loved ones of these two faithful laborers in our Church.

Sanders Evans, eldest son of Rev. E. N. Evans, who was for many years a member of the Louisiana Conference, has been seriously ill at his father's home in New Orleans for three weeks with typhoid fever. We are glad to report that his recovery is assured. The many friends of Brother Evans have him in mind in their prayers.

Rev. W. W. Reddish, who has served the Horn Lake (Miss.) Circuit for the past two years, gave up his duties as a pastor and on Friday of last week joined the Marines in Memphis, Tenn. He entered as a private. Brother Reddish is a local preacher and has served acceptably in the pastorate as a supply. We trust that he will make a faithful soldier for his country.

The Commencement exercises of the Seashore Campground School were held Wednesday evening, June 5, Dr. W. H. La Prade being the speaker of the evening. The Commencement sermon was delivered Sunday, June 2, by Rev. W. H. Lewis of Jackson, Miss. Under the careful supervision of President Van Hook the Seashore Campground School has had a most successful session.

The sixteenth annual session of the Mississippi Conference Epworth League is in session in Wiggins, Miss. A program of inviting addresses is being carried out. Among those who are on the program are Dr. S. A. Neblett, Nashville, Tenn., Rev. J. R. Jones, Rev. W. H. Lewis, Rev. H. B. Watkins, Dr. H. M. Ellis, and Dr. I. W. Cooper. Rev. A. M. Broadfoot has charge of the devotions. The convention closes Friday, June 7.

The closing of the Baton Rouge District Conference at Hammond, La., last week was the occasion of the beginning of a revival meeting. The pastor, Rev. L. I. McCain, has with him the Louisiana Conference Evangelist, Rev. H. T. Young, of Jena, La. Brother Young has been an able assistant to Louisiana pastors since his entrance upon the work of an evangelist, and we predict for the people of Hammond a season of spiritual benediction.

The New Orleans Christian Advocate joins Centenary College, of Fayette, Mo., in its exultation over the honor that has come to two of its long list of brilliant alumni. Hon. X. P. Willifley, who was recently appointed to the United States Senate to fill the vacancy made by the death of Hon. William Joel Stone, and Dr. W. F. McMurry, who was elevated to the episcopacy at the last session of our General Conference, are both sons, of Centenary.

Sister T. S. Randle desires to attend the coming session of the Monroe District Conference at Mer Rouge, La. She fears that her husband, Rev. T. S. Randle, who is an honored superannuate member of the Louisiana Conference and who is in feeble health, may not be able to go with her. She requests, as a favor to her, all who will to join with her in prayer at 11 a. m., Sunday, June 9, that Brother Randle may be able to attend this conference.

Saturday, June 8, at about 5:10 to 5:15 p. m., the readers of the New Orleans Christian Advocate may have the privilege of viewing an eclipse of the sun. At Jackson, Greenville, and Meridian, Miss., and other cities and the community adjacent, as well as in Morehouse, Richland, East and West Carroll and Madison Parishes, of Louisiana, the eclipse will be total for about one and one-half minutes. This is the first total eclipse in this section since May 28, 1918, and will be the last one until 1936.

A reception was tendered Miss Helen Gibson, Head Deaconess of St. Mark's Hall in New Orleans, on the evening of May 23. The occasion was in honor of her return after two months' absence. She gave a report of her experiences at the Missionary meetings at both Memphis and Chattanooga and also of her observations at Atlanta, Ga., during the General Conference. The report of St. Mark's Hall for the month of May shows that good work is being done in the crowded section of New Orleans.

W. H. Black, Lay Leader of the New Orleans District and Superintendent of the McDonoghville Sunday school, has been appointed to the cashiership of the New Orleans Branch of the Federal Reserve Bank. Mr. Black is esteemed as one of the most effective laymen in the New Orleans District and his call to this important office was in recognition of his Christian character as well as his safe business judgment. We congratulate Brother Black on his having been selected for this important post.

Rev. J. A. Hall, pastor of our Church in Greenwood, Miss., reports that the good women of his charge have treated the parsonage to a coat of paint. Brother Hall merits a good house in which to live. He keeps up with his work and no interest of the Church suffers where he presides. He has already paid his Home and Foreign Missionary claims in full. Other assessments will be cared for in their turn, and it may be added that the Stewards at Greenwood have paid the pastor and presiding elder in full to date.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, recently sent in: Miss Nina Pollard, Batesville, Miss., 2; Revs. J. W. Price, Perth, Miss., 4; H. J. Moore, Montrose, Miss., 2; J. Loyd Deceli, McComb, Miss., 5; J. F. Waltman, Eros, La., 2; A. T. McIlwain, Senatobia, Miss., 5; Miss Hallie G. Harper, Florence, Miss., 2; T. A. Ferguson, Hermanville, Miss., 2; J. A. Patterson, Vaiden, Miss., 3; Rolfe Hunt, Montrose, Miss., 3; B. F. M. Bullard, Duck Hill, Miss., 2; P. S. Carpenter, St. Francisville, La., 2; C. Y. Higginbotham, Chunky, Miss., 7.

We acknowledge receipt of an invitation to attend the marriage of Miss Kathleen Mallory Wyatt to Dr. Leonard Lane Bankston on Wednesday, June 12, at high noon, in Shelby, Miss. Miss Wyatt is the accomplished daughter of Rev. and Mrs. J. M. Wyatt, of Shelby, and Dr. Bankston is a man of such character and sterling worth as merits the hand of an accomplished woman. We regret our inability to attend these nuptials and extend to both bride and groom our heartiest congratulations, and wish for them all the blessings their fondest dreams have pictured.

A letter from Brother Seaman A. Mayo, of Lake Charles, La., announces that the Louisiana State Epworth League Conference, which was called to convene in Shreveport, La., in June, has been postponed to some date in September. Due to the stress of work in the interest of government programs and the fact that the railroads are not now in position to offer reduced rates, it was thought wise to delay the convention. Mr. Mayo urges Epworth League Chapters to elect new officers early in September and arrange for them to attend the State convention as a training school for their work.

At the close of the Day of Prayer services in the Louisiana Avenue Church, Thursday, May 30, after prayers had been offered for the thirty boys represented by the stars on the service flag, a young man who is in Class 1A and who expects to be called during June came forward and requested that he be permitted to take the vows of the Church. He was received into the Church, and his consecration was a fine example to thousands of other boys who need the prayers of the Church and the power of God to sustain them in the life to which their government is calling them.

Rev. A. F. Vaughan, the careful and much loved pastor of the Carrollton Avenue Methodist Church, of New Orleans, has been accepted by the War Work Committee of our Church as a chaplain for over-seas service with the United States Army. Just when he will be called is a matter of uncertainty due to the fact that the law governing the age limit of chaplains is now undergoing revision and no man more than forty years old will be called until the legal age limit has been changed. Although his congregation has urged him to remain with his charge, Brother Vaughan has announced that he will go when he is called.

Rev. M. R. Jones, of Raleigh Miss., not only knows how to represent the Advocate once, but has those staying qualities that merit for him a place upon a roll of honor in any office. After leading off a letter with words like this: "For the inclosed check of twenty-four dollars," he names sixteen new subscriptions and closes the letter by saying, "We appreciate the good paper you are giving us and hope to send you another list of subscribers." One hundred pastors like Brother Jones would neutralize many of the ills that a poor editor and publisher must suffer in war times.

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree—in a little gem as in a great mountain. * * * A beautiful life is one that fulfills its mission—that is what God made it to be and does what God made it to do.—James R. Miller.

"The foundation of God standeth sure, having this seal. The Lord knoweth them that are His." This is the seal, the guaranty of their safety and security. Knowing them and having as the accompaniment of that knowledge all power in heaven and on earth He will take care of them.—Exchange.



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THE WORK PROSPERING.

Dear Dr. Meek: On April 20 and 21, our second quarterly conference was held at Marvin. Our presiding elder, Rev. J. H. Holder, was with us, and preached a soul-stirring and helpful sermon at the 11 o'clock service on Sunday. Our efficient pastor, Rev. H. H. Wallace, has entered heartily upon his work, preaches to the delight of his congregations, and looks after every interest of the Church. We are predicting for him a good year. I am glad to say that we are now having Sunday school here at Marvin and are also beginning to prepare for Children's Day.

ROBBIE L. WOODS.

Route No. 6.

Washington, Miss.

Dear Editor: We have just closed a very successful meeting at the Washington Church, which began on Sunday, May 19, and closed on the following Sunday night. Three services were held on the first day, one by the pastor, one by Dr. W. A. Borum, pastor of the Baptist Church in Natchez, and the third by Rev. G. M. Smiley, the Presbyterian pastor at Fayette and Pine Ridge. Brother B. E. Meigs came to us on Monday night and preached two sermons each day for a week, sermons that could not but benefit those who heard them. There was not a single note in them of compromise with sin and the preaching was as nearly like the old-time Methodist preaching as it could possibly be, but the love of Christ and his power to save was held up in such a reasonable, earnest way that members of other denominations fell into line (we had members of seven denominations in regular attendance) and sang, prayed, and testified with the same zeal that our own folks did. The work among the children was specially good. It was a genuine pleasure to hear them, as well as older folks who had never done so before, stand up and say that they loved the Lord and wanted to give their lives fully to him. Four members joined our Church and two joined the Presbyterian Church. All of us were made better by Brother Meig's coming. The very modest contribution which the Church made to him came without a word of solicitation on the part of anybody at a time when appeals were being made for everything in general and more particularly for the Red Cross, and yet it was the largest made to a visiting minister in a number of years. I feel that it is a privilege to serve the Washington Circuit and I appreciate the kindness of the people and their efforts more all the time. I have temporary charge of the Roxie Church and there we are trying to finish the church building, on which the people have been faithfully working for some time. There is no doubt that it will be completed in the near future. We ask the prayers of all the Christian people for the work we are trying to do. Sincerely,

—J. B. Cain.

The Soldiers' "Comfort Kits"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manuel advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

THE GIBSLAND HIGH SCHOOL.

On the evening of May 17, 1918, we had the pleasure of witnessing the closing exercises of the Gibsland High School. The entertainment given by one of our talented young men of Gibsland, Mr. William W. Todd, in the interest of the Red Cross, was very much enjoyed by all in attendance. Sunday, at 11 o'clock a. m., the Commencement Sermon was preached by Rev. John F. Foster of Shreveport, which gave us much food for thought. Monday evening, May 20, we attended the graduating exercises. There were 15 to receive diplomas, which were presented by the principal, Mr. E. D. Shaw. Hon. Robert A. Hunter addressed the class, and did justice to the occasion. There was a good audience in attendance. There were no idle curiosity-seekers looking for pleasure, but those who came did so for mental gratification—for a "feast of reason and a flow of soul"—and they did not go away disappointed. The programme was tastefully and appropriately managed by the principal of the school, Mr. E. D. Shaw, giving evidence of culture, tact and talent. The exercises were a decided success, giving indisputable evidence of the progress of the pupils and great labor and painstaking upon the part of the teachers. While the performance was going on, my memory went back over the years that have flown, recalling to my mind the beautiful lines of Young:

"Like birds whose beauties languish half concealed,
Till mounted on wings—their glossy plumes expanded,
Shine with azure, green and gold."

How blessings brighten as they take their flight!

I thought of the responsibility of the teachers, and how few, try ever so hard, can satisfy even themselves with their work. And I thought of the little child, of whom no less a personage than our great Redeemer hath said: "Suffer little children to come unto me, for of such is the kingdom of Heaven." I thought of its mind, immortal as eternity and as plastic as the clay in the hands of the potter, being guided and directed, for good or evil, weal or woe, by the teachers. I thought of the anxious solicitude of the mother for the welfare of her child, as evidenced by a letter written by the elder Mrs. Adams to her son, John Quincy, while a student at one of the universities of England, telling him, "I would rather you were swallowed up in the ocean you have crossed than prove an immoral, graceless child," and, again, I thought of the advice given by the great Robt. E. Lee to his son while a student at the military academy—advice worthy of commemoration and which ought to be written with a sunbeam of livening light upon the lintels and portals of every household in the land: "Always do your duty."

This manuscript is much longer than I intended; so I will close by thus admonishing the graduates and pupils of the Gibsland High School: "If you wish to be ornaments to society, a blessing to your country, and an honor to the age and nation in which you live, always do your duty."

Mrs. J. T. WILLIS.

Gibsland, La.

"God's love to us impels us to loyalty to Him."

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
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NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heels she will be glad to know of this.

LetCuticuraBe YourBeautyDoctor

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic—

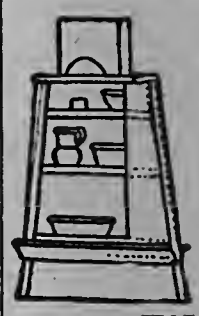
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Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

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ICELESS REFRIGERATOR



NO ICE required for the Walkup Bros. Iceless Refrigerator. Its cooling process is from the evaporation of water on a thin domestic cover around the frame work. It has been tested, and has lowered thermometers from 98 deg. to 57 deg. in thirty minutes.

Prices moderate. Prices for different sizes furnished on application. Write for prices and illustrated leaflet. Address,

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P. O. Box 1195 Waco, Texas

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Melville, at Marksville, June 22.
H. W. BOWMAN, P. E.

Ruston Dist.—Second Round.

Haynesville, at New Salem, June 9.
Alberta, at Old Castor, June 16.
The district conference will convene at Arcadia, June 11, 9:30 a. m., and will be in session until we have completed the business.
J. M. HENRY, P. E.

Monroe Dist.—Second Round.

Mer Rouge, at Oak Ridge, June 8, 9.
The District Conference will be held at Mer Rouge from June 18 to June 20. Delegates will be elected on this round.
ALBERT S. LUTZ, P. E.

Shreveport Dist.—Second Round.

Pelican, at Mitchell, June 8, 9.
First Church, June 12.
Anacoco, at Holly Grove, June 15.
Grand Cane, at Stonewall, June 16, 17.
Bayou La Chute, at Atkins, June 23.
C. D. ATKINSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

McCall's, at Hawkin's Chapel, May 8, 9.
Scotland, at New Hope, June 12.
Topesaw, at Sartinsville, June 15, 16.
Pleasant Grove, at Mallalleu, June 22, 23.
Hazlehurst, June 23, 24.
Bayou Pierre, at Sweetwater, June 29.
Barlow, at Rehoboth, June 30.
Wesson, at Beauregard, July 3.
J. T. LEGGETT, P. E.

Port Gibson Dist.—Second Round.

Rocky Springs, at Willows, June 9, 10.
Oak Ridge, at Porter's Chapel, June 12.
Woodville Cir., at Friendship, June 20, 21.
Woodville Station, June 21, 22.
M. B. SHARBROUGH, P. E.

Newton District—Second Round.

Carthage, at Mount Horeb, June 8, 9.
Harperville and Lena, at Good Hope, June 9, 10.
W. L. LINFIELD, P. E.

Meridian Dist.—Third Round.

Buckatunna, at Lewis Chapel, June 15, 16.
Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.
The District Conference will convene in Waynesboro, Miss., on June 11. The pastors are requested to elect by church conference as early as practical delegates to this conference, and to forward a list of their names to Rev. C. M. Chapman, at Waynesboro, and a list to me. Each charge is entitled to one delegate for each one hundred members, and fraction of two-thirds of a hundred, and each church, without regard to the size of the membership, is entitled to one delegate.
GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, Broad St., a. m., June 9.
Hattiesburg, Main St., p. m., June 9.
Purvis and Mission, June 12.
Magee, at Sharon, June 14.
Mount Olive, at Okohay, June 15, 16.
Williamsburg, at Santee, June 22, 23.
Hattiesburg Circuit, at McCallum, July 6, 7.
Seminary, at Pleasant Ridge, July 13, 14.
Hattiesburg, Court Street, July 17.
Hattiesburg, Broad Street, July 19.
Prentiss, at Carson, July 20, 21.
Silver Creek, at Oakvale, July 24.
Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Booneville Station, June 9, 10.
Iuka Station, June 15, 16.
Ripley and Blue Mountain, at Blue Mountain, June 22, 23.
New Albany Station, June 21.
Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6.
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14.
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
The Corinth District Conference will convene at New Albany June 11 to 13, beginning at 3 o'clock p. m., the 11th.
T. H. DORSEY, P. E.

Sardis Dist.—Second Round.

Olive Branch, at Miller, June 8, 9.
J. H. HOLDER, P. E.

Greenville Dist.—Second Round.

Shaw, June 15.
District Conference, at Merigold, April 23-27.
V. C. CURTIS, P. E.

Winona Dist.—Third Round.

Winona Ct., at Bethesda, June 15, 16.
Winona, June 16, 17.
Duck Hill, at Chapel Hill, June 22, 23.
Carrollton, at Longview, June 29, 30.
Itta Bena, June 30-July 1.
Sunflower, at Fasonia, July 6, 7.
Indianola, July 7, 8.
Isola, at Calle, July 13, 14.
Belzona, July 11, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Phillipp, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Seashore Dist.—Second Round.

Lumberton, June 8, 9.
Poplarville, at Derby, 7:30 p.m. June 9.
J. R. JONES, P. E.

Durant Dist.—Third Round.

Vaiden and West, at Wesley Chapel, June 8, 9.
Coila Ct., at Enon, June 15.
Sidon and Cruger, at Sidon, June 16.
Tchula Station, June 16, 17.
Kosclusko Ct., at Springdale, June 22, 23.
Kosciusko Station, June 23, 24.
Hesterville Ct., at Shady Grove, June 29, 30.
Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
Noxapater Ct., at Mt. Pisgah, Aug. 2.
High Point Ct., at Sand Hill, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
The District Conference at Ackerman will be held June 11, 12, and 13, opening 9 o'clock Tuesday morning. A program will be arranged and sent out.
W. W. MITCHELL.

Aberdeen Dist.—Third Round.

Okolona Station, 11 a. m., June 9; 8:30 p. m., 10.
Verona, at Palmetto, June 9, 8:30 p. m.; June 10, 11 a. m., 2 p. m.
Aberdeen, June 16, a. m.; Q. C. July 25, p. m.
Prairie, at Muldon, June 16, 8:30 p. m.; June 17, 10 a. m.
Tupelo, June 23, 24.
Shannon, at Pleasant Grove, June 30, July 1.
Vardaman, at Bethlehem, July 6, 7.
Houston Station, July 14, 15.
Calhoun City, at Tabernacle, July 14, 8:30 p. m.; July 15, 11 a. m., 2 p. m.
Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., Aug. 18, 19.
Buena Vista Ct., Aug. 24, 25.
Tremont, at Tremont, Aug. 31, Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

The ability to do hard work
And keep at it day by day,
Is the highest order of talent,
Though spelled in a different way.
—Rev. Robert H. Washburne.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

THE SYMPATHETIC PRESENCE OF THE LORD.

On the rough path of homely duty they once more encountered their lost Master. He is never far distant from the plowman on the field, from the fisherman on the sea, from the merchant in his office, from the artisan at the bench; and blessed are they who realize His sympathetic presence. He comforts the worker in his weariness, encourages him in his disappointments, and by His blessing often turns failure into fortune. Happy are they who carry their spiritual perceptions into business life and secular scenes, and who, to their great joy, are able to exclaim, "The Lord is in this place and I know it."—W. L. Watkinson.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups. —Adv.

THIS WEAK, NERVOUS MOTHER

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.



Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.

The majority of mothers nowadays overdo, there are so many demands upon their time and strength; the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as it did to Mrs. Worthline.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Sunday School

ANNOUNCEMENT.

Rev. C. W. Crisler, President of the Divinity Schooi, has asked me to make the announcement concerning the Sunday school work at the Seashore Divinity School. We wiil offer to the Sunday school workers and teachers and the preachers the Standard Training Course for teachers in service.

The books for the incomplete diploma are: "The Pupil, the Teacher, and the School"—price 42 cents; the first part of the "Worker and His Bible"—price 55 cents; for the Blue Seal, the iast part of the "Worker and His Bibie;" "The Program of the Christian Religion"—price 65 cents, and "The Life of Jesus," by Rawl—price 85 cents. Ali these books wiil be deiivered at the above prices.

Mr. A. L. Dietrich, Divisional Field Secretary and the Conference Field Secretary of the Mississippi Conference, wiii do the teaching. If you read the four books, you will have no trouble at all and it will be a great help to you in your Sunday school work. J. C. CHAMBERS.

NOTES FROM THE FIELD.

On Sunday, May 26, I was with Rev. B. L. Sutherland, at our Poplar Springs Church, Meridian, and Rev. H. S. Westbrook, at Seventh Avenue, Meridian. One Bibie Ciass was organized at Poplar Springs. Decision Day will be observed, and a Workers' Counciі was started, and I feel that Brother Sutherland will be enabled to do some fine work.

We had a fine service with Brother Westbrook. I feel that they will have a Cradie Roli, and Brother Westbrook has promised to see that one Sunday is given to Missions, which means that the joy of helping others will not be denied his Sunday school scholars any ionger.

I might say in passing that they are ready to lay the foundation of the Central Meridian Church, for which we are all thankful.

Wednesday and Thursday were spent at the Jackson District Conference. Thursday morning was given over to a Sunday school institute. It was a good one, too. Mr. Virgil Howie, the President of the Jackson District Sunday School Institute, gave a fine address on "The Pastor's Relation to the Sunday School." Prof. D. M. Key made a very striking presentation of the Wesley Bible Ciass work. Rev. B. F. Lewis gave a happy presentation of the Graded Literature. We were all sorry that the time limit stopped his speech. I wish that every man in the Conference who has a country church could have heard Rev. J. F. Campbell present "The Graded Literature in the Country Church." It was good and helpful, too. The Field Secretary spoke on "Missions in the Sunday School" and preached on "Decision Day."

I want to thank my brethren again for their forbearance toward me and to ask a continued interest in their prayers. I just wish from the deep of my heart that I were a bigger, better man for this great work.

JOHN C. CHAMBERS.

Shubuta, Miss.

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

"Every duty we omit obscures some truth we might have known." Only a few men have failed to order Children's Day programs. The need for giving our children every advantage the Church offers is more imperative than it has ever been. When the day is observed send the offering to Rev. E. S. Lewis, Greenville, Miss.

The great business of the teacher is to make Christ known to those who do not know him. It is not enough to teach some Bible lesson to the child, as important as this is, but the teacher should teach how to live the life of victory in Christ.

How shall we secure a supply of such teachers for our Sunday schools? Suppose we try the plan Jesus gave: "Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." The fact that we have not ali the teachers needed is a mark of sin; for we have sinned against the Lord in ceasing to pray.

Hundreds of revival meetings will be heid during the next four months. Call the teachers together for prayer, secure a list of all the unconverted in the school and community, have the teachers do some definite work in presenting Christ to those under their care, and they will experience the joy of winning many souls to our Savior.

God is more attractive than Satan. He has more and better ways of getting and holding the heart than the enemy. "Ali power hath been given unto me in heaven and on earth." "And I, if I be lifted up, will draw ali men unto me." Read forty ways for increasing the membership in the May number of the Graded Magazine.

"The moral and reiigious training of childhood stands out not only as a task of supreme importance to the Church, but as the patriotic duty of the hour." This is the subject of the National Day Program to be given the first Sunday in July. Send to Smith & Lamar for this the most attractive and informing program that you have seen lately.

MUCH LAMENTED.

There was universal sorrow on the part of ail who knew him when the sad news was announced that Brother A. W. Durkee, popular engineer on the Y. & M. V. R. R., had answered the iast summons. His untimely end came on the morning of the 28th of April, 1918, when his engine left the track near Hamburg, Miss. All that was mortai was brought back to Vicksburg, and laid to rest with Masonic honors in the city cemetery, following one of the largest funerals ever held in Vicksburg, conducted by the writer.

Brother Durkee was a whole-hearted, enthusiastic man who loved his work, his fellow-men, and his Church. He was a faithfui member of the Gibson Memorial Methodist Church, and enjoyed attending its services. Invariabiy he would come to his pastor foiiowing the sermon and enthusiasticaiiy express his appreciation of the message. In looking through his Bible, the writer found several clippings relative to some good services heid at the church. At the last service he attended at Gibson Memorial he gave his hand in response to an appeal for a more earnest, consecrated life.

His devotion to his wife and mother was beautiful, and their many friends deeply sympathize with them in their great ioss. The grace of the Lord Jesus Christ is sufficient for their every need—and may His abiding presence be their comfort, joy and song, till that day when God shall wipe away aii tears.

OSMOND S. LEWIS.

Vicksburg, Miss.

UTTERANCE OF JACKSON DISTRICT CONFERENCE.

To the Presiding Elder and Members of Jackson District Conference, now in session at Eden, Miss.:

Dear Brethren: We your committee on "The War" beg leave to submit the foiiowing statements as our report for your consideration and adoption:

1. We are fuiiy convinced that the horribie war that has cast a sable pall over the world, causing the murder of miiiions of people, resulting in the deportation of tens of thousands of innocent civiiians to be the victims, helpless and terrorized, of the lust and greed of a savage enemy, had its origin in the selfish ambitions of the Imperial German Government. "Mittel Europa" was the fascinating dream of the Hohenzoliern dynasty. It opened up to the materialistic Teuton mind visions of growing wealth and dominant power. We are sure that the tragic murder of the unfortunate Austrian Archduke had no other real meaning touching the war than to furnish a specious pretext to the German Kaiser and to the German war leaders to unleash their dogs of war upon an aimost undefended world. For forty years and more Germany has been preparing for this diabolical war, training her miiiions of men, increasing her navy, spending many biiions of dollars for war equipments, and in every other way possible girding up her nationai ioins to win a place in the sun, and to establish Teutonic hegemony in Europe and in iarge portions of Asia. Her purpose, manifestly, was to control the world's commerce and to master the human race.

2. We feel that so far from deserving a place in the sun, Germany doesn't deserve any place of honor or trust among the nations of this earth. She deserves only a piace in the dismal and sulphurous reaims of Dante's Inferno. She has no just ciaims to the respect and confidence of the civilized and Christian nations. Her war aims, war policies, and war atrocities have brought forfeiture of ail claims to recognition as a civilized nation. German ruiers and peopie have been unmasked, and the worid now knows them as the savage murderers of babies, the ravishers of heipless women, the wreckers of defenseiess homes, hospitals and churches, the devil-inspired pirates on sea and land and the monumental liars of ail history.

3. We wouid deciare, laying all possible emphasis upon the deciaration, that in our sober judgment the war waged by the Entente Aliies is a just and righteous protest against Germany's ruthlessly wicked invasion of the rights of weaker nations, the trampling in the dust of her treaty obligations, the torturous methods of her warfare, and the utter contempt for everything civil and decent in deaiing with the helpless people in the invaded and conquered countries.

4. We wouid deciare to all the worid that there is not a shadow of doubt in our minds as to our national attitude to the war. We are at war with Germany. It was not of our choosing; Germany forced the war upon us. Germany destroyed our property and murdered our citizens. As a buriy buiiy she demanded that we should crouch abjectly before her and tamely submit to her audacious and insulting demands. If we had not accepted her chaiienge we would have shown ourselves to be whimpering, cowardiy weaklings — a nation unworthy to exist and without any claims to respect and trust among the nations of the world. We are fighting Germany to-day; to do otherwise would be to forfeit aii claims to have red biood running in American veins. We are fighting Germany to-day, for it is the oniy thing we can do to be true to the principles upon which our government is founded. We have made our glorious hlstory by fighting for the rights, the God-given rights, of the people. The German philosophy of the State and of the divine right of kings—we have always held that this German view of things was anti-Scriptural and anti-Christian. We are fighting to destroy this system of government that throttles the best in man, and is a constant menace to the rights and peace of the world.

5. We would piace ourseives on record as supporting our great President and our great government to the utmost of our power. We regard President Wiison as the greatest living man in the world to-day—a man of big brain, of big heart, of big faith, of big courage. In his great heart he hates war and ioves peace. We believe he did everything in keeping with the dignity of our nation to preserve the integrity of our fundamentai principles of government, to prevent our entrance into the war. Now that we are at war we are profoundly grateful to have, as a nation of peace-lovers, a conscience void of offence. We believe we are in the war by the will of God, and, that so far as we are concerned, it is a holy war. We are fighting for the giory of God and the good of His kingdom. We would assure Mr. Wiison and the heads of the government departments that we are fuiiy prepared to give ioyai support to every war measure enacted, no matter how [illegible] and great personal sacrifices [illegible] be incurred.

T. W. ADAMS,
For Committee.

MARRIAGES.

At Meridian, Miss., on Dec. 22, 1917, by Rev. Hilary S. Westbrook, Mr. PAUL O. LANE and Miss AILEEN VICTORE MURRY, at the Seventh Avenue parsonage, both of Meridian, Miss.

At the Seventh Avenue parsonage, Meridian, Miss., by Rev. Hilary S. Westbrook, on Dec. 22, 1917, Mr. B. V. HENSON and IDELL THOMPSON, both of Meridian, Miss.

At Meridian, Miss., Seventh Avenue parsonage, on Dec. 29, 1917, by the pastor, Rev. Hilary S. Westbrook, Mr. T. A. RUTLEDGE and Miss VERGIE JONES, both of Meridian, Miss.

At the Seventh Avenue parsonage, Meridian, Miss., by the pastor, Rev. Hilary S. Westbrook, on Jan. 12, 1918, Mr. R. L. WIGGINS and Miss BETTIE HINSON, both of Meridian, Miss.

On Jan. 18, 1918, at the Meridian Seventh Avenue parsonage, Mr. J. C. CAUSEY and Miss MATTIE WORSHAM, by the pastor, Rev. Hilary S. Westbrook, both of Meridian, Miss.

Mr. CHARLES N. HOLLAND and Miss VOLNA MAY ELLIS, by the pastor, Rev. Hiiary S. Westbrook, on Feb. 2, 1918, at Meridian, Seventh Avenue parsonage, both of Meridian, Miss.

Married at Meridian, East End, on Feb. 16, 1918, at the home of the bride's mother, Mrs. Gaines, Mr. W. J. ETHERIDGE and ANNIE GAINES, by the pastor of the Seventh Avenue Church, Meridian, Miss.

At the home of the bride's father, Mr. G. G. Garner, on 8th Avenue, by the pastor of Seventh Avenue Church, Rev. Hilary S. Westbrook, on March 16, 1918, Mr. T. H. SMITH and Miss MAE GARNER, both of Meridian, Miss.

At the home of Mr. Babe Wiiliams, on Seventh Avenue, Mr. CHARLEY WILSON and Miss LORINE McCOLLUM, on March 16, 1918, by the pastor of Seventh Avenue Church, Rev. Hilary S. Westbrook, both of Meridian, Miss.

LLOYD GEORGE A HARD WORKER.

Mr. Lloyd George is continuaiiy at work. His breakfasts, luncheons, and dinners are ail matters of business. Visitors whom he is unable to see during the day and whom he wishes to meet are invited to eariy breakfast or iunch. He occasionaiiy goes to his residence at Walton Heath during the week; but he is at Downing Street next morning for 9:15 breakfast. On two days of the week he goes out to breakfast; at one house to meet his Liberai and Labor coiieagues, and at another he meets his Conservatlve coileagues. During the week-end, which is now narrowed down to from Saturday afternoon till Monday morning, he devotes his time partly to reading officiai reports, discussing business with visitors, and handing out work to his secretaries. He is never aione, and he is never idle. He frequentiy returns to London for meetings on Saturday and Sunday. He has littie time for general reading; he prefers the human book. His chief recreation is obtaining information from all and sundry. His physical exercise is now confined pretty well to an occasional walk in St. Jame's Park and a walk on Sunday morning. The oniy game which he practices is goif, and that oniy on rare occasions.

Uniike other Ministers, he does not piay bridge or any indoor game, and he does not go in for social gatherings unless they are concerned more or less with public affairs.

Perhaps what is equally remarkabie in the Prime Minister's strenuous iife is the stimuius which he gives to others. He inspires and enthuses ail who come in contact with him. With all his hard work and heavy responsibilities, he maintains a cheerful disposition, and remains a confirmed optimist.—The Outlook.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

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In these medicines taken in this way the best substances for the blood and nerves are brought together.

FROM REV. HILARY WESTBROOK.

Since my last writing to the New Orleans Christian Advocate, I have been very busy as a pastor visiting and preaching the Word of God to my dear people, and the Lord in a measure has blessed our humble efforts and has given us success, and to-day I have the blessed assurance that the precious blood of Jesus Christ cleanses me from all sin.

I want to write a few lines on two leading subjects in the Bible that are most exquisite and attractive to me, and to my mind they are so closely connected that we cannot handle the one without touching on the other—they are heart purity and the second coming of Jesus. We find the following words spoken by Christ in the Sermon on the Mount: "Blessed are the pure in heart for they shall see God." (Matthew 5:8.) Then we turn to the Acts of the Apostles and we see in the first chapter, 9th, 10th and 11th verses, these words: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Again in Revelation 1:7 we read: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17.)

If we will turn back to the 24th Psalm, we will find a direct answer to the question just asked. "He that hath clean hands and a pure heart." We are told that the German surgeons prior to this awful carnage of war, which is disturbing the nations of the earth, were so strict that before an operation could be performed upon a patient they had a rule that they must wash their hands five minutes by the watch before they were allowed to do the work. But I guess they have abandoned that since they have become so inhuman.

God says: "Blessed are the pure in heart, for they shall see God." He shall come back to earth again, and "it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The seekers after God and the old-time religion must deal with the great facts about God and religion. Science takes account of facts. It observes with the closest scrutiny that it may know all the phenomena relating to anything. Having carefully observed, it is prepared to classify. Science has to do with the ascertainment and the classification of facts. Philosophy has to do with the explanation and the interpretation of facts. What kind of education is it that ignores the greatest fact of human life? "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

How is this life obtained? The conditions are fixed by divine appointment, and the terms are never changed to suit the sinner. Yet our God, who is both holy and just, has fixed a standard that all must reach. There must be repentance and faith. These are essential. "Without faith it is impossible to please God." But it is evidently impossible to have saving faith in the Lord Jesus Christ unless there has previously been a hearty repentance for sin. The sinner must throw off his allegiance to sin, and from the heart renounce all the works of darkness, before his heart is free to savingly trust the spotless Son of God. Saving faith in Christ introduces one to the way of life. "I am the Way, the Truth, and the Life." Jesus himself is the Way of life to those who put their trust in him.

I love the way of holiness better every day. Hallelujah! The blood of Jesus cleanseth my heart from all sin and the Comforter abides. I am

Yours in Jesus' name,
HILARY S. WESTBROOK.

Meridian, Miss., May 28, 1918.

FROM WINNSBORO, LA.

Dear Dr. Meek: After a long delay, I will write a few lines for the Advocate. Things are moving along reasonably well on the Winnsboro charge. We held our revival meeting here in April. It continued fifteen days, and Rev. A. S. Lutz, presiding elder of the Monroe District, did the preaching, and did it well. Brother Lutz is a fine preacher, a good revivalist, and an excellent presiding elder. The people in token of their appreciation paid him $100, and also his regular percentage of salary for the year.

During the revival meeting, we slipped off to Boeuf Prairie Church and held the second quarterly conference. We had a fine conference, and an excellent dinner, as we always do down there. Those people know how to cook, and how to feed. The Board of Stewards were on hand almost in full, and very graciously raised the pastor's salary to $1500, with the assessment for the presiding elder added.

While our revival did not result in any accessions to the Church, the Church was quickened, and much good was accomplished. We closed on the first Sunday night in May, with the house crowded to its utmost, while many could not get in. On the third Sunday in May we observed Children's Day here. A splendid program had been prepared by some of our faithful trainers and it was well rendered. The collection was good, amounting to $13. On last Sunday we observed Children's Day at Crowville, and there, as well as here, a beautiful program had been prepared by some of our faithful workers, and the program was well rendered. Also a nice collection was taken. At the close, we received three members into the Church on profession of faith. Our Sunday schools are doing well.

My people are doing a vast amount of work for the Red Cross, Liberty Loan, and Y. M. C. A. calls. We feel that this will be a great year on the Winnsboro charge, and to this end will ask all the readers of the Advocate to pray.

S. D. HOWARD.

THE FUTURE.

We think and plan for the future because we are creatures of intelligence and cannot help doing so. God made us for that, and haphazard thriftlessness and lack of foresight are no virtues in His eyes. But intelligent planning for the future is one thing, and burdensome and fretting worry about it is quite another. God did not intend us for the latter, and when we are guilty of it we are going quite counter to His will and thought. We ought to reckon generously with the fact that the future is with Him. He is as interested in our life as we can possibly be, and there is every chance that His plan for our best and highest good is not going to miscarry. In fact, about the only thing that can make it miscarry is for us to get fussy and fidgety, and undertake to interfere with it too much. God himself cannot do much for a man or woman who persists in carrying a burden of anxious care for the coming days. And the legitimate planning for the future that we ought to do is most surely made useless by the fretting and worrying that we oughtn't to do.—Christian Guardian.

There's nothing meaner than a shirk.—Elizabeth S. Phelps.

human things must be known to be loved; but divine things must be loved to be known. Pascal

If we put off repentence another day, we have a day more to repent of, and a day less to repent in.—W. Mason.

The Christian must remember that the soul above all else is to be kept clean. Sin stains the soul before it touches the mind or the body.—Floyd W. Tomkins.

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All communications for this department should be sent to the Editor at the address given above.

NOTICE.

The Woman's Missionary Society of the Baton Rouge District will meet for their district conference in Amite, June 12 and 13. Opening service on the afternoon of the 12th at 3 o'clock.

Every auxiliary is urged to send delegate and report.

Mrs. C. S. STEWART,
District Secretary.

SARDIS DISTRICT MEETING.

The District Meeting of the Woman's Missionary Society of Sardis District, North Mississippi Conference, was held in the Methodist Church of Como, May 24, 1917, with a large attendance.

Mrs. W. H. Roberson conducted the morning devotional, taking as a basis for her remarks, Mark xiv. 8, "She hath done what she could."

Mrs. R. M. Short, District Secretary, in her report stated that Sardis District led the Conference in number of new auxiliaries for 1917, also in percentage of increase in finances—the pledge being more than made. Her report proves she has been constantly and earnestly engaged, striving to bring her district up to the highest standard.

The delegates' reports, without an exception, showed advancement along all lines.

We were especially favored in having with us Mrs. J. W. Conger, our Conference President; Mrs. S. F. Riley, Field Secretary of Orphanage; Rev. R. H. B. Gladney, Field Secretary of Sunday school work and Rev. J. H. Holder, our faithful presiding elder.

In a message to the rural auxiliaries, Mrs. T. T. O'Bryant struck the keynote when she stressed the importance of tithing, not only of finances but of time and talents.

Mrs. Conger's message from the Council was both instructive and inspiring. She asked that we take as our key the one given by Miss Bennett, "All authority is given unto me in heaven and in earth." She told of the plans for the establishment of hostels or dormitories under Christian supervision for Methodist girls in State universities and normal schools; of the great need of a medical college for women in China, and that the Council will proceed at once to take steps toward the establishment of such a college; that the Week of Prayer offering this year will supplement the Retirement and Relief Fund; for the first time the Council pledge was met; that North Mississippi Conference made the ten per cent increase, being the third in the roster of increase of finances; of the $2,000,000 worth of property owned by the Council being free of all debt; that more offers had been made to support girls in Scarritt Bible and Training School than there are girls to accept such offers. She spoke of Dr. Durham's series of devotional services on "The Inner Circle," and reminded us that we as missionary women are members of "The Inner Circle," and should give the whole gospel to the whole world. She spoke of the plan for the "Centennial Celebration," and suggested that all, who can, attend the joint convention of Northern and Southern Methodists to be held in Junaluska, June 26-30.

Mrs. Riley brought a message from the two hundred children in the Orphanage and made an appeal for the waifs of our State that they may be saved from illiteracy and crime.

A special prayer was offered by Mr. Holder in behalf of Miss Pollard who is preparing for work in foreign fields, and Mrs. Terry, a volunteer for home mission work.

Mrs. R. P. Neblett conducted a round table discussion on young people and junior work. The Sardis District rejoices that it has Mrs. Neblett as Conference first vice president.

A bountiful lunch was served on a lawn near the church, and so much was done for our comfort that this day in Como will be a pleasant memory to each of us.

Miss M. JONES,
Secretary.

TO BE READ IN EVERY AUXILIARY.

Dear Auxiliary Women: We are all hard at work for a minimum increase of ten per cent in our collections for 1918. We have gone "over the top" with more than a 13 per cent gain for the first quarter. Thank you for this fine beginning. And now let us make a tremendous effort to "make good" for the second quarter. Pay dues and pledges in full and secure generous gifts for the cause from every possible source. There is a great deal of God's money in the hands of the womanhood of our churches. Let us see that his cause gets it.

Our goal also includes a net 10 per cent increase in membership. To reach this will require that we secure as active, contributing members many of the uninterested women of our churches. Lay your plans now for getting these; cordial and repeated invitations and stirring missionary facts prayerfully given will win them. We must have them. Ask God to help you present the cause so attractively that they cannot resist its appeal. Think what it would mean for the Woman's Missionary Society if half a million women could be won for its membership during this year! It can be done if we will give ourselves heartily to the effort.

If I can help you in any way let me know. I am praying daily for you.

Yours in service for the Missionary Society, BESSIE W. LIPSCOMB,
Home Base Secretary.

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SOUTH AMERICAN LITERATURE.

"Dime novels, such stuff as Dare Devil Dick, Nick Carter and Sherlock Holmes, translated and published by Germany, is the 'literature' which South America reads." Dr. William H. Teeter, survey secretary for South America, who has made a special study of reading matter and its effect on the people of South America, expressed his estimate of the literature thus: "The so-called literature is so bad that I would not dare to talk of it to ladies—no North American could have any conception of the abominable stuff that is put into the hands of the young people of South America.

"The intellectual, educated class," Dr. Teeter concedes, "do read history, biography, poetry, but it is of the great mass of people I am speaking. In Buenos Aires the vilest kind of stuff can be bought for a few cents, on the streets or in the barber shops.

"Reading this low class of literature," he concludes, "is one of the great elements in the cheapening of life in South America.—The Centenary Bulletin.

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WITHOUT GOD.

Without God, human life is bitter irony, and the cry of humanity for help is answered by an echo that only mocks the aching heart. Christianity alone furnishes the ideal manhood.—Arthur D. Little.

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How to Prevent it From Growing Gray.

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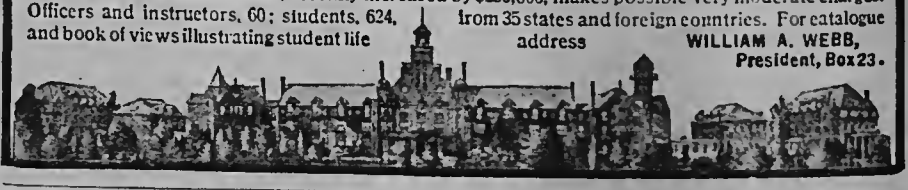
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Sincerely,
W. G. HENRY,
Pastor Brookhaven Methodist Church."

Mothers of the South Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in this section would testify just as do the following:

LENOIR CITY, TENN.—"Some years ago I broke down from overwork and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MRS. MARY L. WALKER.



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Jesus * * * concerned himself with spiritual ideas and influences. — Broadus.



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THE SANCTITY OF MARRIAGE.

Nothing is threatening the purity and integrity of social life in these modern times so much as the growing laxity in the observance of the obligations of marriage relations. It is time that the pure and upright members of society made their influence felt by definite utterance and action in opposition to the growing social uncleanness. Men and women who have been proved guilty of social vice should not be encouraged in society, no matter how much money they may have. Social vice is condoned by the daily press, in the theaters, in business circles, and in fashionable society. There is no place where it is sternly frowned upon except in the Church and in Christian circles. Social corruption means the downfall of any nation. The Church must stand as a fortress against it, not only to save itself, but to save the nation. A socially corrupt person is a traitor to the country.—Watchman-Examiner.

WHAT IS NEEDED IN THE PULPIT.

Some preachers make the mistake of addressing to Pharisees sermons suitable for Publicans, and vice versa. They would do well to take a lesson from John Wesley, who once preached to a congregation that was "at ease in Zion" a scathing discourse on the text, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" At the close of the service an irate hearer met Wesley with the criticism: "Sir, such a sermon would have been suitable in Billingsgate—but it is highly improper here!" "If I had been in Billingsgate," replied Wesley, "my text would have been, 'Behold the Lamb of God, which taketh away the sin of the world.'"

Thus were revealed two characteristic qualities of Wesley's nature, and indeed of all true Christian preachers—fearlessness and pity. It is very easy to storm impressively before the weak and the broken-hearted, but what is needed in the pulpit is a stalwart courage which will rebuke sin in high places, joined, on occasion, with a yearning tenderness which will bind up the broken reed, and apply to conscience-striken hearts the precious balm of Gilead. To Pharisees preach the terrors of the law, and to Publicans the tenderness of Christ.—Zion's Herald.

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Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

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Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 3519 Palmyra St.; 'phone, Galvez 1081.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

GOD'S WAY.

"God often reproves and challenges us with difficulties. He permits our foes to assail us that we may find our strength and refuge in him, yet he will not suffer us to be tempted more than we are able to bear. He will send us to no battlefield where his support can not enable us to win the victory."

Feeling Blue Take a Calotab

Wonderful How Fine You Feel After Taking the New Nauseless Calomel.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel, the doctor's favorite among all medicines, may now be enjoyed without the slightest unpleasantness. One Calotab at bedtime, with a swallow of water—that's all. No Nausea, nor the slightest unpleasant effects. You wake up in the morning feeling fine, your liver cleansed, your system purified, and with a hearty appetite for breakfast. Eat what you please, go where you please, no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs and will refund your money if you are not delighted with them.

Some time when you are tired drinking just ordinary Coffee and feel like drinking **"A REAL GOOD CUP OF COFFEE,"** try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

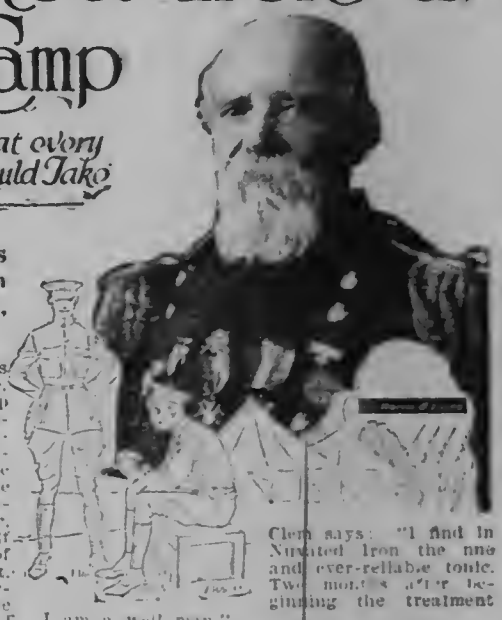
GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

Send Nuxated Iron to Your Boy in Camp

General Gibson Says He Feels that every Soldier Who Goes to the Front Should Take Nuxated Iron

Dr. James Francis Sullivan Explains Why It Helps to Increase Strength and Endurance and Build Up Weak, Nervous, Run-down Folks.



What every soldier most needs is tremendous "stay there" strength, power and endurance, with nerves of steel and blood of iron. To help produce this result there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron, says Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "I have personally found it of such great value as a tonic, strength and blood builder that I believe if General Gibson's advice were followed many of our fighting men would find it of great benefit. In my opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping increase strength, energy and endurance."

General Horatio Gates Gibson says Nuxated Iron has brought back to him in good measure that old buoyancy and energy that filled his veins in 1817 when he made his triumphant entry with General Scott into the City of Mexico and he feels that every soldier should take Nuxated Iron.

Another remarkable case is that of General David Stuart Gordon, noted Indian fighter and hero of the battle of Gettysburg. General Gordon says: "When I became badly run-down this year, I found myself totally without the physical power to 'come back' as I had done in my younger days. I tried different so-called 'tonics' without feeling any better, but finally I heard of how physicians were widely recommending organic iron to renew red blood and rebuild strength in worn-out bodies. As a result I started taking Nuxated Iron and within a month it had roused by weakened vital forces and made me feel strong again, giving me endurance such as I never hoped to again possess."

Another interesting case is that of General John Lincoln Clem, who at the early age of 12 years was Sergeant in the U. S. Army and the last veteran of the Civil War to remain on the U. S. Army active list. General Clem says: "I find in Nuxated Iron the nne and ever-reliable tonic. Two months after beginning the treatment I am a well man."

And then there is Judge Samuel S. Yoder, Statesman, Jurist and for 18 years a practicing physician formerly Surgeon Major in the Army and now Commander in Chief of the Union Veteran Union, who says: "Nuxated Iron restores, revivifies and rehabilitates the system. To the man of 70 as I am, it is just as certain, just as efficacious as to the youth in his teens."

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed by Dr. Sullivan, and which has been used by Generals Gibson, Gordon, Clem, Judge Yoder and others with such surprising results is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron preparations it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

If You Value Your Health

Read Every Word of This Most Remarkable Story—

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means. Accept his liberal offer as made in coupon below.



Trade Mark Registered

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***restorative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from ***their*** fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I spened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ***ten gallons*** and I, therefore, offer gladly to give you the equivalent of a three weeks visit to the Spring by by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any curable disease,*** but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. Shivar

Proprietor.

EVERY MAIL BRINGS ME LETTERS LIKE THESE:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Blaney, S. C.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters, Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATHENY, M. D.

DuPont, Georgia,

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism and, after drinking twenty gallons of your mineral water was entirely relieved of the horrible disease, Yours Respectfully,

J. D. McCLAM.

Lexington, Va.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life.

Respectfully, MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD,
Pastor Oakland City M. E. Church So.

Columbia, S. C.

I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

Newberry, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Georgia,

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drunk the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.

Yours very truly, H. W. ORVIN,
Manager Effingham Mer. Co. Guyton, Ga.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. WM. C. CARTER.

Buena Vista, Va.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. I have been, for thirty years a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

Fill Out This Coupon And Mail It Today

Shivar Spring,

Box 17 P, Shelton, S. C.

Gentlemen:-

I accept your offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Express Office.....

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3251.

REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 13, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

The serving of God in spirit and in truth results in a life that is weatherproof. When rain detains you, and heat and cold send you to your fires or fans, you may rest assured that your worship is not in spirit, no matter how dearly you may hold to the truth.

* * *

"Do you know of a congregation where spirituality is on the increase?" This question sent us on a mental search among the churches where we have cause to pass judgment. Alas! We are giving more money, making great successes promoting the Red Cross, Y. M. C. A., and other "drives," but we are not impressing others with the power of Jesus Christ as a saving influence in our own lives.

* * *

Millions of eyes looked through smoked glass at the eclipse of the sun on June 8, but that eclipse did not throw nearly so many in the haze or complete darkness as has the eclipse of the Sun of Rigteousness by the worldliness of this age. It does not take a smoked glass to view the spiritual eclipse, and the darkness is more intense and of longer duration than was that on last Saturday.

* * *

A church member excused herself from church attendance because she said the lights in the church auditorium hurt her eyes. Another excused herself because she claimed her feet hurt her when she walked a great distance. Both women were seen three times the week following their spoken excuses on their way past the church building to a moving picture show. Hell will be full of such church members.

* * *

We read a press account of a meeting where the fact that Negroes of the North are sending literature into the South calculated to stir up the Southern Negro with dissatisfaction was deplored and steps were taken to prevent the circulation of such literature at this time. Whatever else the North may have that the South wants, it may stand affirmed that the South does not want the Northern view-point on the Negro question. And when we mention the South, we include the educated Negro as a part of the South. It is true that ignorance is always easily swayed by the voice of the agitator and no doubt there are Negroes who would hear and heed a harrangue of hate against the Southern white man.

THE CURSE OF PROFANITY.

We take the following from the Reformed Church Record: "The man who swears sins ten times at once: (1) He breaks the command of God; (2) he violates the law of the land; (3) he transgresses the rule of good manners; (4) he outrages decency; (5) he insults good people; (6) he profanes sacred things; (7) he shows bad bringing up; (8) he dishonors his parents; (9) he does what he is ashamed of; (10) he does what he will regret."

One of the most thoroughly disgusting habits is that of swearing. I met a young man not many weeks ago who used very profane language in his opening remarks to me. Upon learning that I was a minister he apologized profusely. I suggested that the real offense was not against me but against God in whose presence he lived, moved and had his being. Every day on the street or in offices we hear the profane tongue. Is there no way to impress upon a world that God should be respected? Certainly, we should cry from the housetops against the habit of profanity.

A. J. G.

PRAISE FOR DR. F. N. PARKER.

The Northwestern Christian Advocate carried in its May 30 issue the following editorial comment regarding the action of Dr. F. N. Parker in declining to be ordained a Bishop of the Methodist Episcopal Church, South:

"Will his example inspire others to do likewise? It is feared not. Excellence in the special work in which a man is engaged when the 'call' comes seems at times to be forgotten, and more than one great preacher, secretary, or editor has been spoiled to make a fair Bishop. The very spirit manifested by Dr. Parker would seem to disprove his self-estimate and establish his claim to election. But he is his own judge. His declination created a profound impression and will stamp him as a great man—greater in the eyes of the Church than when they cast their ballots for his elevation."

Methodists of Louisiana, who love Dr. Parker as a brother indeed, who respect him as one having authority, who honor him as one whose faithfulness to the Church is a record of unstained consistency, reverence him the more for the straightforward manner in which he unbosomed his very innermost soul when he took his stand at Atlanta. That he refused to be ordained is a matter for his own decision, and Dr. Parker's judgment is as good as that of the whole General Conference. His friends honor him in his decision and prayers are being made that four years hence may find him in robust health and led of the Spirit to accept the high calling of his Church.

A. J. G.

BUY YOUR NEXT PASTOR'S COAL.

The government is making strenuous efforts to prevail upon the public to order its coal supply for next winter during this summer. There is sound logic in this policy. There is plenty of coal, and sufficient mines operating to produce all that is needed even in war times, but with the increased demands for coal by the government it will be impossible for railroads to handle, or for the mines to bring to the top, all the coal needed by our country and the people unless work at the mines continues during the summer.

The mines have no place wherein a nation's supply of coal can be stored. Dealers cannot store even a large enough supply to satisfy their customers. There is but one way coal can be handled in the summer time and that is for the people to store their winter's supply in their own coal bins during the summer time. Thus far, most of the American public has leisurely fanned the harder and ignored the urgent advice from the government to buy coal now.

Methodist preachers, for the most part, are alive to the importance of this order, but they are helpless. None of us have any assurances that we will be where we are next winter. A coal pile would be awkward baggage. There remains just one solution for the preacher's coal problem next winter, and that is for the Boards of Steward to act for the 1919 pastor. It would be wise action on the part of every official board in Louisiana and Mississippi to buy enough coal right now for the use of their pastor next winter. Store the coal and sell it laid down to the preacher, whoever he is, the day he arrives from Conference. The coal supply of churches should be looked after in a similar manner.

A. J. G.

"EXPERTS" "PUTTING PEP."

There has appeared in the Sunday school columns of our Church press recently a story called "Putting Pep into the Sunday School Class." What the story aims to teach is a little difficult to understand, but this statement credited to a teacher of boys speaks very much out of tune with class conditions as they should be. The teacher is quoted as having said that the youngsters had told him that they did not care to know about people who had lived so long ago that the archaeologists are busy with their bones.

The article in question says that the expert offered a "present-day, right up-to-now quarterly." If this quarterly that is right up-to-now substitutes anything for the stories of those people who lived so long ago that archaeologists are busy with their bones, the quarterlies had better be burned instantly. When Sunday school experts get so expert that they have an improvement on the Bible, and have biographical sketches of men who are an improvement on the Bible characters, it is time that said experts were taken out of the expert business.

Boys may be boisterous and hard to handle, but when a Sunday school teacher finds it necessary to omit the Bible lesson in order to discuss baseball or foot-ball or the war in order to hold the attention of the lads the only solution is a new teacher. We heard of a certain "present-day, right up-to-now" teacher who brought a story book with her to read to her pupils because she said the children were not interested in the Bible and she was afraid they would quit Sunday school. It is high time for the real purpose of Sunday school teaching to be impressed upon teachers. We are getting so expert that there is grave danger of our Sunday schools losing sight of the whole task assigned to them. **The business of the Sunday school is to teach God's Word so that in it the pupils will find Christ.**

A. J. G.

BE TRUE.

If I should tell you what to do,
There is a Christian rule for you:
Be true, be true.

In this straight path our feet should walk,
These are the words that we should talk:
Be true, be true.

Then let no man or child forget
In this plain path his feet to set—
Be true, be true.

—Southern Churchman.

THE PERMANENCY OF THE CHURCH OF CHRIST.

"On the stormy southwestern coast of England is a massive column of masonry resting upon a desolate island rock, a league or two from shore. It lifts its brilliant light steadily as a star along the firmament, to warn the mariner of breakers, and of the yawning gulfs below. It is the renowned Eddystone Lighthouse. A hundred years ago the architect who proposed to erect in such a dreary place a lighthouse—a column of stone strong enough to defy the howling blasts and surging tides of the sea—was laughed to scorn. The proposition was treated as the dream of an enthuslast. The people said that no edifice could possibly be reared in such a place to stand against storm and billows. Yet the builder, just because of the great danger, was the more determined to succeed. Almost alone he began his work. He cleared a level on the isolated rock for a foundation. The corner-stone was tried and laid. Layer after layer of adamant went down in solid strata, the structure rising into view only to excite the ridicule of spectators on the shore. They smiled contemptuously, and said the first fierce storm would sweep the masonry away. The storms came, one after another, and, like broadsides from a battery, drove the workmen from their places on the walls. But, as the wind abated, the work went on. Tempests were but arguments for perfect work. The howling sea by its very madness said, 'Build strong. Bind the walls.' Stone by stone the column rose as a monument of patience and perseverance toward the clouds. At length, after years of labor, the capstone was laid and soon the cheery beacon-light from Eddystone danced triumphantly over the billows. Even then opinionated prophets would say, 'It will yet fail; it will yet give way before the tides.' In three years one of the great storms did come. The people on the shore shuddered for the fate of the keepers of Eddystone Lighthouse. It was a night of awful crash and thunderbolt and roar along the coast. In the morning after the tempest hundreds of the people hastened to look toward the sea, lest the beautiful column should be missing. Anxious eyes through the telescopes turned hopefully and fearfully to the ominous southwest. The universal question of the hour was only, 'Has that majestic structure been swallowed up in the waves?' But how great was the joy of its friends, how bitter the disappointment of its enemies, how intense the astonishment of all, when through the misty atmosphere of the morning the magnificent upright proportions of Eddystone Lighthouse were seen, still bearing its turrets to the sky, still throwing radiance along the restless sea! Not a stone was displaced. Not a ray of light was quenched." The history of Eddystone Lighthouse is most strikingly illustrative of the history of the Church. How men have sneered at and ridiculed its builders! Voltaire vowed he could demolish the work of its buiders. Fierce have been the tempests that have raged against it. Hell has exhausted its forces to cast it down. But after centuries of the fiercest antagonism it stands in grander and more attractive proportions than ever, flooding the sea of man's life with the glory of its beams.—Wm. Downey in Eastern Methodist.

THE MIRACLE OF MIRACLES.

There are not wanting those who wholly reject the supernatural in the form of the miraculous, and yet who call themselves Christians. These include in their number not merely popular novelists and magazine writers, but even scholars of the highest rank. We need not be much concerned, however, about these attempts to commend to us a non-miraculous Christianity. Not only have all past attempts along this line been failures, but we may be sure that all similar attempts in the future will prove equally unsuccessful. And that because, as regards Christianity, it must ever hold good that the choice is not between a miraculous and a non-miraculous Christianity, but between a miraculous Christianity and no Christianity at all. That such is the case appears most clearly when we consider that we cannot eliminate the miraculous without eliminating Jesus himself. Jesus himself is the miracle of miracles, and yet it is Jesus who stands at the center of Christianity and makes it what it is, not only as a system of truth, but as a dynamic that is destined to turn and overturn until all life is transformed. No doubt it is possible to call what is left behind after the God-man has been eliminated by the name of Christianity, but that which is left behind is no more Christianity than a piece of statuary is a man. In common honesty, therefore, it should be called by another name. It is open to us to either accept or reject Christianity, but we have no right—and it will profit us nothing—to call ourselves Christians unless we trust and obey the living Christ as Savior and King.—The Presbyterian.

OUR LIVING SERMON.

By Mrs. S. J. Phillips.

"And they went forth and preached everywhere" (Mark 16:20), and so do we, if we are His true followers. It is just as impossible to be a genuine Christian and keep the fact hidden from the world as it is to travel East and West at the same time. True, all may not proclaim the message with words as did the Apostles, but our lives are daily giving out what is in the heart (and that, too, with no uncertain sound) to an audience that changes often, as we walk to and fro and mingle with those we meet, and with whom we are surrounded.

It is not always smooth sailing if we take a firm stand for Jesus. Rough waves often roll about us, but we need have no fear if we stay in the boat with Him, He will calm all boisterous waves. But we must be earnest and true, for eyes and ears are open and ready to note our least faltering step. It would be better if we could more fully realize how the people of this poor old battle-scarred world need more "living epistles, known and read of all men."

Are you criticized? Yes, often, even when you are known to be in the right—and in many ways they try you. That is part of the sifting out process. But you will never know how much you can withstand until you are tried out, and stand the test. Daily we are being judged by our fellowmen, and a note is made of a weak spot, if it exists. Did you ever hear a sinner quote a verse (they all seem to be agreed that the same verse is a good piece of Scripture to keep on hand) and smile critically while saying, "By their fruits ye shall know them?" Such critics refer to one who in a weak moment had probably failed to shine his light. A chauffeur by failing to "dim" his light may cause a wreck, but a Christian in failing to keep his light shining may cause some one to err, and the wrecking of souls may result.

The world to-day has such a multitude of distractions that drum in our mortal ears. The din of strife and disputing, the whirl and turmoil of life surge about until one longs to flee away to a quiet place to be alone with God. And, indeed, we should often do so, but only to pray and receive new strength to renew the battle, and then go back to face the crowd, to live the life of devotion to God, to preach the daily sermon of good deeds, loving thoughts and earnest intercession for needy souls about. The very needlest ones are those who do not yet realize the fact of their need.

Is the world a beggar to-day? No. Yet the needs and calls for service in various forms, and the cry for help everywhere, surely never were so pressing since God spoke the world into existence. And the greatest and most necessary equipment a man and woman can have to fit them to serve and to be their very best while serving is to realize the fact that Christ is ruling in their heart and directing their every step. The word failure can never be written at the close of such a life. No, never.

Greenville, Miss.

POSSIBLE IMPOSSIBILITIES.

These are days when many are tempted to be discouraged. The failure of human programs of peace, the spread of the war-spirit, the interruption of missionary operations, the selfish eagerness for wealth, the mad rush for pleasure, the intrigue and corruption among legislators—if considered alone—would turn to pessimism even the most stout-hearted optimist.

But one factor is omitted in that view of the situation and the outlook—the greatest factor in the universe—God. Those who realize man's weakness and wickedness have good reason to say that the realization of ideals is impossible; civilization has broken down; international reconciliation and human brotherhood are an idle dream. Our Lord Jesus Christ said of this and other difficulties: "With men it is impossible, but not with God, for with God all things are possible." He also added a wonderful statement: "All things are possible to him that believeth."

There is no limit to the possibilities of God; there is a very serious limit to the possibilities of man; but where man is joined to God by faith, then God's possibilities become man's possibilities. It is not because of anything in us, but it is because of the nature of God, and it is because God is in us, individually, that things become possible, that without Him would be absolutely impossible. Men become God-like when linked by faith to God's power, and the power that is in God comes into them, and things become possible that were impossible before. But when that power is taken away, the Christian can do no more than any other man.

It is harmony with the will of God and believing prayer that brings man into the condition of a charged battery—a man filled with the Spirit of God. This enables him to do the impossible.

The will of God is surely to be carried out in this war or in spite of it. The man who is in touch with God, who is in harmony with Him and is acting in accord with His will, is the man who will not only remain undiscouraged, but will accomplish what is, humanly speaking, impossible.—The Missionary Review of the World.

THE DEAD ARE THE LIVING.

The dead are the living. Every man that has died is at this instant in full possession of all his faculties, in the intensest exercise of all his capacities, standing somewhere in God's universe, ringed by a sense of God's presence, and feeling in every fiber of his being that life, which comes after death, is not less real, but more real, not less great, but more great, not less full or intense, but more full and intense, than the mingled life, which, lived here on earth, was a center of a life surrounded with a crust and circumference of immortality. The dead are the living. They lived while they died; and after they die, they live on forever.—Alexander Maclaren.

We all have our share in developing the sentiment of our community. We are all equally responsible for the forces which control the moral development. Our influence depends upon what we are. We need not look at others in this world crisis. The shedding of blood and the inhuman treatment of our fellows could not take place if the lead of Jesus Christ had been followed. God permits because He has given the care of the world into the hands of man. Will man rise to his responsibility? Let us look to ourselves.—Bishop Mann.

I abridged myself of all superfluities.—John Wesley.

DANGER.

This World War clamors across the sky. We can hardly hear any other music. Thunder is hard to talk against. The American people and Methodism are as one. Methodism has no minority report on this vast battle. We are not pacifists: we fight with God for a safe world, for a decent world, for a world with a chance to be virtuous, for a Christian world.

Just because Methodism is so patriotic to the United States of America and to the united states of the planet, it is experiencing a subtle danger. That danger is that the Church should in any wise silence its own heavenly music. Patriotism is a lesser majesty than the gospel. Methodism must preach both majesties. The gospel must not be stifled by any business, however worthy. It need not be. There is a more amazing trumpet than a battle trumpet. It is the gospel trumpet.

Have a care, Methodism, lest in the revel of patriotism we become unconsciously remiss in the highest patriotism, namely, the proclamation and practice of spirituality, the preaching of Jesus the Savior, of the glory and necessity of the new birth, of the pressing character of redemption, of the insistent ministry of immortality in these battle days of death, of the necessity of Christianity above all the things this battling world needs, to the end that this World War may eventuate in a world peace, at whose heart dwells righteousness.

The Sunday school, in particular, must be guarded against a threatened falling off. Christian men and women must not less but more hold hard to the gospel. Sunday school teachers and Sunday school helps must speak in certain terms of Christianity and of Christian theology. Sunday school and Church were never so greatly needed. The Church must hold to its Sunday school, its prayer meeting, its Sunday service, its prayer, its sanctity of soul. Every church agency must be as vital as the resurrection morning. Preacher and Sunday school teacher and every church member must love Christ and talk Christ and practice Christ to the uttermost.

Beware! Danger, lest in our fervid activities our Christian fervor abate. Danger! Methodism, to your knees!—Bishop William A. Quayle in Northwestern Christian Advocate.

JOHN BARLEYCORN'S OBITUARY.

On May 15, Michigan went dry. The Detroit Free Press carried that day the following story:

John Barleycorn has had the decency to croak in twenty-eight States, and there is a deep-seated desire to see the thing become epidemic, in keeping with the old refrain—

"There was a dog and his name was Rover,
And when he died he died all over."

The earthly record of the deceased was such that we do not envy the funeral orator his task. He will have to emulate the wisdom of the officiating pastor who was asked what in the world he could say at the obsequies about a defunct reprobate who beat his wife and side-stepped his debts. He answered, "Dead easy. I'll speak of the glorious age in which he lived."

All we can indite about the now pulseless John Barleycorn is that he lived in a glorious age—which he betrayed, shamed and defiled.

He was full of years—as well as of other things. He began with Michigan's beginning, alack!

A historian deposes and says that when the United States and Canada kissed the result was Michigan.

Both parents must have been drinking, for John Barleycorn, the first-born, was an inebriate from birth—a sad instance of transmitted iniquity, cursed by the serpent of the still.

He was not uncomely in youth, and he made himself useful on occasions. He claimed to be good for sickness and low spirits.

Being a pioneer and a money-maker, he gathered politicians and newspaper supporters about him. He entered homes, banquets and armies as a friend. He claimed protection and permanence as a vital business institution.

When bold, outspoken men and women denounced him for filching plenty from firesides, the glow from women's cheeks, strength from manhood, integrity from legislators and mayors, he and his hirelings drowned their brave protesting voices with cries of "fanatics!" "personal liberty!" and the like.

And John Barleycorn lived on, rearing a frightful progeny. Of the evil brood disease, pauperism, insanity, prostitution, poverty, degeneracy, and bossism were well-known offsprings, spreading over the land like blight.

But there came a day when the keeper of the tap-house trembled, for the people rose up like a strong man after sleep. * * *

Legitimate business bade John Barleycorn be gone; industry denounced him as an Old Man of the Sea on its shoulders; the Army and Navy of the United States drummed him out of camp with "traitor" branded upon his forehead. * * *

It was really merciful more merciful than he ever was to his millions of victims—to sentence John Barleycorn to death. The world was getting to be a mighty lonesome place for him.

Friendly faces were few; and their sincerity questionable. As he walked alone, grim specters of his miserable past confronted him. * * *

So it behooved John Barleycorn to wail, "I'm only in the way," and to go off and die, leaving the sunshine of a better day to disinfect the place where his festering carcass lay.

SOME BAPTIST PRETENTIONS NAILED.

By Rev. Henry T. Young.

According to statistics furnished by Dr. H. K. Carroll at the close of 1917 there were in the United States 7,782,018 Methodists and 6,412,393 Baptists. But press reports announce that the Southern Baptist Convention recently held in Hot Springs, Ark., claimed 6,957,380 Baptists and only 5,826,157 Methodists. Why this difference? Personally, I shall lay the blame at the door of the Southern Baptist denomination until it shall make corrections through the press, which i prophecy it will not do.

The great Baptist denomination ranks second in numbers and evangelical activity to our own Church. The Baptists have done more toward evangelizing America than, perhaps, all the rest of Christendom except our own Church. God has honored the Baptist Church, and what I shall say is not against the denomination in so far as God has honored it, but because Baptists are to be blamed somewhat. Let me say, furthermore, that I have studiously refrained from attacking their hobbies from the pulpit, that some may be edified, who might otherwise have been driven from the services. Neither have I ever so much as raised my hand to influence a new convert to join the Methodist Church, who seemed inclined to join the Baptist Church. I have held few revival meetings in which I did not turn converts over to the Baptist Church.

I do not complain because of their persistency for perseverance, election, or their differing from us on any point of theory. I must accord another a right that I most certainly contend for myself. Neither do I complain because they believe in and practice immersion. I take it that they are as conscientious in their belief that the Bible teaches immersion as I am that it does not. But I am going to complain:

First, because their report as mentioned above is false. Second, because they persist in making invidious comparisons together with circulating false reports, and, finally, because we are not taking proper steps to combat such an attitude as they assume.

1. Any reputable encyclopaedia, without going to the trouble to get later statistics, would prevent making such false and misleading statements as were sent out from Hot Springs. I have heard similar claims all my life, and having been reared in a rural section, knew no better until I was nearly grown. Nor did I get the truth then from Baptist sources.

2. They are always comparing themselves with us, and usually stuff the box in order to run ahead. In what do we fall behind the great Baptist denomination. Into [illegible] Consecration of [illegible] Missionary activity [illegible] camp at home or abroad. [illegible] their equal, and in [illegible] Then why this everlasting method [illegible] and why the practice of circulating [illegible] If I thought the Methodist Church was using such unfair means of propaganda against [illegible] roman Catholic Church, I would [illegible] it if it persisted in such things. [illegible] position of our Baptist brethren to prosely[illegible] or to hinder us as a Church? In [illegible] that every lexicon and scholar agrees to their [illegible] sion hobby being correct, and even quoting Wesley and others of our own [illegible] in denying that they are Protestant and claiming always to have been the Church; in [illegible] excluding everybody except Baptists; and in claiming a [illegible] patent on church government, etc., they assume an attitude that can no longer [illegible] only ridicule or call forth but a horse laugh from us. These claims should be positively and speedily met.

This brings us to the final point of my complaints. We are not taking proper steps to combat their doings. I urge that we serve notice on them that if they are going to persist in their unwarranted and untrue assertions and thus force us to a defense in order that we may protect ourselves, we will declare a war of retaliation that shall end only when they are willing to recognize us, as we wish to recognize them, as Christian people, with views perhaps peculiar to some—but with love for all and consecration to our blessed Lord and Savior Jesus Christ.

I urge that we raise a special propaganda fund and furnish our people with tracts [illegible] combating these untrue and unchristian methods. We have lost thousands of members in the "follow Christ-in-baptism" dope. We have furnished them many members because of their "only Church" slush. We must either join in with them or else defend ourselves and people against what seems to be an effort, or the expression of a desire, to bury us as a Church.

One of their leading preachers in this State, and a man that I love very much, in a tract on "What Baptists Believe" (I think that is the name) makes a statement, claiming to quote from a Methodist Discipline, trying to justify the Baptist "close communion" performance, using what I am unable to find in our Discipline; and unless he should state from what branch of Methodism he is quoting he is unbrotherly and false. Baptists are using this tract to "indoctrinate," especially in the territory where we are operating.

I close by saying "we know we have passed from death unto life because we love the brethren." This love is not to be merely "in word," but "in deed and in truth." I love them, and I believe all Methodists do, but I am going to resent their unfair attitude, and I believe that every Methodist is about to reach the point where patience ceases to be a virtue.

Jena, La.

SOME SOCIALISTIC ASSUMPTIONS.

One reads in a certain address that "brotherhood knows no geographical lines." Then St. Paul did not know the fact relating to the Gospel he preached when he said that Christians had special duties to those of the household of faith. The Bible recognizes the family, the Church and the race from which we spring, as having first claim upon our benevolence. And when the same address went on to say that "God intended the good things of this life for all," the Aviator's Bible says that if a man will not work, neither should he eat. In the early part of the last century, Robert Owen founded a New Harmony colony upon the theory of "the good things of life for all," but he soon found that he had on his hands every [illegible] and dead-beat in three States. The Presbyter[illegible]

An able bad man is an ill instrument, and should be shunned as the plague.—Penn.

A PATRIOT'S PART IN A PRINCELY PROGRAM.

By W. G. Henry, A.M., B.D., Ph.D.

Unsollcited, I desire to spcak a few words in the interest of educatlon and our educational institutions. Recently it was my good fortune to be present on the Commencement occasion of three of our schools, Port Gibson, Whitworth, and Mlll-saps. At the first I was a participator in the program, and an interested spectator at the last two. The finished product of each school reflected credit upon the particular institution.

It is so easy at the present time for the youth of the land to forsake the schoolroom with its routine and to enter some office or shop which generously gives gold. It is exceedingly easy for a parent to sin against the future of the child by consenting to such an exchange. In these days when men are surely struggling for the supremacy of Christian ideals in morals, and for the supremacy of democracy in the body politic, we, as never before, must crowd the college halls with our numerous and cholce young men and young women. Every American can but hope and pray and give, to the end that our foes shall be beaten down to the death. But to what end shall we contend on "no man's land" to scatter our enemies if, ultimately, we shall call our victorious millions back to a land whose citizenship is numerous but weak? It is the part of patriotism to support the Liberty Loan, Red Cross, War Saving Stamps, Y. M. C. A., etc., but the patriot's princely portion is to make first the education of the child. To omit the education of our future citizens is too dear a price to pay for any type of present-day economic good.

It is not amiss to urge upon the attention of our people the claims of our Church schools. They are not only permitted to teach religion but are definitely set to insist upon the spiritual interpretation of the facts of life. Our schools are not only "as good as the best and better than the rest," but they make the attaining of moral excellence, the crying need of these stlrring times, a chief end in education. While it is positively unpatriotic to be engaged in any occupatlon whlch does not help to win the war, it is equally as unpatriotic to permit our young men and maidens to be employed in other than educational pursuits.

If perchance the eyes of some young person should fall upon these lines who has no parent to asslst, financially, in the attaining of an education, I would call attention to be words of Rabbi Ben Ezra:

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn nor account the pang; dare, never grudge the throe!"

Would that some Paul Revere could, with trumpet blast, cry again to America:

Ye men above draft age, give!
Ye men within the draft age, go!
Ye men below the draft age, get!

Brookhaven, Miss.

THAT EFFICIENCY CONFERENCE AT GRENADA.

By Ben P. Jaco.

When I was asked to write about the Conference I at once objected, on the ground that I was not a writer. They said I could write a "good hand," and I replied that it was not my hand but my head that gave me trouble in appearing in print. My smart reply was not so original because Knickerbocker had told us that there are two conditions upon whlch men are made presiding elders: efficiency and inefficiency. I supposed the principle would apply to wrlters. On some matters an inefficient writer might be suitable, but in this case an efficient pen was needed. I also recall a forceful saying of Rev. R. M. Davis, that a certain preacher could "perform well," but could not preach much. But I am a man of very great sympathy and when my friends suffer I am moved with compassion and want to bear with them their "burdens," and "remember those who are in bonds as bound with them." For such reasons I am sending to all my frlends who could not be present these words of kindly feelings of love, to tell them some things I enjoyed that they may rejoice in my good fortune.

The greatest fact about this Conference was that it was **efficient.** The chief element in making it so was that the speakers were all there and each had a vital message of truth. The next element making for efficiency was that so many came, stayed through, and thought on the matter presented. I heard a visitor who had attended many such meetings say that he had rarely seen such interest in, and alertness on, such subjects. Whatever may be said about what we were before, it may certainly be said that there is great interest now and will be much more alertness in the future. One man had some misgivings as to his getting help from such occasions because he lacked early advantages. But he has a good, clear head, and horse sense, and after hearing the lecture on Amos by Dr. Jno. A. Rice hc said he was well paid for coming, and that he would be a different man forever in the matter of study. I did not ask him what he had to say after he had heard all the lectures by each speaker, because I knew he could not tell and I could not retain all that might be said.

The committce on program are to be commended for the comprehensive scope they planned for, and their good fortune in the subject-matter brought by the speakers. When Bishop Wm. A. Quayle of St. Louis, Mo., had finished his two hours' lecture on "Faust," there was found no one to describe it, for it was so varied in its beauties, so composite in its abounding elements, so vibrant with throbbing life, so extensive in the reaches of destiny, and so fearful in immortal doom as to beggar description. Those who heard it will forever have different conceptions of the names, Goethe and Faust.

I think most of us were deceived in our expectations in the manner and matter of the addresses by Rev. H. D. Knickerbocker, of Houston, Tex. So many expected humorous entertainment; they got it, but in exceedingly small portions—just enough to season some of the sanest, most earnest, Scriptural and spiritual discussions of the duty, methods, and results of evangelical effort I have ever listened to. He taught us all the one universal note—"B" natural.

Thc wonderfully successful work done on his district in demonstrating his unusually extensive study of rural church and community work by Rev. J. J. Brock, of Haleyville, Ala., was the concrete basis for his illuminating and stirring lectures. He surely put on our hearts a great work.

Everybody feels grateful to the program committee, the presiding brethren, Misses Stevens, Carpenter and Countiss for splendid music, to Rev. T. M. Brownlee for untiring attentions, and to Presldent Countiss for so much to eat at so little cost.

With these few words of cordial and sympathetic interest to all who could not attend, I will not say more now, lest my consolation might emphasize their sense of loss to the point of pain by accidental inference.

I shall, however, be glad when I may come and spend a month with you and talk it all over.

ATTENTION, MINISTERS OF THE MISSISSIPPI CONFERENCE.

There was a time in the history of the Methodist Episcopal Church, South, when the preachers were pald at the end of each Conference year. At that time those who were unable to pay in money gave a bounteous supply of provisions, such as meat, potatoes, "'lasscs," and other products. That time has largely passed from thls Conference, and instead the preachers are pald regularly, or they should be paid regularly.

As the changes in business methods and advancement of the times have necessitated the changes; so have these conditlons changed the basis upon which the superannuated preachers have to be pald. There is not a business firm within thc State of Mlssissippl which could maintain its business for any length of tlme by paylng its obligations only in the fall of the year. In a short time it would be forced to close its doors.

It has gotten so that farmers do not put off all their obligations until the fall, the foresighted among them arranging to pay their obligations as they become due, because they realize that some one has to pay for that delay, and it is generally the farmer.

However, with the superannuated preachers, they are the ones who have to pay for the long delay, and they have only a meager amount to pay with. Some of our pastors have not paid anything upon this most sacred fund of the Church. There is now in the treasury a little more than half the amount required to make the second quarterly payment. These faithful men must suffer unless some effort is made to take these collections and send the same in right away. W. E. MORSE,

Treasurer, Joint Board of Finance.

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SISTER FULTON DEAD.

Mrs. Lucy Fulton, wldow of the late Rev. Jesse Fulton, died in Napoleonvillc, La., on the 31st of May, and was buried on Sunday, June 2, in Davis' Springs Cemetery, near where she was born and lived during her married life. Her husband was for many years a member of the Louisiana Conference. Her two sons, Rev. R. V. Fulton and Rev. J. B. Fulton; her daughter, with whom she lived in Napoleonville, as well as many relatives and friends of the Davis Springs community, were In attendance at the funeral. She was seventy-six years of age. Her husband died in Meridian, Texas, over twenty years ago.

JOHN SHOLARS.

A SUGGESTION.

Just a word to the presiding elders, if you please.

Seashore Divinity School is furnishing a rich program this year—June 25 to July 4.

Why not help the pastors on your district to be more capable and more efficient laborers in the vineyard by helping them to get to the Divinity School?

You are of course in touch with the best laymen on the charges, and your influence would put it over and get them there.

Hoping to meet you and your preachers on the Campground soon,

Fraternally and cordially,

H. M. ELLIS.

The Commencement exercises of Southern Methodist University in Dallas, Texas, began Friday evening, June 7, and closed Tuesday, June 11. The list of speakers included Bishop John M. Moore, Professor Paul B. Kern, and Hon. G. T. Fitzhugh, of Memphis.

FIVE MONTHS AT SOUTH AND EAST McCOMB, MISS.

We reached McComb about the 20th of last December. I was really sick with trouble that had resulted from hard labor and other causes while at Meadville. Rev. F. B. Ormond, the outgoing pastor, was still in the parsonage on account of sickness and other troubles, and hence we had to go to the hotel for a few days. However, the arrangements had been made by the board of stewards and a committee had been appointed to meet us at the train and conduct us to the hotel. It proved to be a rainy night and only one member of the committee met the train.

As the train stopped, Mr. Barry and myself stepped out with suitcases and bundles, such as all married men and especially preachers carry while traveling, and waited for some one to advance to ask if we were the preacher and his wife, but in vain. There happened to be a Mr. Bennett, who is a traveling salesman and an old acquaintance of ours, on the train and he carried us to the hotel. After reaching the hotel and securing a room for the night, Mr. Barry called Brother Ormond over the 'phone, asking what arrangements had been made, if any, and found that everything was ready. He thought we had been met as planned. Presently the 'phone rang and some one called to know whether Brother Barry and wife had registered there. When informed that we were present, he replied, "I met that train and did not see anyone that looked like a preacher." But we were well received the next morning and made to be very comfortable until Brother Ormond could give us possession of the parsonage.

We were met at the parsonage by a large number of ladies, a nice warm meal was served, and the pantry replenished. Everything was as tidy as could be and we had a great time socially. The good women were busy for the next few days making the parsonage neat as a pin, and as comfortable as a palace, and this has continued through these five months, resulting in showers of linen, birthday showers, poundings, etc., until we have been nearly killed with kindness.

The churches had been faithfully served and every interest of the Church had been looked after by the former pastor, but each had been gradually waning for several years. And to make more gloomy the future of our Church, the Baptist churches in South and East McComb went on full time on January 1, but our congregations grew larger every Sunday and someone joined the Church at nearly every service. We secured Rev. J. V. Bennett for the month of March, to hold two meetings for us. We closed at South McComb with fifty-eight members. This includes those who had joined before and during the meeting. This was said to be the best meeting this church had had in years. We then went to East McComb and closed with twenty-seven members, some of whom had joined before the meeting. This was an eye-opener to the town, but with Brother Bennett as the evangelist you will always open the eyes of the people. He is in my judgment one of the best helpers we have had in a meeting. We have now received altogether 97 members at South McComb Church and 52 at East McComb, a total of 149, and only a few of these by letter. The number of new subscriptions to the Advocate has more than doubled our allotment. The Sunday school attendance is about three times as large as when we came. The Children's Day offering was very much in advance of last year. The prayer meeting has more than doubled in attendance, and some have been converted in prayer service.

We have organized an Epworth League. We are not able to report more than its having been organized, for it has just started, but we are expecting great things of our young people, since we have some of the very best to be found anywhere in the world. The outlook of the Church is bright from every view-point. We could not afford to close without mentioning the invaluable service and help rendered to us by Rev. J. Loyd Decell, who is doing everything in his power to help make the work in this charge a glorious success. We will always praise God for him.

Mr. Barry has made about two thousand pastoral calls during the five months, notwithstanding the fact that I have been in bed ten weeks during the time, and he had to take me to New Orleans to the hospital and stay a week. At this writing he is tired and nervous, yet has an anxious heart and a determination to continue his work in such a way as to make possible the best of the wine later on in the year; by the help of God. We have no fears but that we will be able to say to Bishop Kilgo next December, when the Conference meets here in our city, "All is up, Bishop."

My health has improved to the extent that I can take hold and help in my way to forward the cause. I have made 130 calls, which have afforded me great pleasure. We request prayers that the Lord may continue to use us here and elsewhere as the Bishop may direct for His glory and the salvation of souls. Mrs. A. B. BARRY.

CHURCH-WIDE WAR PROGRAM.

By E. O. Watson.

The following War Work Commission was elected by the General Conference:

Bishops—W. R. Lambuth, J. M. Moore, W. F. McMurry.

Clerical—C. C. Selecman, S. R. Hay, A. C. Miller, A. P. Lyon, F. J. Prettyman, E. O. Watson, Geo. E. Booker.

Laymen—Ed. F. Sheffey, J. G. Brown, Perry S. Rader, J. J. Gray, F. S. Brockman, H. D. Haas, R. S. Munger.

Ex-Officio—W. W. Pinson, H. A. Boaz, E. B. Chappell, F. S. Parker, Stonewall Anderson, W. B. Beauchamp.

The War Work Commission met in Wesley Memorial Church immediately upon adjournment of the General Conference. Bishop W. R. Lambuth, by General Conference action, was Chairman and Bishop in charge. E. O. Watson was elected Secretary of the War Work Commission. The following were elected as the Executive Committee: Bishop W. R. Lambuth, E. O. Watson, Bishop W. F. McMurry, F. J. Prettyman, and Ed. F. Sheffey, and the following were appointed as a Committee on Chaplains: Bishop W. R. Lambuth, Bishop John M. Moore, Dr. Geo. E. Booker, and Dr. E. O. Watson.

The location of offices was left to the Executive Committee, with suggestion that location be in Washington, D. C. The Executive Committee was instructed to get data concerning budget of funds needed for prosecuting the work and report to a future meeting of the Commission. The time and place for the next meeting of the Commission was left to the decision of the Chairman, Bishop Lambuth, and the Secretary, Dr. Watson.

The Executive Committee met in Washington, D. C., May 29, 1918. The Secretary reported the opening and furnishing of an office at 40-41 Washington Post Building, Washington, D. C., and this action was approved. Mr. John Victor, of Lynchburg, Va., President of the Peoples' National Bank, First Federal Reserve, and Treasurer of the Virginia Conference, was elected Treasurer. A meeting of the War Work Commission was called to meet at 9:30 a. m., Friday, June 7, in the Assembly Room of the Publishing House, Nashville, Tenn.

Liberal subscriptions have already been made for the prosecution of the War Work, notably subscriptions of J. J. Gray, Mt. Pleasant, Tenn., of $25,000; Bishop W. R. Lambuth, $1000; Ed. F. Scheffey, Lynchburg, Va., $1000, and John R. Pepper, Memphis, Tenn., $1000.

It was decided to fit out our chaplains, some twenty in number, who are expecting to go across immediately, with necessary equipment for their work. It is estimated that the necessary equipment of chaplains not provided by the Government will range from $600 to $1000. The Secretary has begun the work of Chaplain selection and endorsement, in co-operation with the Federal Council of Churches, and of securing chaplains and searchers for the Red Cross.

The new chaplain act has been signed by the President and the War Work Commission office has been notified that 60 chaplains are required to supply the quota of our Church. The Secretary will at once enter into correspondence with our Chaplains, Camp Workers, Nurses of our Church, Y. M. C. A. Secretaries, and others with reference to lines of service. Steps are being taken through correspondence and otherwise to organize the Annual Conferences in correlation with the general War Work Commission. As these arrangements are perfected and funds come in, help will be rendered in many phases of camp and community work in or adjacent to the camps needing such.

It is contemplated that Bishop Lambuth sail for England at an early date, and from thence he will go to France and take up such lines of action as we can prosecute to help and bless on that side. The Commission is alive to the stupendous task and great opportunity of the Church, and asks the co-operation of all throughout the Church.

"Brethren, pray for us."

ANNOUNCEMENT—POST GRADUATE COURSE OF STUDY.

I am authorized as Secretary of the Committee on the Course of Study to announce the following as the Post Graduate Course of Study for the ensuing year:

"The Romance of Preaching."—Horne. Published by Revell.

"The New Archaeological Discoveries and Their Bearing Upon the New Testament."—Coburn. Published by Funk & Wagnals.

"The World as the Subject of Redemption."—Fremantle. Published by Longmans.

"Immortality and the Future."—Mackintosh. Published by Doran. EDWIN D. MOUZON.

Dallas, Texas, June 8.

TO THE THINKING LAYMEN.

You want your pastor to be at his best. You know the success of the charge depends on this.

But no man can long remain at his best when held to a steady grind and denied seasons of rest and inspiration. The bow kept strung inevitably loses its spring.

Why not help your pastor to remain at his best? Let me suggest:

The influences needed to renew the weary pastor's vitality, enlarge his vision of opportunity, intensify his zeal and equip him with new enduement of power from on high are to be found at Seashore Divinity School, to be held this year June 25 to July 4, on Seashore Campground, near Biloxi, Miss.

The program this year promises instruction, inspiration and association of the highest order. Every preacher within reach ought to be there. YOUR pastor ought to be there.

Will you not see that he is given a vacation for this time—June 25 to July 4—and that sufficient funds to cover all expenses of the trip are put in his hands in ample time?

This will not only bring happiness to him, but prove a profitable investment for your charge.

Shall we look for your pastor at the Seashore Divinity School? Or will your charge cheat him and itself of the chance?

It is up to the thinking laymen to take the lead.

H. M. ELLIS.

A WORD TO THE PASTORS.

Seashore Divinity School has provided a splendid program for this session and you will lose greatly if you fail to come.

Remember the time—June 25 to July 4—on Seashore Campground, Boiixi, Miss.

If you want an outing, this is a royal place for it, and there is no better time. The water is delightful and the fish are biting their best.

And, by the way, don't you reckon your presiding elder would enjoy it—and don't you reckon he needs it? Suppose you try it on him any way. It can't do him any harm. Shall we look for him—and YOU? H. M. ELLIS.

CURRENT NOTES AND COMMENT.

Buying Booze and Paying Pastors.

We are told that in 1917 the American people paid $415,000,000 to support the ministry serving her congregations. During the same time the other crowd paid $1,500,000,000 for liquor. It would appear that spirits come higher than the gospel, or else the devil's gang has the most money.

Another County Big.

Born to the State of Mississippi on May 28 the County of Humphreys. The child measures 100,000 acres of land and weighs $2,000,000 in value. The county seat is Belzoni, and Silver City, Midnight and Louise are included within her borders.

Mississippi and Louisiana Red Cross.

There are 97,781 members of the Junior Red Cross in Louisiana and 34,318 in Mississippi. Louisiana paid $1,935,854 on an allotment of $800,000 in the recent Red Cross Drive and Mississippi paid $898,788 on a $350,000 allotment. Both States more than doubled the quota.

Salaries of Bishops.

The salaries of Bishops in our Church are now fixed at $5000 a year, with $1200 allowed for clerical help. The retired Bishops are allowed $2500 per year. This is less than is received by a great many men who are in the regular pastorate, perhaps not of the M. E. Church, South, but of other denominations.

The Bust of Bishop Candler.

The unveiling of the Bust of Bishop Warren A. Candler at Emory University during the recent session of the General Conference in Atlanta was a great occasion. When the beautiful piece of art was exposed to sight it is said that Bishop Candler viewed it and then turned away, covering his tear-filled eyes with his hands. On the Bust were these words:

"WARREN AKIN CANDLER
sometime President of Emory College, one of the founders of Emory University and its first Chancellor, one of the world's great thinkers and educators, whose inspired speech is a challenge to all gospels of negation; a master of men whose Master is Christ."

He Died a Spy.

It is reported that Dr. H. L. E. Luering, for many years reputed to be the most brilliant linguist of the Methodist Episcopal Church, was caught in London, England, and shot as a spy. Speed the day when by this or some other means Methodism may be set free from all who will wear the cloak of the Church and serve the cause of the arch enemy of our Nation. This is no time to urge our brethren of the North to weep not.

Housewives, Please Get This:

Another economy measure is the use of potato butter as a cheap substitute for butter. Potato butter is made in England at a cost of less than ten cents per pound. Peel the potatoes and boil them until they fall to pieces and become floury. Then rub through a fine sieve into a warmed basin fourteen ounces of potatoes and add two ounces of butter or of margarine and a teaspoonful of salt. Stir the mixture until it is smooth, then mould it into rolls. Keep the rolls in a cool place. To make the appearance attractive use butter coloring. If the potato butter is to be kept for more than a few days a butter preservative should be added.

The Soldier Job is Serious.

A chaplain of many years' experience remarked in our hearing that the public was willing to entertain soldiers in every sort of manner. Dances, moving pictures, vaudeville, and diversions of all kinds are invented as if the soldier boy never had had a solid thought in his life and had no ability to think. What the soldier needs and for a most part really wants is something solid. His is a serious task and demands the attention of a serious man.

Will They Unseat Stafford?

There is a rumor to the effect that his District will invoke the Referendum and Recall Act in order to unseat Senator E. M. Stafford of New Orleans for having cast his vote in favor of the adoption of the National Prohibition Amendment. If such action is taken, it will permit the case of John Barleycorn to be tried on the platform before the rank and file of the citizens of New Orleans. This privilege is to be desired. The exercise of the recall might lose Senator Stafford his seat, for New Orleans is soggy wet, but it would lose Rum a large block of votes among the intelligent listeners who would hear truth as never before.

Roman Catholics Use Big Numbers.

The Northwestern Christian Advocate is conducting a census of cantonments for the purpose of finding out how many boys belong to each of the larger denominations. Thus far, twenty-six cantonments have been enrolled and of the 433,679 soldiers interviewed, 95,098 were Roman Catholics and 80,858 were Methodists. The Roman Catholics have been claiming from thirty-five to forty per cent of enlisted soldiers, but actual statistics give them but little more than twenty-two per cent. Methodist have more than eighteen and a half per cent.

There is Danger Ahead.

Twenty-six spring Conferences were held in the M. E. Church and statistics show that there was a decrease of 37,400 in Sunday school enrollment; 20,952 decrease in Sunday school attendance; 11,525 decrease in number of conversions, and 10,064 decrease in number of accessions to the Church over the previous year. If such a decrease should be repeated for many years, Northern Methodists would be in a bad way. Going backward is fraught with many dangers. It would be well to examine Sunday school literature, Sunday school teachers, and Methodist preachers, as well as the habits of the people. A really live Gospel scarcely ever fails to attract.

Boy Scout Work and Christianity.

It would be well for the men who have influence over Boy Scout Troops to look to the kind of influence that is dominating the order. Scouts in uniform have been used in New Orleans to sell numbers for a raffle wheel; sent out on the streets to sell tickets to Sunday night theater benefits; have been led on long Sunday hikes and taught to do many things that a real Methodist boy ought to have conscience enough not to think of doing. If Scoutdom is to be dominated by such practices it is high time the order ceases to be a part of our Sunday school movement. A protest from Methodist scout-masters should be heard to the heights of the order.

The Mormons are Still With Us.

On different dates a certain New Orleans daily paper has carried a column advertisement setting forth the doctrines and claims of the Mormons. It is unfortunate that the business management of a daily paper would sell the privilege to any set of people to disseminate a doctrine so unholy as is the Mormon doctrine. An advertisement, paid for, setting forth Mormon claims should meet instant resentment from Methodists and all right thinking people. When your newspaper carries such matter let your protest be heard by the next mail.

Bishop Ainsworth Honored.

Bishop W. H. Ainsworth has been elected President of the Board of Trustees of Wesleyan College to take the place made vacant by the resignation of Bishop Warren A. Candler.

Hon. Charles W. Fairbanks Dead.

The press dispatches on June 5 carried the sad news of the death of Hon. Charles W. Fairbanks of Indiana, formerly Vice President of the United States. He was an honored statesman, a cultured gentleman and an ardent Christian and member of the Methodist Episcopal Church.

The Hens Have No Hun Blood.

Some one who had nothing else to do last year seems to have busied himself counting the eggs American hens laid. He announces that the grand total was two billion dozen, or the equal in food value of three million head of cattle.

Boosting Prices of Dairy Lunches.

Restaurants are charging in many places three times as much for dairy products as they did two years ago. It is cheaper to-day to buy a meat lunch than a dairy lunch. It seems that if the price of anything ought to be kept down, it is the price of those things that are perishable and cannot be sent to Europe.

Read This Aloud Sunday Morning.

It would not be considered good taste for the pastor of your church to do such a thing, but one of the church members might ask for a little time and read the following aloud to the congregation:

"Really is the pastor's support rising with the cost of living? When the farmers get twice as much for butter and eggs, do they lift the 'salary' of their pastor in proportion? In brief, do they realize that in its purchasing power they pay their pastor this year what may be only about half of what it was a couple of years ago?

"It is scarcely fair to ask men in this land of plenty and these times of great prices and profits to see their stipend, for themselves and family, gradually shrinking as prices soar higher and higher. And our laymen may put it in their hats where it can be seen every time they take their hats off or put them on, that they cannot expect young men of high talent to appreciate any thoughtless parsimony.

"We have no expectation and no wish that the ministry as a class will be well paid—paid as the same talent is paid in other occupations. But we do affirm that the minister might be paid as well as the brick layer, the miner, the peddler or the furnace stoker. The minister of the gospel does not expect the reward of his labors to be in dollars and cents; it is in souls; it is jewels for the Savior's crown; his treasure is in heaven.

"But what of a penurious official who, having plenty himself, sees his pastor next door to want?

"However, on the other hand, it is to be said that generally pastoral support has been advanced all along the line. In reality it is the very exceptional case where a layman wishes his pastor to be underfed and underclothed, underpaid as to his library and disheartened as to his credit and honor. This, in fact, is very rare. We are trying to get in under the cuticle of that exceptional layman. But, alas, that kind does not take a Church paper—and this, after all, is wasted powder."

All human actions are within the domain of conscience.—W. M. Thayer.

Injustice and falsehood may be long-lived, but doomsday comes at last to them.—Froude.

WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

WE APPRECIATE CO-OPERATION
T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

The Home Circle

MISS FRET AND MISS LAUGH.

Cries little Miss Fret,
In a very great pet:
"I hate this warm weather; it's horrid to tan!
It scorches my nose,
And blisters my toes,
And wherever I go I must carry a fan!"

Chirps little Miss Laugh,
"Why, I couldn't tell half
The fun I am having this bright summer day!
I sing through the hours,
And cull the bright flowers,
And ride like a queen in the sweet-smelling hay!"

—Margaret E. Sangster.

A SMALL BEGINNING.

One day a litle English girl was walking along a street in London, on her way to school. She carried her books and a little bouquet for her teacher. A poor little boy, leaning on crutches, said to her: "Say, gimme a flower?"

The kind-hearted little girl picked out a rose and gave it to him. Four or five other children gathered around her, each begging for a flower; and one by one she gave them all away, and had no bouquet that day for her teacher.

The next day she took two bouquets, one for the teacher and one for the street children, and day after day she carried flowers until at last she carried a basket especlally for the poor children.

This was the beginning of the Flower Mission. The news spread and the idea was taken up all over London, and then some one in Boston began it, and then in New York, and now thousands of flowers are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—Anonymous.

MAKING OTHERS HAPPY.

A dozen pairs of little shoes and slippers hung down almost to the floor from that infant class bench, and a dozen little maids kept them swinging back and forth all through the lesson hour. Ada Bryce was so busy gazing at her own pretty, shiny boots that she did not notice a pair of very worn shoes at the other end of the row.

"Why, what a shabby pair of shoes to wear to Sabbath school!" she thought to herself, when she caught sight of them; "and what a faded dress that little girl has! I am glad she is not sitting by me," and she smoothed her own dainty frills with a chubby hand.

The teacher was speaking again, and her words set Ada thinking. "Now, girls, you have answered well to-day, and I want to know who will promise to remember the lesson during the week and try to make some one happy whenever she can?"

Up went Ada's hand with the rest, and her eyes turned again to the little stranger, whose name, she had discovered, was Janey Burns. "I don't believe she is very happy," she thought; and before she knew it, almost, she had smiled at the little stranger, whose big, wondering eyes smiled back into her own.

As the infant class scholars trooped out for the closing exercises a little figure in a dainty dress slipped into the seat beside Janey Burns and a soft little voice whispered: "I guess I'll sit by you. You can hold my new muff if you like. It's cozy to put your hands in."

As she and Lucy Miller trotted home from Sabbath school together Ada whispered in Lucy's ear: "It's easy to make people happy; and isn't it funny? It makes you feel as if some one were making you happy, too!"—Jewels.

A POETIC TRAGEDY.

"Bill," the poet gasped, staggering into his friend's room.

"Why, what's wrong?" the friend enquired, startled as he grasped hold of the tottering man.

"Wrong!" the poet muttered. "Ye gods! I wrote a poem about my little boy. I began the first verse with these lines:

"'My son! My pigmy counterpart.'"

"Yes? Yes?"

The poet drew a long breath as he took a newspaper from his pocket.

"Read!" he blazed suddenly. "See what that criminal compositor did to my opening line."

The friend read aloud:

"My son! my pig, my counterpart!"—The National Monthly.

SHOW RESPECT FOR OUR PARENTS.

Jesus was "subject unto them." That is one reason why he not only "advanced in wisdom and stature," but also "in favor with God and men." Any child to-day who shows respect for his parents wins the approval of God, as well as the esteem of all right-thinking people. It is positively disheartening to find a sentiment among so many people that obedience to parents is Puritanical and old-fashioned, and therefore, out of date. It is really alarming to see so many of them grown up, increasing in stature, and oftentimes in worldly wisdom, but never heeding the voice of divine wisdom which says, "Children, obey your parents in the Lord; for this is right," or the first commandment with promise, "Honor thy father and thy mother." There is a disposition to chafe at the restraints of thoughtful parents and teachers and to break away from home at the first opportunity to explore the world, or to "make a name" for themselves. This may seem to be the romantic thing to do, but it is not the heroic thing. Any foolish boy or girl can run away from home, but it often requires courage and resolution and patience to stay with one's work and to bo subject to one's parents. This is one shining lesson that comes from the boyhood period of Jesus' life.—Gospel Advocate.

A PACKAGE OF MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness, what are those?" said the seedsman.

"'Then scatter seeds of kindness,
For our reaping by and by.'

I have a little garden and I want to plant some kindness seeds."

"Oh, those come in a mixed package," said the seedsman, as he took a big book from a shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in 2 Peter, chapter one," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man. "but kindness and charity and faith are real things and if you plant them in your heart they live and grow, just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the seedsman, "and, better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—Classmate.

FROM BAD TO WORSE.

My small niece, aged four, came running into the room where her mother and I were sitting.

"My dolly's sick," she said, "and I don't know what's the matter. I gave her water and she can't swallow that; the doctor gave her a pill and she can't swallow that."

"Then," said I, "I don't see but that you had better try Christian Science for her."

"We have tried it," said she, "and she can't swallow that."—Pittsburgh Christian Advocate.

"Did old Skinflint want to buy a lot?" asked the superintendent of the cemetery.

The clerk shook his head. "He asked the cost of a grave, but he was afraid he might not get the full value of it."

"But didn't you tell him a man has got to die some time?" exclamed the superintendent.

"Surely I did, but he only answered, 'Suppose I should be lost at sea.'"

A ragged, poor, and friendless New Orleans boy was asked, "Do you not think that if there was a God he would tell somebody to give you clothes and other things that you need?"

"He does tell somebody," replied the boy," but somebody forgets."—Anonymous.



Bracing as a North Wind



AT the end of a hard day, just sit down to a cup of Luzianne Coffee. See how you pick up with every savory sip. Luzianne is far, far different from any other coffee. It's got something that all the others seem to lack. And it's packed in dust-proof, moisture-proof cans that bring Luzianne to your kitchen just the same as when it left the roaster. Buy a can and try it for yourself. An iron-clad, air-tight guarantee says that if you are not entirely satisfied with Luzianne, your grocer will give you back your money. And he *will*.

LUZIANNE coffee

"When It Pours, It Reigns"

Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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CHAS. O. CHALMERS, Publisher.

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A STATEMENT FROM THE CHAIRMAN OF THE PUBLISHING COMMITTEE.

Dear Dr. Meek:

As chairman of the Publishing Committee, I wish to express to you my appreciation of your devotion to the trust imposed in you as editor of the New Orleans Christian Advocate. And now that for a time you relax your toil, I pray that you may soon feel the return of that vigor and strength needful for the performance of other services in the interest of our great Church, and that God's blessing may rest upon you at all times.

Rev. Henry T. Carley, a professor in Centenary College, has been selected as Editor until the regular meeting of the Publishing Committee this fall. Brother Carley will be in the city during the whole summer and will give personal attention to the work. This is not to be construed to mean that he will not accept invitations to visit Conferences and charges in the interest of the paper.

Yours truly,

J. M. HENRY.

Ruston, La., June 7.

A PERSONAL WORD FROM THE PUBLISHER.

During the eight and one-half years that I have been associated with Rev. R. A. Meek in the office of the New Orleans Christian Advocate I have learned to love him, and I feel that it is appropriate that I speak a personal word at this time. Brother Meck should be commended for his devotion to his work, and for his efforts to conserve the interests of the paper and get it out in good shape. Besides attending to his editorial duties, Brother Meek was always ready to assist the Publisher in any way he could, and his advice and counsel were freely sought. He showed the utmost consideration for the Publisher, and for the other members of the Advocate force. Our attachment for him and his son, Robert, was such that we gave them up with the greatest reluctance. Because of his congeniality, the time that we have spent together will ever be remembered as one of the most pleasant epochs in my life.

CHAS. O. CHALMERS.

QUR NEW EDITOR.

We take pleasure in presenting to the readers of the New Orleans Christian Advocate Rev. Henry T. Carley, who has been elected to the office of Editor of the Advocate by the Publishing Committee to succeed Dr. R. A. Meek, resigned. Brother Carley will serve our Church in this office until a permanent Editor is elected at the annual meeting of the Publishing Committee in October. He is not a stranger to the Advocate family. Having been born, reared, and educated in Mississippi, and being the son of a Methodist preacher, he came to his full manhood known by Methodists of all parts of the State, and he is regarded with favor by all who know him. Being a product of Millsaps College, he is indeed the brother of hosts by a fraternal tie that only exists among students and former students of the same College. He is also a B. D. graduate of Vanderbilt University.

But our new Editor came to Louisiana more than a decade ago and has made Louisiana his home and field of labor. After a happy experience in the pastorate, he gave his services to Centenary College for seven years and as a teacher of our young men, tied himself by that same college feeling to another host of people. Thus by birth, training, and service he is linked to the life of both the States in our Advocate territory. It is not necessary to comment on his ability to edit the Advocate. The very fact that the Advocate Publishing Committee has selected him as the successor to so able an Editor as Dr. R. A. Meek speaks loud enough. We commend him to the Advocate family, and bespeak for him an appreciative constituency, and we feel that all of us have in him an able exponent of the doctrines and polity of the Church we love.

"LET US MAKE A GREAT 'PUSH.'"

"Let us make a great 'push' for the Advocate this summer," are the words by which Rev. Henry T. Young, Conference Evangelist of the Louisiana Conference, introduces the general suggestion that every preacher of our Church in Louisiana and Mississippi who holds a revival meeting during the summer months make it a matter of special effort to secure new subscriptions for the Advocate. The suggestion is timely, and Brother Young is not making a plunge in the dark when he says that the revival meeting season is the best time to secure new readers for the Advocate.

The plan that has been practiced with good results by Brother Young for eighteen months is as follows: He has the Publisher send to him where the meeting is to be held a liberal supply of Advocates, which are distributed to the families of our Church in the community. At different times he exhorts the people upon the necessity of the church paper and upon the ill effect upon children growing up in a professedly Christian home where there is no church paper on the table. Near the close of the meeting he makes a direct appeal for new subscriptions, taking names only and leaving to the pastor the work of collecting the subscription price within ten days. He has never failed to send in a large list of subscriptions, and pastors of congregations where he has held meetings have made good collections on these lists.

There will be held during the next three months, no doubt, in the three patronizing Conferences not fewer than one hundred revival meetings. At the least calculation, if but a half-way effort were made by the leader in each meeting, the Advocate would receive for its mailing list one thousand new names. We commend the plan to the brethren with the added comment that every name you send in means the co-operation to a fuller extent with the works of the Church of another family.

PUBLIC SCHOOL HOUSES AS DANCE HALLS.

Rev. T. B. Holloman, our pastor at Vicksburg, Miss., used the columns of the local newspaper of his city to enter his protest to the giving of a dance in a public school building on Thursday evening, May 30, the day designated as a Day of Prayer by President Woodrow Wilson. His protest was timely and it might be added that his is not the only community where the public school building has been made the dancing center of the community.

The dancing rage seems to have shaken reverence, religion and common decency out of a large number of people, who in almost every other way appear to be perfectly respectable. New Orleans is dance wild. Many churches that give programs on the platforms about which soldier boys congregate hurry through with these programs in order to wind up with a dance. Mother's clubs stage dances in the public schools in all parts of the city. This same condition prevails in many other places in Louisiana and Mississippi.

It is high time Methodist preachers were lifting their voices and sounding a warning note. The fever is epidemic. Epworth League socials have been known to shift from what young people call "tame" affairs to be near dances. This disease is upon us. It kills. The dancing church member is not a soul-winner, and the dancing Sunday school teacher is a positive curse to the Church.

Mincing words and sparing the feelings of others and using a soft word may have its effect sometimes. Right now the time has come for preachers and Sunday school teachers to take a radical stand. The children of Methodist homes should be kept at home when public school entertainments include dancing numbers. Sunday school teachers who dance should be relieved, even if by so doing it is necessary to turn the Sunday school into one class and have the pastor as teacher. The anti-dancing crusade should become so much of a drive that the luke-warm preacher who is willing to let the matter alone rather than stir up something will have to march in the line and fight the devil like a man or get out of the ranks. At last, it may be said that it is better to shut the door of a Methodist Church building than to have any Methodist congregation sit under the ministry of a Methodist preacher who approves dancing as it is carried on in the modern dance room.

A. J. G.

Grateful acknowledment is made of the kindness of Rev. A. J. Gearheard, the gifted pastor of the Louisiana Avenue Methodist Church of this city, in assisting very materially in bringing out the Advocate this week. In fact, practically all the editorial work for this issue was done by him. Brother Gearheard is an experienced newspaper man, and more than once he has rendered valuable assistance in the Advocate office.

PERSONAL AND OTHER NOTES.

Rev. A. I. Townsley, "Bishop" of Bogalusa, La., who was reported some time ago to have volunteered for special war work, has reconsidered his action and will remain at his post in the "Magic City."

Miss Pauline Glass Randle, daughter of Rev. Robert Randle of Farmerville, La., is a guest in her father's home for a short time. She has been assigned to work in Korea as a missionary and will soon set sail for her new field of labor.

Rev. and Mrs. R. O. Randle, who have been living with a daughter in Calaveras, Texas, have moved to San Antonio, Texas, and are now residing at 570 Lubback Street, in that city. They are living for the present with their son, R. R. Randle.

Dr. R. A. Meek is now with his family at Black Hawk, Miss., where his host of friends may address him. He left the Advocate office Saturday, June 1, and attended the Commencement of Millsaps College in Jackson, Miss., and went from there to Black Hawk.

As a result of the scourge of mosquitoes that have been adding to the supply of material for excuses to derelict Methodists in New Orleans who avail themselves of ever reason or none to remain away from evening services, both the Algiers and Mary Werlein congregations have screened their auditoriums.

We have been informed by the Information Department of the Illinois Central Railway Company that the new Government ruling regarding the sale of railroad tickets does not affect ministers holding Clergy Permits. Tickets will be sold to preachers as heretofore until a ruling is made to the contrary.

Rev. P. H. Howse, our pastor at Ellisville, Miss., reports a gracious revival in the church at Ellisville, which resulted in eleven accessions to the Church. Rev. J. V. Bennett, one of the Conference Evangelists of the Mississippi Conference, was the preacher and led the people of Ellisville in a most acceptable manner.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. D. W. Babb, Crawford, Miss., 3; Rev. J. J. Gaines, Sidon, Miss., 5; Rev. J. Loyd Decell, McComb, Miss., 4; Rev. R. A. Tucker, Grenada, Miss., 3; Rev. B. T. Crews, Vivian, La., 11.

A fine program was rendered at St. Mark's Church in New Orleans Sunday afternoon, June 9,

after which the American Flag, the Italian Flag, and a Service Flag were consecrated and unfurled. St. Mark's Church has as its membership a large number of Italians and it is indeed fitting to unfurl to the breezes just beneath Old Glory the flag of Sunny Italy.

Miss Clara Chalmers, the accomplished daughter of Mr. and Mrs. C. O. Chalmers, has just completed her Junior year at Athens College, Athens, Ala. She is a delegate from her College Y. W. C. A. to the Southern Student Assembly at Blue Ridge, N. C. For some time Miss Chalmers was the very efficient office secretary for her father, the Publisher of the Advocate.

Dr. Robert Selby, Commissioner of Emory University, spent the day with Rev. B. W. Lewis at Utica, Miss., on June 2. We feel safe in saying that the people of Utica were greatly benefitted by his visit. Brother Lewis reports that his work is well in hand and we are not surprised. Brother Lewis is one of the men who are known for their habit of keeping things well in hand.

Brother W. D. Little, a faithful reader of the Advocate residing in Dillville, Miss., passed through New Orleans Monday of this week and favored the Advocate office with a call. He was on his way home after having visited his son in Atlanta, Ga. We were glad to have this chance of meeting a long-time reader of the Advocate, and only wish that more of our readers would come to see us.

Rev. J. J. Stowe, D.D., our pastor at Pulaski, Tenn., and an honored member of the Tennessee Conference, has just been elected to the responsible position of Field Secretary and Treasurer of the Missionary Centenary Movement. Members of the Tennessee Conference bespeak for Dr. Stowe a cordial reception in the various fields in which he will labor. Dr. Stowe will enter upon his new duties at once.

A personal letter from Rev. Walter W. Jones brings the information that Dr. V. P. Randolph, son of Chaplain J. A. Randolph of the 2d Engineers, A. E. F., has joined the Army and his name therefore belongs on the list of "Sons and Brothers of North Mississippi Conference Preachers in the Army." Sam B. Jones, a brother of our pastor at Lula, Miss., is now "somewhere in France," having reached there on May 15.

We have a letter from Brother S. D. Rinehart, of Choudrant, La., containing his renewal to the Advocate. He says in the letter that he has been a constant reader of the Advocate for 35 years and cannot get along without it. May the habit grow on him and become contagious until it has spread all over Louisiana and Mississippi. Ten thousand men like Brother Rinehart would give the Advocate such a constituency as it really wants.

Dr. D. D. Mims, a faithful member of our congregation in Crowley and a physician with a large practice, spent last Friday in New Orleans and took the time to find the Advocate building. He reports that Crowley has a vigorous pastor who is leading his people on to greater things. Those who know Rev. R. W. Tucker, who is our pastor at Crowley, know him to be a man of great energy and fine preaching ability, who always leads his people to higher heights.

It is barely possible that some of the readers of the Advocate have photographs, drawings, or descriptions of bridges, buildings, towns, and localities now occupied by the Germans in France, Belgium and Luxembourg, or even of that part of Germany lying west of the line running north and south through Hamburg. If you have, the War Department requests you to send them at once by Parcel Post to Colonel A. B. Coxe, 1156 Fifteenth Street, Washington, D. C.

Rev. A. F. Vaughan, pastor of our Carrollton Avenue Church in New Orleans, received a telegram from the government Sunday, June 9, ordering him to Camp General Taylor near Louisville, Ky., to attend the Chaplains' Training Camp preparatory for appointment to over-sea duty. Brother Vaughan has been granted an indefinite leave of absence by his church in New Orleans and will not finally tender his resignation as pastor until he has been appointed to the regular chaplaincy.

We have a statement from Mr. Frank A. Crippen, whose reputation as a secular journalist is familiar to many, that farmers in North Louisiana are short of help and that the office of the Farm Labor Emergency Bureau in Baton Rouge, of which he is Director, is prepared to handle all applications for jobs, particularly from boys from sixteen to twenty-one years of age. "Their welfare will be looked after by the Government and they will receive a fair wage," says Mr. Crippen in his letter.

"We have lately organized two Sunday schools, making us a total of five Sunday schools on this charge," says Rev. W. N. Ware, pastor of the Walnut Grove (Miss.) Circuit, in a personal letter, which also contained a subscription to the Advocate. Brother Ware reports that two of the Sunday schools on his charge have observed Children's Day and that two others have programs ready to be rendered. He is a live pastor who sees to it that Children's Day is observed in all the schools of his charge.

Rev. R. H. Clegg, pastor of the Harpersville and Lena charge of the Mississippi Conference has a good summer's work before him. His plans include the building of one new church and the repairing of two others. The building activities on the Harpersville and Lena charge have not impaired Brother Clegg's ability to serve the Church in other ways. Besides looking after the benevolent interests of the Church, he is taking care of the Advocate. A letter from him last week contained three subscriptions to the Advocate.

The Louisiana Women's Federation of Clubs recently offered a prize for the best short story written by contestants in the State. The prize was won by Miss Alice Wynn, of New Orleans, daughter of Rev. J. F. Wynn, of Crowley. Again the honors in a contest where merit counts were carried away by the child of a Methodist preacher. A most brilliant chapter of the history of Methodism might be written about the high percentage of winners in world contests that are sons and daughters of Methodist preachers.

The Advocate carried a report some time ago to the effect that the assessment against the Lulu charge this year was $835. The figures, we are informed, should have been $885. We thank Rev. W. W. Jones for calling our attention to this mistake. And while we are discussing Brother Jones' work, it may be added that he is now holding a revival meeting at Lula with Rev. W. M. Young assisting him, and expects to have Rev. V. C. Curtis, presiding elder of the Greenville District, with him in a meeting at Rich beginning June 30.

Rev. C. D. Atkinson, presiding elder of the Shreveport (La.) District, has issued a challenge to Rev. W. W. Holmes, presiding elder of the New Orleans District, to compare district statistics at the Conference session in New Orleans in November. Brother Atkinson, who is familiarly known as "Tug," indicates in his challenge that the Shreveport District will present a clean sheet in every line of church activity and that the only district that will lead it will be that one that is more than a hundred per cent district.

We regret to learn that Rev. R. M. Brown, our pastor at Felicity Church in New Orleans, has had sore affliction in the parsonage for several days. In addition to the illness of Sister Brown, he has a little girl suffering with diphtheria. We are glad to say, however, that both the afflicted ones are improving, but Brother Brown was detained for several days from his pastoral labors because of the sickness in his home. On last Sunday morning Dr. J. T. Sawyer filled the pulpit and at the evening hour Rev. W. A. Mangum, our pastor at McDonoghville, preached at Felicity.

On June 5, Bishop W. F. McMurry turned the office of the Board of Church Extension over to Dr. H. A. Boaz, his successor. On that day Southern Methodism's greatest Secretary of Church Extension laid down his duties as a Secretary for the work of a Bishop of our Church. The Advocate recognizes the fact that Dr. Boaz is taking the place of a big man, big of body, brain and heart, but it is also cognizant of the fact that the Church has reason to look forward to the continuation of a sound business policy in the office of our Board of Church Extension at the hands of Dr. Boaz.

Just as we go to press, announcement comes of the critical illness of Mrs. J. F. Wynn of Crowley, La., the wife of Rev. J. F. Wynn, one of the noble superannuates of the Louisiana Conference. Mrs. Wynn has been in failing health for several months, and no hope is held of her recovery. Dr. R. H. Wynn, President of Centenary College, is at the bedside of his mother. The deepest sympathy of the Advocate readers will go out to Brother Wynn and all members of his family in this time of sorrow, and earnest prayer will be made that sustaining grace may be abundantly supplied.

The Camp Meeting at the Seashore Campground this year will be held in August. A preacher from the New Orleans District, the Seashore District, and the Mobile District will preach in turn. Rev. W. W. Holmes, presiding elder of the New Orleans District, announces that Rev. F. M. Freeman, pastor of the Parker Memorial Church of New Orleans, will be the New Orleans District preacher. Those who plan to attend the Camp Meeting may look forward with expectation to the hearing of Brother Freeman's sermons. As a preacher, he emphasizes the things of greatest importance.

Rev. M. A. Burns, who attends to the duties of the pastorate at Mt. Pleasant, Miss., has held the celebration of Children's Day at two of his churches. He reports both occasions as great services. Brother Burns is giving a good account of himself in other lines of activity. His letter contained the names of four subscribers to the Advocate, with the added report that he was making plans to attend the Efficiency Conference in Grenada. The man who does much for the Master must feed himself well both spiritually and mentally, and there is no better place to go than to an Efficiency Conference.

Brother M. L. White, the careful and faithful pastor of the Homewood Circuit, Mississippi Conference, writes the Advocate in glowing terms about the administration of Rev. W. L. Linfield, the popular presiding elder of the Newton (Miss.) District. Brother White says of Brother Linfield: "He is a good, strong and forceful preacher and a very congenial presiding elder. He stands pat for his Church and her doctrines and he is loyal and true to his country." The stewards of the Homewood Circuit, according to reports, have the finances in hand better than they have ever been at this season of the year.

In a letter from Rev. J. C. Ellis, of McComb City, Miss., we note the following paragraph that speaks in a manner that scarcely any other Methodist preacher in Louisiana or Mississippi could speak: "Uncle Sam has three of our boys. J. C. Ellis, Jr., and Joseph Moody Ellis are in the Navy, and Andrews Ellis is in civil service, while Rev. D. Y. Register, our son-in-law, is an Army Y. M. C. A. Secretary." Brother Ellis has reason to be proud of his offering to his country. It may be said just here that the boys who have been reared in our parsonages have proved already that they are not wanting in patriotism.

Rev. E. Nash Broyles, of Macon, Miss., Treasurer of the Board of Education of the North Mississippi Conference, reports that he has in hand the educational assessment in full from Rev. J. D. Wroten, of Benoit and Beulah charge and a handsome check from Rev. W. C. Beasley, of Tishomingo, to apply on the educational assessment against his charge. These two brethren are to be commended. Their examples, if followed by all the pastors in the three patronizing Conferences would make the three treasurers of the three Boards of Education happy men. After all, what is the use of a pastor keeping money that belongs to the Conference? That is why Treasurers are continued in service twelve months out of the year. Send in your Conference assessment money as soon as you get it.

In a letter from Rev. H. H. Ahrens, who was lent by the Louisiana Avenue Church of New Orleans to the Church at large for publicity work in connection with the Centenary Celebration of American Missions, he quotes Bishop Warren A. Candler as follows: "The Cenetenary celebration of American Missions is timely and inspiring. Methodism and the Foreign Mission Boards and Societies are contemporaneous. Indeed, the influence of the Wesleyan Revival is the source from which several boards and societies sprang. It is fitting that this Centenary celebration should be observed, and in view of all that has been done in the past one hundred years, and all that ought to be done now, it is to be hoped that hoarded treasures will yield under the inspiration of the celebration. The needs of the heathen world and the resources of the Church at home are such, the sum of $85,000,000 ought to be secured easily."

DEATH OF REV. W. L. HAMIL.

Rev. W. L. Hamil, a local elder in the Methodist Episcopal Church, South, died at his home in Homer, La., on the night of June 2. He was born in Cave Springs, Ga., on August 24, 1841.

Brother Hamil was licensed to preach in the year 1880. In December of that same year he came to Louisiana and settled near Homer. From the year 1890 to 1904 he served charges in the Louisiana Conference, sustaining the relation of a supply to the Conference. Though not a member of the Conference, yet he took his appointments at the hands of the authorities and went to his several charges, as the regular itinerant did. When this writer came into the ranks of the Louisiana Conference he had ceased work in the Conference, but he is known to many of our preachers and former presiding elders as a faithful, modest man who sought to serve his Lord wherever the Church might direct.

He has lived for years in the town of Homer and the memory of his cheerful disposition is sweet to the people of this town. He was faithful to his Church, and loved her doctrines and her system. In the latter part of his life feebleness of body prevented his regular attendance at the services of the church, though it greatly delighted him to be present. Kindly words of encouragement spoken to the preacher help so much. These words were often spoken by Brother Hamil.

He served as a soldier of the Southern Confederacy for four years and came back home, like so many other gallant young Southerners, to build upon the ruins of our fair land. A good man has gone to his reward. One of God's little children has gone home to be with God.

W. L. DOSS, Jr.

Homer, La.

The thoughts of men are widened with the process of the suns.—Tennyson.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Tuesday morning of May 14, a tiny sunbeam came from God to brighten the home and hearts of Rev. and Mrs. F. R. Power and family of Shreveport. Little EDITH ELIZABETH found a glad welcome awaiting her, and soon her wee hands had twined among the heart-strings of father, mother, sisters and brothers and gained a mighty hold there. But God only lent her to us for five short days and on Sunday morning claimed her again. In His great tenderness and love, He transplanted our flower from the sordidness of this old world, to bloom in His garden of peace and happiness, knowing in His infinite wisdom that where our treasure is, there will our hearts be also. Dear loved ones, Edith is not dead. She is just away, and we are so glad that she is with one who can care for her so much better than we can. She is watching for us to come home and is waiting to welcome us there as we welcomed her here. A friend,

IVA MAY McLEAN.

S. PRENTISS CALDWELL was born on April 9, 1895, and died in the Homer Sanitarium, following an operation for appendicitis on Dec. 3, 1917. He joined the M. E. Church, South, when he was eight years old and was a good and obedient boy until death claimed him. He suffered awfully for seven days after the operation. Toward the last his father said, "Son, I wish I could take your place and suffer for you." He said, "No, papa, you couldn't stand it. It is all right with me." Prentiss was a boy that everybody loved. A short while before he was stricken, he went to Deming, New Mexico, to work on the cantonment, and while there they had dances and all kinds of amusements, but he would not take any part in them. He would say, "I was better raised. I can not go back on my parents." About two years ago he saw his baby sister laid to rest. On leaving the little grave he said, "Wiley Maude, good-by. It won't be long." And now his body rests by the side of that little mound. Weep not for him, dear ones, for God has simply transferred the object of your affections to that home beyond, where afflictions are felt and feared no more.

HIS UNCLE.

Another loved one has gone from this world of sin to the glory land of love and happiness. MOLCY ELLEN HUBBARD was born July 31, 1868, near Pope, Miss., where she lived for nearly fifty years. She joined the Methodist Church early in life and lived a consistent Christian until God called her home.

Just as night turned into day,
Our sister's spirit passed away;
Went from us to a home above,
A happy home of peace and love.

In 1894 she was married to H. L. Bowden, of Alabama. No children came to bless their home; so they took to their embrace a little homeless child, who is left, together, with the husband, brothers, one sister, and a host of relatives and friends to mourn their loss. The deceased was a devoted wife, a loving sister, and a friend to all. She never turned a deaf ear to any needing help, but was ever ready with heart and hands to aid the sick and distressed. Just before her spirit took its flight, she reached out a beckoning hand, calling father, mother, brother and sister, who had preceded her to the glory land.

One more has gone on before.
To greet us on that happy shore.

Her sister, LULU EVANS.
Pope, Miss.

Just as the night had released mother earth and May 21, 1918, dawned, WM. L. DOTTERY, M. D., in great agony of body, breathed his last and passed into the great beyond. Barely audible, his last words were, "Oh, I am suffering so. I am nearly dead, but I am ready to go." How heart-rending to see such suffering and not be able to alleviate it! Dr. Dottery was born in Pickens County, Ala., on Sept. 16, 1842. He came with his parents in early childhood and settled near Bellefontaine, Webster County, Miss. He was twice married. First, to Susan A. Greer, and second, to M. Baker. Of the first marriage two children, Homer, of Greenville, Miss., and Thomas, of Amory, Miss., remain; of the second, S. B., Okolona, Miss., at whose home he died, and Mrs. Pilgreen, of Carbondale, Ill., survive him. In early manhood he joined the M. E. Church, South. He saw imperfections forcibly on every hand and it debarred him from enjoying Christianity as he should, but he was truly a Methodist and never permitted the doctrines of his Church to be infringed upon in the least. We are so glad our "Heavenly Father knows" the conflicts, difficulties and sufferings through which during life he passed, and with a tender, pitying eye and merciful heart, forgave his inconsistencies and shortcomings and safely anchored his soul where there will be no more suffering, misunderstandings and failures.

His wife,
M. BAKER DOTTERY.

DAVID JOSEPH BAILEY was born in Holmes County, Mississippi, on August 4, 1839, and, after more than a year's illness, fell on sleep at his home near Lexington, Miss., Wednesday, May 22, 1918, at about 6:30 o'clock p. m. He attended school at Sharon, Miss. He joined the Confederate Army in 1861 and served until 1865. The year before going to war, he was converted and joined the M. E. Church, South, that is, in 1860. This to him was the great event of life, and from it he projected his life actively into the kingdom of God. His marriage to Miss Crissie Isabella Beard of Sharon, Miss., occurred on December 7, 1863. To them were born four sons and a daughter, whose worthy lives commend his good example. The first time I heard of this man was when a friend told me that our preacher brother was at the local hospital for an operation. I was surprised because our church roll did not indicate that there was a man of this official capacity. I hurried to meet him and found him in great affliction but happy, with kind words for all, and a joyous religious experience. He had given the Church so many years' service as a Superintendent of the Sunday school and exhorter, and had been so abundant in good works that the people spoke of him as a minister. I visited him often alone and would frequently carry his soldier comrades to see him. On the last two such occasions we left him rejoicing after religious services. On May 23, at 11 a. m., at old Oregon Church, we held his funeral service in the presence of many friends and laid his tired body to rest in the cemetery, spreading the flowers of love upon the mound. His children and many whom he helped will rise up to call him blessed.

BEN P. JACO.

Lexington, Miss.

Death came Saturday afternoon, June 1, 1918, at 2:30 o'clock to EDNA ELOUISE STEWART, the little daughter of Mr. and Mrs. O. K. Stewart. She was born on July 6, 1917. Her death came as a shock to all of us, for she was sick only a few days. God permitted her to live with the father and mother long enough to entwine her sweet little life about their affections, as a precious child always does. Death at any time is sad. We are sometimes prone to ask ourselves this question: "Why does God come and take our little ones from us?" And the answer that comes to us is this: "He had a place for them to fill in heaven." I sometimes feel like that if heaven is to be peopled thoroughly, that God will have to take the precious little chil-

(Continued on Page 11)

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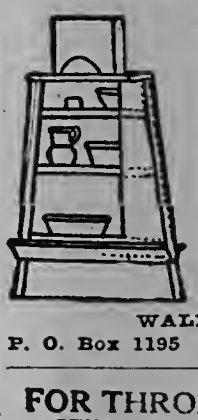
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Obituaries

(Continued from Page 10)

dren to do it. Her smiling little face gave an impetus to the lives of others with whom she came in contact. Little Elouise's life was a beautiful life. Her place will be greatly missed in the bome by the father and mother, and none can fili that place quite so well as she did, but God. While her place is vacant and we shall never more hear her sweet voice on earth, we know that she is in heaven, for God said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We can not understand why she was taken from us so soon. But we know that our Father doeth all things well. And may his rich grace enable those who sorrow to say, "Thy will be done, not ours." Our sympathies are with the grief-stricken parents, for while they cannot call their little darling baby back, they can go where she is. Weep not as those who have no hope, for sbe is at rest. The funeral services were conducted at the parents' home on Seventh Avenue and Sixteenth Street by the writer, assisted by Rev. J. T. Phillips and Rev. H. E. Raley, on Sunday at 3 o'clock p. m., where a large concourse of people were gathered together to pay tribute to the memory of this sweet babe, after which tbe form of little Elouise was laid to rest in the Oak Grove cemetery, to await the resurrection morning.

HILARY S. WESTBROOK.

Meridian, Miss., June 5, 1918.

WILLIAM ROBERT PERSON, the loving son of W. H. Person, departed this life on May 13, 1918, at Portsmouth Naval Hospital, and was laid away in the little cemetery at Mt. Pleasant, Miss., on May 17, 1918. The funeral service was held by his former pastor of Memphis, Tenn., Rev. H. O. Hofstead, assisted by our pastor at Mt. Pleasant, Rev. M. A. Burns. All was said to comfort the bereaved and distressed that could be said by both pastors. The funeral was preached at the village church where our ioved one held his membership. A large automobile bore the flowers to the graveyard. A beautiful tribute to the life and character of the deceased was paid. The most beautiful flowers that eyes ever beheld were given by his friends of Memphis, and also his old home friends at Mt. Pleasant as a symbol of the love that the friends had for our dead soldier boy. At the time Will Bob (as he was called) enlisted in the Navy he was working for Malone & Hyde at Memphis for a splendid salary, but gave it up to serve his country. He was sent to Newport Trainng Camp, where he was soon stricken with meningitis, and then was sent to the hospital at Portsmouth. After two months of serious illness, he recovered of meningitis, and was able to be up, and hoped to be able to start for home, sweet home. But alas! God knew best. He had a relapse and never was any better. After five months of patient suffering he had his father and mother visit him, and was so patient and brave. He saw them leave for home with a sweet smile on his face, which was so Christlike. He was so patient during all of his illness and was always writing to loved ones at home, saying, "Don't worry about me; I'm all right." We are glad to say our boy was reared by Christian parents, and had the sweet and gentle influence of a sainted grandmother, whom he loved devotedly. His parents made the remark so often: "He was a dutiful son, and never gave us a minute of trouble in his life." It is sad indeed to give him up. But we shall soon see him face to face again, for "there is no death. What seems so is transition." Yes! we know we shall see him again. He told his brother before he enlisted in the Navy to come and go with him and fight for our country. "If we get killed we will go to a better world than this one, where all is peace and joy." His last words were: "Tell mother not to worry. All is well." Thank God for such a testimony, and such a life before the people. Yes! his influence will live after him. He was so pure, so noble and so true. The five long years he worked in the city he was prompt in attending Sabbath school and preaching. Weep not, dear friends and loved ones, as those who have no hope,

"For every loved one that is gone,
We shall meet again beyond.
In that land so bright and fair;
We shall know each other there.
What a happy time 'twill be,
When the Savior we shall see,
With our friends and angels blest—
In that land of peace and rest.
When that happy home we gain.
Where the king of Kings doth reign.

AUNT LAURA.

Mrs. H. R. WIMBERLY.

Ringgold, La.

consistent member of the same. She was sweet-spirited, meek, and an affectionate and tender mother and a faithful wife and helpmeet in every respect.

Our heart goes out to the husband, children, mother and two sisters whom she leaves sorrowing here. We know that a home is blighted and that desolation is felt. Let us not think of the separation but of a home-going, when finally the safe arrival of the last of her loved ones will make an unbroken family in the Father's House on high. We commend the sorrowing ones to our Father in heaven who doeth all things well and who will comfort as a mother comforteth.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17-L, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refnnd the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

KITCHENER'S MOTTO.

The motto on the coat of arms of the late Earl Kitchener was the one word—"thorough." His life was an exemplification of his motto and the conspicuous achievements of his career emphasize the value of thoroughness in the Christian life. Thoroughness in our efforts to build up strong Christian character and in our Christian services for others is fundamental to the progress of the Kingdom. There is, for example, a superficiality in the preparation and teaching of the Sabbath school lessons which no doubt accounts in a measure for the large number of children in the Sabbath school ultimately lost to the Church. The same criticism may be made with reference to the general conduct of Sabbath schools. There are so many musical features and so many special days for which special carols are prepared, that actual instruction in the Bibie is often reduced to a twenty-minute period. This is just one instance where the churches to whom the criticism applies fall in thoroughness in a most vital particular. Every one will admit, also, that if all Christians were thorough in their study of the Scriptures, the encroaching power of worldliness would be halted and the various isms and cults of the day would not find the churches such congenial soil for the propagation of their errors. Much that is below the mark in church life and enterprise would be brought up to standard if the consecration of individuals were thorough and if those who profess that Christ is all did not look outside of Christ for their satisfaction. Men of the world do not expect to succeed unless they are thorough. If Christians will but practice this quality, they will increase personal peace and advance the interests so dear to every child of God.—Christian Intelligencer.

IN LOVING MEMORY.

Time, the tomb builder, is dark, stern, pitiless and pauses not. Remorseless Time! Who can stay him in his silent course or melt his iron heart to pity? On his silent course Time sent that relentless foe called Death, and on March 23, 1918, he touched with icy fingers the cord of life that held Sister A. W. LAWSON to earth and she was no more. Sister Lawson was 40 years old and was the wife of A. W. Lawson. To them were born seven children, the oldest of which had gone on before and was, no doubt, waiting for her mamma on that other shore. And I am sure they are waiting faithfully for the coming of the other members of the family. Sister Lawson was the daughter of Brother and Sister Roderick Bryan. She united with the Methodist Church in early life and lived to the end as a

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

AT WAR WITH YOURSELF!

HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

Keep up the fight; do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

Red blood, vim, courage, vitality, all seem lacking. No wonder you are nervous and discouraged.

Why not call to your aid a strong, dependable ally? Dr. Pierce's Golden Medical Discovery has for nearly fifty years proven its merits as a most powerful tonic and blood builder to the many thousands who have been returned to good health by its use.

Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.



SYLACAUGA, ALA.—"This is a true statement as to the value of Dr. Pierce's medicines. I used one of his great remedies in my own family with good results, namely, 'Golden Medical Discovery,' and found it to be all it is claimed to be. There is no medicine that will come as near doing what it is claimed for it; there's no praise too high for the 'Dis.very.'"—W. H. JOLLY, Box 215.

ATLANTA, GEORGIA.—"I suffered for two years with an enlarged gland on the right side of my neck. I tried several doctors and they told me I would have to have the gland taken out, but a friend of mine advised me to try Doctor Pierce's Golden Medical Discovery and after taking ten bottles my neck is entirely well and I not only recommend it to my friends but to every one I see in the condition that I was. I feel as though I can never be thankful enough for what this medicine has done for me."—MRS. DELLA BOYER, 107 Trinity Avenue.

You have been adopted into the wrong family if you object to God's truth.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

From May 31 to April 3, I was with Brother Alford on the Enterprise work. We had four services at Concord Church and one at Kidd schoolhouse. We were rained out at Stonewall. I think we had good meetings at both places. Two Cradle Rolls were promised. At the church where most of the work was done they did not have a Sunday school, but I received assurance that they would organize one. Forty-five dollars were raised on the Conference collections.

The Upper Port Gibson District Sunday School Institute was held at Gibson Memorial, June 4. We had 55 delegates in attendance, representing ten Sunday schools. In comparison with the attendance on the whole district, this was very fine indeed—fourteen schools out of the whole district, and ten out of half.

I thought that the program was very fine. Each officer presented his work in a most creditable manner. Rev. W. H. Saunders gave us a great message on, "Giving the Child a Chance." I felt that the cost in time and effort of the whole Institute was small in comparison with the value of this great message. I came from the Institute taking courage and thanking God. I wish to thank Rev. B. F. Lewis for his helpful messages to us.

Four pledged themselves to take the entire Teacher-training Course. This was a result of Rev. J. B. Cain's efforts. He has charge of the teacher-training for the district.

Rev. O. S. Lewis is a royal host. God's blessing on him and his church!

The Hattiesburg District Conference was next visited. I felt as if I were getting home, having spent eight happy years in that district. I arrived at the eleventh hour, but if the first part was anything like the second, it was indeed a most happy and profitable Conference.

The reports on Children's Day in the Hattiesburg District showed marked increase over the report of last year, and I was told that all were planning to make it "way over" what it was last year. I am grateful for this.

"Giving the Child a Chance"—how I hunger to be a small means in the hands of God to give every one of our children a chance to know God! Brethren, if we pay the price in prayer, God will give them a chance. Pray for me and the work.

JOHN C. CHAMBERS,
Field Secretary.

P. S. I hope that many will plan to take the Sunday school work at the Divinity School. I believe that they will find the books both helpful and profitable. J. C. C.

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver wihout stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

TEACHER-TRAINING ENROLLMENT.

The following figures as to enrollment in the Teacher-training Department from the Conferences of the Gulf Division for the period, April 20 to May 20, have been received:

Little Rock Conference — three classes, thirty students, at Blevins, Mineral Springs, and Washington.

Mississippi Conference—three classes, sixteen students, and seventeen individual students, at Coles, Gloster, Sanford, Bond, Rose Hill, Clyde, Columbia, and McComb.

North Alabama Conference — one class, five students, at Scottsboro.

North Arkansas Conference — one class, fifteen students, at Wolf Bayou.

Total from the Division — eight classes, eighty-three students. Aggregate from the whole Church for the same period—twenty-nine classes, 298 students.

During the same period the following diplomas were granted to Gulf Division students: Alabama Conference—thirty-two incomplete, five blue seal, and thirteen gold seal, at Dothan, Livingston, and Montgomery. Little Rock Conference—six incomplete, at Arkadelphia, and Prescott. Louisiana Conference—four incomplete, at Mansfield. Mississippi Conference—three incomplete and one blue seal, at Meridian, and Shubuta. North Alabama Conference—one incomplete, at Merrellton. North Arkansas Conference—one incomplete, at Piggott.

A. L. DIETRICH.

SOME FACTS ABOUT OUR BIBLE.

By Rev. W. R. Williams.

The Bible is the name given to the revelation of God to man, contained in sixty-six books bound together and forming one book. Bible, the book, is from the Greek "Ta Biblia.' The word is derived from a root designating the inner bark of the papyrus plant on which the ancients wrote their books. The Bible consists of two parts called the Old and the New Testaments, separated by an interval of nearly four hundred years. These Testaments are further divided into sixty-six books, thirty-nine of which are in the Old Testament and twenty-seven in the New Testament. These books are a library within themselves, being written in every known form of literature. Twenty-two are historical, five are poetical, eighteen are prophetical, twenty-one are epistolary.

These books contain logical arguments, poetry, songs, hymns, history, biography, stories, parables, fables, eloquence, law, letters and philosophy. There are at least thirty-six different authors who wrote in three continents, in many countries, in three languages and from every possible human standpoint. Among these authors were kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers and priests, a tax collector, and a doctor. Some were city bred and some were country born. Some were rich and some were poor, thus teaching all the experiences of men. It extends over fifteen hundred years, yet the Bible is just one Book, because God was its real author.

He added new revelations as men could receive them. He never had to change what was once revealed. The Bible is a unit because it has just one purpose and that the salvation of man; because the character of God is the same; because the moral law is the same, and because it contains one great scheme of salvation.

The Old Testament was written originally in the Hebrew Shemetic language, except short parts of the book of Ezra (5:8; 6:12; 7:12-26) and Daniel (2:4 and 7:28) and one verse in Jeremiah (10:1). These were written in the Chaldaean language. The New Testament was written in Greek.

There are no Hebrew manuscripts older than the Tenth Century. But we know that these are in the main correct, because we have a translation of the Hebrew into Greek called the Septuagint, made nearly three hundred years before Christ.

Our Hebrew Bibles are a reprint from what is called the Masoretic Text. The ancient Hebrew had only the consonants printed and the vowels were vocalized in pronunciation, but were not written. Of the Greek of the New Testament there are a number of ancient manuscripts. They are divided into two kinds: The Uncials, written wholly with capitals, and the Cursives, written in a running hand. The chief of these are the Alexandrian Codex. So named because it was found in Alexandria in Egypt in 1628. It dates back to A. D. 350 and is now in the British Museum.

The Vatican Codex, Vaticanus, was named from the Vatican library in Rome where it is kept. The Old Testament was translated into the Greek by several Jews at Alexandria who began their labors as far back as the year 286 B. C. It is called the Septuagint. The Vulgate, or translation of the Bible into the Latin by Jerome in A. D. 385-405, is the authorized version of the Roman Catholic Church.

The first English translation of the whole Bible was made by John Wickliffe in 1324 to 1384. As the sum and fruit of all these our own King James Version appeared in 1611. It was made by 47 learned men. It took two years and nine months, with a second session that took nine months. These forty-seven men formed themselves into six companies, two of which met at Westminster, two at Oxford and two at Cambridge. The Bible was the first book to be printed. It has been translated into two hundred and twenty-six languages. There have been issued by all Bible Societies since 1804 something over five hundred million copies.

Buena Vista, Miss.

GRAY'S OINTMENT.

bears a name that for ninety-seven years has been on the minds if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

SELF-HELP.

Every man and woman in the land ought to prize above almost every other quality the capacity for self-help; and yet every man and woman in the land will at some time or other be sorely in need of the help of others, and at some time or other will find that he or she can in turn give help even to the strongest. The quality of self-help is so splendid a quality that nothing can compensate for its loss; yet, like every virtue, it can be twisted into a fault to the point of cold-hearted arrogance, of inability to understand that now and then the strongest may be in need of aid, and that for this reason alone, if for no other, the strong should always be glad of the chance in turn to aid the weak.—Theodore Roosevelt.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

Shuptrine Company, Savannah, Ga.

EXPERIENCE A NECESSITY.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.—Jowett.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.—Adv.

No wise man ever wished to be younger.—Swift.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN

PORT GIBSON FEMALE COLLEGE

An excellent institution of learning of smaller size where the student is assured personal attention both in teaching and in other activities. Pupils and teachers brought into closer sympathetic touch. Limited numbers insures the promotion of home like suroundings, with its allied benefits.

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REV. T. J. O'NEIL,
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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Logtown, June 15, 16.
Bay St. Louis, 8. p. m., June 16.
Brooklyn and Bond, at Brooklyn, June 23.
Hub, at Spring Cottage, 3:30 p. m., July 5.
Columbia, July 6, 7.
Saucier and Lyman, at Poplar Head, July 10.
McHenry and Howison, at Perkinston, 8 p. m., July 12.
Long Beach, at Sunshine, July 14.
Gulfport, First Church, 8 p. m., July 14, 15.
Mentorum, at Antioch, July 18.
Coalville and Mission, at White Plain, July 19.
Carriere and Picayune, at Picayune, July 21.
Pascagoula, July 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., July 28.
Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8. 9.

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Merigold, at Alligator, p. m., June 16.
Evansville, June 22, 23.
Tunica, p. m., June 24.
Lula, at Rich, June 30.
Coahoma, a. m., July 7.
Duncan, at Bobo, p. m., July 7.
Greenville, a. m., July 14.
Gunnison, at Deeson, p. m., July 14.
Leland, a. m., July 21.
Glen Allan, p. m., July 21.
Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.

V. C. CURTIS, P. E.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

GET THIS CANNER



It works glass jars or tin cans, burns wood or coal and may be operated in or out of doors. Daily capacity 300 to 600 cans. Capping steel, tipping steel, all tools included at special price of $5.75. Free catalogue and descriptive matter of all sizes of canners.

FARM CANNING MACHINE CO.,
Dept. R. E. L. Meridian, Miss

Columbus Dist.—Third Round.

Artesia, a. m., June 9.
Macon, p. m., June 9.
Brooksville, June 15, 16.
Crawford, at Crawford, June 15, 16.
Mashulaville, at Mashulaville, June 22, 23.
Columbus, Central, at Murrah's Chapel, June 28.
Caledonia, at Caledonia, June 29, 30.
Columbus, First Church, June 30.
Cochrane, at Pinola, July 7.
Cedar Bluff, at Pearson's Chapel, July 13, 14.
West Point, July 14, 15.
Sturgis, at Bethel, July 20.
Longview, at Steele's Chapel, July 21.
Starkville, July 21, 22.
Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.

W. L. DUREN P. E.

Corinth Dist.—Third Round.

Iuka Station, June 15, 16.
Ripley and Blue Mountain, at Blue Mountain, June 22, 23.
New Albany Station, June 21.
Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6.
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14.
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 23.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.

T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Aberdeen, June 16, a. m.; Q. C. July 25, p. m.
Prairie, at Muldon, June 16, 8:30 p. m.; June 17, 10 a. m.
Tupelo, June 23, 24.
Shannon, at Pleasant Grove, June 30,-July 1.
Vardaman, at Bethlehem, July 6, 7.
Houston Station, July 14, 15.
Calhoun City, at Tabernacle, July 14, 8:30 p. m.; July 15, 11 a. m., 2 p. m.
Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.

THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Vaiden and West, at Wesley Chapel, June 8, 9.
Coila Ct., at Enon, June 15.
Sidon and Cruger, at Sidon, June 16.
Tchula Station, June 16, 17.
Kosciusko Ct., at Springdale, June 22, 23.
Kosciusko Station, June 23, 24.
Hesterville Ct., at Shady Grove, June 29, 30.
Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
Noxapater Ct., at Mt. Pisgah, Aug. 2.
High Point Ct., at Sand Hill, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Beliefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.

W. W. MITCHELL.

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

Shuptrine Company, Savannah, Ga.

Don't Wear a Truss



BROOKS' APPLIANCE, the modern, scientific, invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

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Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

YOUR DAY OF OPPORTUNITY.

The young life of this generation faces the most wonderful opportunities ever presented by the world in all its history. This is not a day when opportunity knocks but once. Now she rushes in and crowds—not once, but again and again every day. In her many forms she opens channels of service so varied in character as to challenge every life. Especially are there untold possibilities before the young life of America to-day. One doesn't have to look about for some big thing to do. There are calls from one's country and God's kingdom to be met through many branches of service—National Defense, Red Cross, Y. W. C. A., and Y. M. C. A., the Mission Field, and just now the Centenary. In these times of particular and urgent stress, the cry is desperate for the mobilization of the youth of this land.

This call has struck a responsive chord in the life of many boys and girls. We glory in the evidences of heroism which these war conditions have brought forward in the character of our young people, many of whom have had up to this time no serious purpose in life, and we are thankful that so many are now coming into their own. It should be so.

And yet, throughout our country, in every town and community in North Mississippi, there are scores of young people, especially young women, who are blind to these opportunities and deaf to the calls being shouted at them. It is hard, even now, to get some sufficiently interested in war work to take an active part under the supervision of some one else. It is rather trying on some to attend missionary meetings, and how hard to organize a study class! These are difficult things. Yet, when we consider the exceedingly few young people who are grasping opportunities or assuming responsibilities, proving capable leaders, our hearts fail within us. It is a deplorable fact that they are so very rare.

Why should this be so? Our young people are not lacking in education and praise. Their vigor and enthusiasm are great assets. The seriousness of the times should furnish the great objective, and put a purpose in every life.

To the young people of the North Mississippi Conference, let this be my message to you: Now while this world and the Master need you as they will never need you again; now when your lives in their strength and freshness will count vastly more than they can count after a few years have passed, shoulder your responsibility and measure up to the possibilities which are peculiarly yours. It is our privilege not only to help establish democracy in this world but to aid also in preparing this world for democracy. The world is going to be won for Christ in this generation, and the young people of generations—possibly centuries—to come will envy you the opportunity of living and sharing in the big things of this day.

Do not be satisfied with doing the small tasks only. Choose the biggest thing you are capable of doing, and then grow with and out of that to still larger things. It may be hard to choose which path of scrvice to follow—there are so many. Make this a subject of prayer, and when you have found the way, go to it with your might, and stick through all discouragements. The joy and satsifaction to be found in service and the strength and growth to be gained thereby are blessings which you young people should not miss. Your home church needs your leadership; the missionary cause needs you; humanity and Christ need you and are calling as never before. To serve is infinitely worth while.

MARGARET LEACH.

SHREVEPORT DISTRICT MEETING.

The Woman's Missionary Society of the M. E. Church, South, Shreveport District, met in Stonewall on April 23, 1918. The meeting was called to order by the district secretary, Mrs. Elma Drew.

After the devotional service reports were called for. There were nineteen societies represented and the reports were very gratifying.

Miss Gatewood and Mrs. Geo. Sexton gave helpful talks on the "Value of the Prayer Circle to the Auxiliary" and "How to Make Mission Study Interesting."

Mrs. Sexton also gave to us the inspiration she had received at the Council meeting, just held in Knoxville, Tenn. She told of many great things, among them that one of our own dear Louisiana girls, Miss Pauline R. Randle, will go as a missionary to Korea, and asked that we be ready to help her, as "God was looking to us to hold the fort."

At this time we adjourned to meet in the Sunday school auditorium with the preachers of the district, where we heard Rev. W. W. Drake give a message on Missions which will help each who heard him to do greater work this year for their Master, by doing what they can to give his message to others.

We gathered under the beautiful trees where the ladies of Grand Cane, Gloster and Stonewall had spread the table with good things to eat, and while enjoying these we had talks from several ministers and laymen, also from our district secretary, who gave our aim for 1918, which was something like this: "Pledge paid in full by Harvest Day; every auxiliary in the district having a part in it, and a Woman's, Young People's, Junior and Baby society in every church in the district, with every woman, young lady, child and baby a member."

The meeting reassembled at 1:30 o'clock and after a devotional service on "Prayer" led by Mrs. Alexander, of Greenwood, Mrs. Sexton took up her message to us from the Council which was so much appreciated by all.

Mrs. C. K. Sheppard conducted the round table talk on the first vice president's work. Mrs. Drew conducted a round table on the second vice president's work. Each of these women, having worked in these offices for quite a while, gave some most helpful suggestions as well as urged having active vice presidents in each auxiliary.

Our pledge of two hundred dollars above what was paid last year has been made. It is at present $2450.

We had as our guest one known and loved by all—Mrs. T. H. Morris, who is our State organizer and who now resides in the Shreveport District.

We aim high but why not? We have the largest district, a large field and willing workers. God helping us, we will do our best this year.

We closed our happy day with prayer for our work, remembering our dear boys who are struggling on the battle field for us.

Mrs. ELMA DREW.

"There is no step of saintliness and there is no thrill of purest peace that is impossible to you, if only you have placed yourself in earnest under the discipline of Christ."

Get rid of the thing that puffs, then God can trust you.

HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

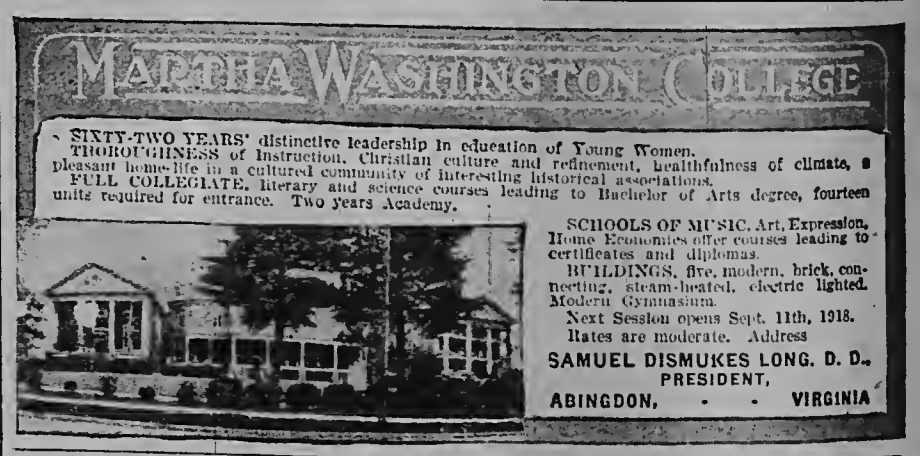


"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.





Ugly, Unsightly Pimples Are Signals of Bad Blood

Give Heed to the Warning.

Pimples on the face and other parts of the body are warnings from Nature that your blood is sluggish and impoverished. Sometimes they foretell eczema, boils, blisters, scaly eruptions and other skin disorders that burn like flames of fire.

They mean that your blood needs S. S. S. to purify it and cleanse it of these impure accumulations that can cause unlimited trouble. This remedy is the greatest vegetable blood purifier known, and contains no minerals or chemicals to injure the most delicate skin.

Go to your drugstore, and get a bottle of S. S. S. today, and get rid of those unsightly and disfiguring pimples, and other skin irritations. And it will cleanse your blood thoroughly. If you wish special medical advice, you can obtain it without charge by writing to Medical Director, 29 Swift Laboratory, Atlanta, Georgia.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

A WORD FROM VIVIAN, LA.

We closed a good meeting on last Sunday night, Brother Young, our Conference Evangelist, did the preaching for eight days and nights. The people were highly pleased with the preaching and much good was accomplished. Notwithstanding there was during the week a Red Cross drive and other hindrances, five adults and sixteen children applied for membership in the Church. Brother Moll led the singing and conducted the children's services. These brethren did faithful and efficient work.

Another item of good news from Vivian is this: The people have paid the last dollar of indebtedness on their beautiful new church, which is a credit to the Church and its friends. We are hoping to wind up the year with a report for the Annual Conference that will be pleasing to the good people of the charge and approved of our Heavenly Father. I would like to mention a few names here, but their modesty forbids. I will send in about 12 subscriptions to the Advocate next week. B. T. CREWS, Pastor.

JUST A HEART THROB.

By Mrs. Thomas S. Randle.

I must write. I tried not to, for I know I am a poor writer. But my heart is over-flowing with love and gratitude. "The lines have fallen to us in pleasant places" ever since I said yes to my Lord. I did not want to be a preacher's wife. I did all I could for three long, miserable years to make my husband stop preaching, but the dear Lord sent us over near here to the old Downsville camp meeting. Thank God for that meeting and dear old Brother Pipes who led the class meeting!

Just after I had heard my husband preach for the first time, and I talked for the first time and Brother Parvin called on Sister Tom Randle to lead the grove meeting, I had a fight with the devil and told him I would try or die. I did and God wonderfully blessed me. I came to myself hugging a post and singing "Oh, what a wonder that Jesus loves me." I am so glad that Jesus still loves me and, oh, I love him and he has let me enjoy (yes, really enjoy) hearing my dear husband preach for 47 years.

Hallelujah! Praise the Lord! I have not lost my love for Jesus. No! no! It is better and sweeter than ever, for about 20 years after that first blessing I sought and obtained the "second blessing," so-called. Thank God, it was the same old blessing but a little more of it, and I tell you when I fasted and prayed and confessed, my cup ran over and I had to beg Him not to send another wave. I had more than this old heart could hold and it is still running over. Bless the Lord!

My father was a steward for 43 years. My husband's father was a minister—Rev. Richmond Randle of precious memory, who gave his life as chaplain in the Civil War. Thank God, he gave his boys to fight sin in Louisiana where our dear fathers sleep. I believe we have good, warm friends all over this State, and I believe we have a number who "love God and keep his commandments," and that God will hear when with united voices we raise our hearts in prayer to Him, for those we love.

A WORLD ECCLESIASTICISM NOT NEEDED.

Along with the movement for Methodist Unification there is being sounded in certain quarters the note of a world-wide Methodism. The Western Christian Advocate of January 10, 1918, has the following: "The leaders of the Methodist Episcopal Church are sounding the slogan for world-wide Methodism. It is not only with a sense of pride that we think of this, but with a greater degree of humility; for a world-wide responsibility is incurred." It is well enough to talk about the humility that accompanies the thought and the desire for the establishment of a world-wide ecclesiasticism. That is the only viewpoint from which the idea can gain currency and wear the appearance of a laudable purpose. But so long as human nature is what it is the pride of this dominance will inevitably gain the ascendency in practice, and then farewell to spiritual life and power. We have stated more than once that here is the danger point connected with the unification movement, and it should lead those who are formulating the basis of union to avoid a strongly centralized organization. No Church has ever stood the strain of a world-wide ecclesiasticism, and maintained its spiritual purity. The Church must have a world-vision, but that is a widely different thing from a world-wide organization.—Raleigh Christian Advocate.

INVENT SOMETHING. IT MAY BRING WEALTH. Send Postal for Free Book. Tells what to Invent and how to obtain a patent through Our Credit System. Send sketch for Free opinion and Advice. TALBERT & TALBERT, 4703 Talbert Building, Washington, D. C.

TWO BASAL CONVICTIONS.

The religion we profess is rooted in two convictions: (1) That the Jesus of the New Testament actually existed; (2) that the Jesus of the New Testament exists to-day as One in whom the virtues and powers of His earthly life are perpetuated. Deny that Jesus actually existed as He is portrayed in the New Testament, and we affirm that He has only an ideal existence, such as attaches to the character portrayed in the pages of poets and novelists. Admit that the Jesus of the New Testament had an historical existence, but deny that He exists to-day as One in whom the virtues and powers of His earthly life are perpetuated and we affirm that He has energized in this world, subsequent to His death, only as one of "Those dead but sceptered sovereigns who still rule our spirits from their urns," and so that it is impossible to stand in any sort of real contact with Him to-day. These two convictions are equally fundamental. If Jesus had not lived, more particularly if He had not died the just for the unjust, He would not be qualified to be the Savior of the world. It is not enough, however, to be assured that Jesus lived and died. If Christ be not risen, we are the worshipers of a dead Christ and Christianity but an exaggerated form of hero-worhsip. Christianity is a power in the world, because it brings us into contact with the living Christ, from whom we obtain not only forgiveness of our sins, but power to walk in newness of life. —The Presbyterian.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Cut this out!

What Nuxated Iron is Made From

Sworn Statement of Composition of its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks time in many instances.

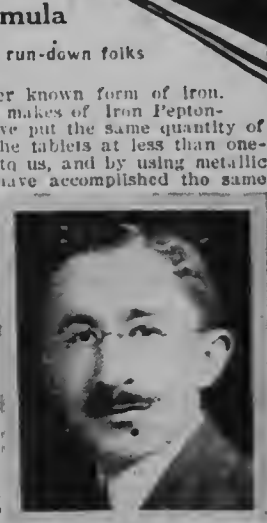
The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and former Health Commissioner Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to any one who desires such. It is as follows:

Iron Peptonate (Special specific Standard) Quantity given below.
Sodium Glycerophosphates U.S.P. (Monsanto.)
Calcium Glycerophosphates U.S.P. (Monsanto.)
P. E. Nux Vomica U.S.P.
Cascarin Bitter
Magnesium Carbonate
Po. Ginger U.S.P.
Oil Cassia Cinnamon U.S.P.
Calcium Carbonate Precip. U.S.P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.



Dr. A. J. Newman, late Police Surgeon of the City of Chicago, former House Surgeon Jefferson Park Hospital, Chicago

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labled "Nuxated Iron" by the Due Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of Iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armisted, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1893, says: "In the cases I used Nuxated Iron, I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Folkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time.

NOTE: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic Iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Due Health Laboratories, Detroit, Mich.

HAVE YOU BOUGHT YOUR COAL?

A Statement from Headquarters.

Despite repeated warnings from the Fuel Administration and the campaign of education lasting more than two months, the Fuel Administration of Louisiana declared to-day reports show little response to the "Order Your Coal Now" and "Cut a Cord Now" slogans.

In the cities, particularly New Orleans where coal is extensively used, not more than 20 per cent of the orders for the winter's supply of coal have been placed so far. In the country, the Fuel Administration's Local Committees report little activity towards laying aside a great wood fuel reserve during the summer.

"People in the cities have been dragging along for more than two months while the Fuel Administration has been making every effort to arouse them to the necessity of early buying of coal and storage of wood for use this winter," said Fuel Administrator O'Kelley. "Through the schools, churches, window displays, circular letters, posters, stamps and every other known means of publicity, the message of 'Order Your Coal Now' has been driven home. It is purely up to the people themselves. If they do not order their coal now, there is no assurance that they will have a bit this winter. In the country, if the officials of towns and villages do not heed the 'Cut A Cord Now' slogan and lay aside a great wood fuel reserve, there can be no complaint from them this winter when coal is denied their communities. More and more the acute fuel situation is becoming apparent. A great service can be rendered by every householder and every farmer if they will only order coal now, or get in their wood supply.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg (Miss.) Dist. Conference convened at 2:30 p. m., June 4, in the Magee Methodist Church. This is one of the most progressive towns on the G. & S. I. Railroad. A most modern and commodious brick school building greets the eye from the south, while in the northern section the State Tubercular Hospital is located. It will be of interest to the brethren to know our Brother J. B. King, wife and son, patients in that institution, are improving, and it is sincerely hoped that they may continue until entirely restored to health.

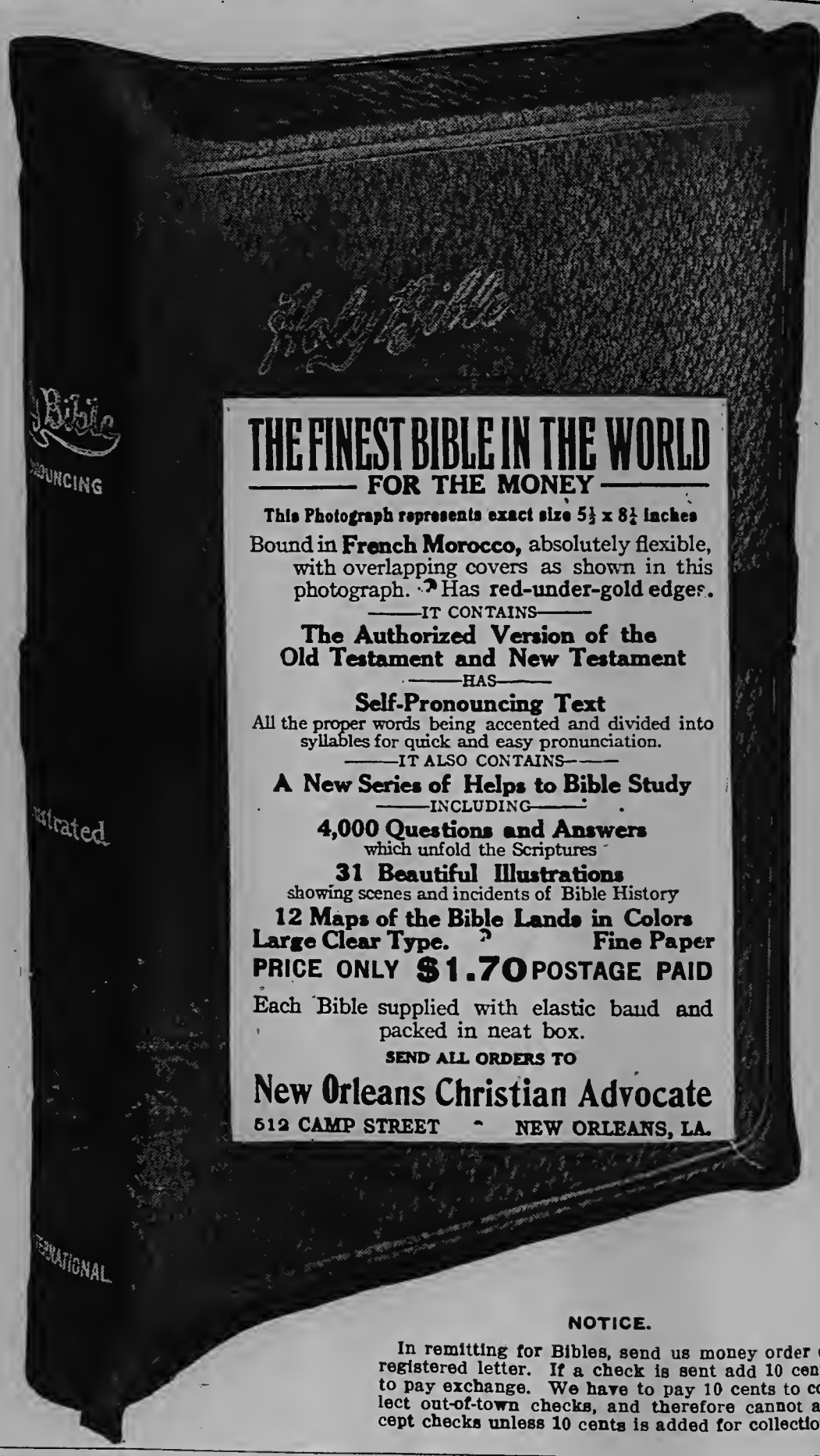
The opening sermon was very forcefully preached by Rev. F. B. Ormond at 8:30 p. m. Approximately fifty members, clerical and lay, were present during the Conference. The absence of three pastors was noted throughout the session.

Among the visiting brethren representing the extended interest of the Church were: Rev. Robt. Selby, Commissioner, Emory University; Rev. T. J. O'Neil, President, Port Gibson Female College; Rev. B. F. Lewis, Manager, Orphans' Home; Dr. J. M. Sullivan, of Millsaps College; Rev. M. M. Black, Commissioner, Millsaps College; Rev. J. C. Chambers, Sunday School Field Secretary; Rev. J. M. Morse, presiding elder, Jackson District; and Rev. G. G. Yeager, our pastor at Mendenhall. The interests named above were clearly and enthusiastically presented by the respective representatives. Mrs. H. O. Middleton, representing the Young People's Missionary Society, and Mrs. T. B. Cottrell, representing the Woman's Missionary Society, addressed the Conference.

At the 11 a. m. preaching hour Wednesday, Rev. C. F. Emery preached a very edifying sermon on the parable of the "Sower and the Tares."

Rev. C. J. Bushey, a soldier now stationed at Camp Shelby, who desires a commission as chaplain, was elected to Deacon's Orders. License to preach was granted to Brothers C. L. Stewart and S. N. West. K. T. Moore was elected as Lay Leader to succed Rev. D. R. Campbell.

John A. McLeod, K. T. Moore, H. C. Clark, Dr. T. J. Burnham, C. W. Carley, Jas. Hand, H. T. McGehee, and H. V. Waits, were elected delegates to the Annual Conference, and F. H. Jordan, D. McGilvray, Walter Holloway, and W. J. Mucklewrath were selected as alternates.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

The reports from the pastoral charges were very interesting and considerable progress was noted in connection with larger plans and greater effort advanced for the future.

Very appropriate resolutions were adopted endorsing President Woodrow Wilson's policy, especially relative to the prosecution of the war, the secretary being instructed to forward a copy of same to the Chief Executive.

The invitation from Petal to entertain the Conference next year was unanimously accepted.

Resolutions of thanks to the Conference host, Rev. H. E. Carter, and the hospitable people of Magee for their kind and most satisfactory entertainment, were adopted. A very pleasant social feature of the Conference was the bountiful dinner served by the good ladies at the church on the second day.

After a most inspiring sermon on the "New Birth" at 8 p. m., preached by Rev. J. E. Williams, followed by the Sacrament of the Lord's Supper, administered by Rev. Paul D. Hardin and Rev. W. M. Williams, the Conference session, which was most smoothly and speedily carried forward under the efficient leadership of our beloved presiding elder, Rev. W. B. Jones, came to a close with a very fervent prayer offered by Rev. Paul D. Hardin.

CHARLES E. DOWNER,
Secretary.

TREASURER'S REPORT, WAR WORK EMERGENCY FUND.

The following is a report to date of amounts collected for account of War Work Emergency Fund. Next week I want to report names of all charges and pastors who have not as yet sent in assessment for this cause:

Previously reported	$1546.53
C. F. Sheppard, Dubach	28.00
S. J. Davies, Queensboro	10.00
J. C. Price, Belcher	7.00
W. F. Henderson, Mooringsport	33.60
W. A. Mangum, McDonoghville	10.00
J. J. Kelley, Zachary	2.00
G. P. White, Plaquemine	13.00
	$1650.13

S. H. MEYER, Treasurer.
New Orleans, June 10.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3252.

REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 20, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

Loyalty is a great, fine word. There is nothing of compromise or reservation about it. It expresses more than an amiable sentiment—it stands for a passion. In times of stress like these, it must not be misused or misunderstood.

* * *

The price of success is always hard work. A part of hard work is the ability to keep at a task till it is finished. Many people begin well, only to lose interest later on, and finally to give up altogether. Much depends upon a good beginning, but even a bad beginning may be overcome by steady, persistent work. There is great power in perseverance.

* * *

Men need inspiriting. They grapple with the temptations and the hardships of life at such close quarters that sometimes they lose the larger vision and forget that God is always on the side of right. Blessed is the man, then, who can make them lift their eyes to the far-off hills whence help cometh, who can put into their hearts the courage of a new hope and the joy of a new faith. He has lifted the heavy burden, and made smooth the rugged road.

* * *

Every individual has his own work to do in the world, and he must do it, or it will go undone. In all the relations of life certain obligations are imposed, and if those obligations are not met, there must be loss somewhere. In an organization the responsibility is often thought to be so divided among many that no particular person is responsible. This is not so. In every organization every person in it has a direct responsibility in proportion to the obligations assumed. Be sure to do your part.

* * *

The most solemn event in the world is the death of a great man. The possibilities of childhood have been developed, and those tremendous forces that center in a human life have been brought to bear upon the problems of the world. In death those forces are in a way dissipated, and there must be a readjustment. The gap must be filled, the work must be carried on, or the world suffers. In the providence of God the gap is always filled. "He buries his workmen, but carries on his work." We may never feel that God has forgot his world, or that he deals ruthlessly with us.

* * *

When autumn comes we should not have to speak of "the resumption of activity." Our activities should go right on through the summer, so that we may continue our steady progress and be ready for greater things as the months go by. If necessary, we should make a little greater effort to be in our places in church and Sunday school and prayer-meeting during these hot days, thereby keeping up our own religious interest and encouraging and strengthening others. It never gets too hot to do right.

THE RETIRING EDITOR—AN APPRECIATION.

The recent announcement by Rev. R. A. Meek, D.D., for some eight years the editor of the New Orleans Christian Advocate, of his resignation of the editorship on account of ill-health, has brought genuine regret not only to his many friends throughout Louisiana and Mississippi, but also to his many admirers throughout the Connection. The newly-elected editor feels impelled, by a real appreciation of his great worth as well as by a sense of duty, to pay tribute to him as a man and as a servant of the Church.

Dr. Meek brought to his work as editor an exalted conception of the function of a denominational religious newspaper, and of his responsibility as an official exponent and defender of the doctrines and polity of his Church. The result of the one is seen in the fact that, under his vigorous editorial management, the Advocate became a positive influence in shaping the religious thought of its readers; the result of the other is seen in his unfaltering and uncompromising devotion, in spite of all odds, to those policies that seemed to him best to represent the distinctive and essential features of our Church. In the maintenance of his views he sometimes encountered opposition that might have made a weaker man afraid; but he never quailed in the fiercest conflict. A splendid courage supported him in the face of every difficulty.

Dr. Meek is a believer in the gospel of hard work. Some years ago the present editor served with him, for a brief period of time, as assistant editor. He had opportunity then to observe a devotion to duty that never, in the slightest degree, faltered in the face of heavy tasks. Dr. Meek never spared himself in his labors. His present ill-health is due perhaps, somewhat at least, to the heavy burdens he has carried.

It is unnecessary to speak of his loyalty to the Church and the purity of his motives. Even casual readers of the Advocate cannot have failed to see in his editorial utterances a passionate zeal in defense of the truth as he saw it, and an utter absence of anything that even looked like self-seeking.

A fine literary style characterizes Dr. Meek's editorial writing. Clearness and force are its most noticeable qualities. He is naturally a good writer; but his painstaking devotion to the acquirement of the technical excellences of style is a standing rebuke to those who excuse their own shortcomings on the ground that the art of good writing is wholly a gift. Words, to him, are not empty things; they are full of life and meaning, and are to be handled carefully and discriminatingly. His editorials would be models for study in a course in effective English.

The Publisher of the Advocate has borne testimony in a previous issue of the paper to his kindliness and courtesy in intimate business and personal relations; this editor adds his tribute to the same gracious qualities of kindness and brotherliness.

The New Orleans Christian Advocate has been signally favored in the number of unusally strong men who have controlled its policies in the past; Dr. Meek now takes his place among these. Earnest prayer will be made by many that a season of rest may soon restore him to health and strength that he may continue his work in behalf of the Church that he loves so much.

THE NEW QUADRENNIUM.

Southern Methodism should enter upon the new quadrennium with hopefulness and courage. The recent General Conference enacted some legislation that, perhaps, seems radical to some. But, as the editor of the Christian Advocate (Nashville) suggests, it is likely that what seems radical now may in the coming years be looked upon as simply progressive. Be that as it may, it is now law, and loyalty demands that we whole-heartedly and determinedly give it a fair trial. Four years from now there will be another General Conference, and, if necessary, changes may be made then.

The following seem to be the outstanding provisions of the recent assembly in Atlanta:

1. The modification of the time limit, by which a Bishop, at the request of the quarterly conference and by a majority vote of the presiding elders, may appoint a preacher to a charge for more than four years.

2. The division of our Church territory into districts, with the request that the Bishops make their homes in the territory assigned to them to the end that they may have real oversight of the work at all times.

3. The provision of full laity rights for women. This measure will have to be passed upon by the Annual Conferences before it becomes effective, the Bishops having "vetoed" the action of the General Conference.

4. The increase of the lay delegation in the Annual Conferences from four to eight.

5. The continuance of a Commission on Unification, with authority to carry on whatever negotiations may seem wise. The action of the Oklahoma General Conference was reaffirmed.

6. The creation of a Commission on War Work, to have charge of all the war activities of our Church, with which Annual Conference activities in war work shall be correlated.

7. The adoption of the great Missionary Centenary Campaign, providing for raising $35,000,000 for missionary work.

8. The provision for a campaign to raise money for our educational institutions. The amount to be raised includes $10,000,000 for our two universities, and $13,000,000 for our other schools and colleges.

9. The appointment of a quadrennial board, which is to make adequate provision for the needs of our worn-out preachers and their families.

10. The substitution of the words, "Christ's Holy Church" for "Holy Catholic Church," in the Creed. By reason of the Episcopal "veto," this action will have to be passed upon by the Annual Conferences.

MOTHER'S INFLUENCE.

By W. C. Page.

"Only a pair 'o glasses, bent an' worn an' old,
But to me they are dearer than those o' finest goid.
Just a pair of glasses are not much, you say?
Only—they were mother's before she went away.
Often at the twilight, when her day's work was done,
She would light the candle an' say to me, "Now son,
Find mother's glasses, for she is tired to-night.
Lock fast the door, and draw the curtains tight."

After reading the Scriptures, she would kneel an' pray—
She always did this, after Father went away—
Then, in a low, sweet voice, two hymns she'd always sing;
'Bout the day was past and gone, an' 'bout the Heavenly King.
Then, she'd take her glasses off an' hold them in her hand,
And tell me sweet stories 'bout the Happy Land.
Then, she'd say softly: "Son, you must be good and true;
Always be straight an' honest, never any evil do."

Then she'd kiss me, an' tuck me into sleep,
And ask the Lord to bless me an' keep me pure an' sweet.
Long years have passed since mother went away
I've never forgot her teachings, if tempted to go astray,
I think of how she loved me, an' pray with all my might,
An' beg God to help me always to do right.
Yes, my friends n' bunkie-mate, you may smile an' nod,
But the teachings of my old mother are leading me home to God."

Lexington, Miss.

A SHORT SERMON.

"And he was called the friend of God." James ii. xxiii.

In earthly relations "friend" is a sacred word. It is a word that is often misused because people do not stop to think what it means. It should not be used lightly or carelessly. The relationship it expresses is too beautiful and too sacred for that.

One of the greatest achievements in life is to make and hold friends. Some one has said that it is worth a score of years to discover one friend. Shall we think this an exaggerated estimate of the value of a friend? Those that have friends do not think so. Their worth is not to be measured in terms of time and money. Friendship cannot be measured by the sordid standards of the world.

As great as it is to have friends, perhaps it is a greater thing to be a friend. Of course, one may not have a friend without being a friend, too, but perhaps the greater value comes from the giving of self to another in friendship than in receiving from another. Friendship makes claims that reach down to the deepest recesses of the heart. It draws out the finest qualities of the soul. Human friendship does that.

Abraham was called the friend of God. What a distinction! How beautiful must have been the spiritual communion Abraham had with his Friend! He knew his Friend, and was known of him. His heart responded to the drawing of the great heart of his Friend, and he believed God. What a record is that!

We can have no greater privilege than this—to be friendly with God.

LIFE.

The need of the world is life—spiritual life. The need of individuals is life—spiritual life. The earthly mission of Jesus Christ was to bring life and immortality to light. His chief business in fulfilling that mission was to atone for sin and conquer death. He fulfilled that mission and accomplished that work. But spiritual life must be nourished and sustained from its divine sources. Ere the wondrous face of the risen Christ disappeared in the distance above, it looked such intense love and yearning that the life He came to give might be brought to fullness and realization by the obedience and faithfulness of those whom he called.

Yes, the great need of men and women is spiritual life. The need of the world is the thrill of heaven-baptized personalities. The need of the world is that virtue that comes from the holiness and purity of a life hid with Christ in God. It is true to-day as it has been in the past that the love and sympathy that flows from a soul filled with heavenly zeal and possessing that life which Jesus Christ came to bring to light satisfies hearts famishing for spiritual things. How blessed to remember that the most exalted service of the Father is the dispensing of heavenly treasures! How comforting to know that even as Jesus Christ fed the multitudes when upon earth He is to-day giving to those who will seek him the stores of his Spirit! But the test of the Christ religion is the need of a human life for a divine life; the fact that our Christian faith is applicable to every human need of every race, and it alone can give the ultimate happiness that is the object of universal search, and in accord with a good God, shows it.

Oh, hungry heart, embittered by life's toils and burdened with its cares, you are heir to a portion of the Father's possessions! Doubting one, troubled with life's destinies and tormented with its mortal woes, lay hold of the sure portion that is yours from above! The riches of the Father are inexhaustible; they never grow less.—Central Christian Advocate.

IT IS GOD'S FIGHT.

Many a conscientious pacifist is sorely put to it in these days to square his Christianity with his patriotism. Some Mennonites near Utica, N. Y., finding that they could not conscientiously subscribe to the Liberty Loan, found a way out by allowing the Yankton County Committee to "seize" 1,000 of their sheep and 100 head of their cattle and turn the proceeds into the Liberty Loan. But another Mennonite, Robert Kleinasser, of Mitchell, S. D., offered himself for service at the front. This was the first case of the kind recorded in this war, and he was asked why he wanted to go to war. His answer was, "It is God's fight."

When the war began it was not so easy to see this fact, especially as Germany protested so loudly that she did not want war and was only fighting in self-defense. But as the war has developed, the facts as to the real cause of the war have been clearly established from German sources themselves, and the revelation of Ambassador Lichnowsky, and the more recent story of Dr. Muhlon, formerly one of the Krupp directors, establishes beyond doubt the British contention that Germany designed and planned the war and brought it on when she thought the time was favorable.

And all the peace talk which has emanated from Berlin and Vienna since the war began has been shown to be merely intended to mislead and deceive the nations. Germany wants no peace but a German peace, and she will hesitate at nothing to secure such a peace, lying without shame or scruple, and shrinking from no brutality and no infamy which seems to promise to bring victory to her arms or success to her political maneuvers.

And as we think of what German success would mean to the nations—Europe in fetters and the German Empire in the grip of a war-intoxicated oligarchy threatening the whole world with brutal, conscienceless and hellish might—we cannot but say with the Mennonite, "It is God's fight." And as freemen rally around their standards, we cannot but believe that we shall surely win in the world's greatest attempt to defend the right and presenve freedom to the world. "It is God's fight."—The Christian Guardian.

ARCHITECTURE AND CHURCH EXTENSION.

By Rev. J. A. Baylor.

At the meeting of the Board of Church Extension held in Atlanta, Ga., April 30-May 1, the work of the Architectural Department was commended, and it was recommended that it be made a permanent part of the work of Church Extension. A statement from the Architectural Secretary was called for and is incorporated in the Annual Report of the Secretary of the Board. The substance of that statement is reproduced here in the interest of a clear understanding of the work undertaken by this new department of the Board, and with the further thought that it may catch the eye of some who stand in need of the service rendered by it.

Since the opening of the Architectural Department on November 1, 1917, there has been, despite the effect of the war, quite abundant evidence of the need for such a department. Letters calling for plans, suggestions, sketches, and architectural advice, have been very numerous, coming from eighteen different States. In some instances inquiries have come also from other churches than our own. In many cases these inquiries have been of such a nature as to entail a considerable correspondence, elaborate sketches, and in some cases the making of plans and furnishing specifications. In every instance it has been the aim of the Architectural Department to secure the adaptation of buildings to the needs of the modern church.

As Architectural Secretary, I have had considerable correspondence with various architects located in different parts of the country. This correspondence has shown that with a few exceptions the professional architects need more exact and complete information as to the purpose of the modern church building, and the needs to be served by it. To furnish such information and to secure the co-operation of competent architects is one chief aim of the department.

A number of carefully considered plans for church buildings, of various grades of cost, have been printed in the form of folders, suitable for sending to pastors and committees seeking suggestions and information. Most of these are the work of different architects who co-operate with the Board to the extent of adapting their plans to the ideas of the Church, and preparing their work in a style suitable for reproduction. A few of the plans are from the Bureau of Architecture of the Methodist Episcopal Church, and a few have been produced in our own department. Model plans illustrating an important publication by the Joint Commission on Sunday School Architecture, composed of members of the Board of Church Extension and the Sunday School Board, were prepared by the department and copies of this publication can be secured on request. New material is being added constantly, and in a short time the department will be able to show a great variety of choice designs. Quite a number of parsonage plans have also been produced in folder form.

The number of instances in which pastors, committees and individuals have sought to secure working plans and specifications from the Architectural Department indicates that under normal conditions the department can be made self-sustaining.

The department has the co-operation of a considerable number of architects of large experience in church building. These men are located in various parts of the country, and through these competent men, or in conjunction with them, plans can be furnished for church building enterprises of any kind. We will be glad to co-operate with local architects chosen by committees or pastors in designing plans or adapting them in such manner as to secure the best equipment for modern church and Sunday school work.

The work of this department where it touches the Sunday school is planned in harmony with the ideas of the Sunday School Board of our Church. We seek to maintain a sympathetic and intelligent co-operation with our recognized leaders in this work, in order that in the largest possible degree their leadership may be realized in the building program of our people.

There are many practical questions that arise in connection with beginning and carrying out a building enterprise, such as location, selecting a plan, raising the money, heating, contract, etc. The extensive correspondence of the office with pastors and building committees throughout the Church throws much light upon all these points. In addition, books, pamphlets, and advices from many architects and building specialists come to the office. From all these sources a pamphlet has been prepared touching these vital points, which, together with plans and other literature, can be had on request.

MEN IN MATURE LIFE DRINK MOST.

By A. P. Oakes.

Saloons do not attract young men between seventeen and twenty-four years of age as they do older men, nor are single men so numerous at the bar as married men. These statements were contained in a report made to the conference of the Association of Employed Officers of the Young Men's Christian Association in session in Springfield, Mass., June 9. H. W. Gibson, of Boston, headed the commission making its report, while the section on social influences dealing with the lure of the saloon was written by C. C. Robinson, of New York.

Under the sub-heading "The Saloon," the commission reported as follows: "It is surprising to many to discover that this arch-enemy of man's physical and moral life does not function so strongly in the recreation of young men as among the more mature. In Charles Stelzle's study of 'The Leisure Time of Working Men,' based somewhat on the study made by George E. Bevans at Columbia University, it is shown that of the young men studied between 17 and 24 years of age, 17.8 per cent patronize the saloon; of those between 25 and 35 years old, 32.6 per cent patronize the saloon; of those between 36 and 45 years, 42 per cent use the saloon, and of those 46 and older, 30.4 per cent make the saloon a regular form of utilizing leisure.

"This study also shows that twice as many married men go to the saloon as single men. This is partially attributed to the higher idealism of the young men and also to the fact that unmarried men spend a good deal of time in the company of their sweethearts, who naturally would not visit the saloon with them. The saloon seems to be most popular in the years between 35 and 45, the dull, drab years of middle age when the idealism of the former days no longer sways the emotions.

"This particular study brings out two matters which should be weighed by the Association workers with reference to preventing the young men whom we influence from looking to the saloon and similar resorts for their pleasures in middle life.

"The use of public libraries is greater by the 17-24 year group than by any other group of working men, whereas the lowest interest in the Church and religious matter is among this same group of younger men, and the highest percentage of interest in religious matters is in the group 46 years of age and over, the latter far outstripping any other group in this particular.

BURDEN-BEARING.

Christ, the great burden-bearer, took upon himself the burdens which humanity unaided could not bear. He became our example, and expects us to bear one another's burdens and thus fulfill the great law of love under which he came to the rescue of a crushed world. To-day there are sorrowing hearts that need our sympathy, and tired hands that will let drop their unfinished task if we withhold help, and feet that limp in the perilous path of duty. It is ours with chastened spirit to lift up, to relieve, to cheer the heavy-hearted. To do this we need Christ in our own lives, because our strength is weakness without him; our courage may become cowardice without the kinship of the Cross. As individuals let us seek the neighbors who are lonely and leaven their lives. As a nation let us find the fallen and overborne, and, sharing their woes and lightening their loads, love them into liberty and larger life. Looking not on our own things, may we look with compassion on the things of others with the mind in us which was also in Christ Jesus, who made himself of no reputation, and took upon him the form of a servant. As fellow-servants of the Crucified One let us suffer with those who suffer and serve by unselfish sacrifice.—Arkansas Methodist.

The love of Jesus reproduces itself in the lives of His working and suffering children. In some shape they are ever giving themselves to God and for their fellow-men.—Liddon.

THE APOSTLES' CREED.

By Rev. Jno. W. Boswell, D.D.

In the Advocate of May 30, Brother Geo. H. Thompson notes "Some Doings of the General Conference at Atlanta." Among other things he says: "The writer labors under the impression that the phrase, 'Holy Catholic Church,' did not find its way into the ritual by General Conference action, but by way of a commission chosen to act with a like committee from the Methodist Episcopal Church in providing a common ritual and a common hymnal for the two Churches. That was less than sixteen years ago."

A bit of history may not be out of place. The phrase, "Holy Catholic Church," was a part of the Creed when first formulated in the third or fourth century A. D. This is according to reputable historians. A recent writer dissents, and tells us that the original wording is "Holy Church." Of this he furnishes no proof. But, admitting that he is correct, it is still true that "Holy Catholic Church" is of very ancient date, and has been retained in the Creed by the Anglican Church from its beginning. The Methodists, of course, got it from the Anglican Church when they adopted a ritual. This was done in 1784, when, at the "Christmas Conference," the Methodist Episcopal Church was organized.

The words "Holy Catholic Church" were retained in the ritual of the Methodist Episcopal Church, South, by authority of our first General Conference, held in 1846. The Creed was so printed in the Disciplines of 1846 and 1850. From 1854 to 1902 the words "Church of God" were substituted for "Holy Catholic Church." By what authority the change was made I have been unable to determine. The records of the General Conference, as far as I have examined, fail to show.

At the General Conference of 1902 the following resolution was adopted:

"Resolved, That the Book Editor be directed to have printed in the Discipline, at some suitable place, the proper form of the Apostles' Creed, in order to uniformity in the use of it.

JAMES ATKINS,
J. H. WEAVER,
S. B. TURRENTINE,
W. W. VICAR."

That resolution authorized the Book Editor to restore the ancient, if not original text, and this Dr. J. J. Tigert, who was elected Book Editor, did, except in one particular. The ancient creed, after the words "dead and buried," read, "he descended into hell." These words had never been used by any body of Methodists, and the Book Editor felt free to leave them out.

From the above we infer that all of the trouble over the word "Catholic" grew out of the unauthorized work of some unnamed man. Had the Creed remained as first authorized by the General Conference of 1846, with the foot-note explaining the meaning of the word "Catholic," it is likely that the Annual Conferences of to-day would not have been called upon to pass judgment on the subject.

Nashville, Tenn.

NOTES FROM THE JACKSON DISTRICT.

It hasn't been so easy to gather up news for this write-up. The brethren are pursuing the even tenor of their ways, and say that nothing out of the ordinary is happening on their charges. However:

Galloway Memorial has made a record Children's Day offering, doubtless the largest that has ever been made in the history of any church in the Mississippi Conference. The day was observed successfully and $82.22 was sent to the treasurer of the Sunday School Board. Also about one hundred members have been received into the Church since Conference; twenty-five or more of these were on profession of faith.

An interesting occasion in many of the churches here of late is the unfurling of service flags. A beautiful service of this nature was recently held at Capital Street under the auspices of the Epworth League, and in connection therewith a letter was addressed to each young man for whom there was a star on the flag, bidding him God-speed, and assuring him of the Church's interest and prayers in his behalf.

H. M. Johnson at Millsaps Memorial reports 70 per cent of his Conference collections paid.

Our evangelist, Dan Kelly, recently conducted a meeting at Brandon for "Bob" Fikes that brought in 12 members.

Church affairs have been progressing at Canton under the leadership of J. D. Ellis. A new League with fifty members has been organized; $310 has been paid on the church debt, and they have money on hand to purchase a carpet for the church.

R. E. Rutledge reports 80 per cent of the Conference collections secured from the Vaughan charge. He has recently been appointed assistant manager of our Orphans' Home, and his son, E. J. Rutledge, has been made junior preacher on his work, and looks after it in the absence of his father.

A. S. Oliver is constantly planning and executing one good thing after another on his work. He now has a new church enterprise on foot for Eden. He declares that the church will be built before the end of this Conference year. Oliver is serving his fourth year at Eden, and has made a wonderful record in the Lord's work there.

The chickens of Eden must think they are in Paradise. At the district conference recently held there one young frier boldly walked into the church and appeared at home among all those preachers. Poor deluded chick!

Our penitentiary chaplain is the right man in the right place. He is winning his way into the hearts of the unfortunates under his charge, and doing them good. He says he always has good crowds of men to preach to, and that few women attend. But T. W. Adams always attracted men to his ministry.

J. L. Neill thinks he will be in the Y. M. C. A. work in France before the end of the year. We haven't a finer man in our Conference for such service.

ISOM.

June 3, 1918.

ANSWER THAT LETTER, OR WRITE ONE.

A business man remarked that a certain preacher deserved special credit for the prompt manner in which he answered correspondence. He had written a letter that concerned business that was of large interest to himself and of some concern to the preacher, and the next mail brought the reply. The promptness of the brother surprised the busines man because, he said, it is a common fault that church people attend to business matters tardily.

To answer a letter is a little thing. To write a letter informing some one of something that will help them is a little thing. But such kind of little things helps to lighten the burden others are carrying. A certain Methodist in New Orleans attends no Methodist service because a certain pastor failed to answer a second letter asking for a church certificate. Hundreds of Methodist families come to New Orleans from the country every year and many of them are lost to the Church because their former pastors fail to write to some preacher in New Orleans, giving their names and location.

It is a small thing to toss a letter aside unanswered, but the destiny of a life, or the happiness for a time, of many may depend upon your having answered that letter. Take your pen in hand. Clean up your desk and lighten the load on your conscience because of your neglect, if you are guilty. Run down the list of your friends who have moved away and write a letter to the pastor of the Methodist Church in the town or city to which they have moved and give their location. By so doing you may save a soul and be the cause of the doing of great good.

A. J. G.

"Many men consent to be shut out from heaven, that they may stand in with the world."

COMMENCEMENT AT MILLSAPS.

By request, I am sending impressions from the recent Commencement of our great college; it is with unfeigned pleasure that I comply with the request. From the foundation of the institution, it has been my pleasure to be present at nearly every closing exercise, and for the past eighteen years, as a member of its Board, to have been at every one. However the occasion may have impressed others, it was filled with a spirit of enthusiasm, which to this writer was unusual, notwithstanding the war conditions which are so depressing everywhere. Instead of an air of gloom, there was an atmosphere of hopefulness and buoyancy which was actually contagious. Over against the large service flag hanging from the rostrum, with its 253 stars, there were the faces of students and friends, radiant with the suggestion that while those over the seas were doing their part in the great world conflict, the "home fires" would only burn the brighter for the alma mater.

While there were some animated discussions within the Board of Trustees, their sessions were harmonious and all questions were finally settled, it was believed, for the greater good of the college. The question of the new dormitory elicited most interest, but because of unsettled conditions as to material, labor, and government restrictions, it was left with a building committee for their judgment and final action, with an appeal to the loyalty of friends of the college to wait awhile with patience, if need be, and in the meantime encourage the building by liberal responses to the appeals of the Commissioner. The opinion prevailed that it was best to secure a large per cent of the subscriptions before starting the dormitory.

The teaching force of the college has been interfered with somewhat because of enlistment of some of the teachers, but the vacancies were all provided for and the session which opens in September will find a full force of instructors.

It could not have been otherwise than that there should have been very conspicuous absence of older boys and young men, yet the enrollment reached the splendid figure of 224, almost as good as the best by comparison with other sessions. Twenty young men and women were awarded diplomas from the different departments. It was not my privilege to hear the sermons by Dr. Dobbs on Sunday, but those who heard were full of his praises. On Tuesday morning our new Bishop Ainsworth delivered to the graduating class a forceful, impressive address, which must of its very nature bring forth a rich fruitage in the lives of those who shall heed its message.

Relying upon its record, Millsaps turns her face to the future without a note of discord or symptom of pessimism. Speaking for the Board of Trustees, I would report hearty endorsement of the work being done and recommend the college to the Methodists of Mississippi as worthy of their most earnest support.

T. B. HOLLOMAN.

Vicksburg, Miss., June 14.

SUMMARY OF WAR WORK COMMISSION ORGANIZATION, M. E. CHURCH, SOUTH.

Pursuant to the program of war work adopted by the General Conference in Atlanta, the following War Work Commission was elected by the General Conference:

Bishops—W. R. Lambuth, J. M. Moore, W. F. McMurry.

Other Clerical—C. C. Selecman, S. R. Hay, A. C. Millar, A. P. Lyon, F. J. Prettyman, E. O. Watson, Geo. E. Booker.

Laymen—Ed. F. Sheffey, J. G. Brown, Perry S. Rader, J. J. Gray, F. S. Brockman, H. D. Haas, R. S. Munger.

Ex-officio—W. W. Pinson, H. A. Boaz, E. B. Chappell, F. S. Parker, Stonewall Anderson, W. B. Beauchamp.

The War Work Commission met in Wesley Memorial Church immediately upon adjournment of the General Conference. Fifteen members were present, viz.: Bishops Lambuth, Moore, and McMurry, Doctors Selecman, Millar, Lyon, Prettyman, Watson, Booker, Pinson, Boaz, Chappell, Parker, Anderson, Beauchamp, and Perry S. Rader.

Bishop W. R. Lambuth, by General Conference action, is Chairman, and Bishop in charge.

E. O. Watson was elected Secretary of the War Work Commission.

The following were elected as the Executive Committee: Bishop W. R. Lambuth, E. O. Watson, Bishop W. F. McMurry, F. J. Prettyman, and Ed. F. Sheffey.

The following were appointed as a Committee on Chaplains: Bishop W. R. Lambuth, Bishop John M. Moore, Dr. Geo. E. Booker, and Dr. E. O. Watson.

The location of offices was left to the Executive Committee, with suggestion that location be in Washington, D. C.

The Excutive Committee was instructed to get data concerning budget of funds needed for prosecuting the work and report to a future meeting of the Commission. The time and place for the next meeting of the Commission was left to the decision of the Chairman, Bishop Lambuth, and the Secretary, Dr. Watson.

The Executive Committee met in Washington, D. C., May 29, 1918.

The Secretary reported the opening and furnishing of an office, 40-41 Washington Post Building, Washington, D. C., and this action was approved.

Mr. John Victor, of Lynchburg, Va., President of the Peoples' National Bank, First Federal Reserve, and Treasurer of the Virginia Conference, was elected Treasurer.

A meeting of the War Work Commission was called to meet at 9:30 a. m., Friday, June 7, in the assembly room of the Publishing House, Nashville, Tenn.

Liberal subscriptions have already been made to the prosecution of the war work, notably subscriptions of J. J. Gray, Mt. Pleasant, Tenn., of $25,000, Bishop W. R. Lambuth, of $1000, Ed. F. Sheffey, Lynchburg, Va., of $1000, and John R. Pepper, Memphis, Tenn., of $1000.

It was decided to fit out our chaplains, some twenty in number, who are expecting to go across immediately, with necessary equipment for their work. It is estimated that the necessary equipment of chaplains not provided by the Government will range from $600 to $1000.

The Secretary has begun the work of chaplain selection and endorsement, in co-operation with the Federal Council of Churches, and of securing chaplains and searchers for the Red Cross.

The new Chaplain Act has been signed by the President and the War Work Commission office bas been notified that 60 chaplains are required to supply the quota of our Church.

The Secretary will at once enter into correspondence with our chaplains, camp workers, nurses of our Church, Y. M. C. A. secretaries, and others, with reference to lines of service. Steps are being taken through correspondence and otherwise to organize the Annual Conferences in correlation with the general War Work Commission. As these arrangements are perfected and funds come in, help will be rendered in many phases of camp and community work in or adjacent to the camps needing such.

It is contemplated that Bishop Lambuth sail for England at an early date, and thence he will go to France and take up such lines of action as we can prosecute to help and bless on that side.

The Commission is alive to the stupendous task and great opportunity of the Church, and asks the co-operation of all throughout the Church.

"Brethren, pray for us."

E. O. WATSON, Secretary.

OUR GREAT MISSIONARY CENTENARY.

By Bishop E. R. Hendrix.

It is high time that we were beginning to plan wisely and energetically for our great Missionary Centenary by which we hope to honor and glorify our risen Lord. The world war with its huge loss of life and treasure and its temptation to despair is really a great challenge to our faith. Now comes Satan with that last desperate effort to defeat our Lord by suggesting that Christianity has failed. Men have abandoned Christian principles of arbitration after two thousand years of Christ's teachings and have surrendered themselves to barbarism in their appeals to the sword. In none of the past twenty centuries have the methods of war been so cruel and destructive as the methods of scientific warfare which have been adopted. Whole generations are being swept out of existence and all the means of commerce are either being destroyed or used as means of destruction.

Not since the Reign of Terror in France, a century and a quarter ago, has Satan been so daring in his assaults on the faith. Then when Satan declared that the faith was nothing, nothing to comfort a despairing world or to reconstruct a ruined world, the response came. We have lost everything but our faith. Faith was to create a new world. Men clung to their faith as the most real and enduring thing in the world by which there was to be created a new world wherein dwelleth righteousness. Christ was never so real and present to his Church as when his disciples went forth in faith to sow the seed of life. "The good seed were the children of the kingdom." The modern missionary era, which began in the very midst of the Reign of Terror and of the Napoleonic Era was the answer of faith. The hundred years since Waterloo, after England had fought Napoleon for twenty-three years, have been the most fruitful years in the religious life of England and America. All the great missionary societies that have blessed the world had their origin just a hundred years ago. They did not even wait, in many instances, for the wars to cease.

Now the great Methodisms of the United States and Canada are planning to celebrate the vigorous and triumphant faith of our fathers which have borne such wonderful fruit in the last hundred years. It is proposed to have representatives of all three Churches at Lake Junaluska, from June 26-30, to consider plans and methods so as to go at this great work in the wisest and best way.

I bespeak the largest possible attendance of our Bishops, our presiding elders, our preachers and our laymen. Let us begin right to plan for the certain realization of the great undertaking of many millions to be laid upon the altar of Christ.

Come in the spirit of intercessory prayer and let the place be a very mount of God.

REPORT OF TREASURER, WAR WORK EMERGENCY FUND.

Previously reported	$1650.13
B. H. Andrews, Gonzales	18.00
S. J. Davies, Queensboro	2.00
L. I. McCain, Hammond	23.00
J. C. Price, Belcher	3.00
	$1696.13

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ADDRESS ORDERS TO

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OR

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CENTENARY COLLEGE COMMENCEMENT.

The recent Commencement exercises of Centenary College marked the close of what was, in some respects, the best session the school has had since its removal to Shreveport. In view of the loss of a number of students on account of their enlistment in the military service of the Government, the attendance was unusually good; in the High School department, there was a decided increase; in the college department, as was naturally expected, there was a considerable falling off. But the spirit of the student body was good, and the work was very satisfactory.

The declamation contest and the graduating exercises of the High School were held in the Noel Memorial Church on Thursday evening, May 30. The declaimers all did well in their contest; the medal was awarded to Mr. Percy E. Roberts, of East Feliciana Parish. After an inspiring patriotic address by Dr. Jasper K. Smith, pastor of the First Presbyterian Church, of Shreveport, eight graduates of the High School were given their diplomas by President Wynn.

The annual Commencement sermon was preached on Sunday morning, June 2, at the First Methodist Church, by Dr. Sam R. Hay, of Dallas, Tex. Those who are competent to judge spoke of it as a great utterance. On Sunday evening, Rev. W. W. Holmes, of New Orleans, preached the annual Y. M. C. A. sermon in the Noel Memorial Church. It was a most timely presentation of vital, practical truth.

The graduating exercises were held in the Noel Memorial Church on Monday evening, June 3, in connection with which the Alumni Association program was given. Rev. S. J. Davies, who has decided literary gifts, read the alumni poem. A beautiful feature of the program was the presentation of a service flag, containing 53 stars, representing former students of the institution who are now in the service of our country. The presentation speech was made by Rev. A. G. Shankle, pastor of the First Methodist Church.

The Commencement address was to have been delivered by Col. T. Sambola Jones, of Baton Rouge, but a telegram from him, received at the last minute, stated that urgent duties in connection with affairs of State made it impossible for him, very much to his regret, to be present. Dr. Hay was pressed into service, and an address was delivered by him which fully sustained his reputation as a thoughtful and eloquent speaker.

Mr. Homer E. Turner, of Shreveport, a son of Rev. A. W. Turner, of the Louisiana Conference, was the only graduate. President Wynn, in appropriate words, gave him his diploma conferring upon him the degree, Bachelor of Arts.

After the exercises, a reception was held in the banquet hall of the church, where light refreshments were served, and talks were made by visiting alumni and others. An optimistic spirit prevailed. The next session is expected to show marked advance over the past in several directions.

Two of the professors, B. D. Battle and P. M. Brown, Jr., have been called into the military service, but provision was made to fill their places.

H. T. C.

A RED FLAG.

By Rev. John W. Ramsey.

Possibly some people of ultra-conservative tendencies may think that I am always seeing red; but if I stood beside a railway track and there was a broken rail, I would certainly wave a red flag to stop an approaching train to save human lives. If I did not do so, I would be a criminal.

Likewise, if I see human souls endangered and fail to warn them of their peril and they perish, I should be regarded as a criminal in the sight of God and man. The Bible tells me that their blood would be required at my hands. It is far better for me to see red now than to have to look on the red blood of lost men in eternity. If the fear of criticism should cause me to hesitate to sound the note of warning, I should justly be adjudged by men a moral coward. So, I come now to wave a red flag.

The papers are publishing to the world that some Y. M. C. A. men and Red Cross workers in their public addresses, delivered before various assemblies, are telling their audiences that our soldier boys who die on the battle field, by virtue of that fact alone, will go to heaven. This false doctrine is being preached to our soldiers, and some of them may be deluded, die in their sins and lose their souls.

A young lawyer of my town, having offered himself for Y. M. C. A. service in France, wrote his brother to that effect, and his brother replied: "I am glad you are going to enter upon that great work, but some of the Y. M. C. A. secretaries are telling the boys that if they die on the battle field they will go to heaven. If you cannot do better than that, you had better quit before you begin; for nothing but repentance of sin and faith in God through Jesus Christ can save the souls of men."

At the meeting of the State Teachers' Association in Jackson, Miss., a man, who had been sent to assist in the organization of Red Cross in preparation for its recent campaign, delivered an address to the teachers of the State during the course of which, as I am reliably informed, he said: 'No mother need shed a tear over the death of her boy on the battle field in France, because he will go directly to heaven." There were not only Christian teachers present, but also preachers, pastors of evangelical churches—yes, preachers of the gospel, yet no protest was made at the time, nor, so far as has been reported, was there a word of adverse criticism or comment later.

Such teaching is nothing less than Mohammedanism, pure and simple. Mohammed taught: "The sword is the key of heaven. Whoso falls in battle all his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk." We have proclaimed to the world that we are waging the warfare of Christian civilization against the forces of barbarism; indeed, one of the armies against which we are fighting, and which has largely contributed to the atrocities of the war, is composed of the blood-thirsty Turks, the followers of Mohammed. Shall we, then, by our silence sanction this false doctrine of these heretical teachers who are posing themselves before the world as Y. M. C. A. secretaries and Red Cross workers? Shall we, without a word of protest, permit them to bring among us, and particularly among our soldiers, many of whom must die and be buried beneath the soil of France in defense of the world's Christian civilization, a revival of Mohammedanism from the blighting forces of which, in the sixth century, the heroism of Constantine IV saved the civilization of Europe? As an inconspicuous represntative of the Church, without which the Y. M. C. A. and Red Cross could not exist, and upon which they depend for support, I raise my voice in protest that these splendid and necessary organizations are permitting these irresponsible teachers to run around loose among our people and soldiers, spreading over the nation the pernicious doctrines of Mohammedanism which had their beginning in the "Dark Ages."

I would not be misunderstood as offering one word of criticism against the Red Cross or the Y. M. C. A. Both are humanitarian agencies and should receive the undivided support of Christian men and women; but my conviction is that, in the name of the Church which has responded to every call of our national authorities by marshalling her inspirational forces, the Christian men and women of Christian America have a right to demand that both these worthy organizations eliminate from among their authorized workers these dangerous teachers of Mohammedanism, so that our boys who must die on the battle field may not die with their minds beclouded with delusion, but in the triumphs of the Christian religion and enter the Christian's heaven through faith in Jesus Christ, the Savior of the world.

"No person amounts to much in this world who has not at some time fought a battle."

PUBLIC SCHOOLHOUSES AND DANCE HALLS.

Under the above caption, the Advocate of this date refers to an article of mine which appeared in a recent issue of the Vicksburg Herald. If one could get comfort out of the fact that others are guilty of the same offense, I might so refer to your statement, that "New Orleans is dance wild," for truly the dance devil is abroad in the land, and your criticisms are timely. Almost every function, in these parts, winds up with a dance (except funerals) and there seems, as you suggest, a burrying to get to that part of the program—dances for Red Cross, dances for Y. M. C. A. drives, dances for K. C. funds, etc., ad infinitum et ad nauseam. That this mania for dancing—wild, indiscriminate dancing—can be controlled, at least to a degree, is illustrated in our own county of Warren. Outside the city of Vicksburg the schools have been consolidated into four, at central points; at one of these a trustee demanded that the seats be fastened to the floor, and when met with the statement that they were to be left so as to be moved for dancing purposes, he replied most emphatically, "Not while I'm on the board," and I am informed that the community stands with him. Asked not long since why I objected to dancing, I replied: "In a pastorate of forty years I have found the ballroom devotee of little value as a church worker, and not very conspicuous at prayer meeting, and judging the tree by its fruits I am forced to the conclusion that whatever else may be said for the dance mania it is not productive of growth in grace or in the knowledge of Jesus Christ."

Hats off to the new editor, and congratulations to the Publishing Committee! Now let Sam Steele come to the help with those reminiscences, those Dixie stories, those colloquies with Uncle Sie, and echoes from that war garden, and all's well. Oh, I might add another paragraph or so, but the reading public is like the average church-goer—wants things cut short, abridged! So "good luck, good bye."

T. B. HOLLOMAN.

Vicksburg, Miss., June 13.

The main duty of noncombatant Americans has been briefly stated as follows: Increase production, economize in consumption, lend your savings to the government, and hold your Liberty Bonds. All of us can do these things.

Man's extremity is God's opportunity.—Proverb.

"Those who bargain for printing by the yard very often get less than thirty-six inches"

IF PRINTING was carried in stock and stores sold several brands, would you select the cheapest looking because it was the least in price? We think not. You would select the best because it would serve and represent you best.

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"ALLELUIAH."

By Sara Du Bois.

He sat on one of the benches in the park, unmindful of all the beauty about him. His heart was cowed and his face was pinched and sad. The shoes which barely covered his feet were in keeping with the coat he wore, which, however, showed marks of past gentility.

"Good-morning, Mr. Man," said a sweet, childish voice, almost at his elbow. He straightened himself up suddenly, a deep flush covered his face. He was not used to being kindly spoken to, and the very tone of the voice thrilled him.

"Run away, little girl," he cried, "I am only a common tramp and you must not talk to me."

"But you seem so sad when everybody else is glad. Don't you know what day this is?"

"I do not know what you mean," he said bitterly. "I only know I am old and sick and there is no one to care for me."

"Oh, but you do not know then that this is Easter. Why, the beautiful, beautiful day when Christ rose from the dead! Why, don't you know, Mr. Man, that He loved the world so much that He suffered the shame of the Cross that your sins might be forgiven. That's what mother says, His love is so great it covers everybody."

"It is not for me," was the answer. "I have been a great sinner and have no claim to His love. I have no part in His plan of salvation."

"I cannot tell what you mean by that," the child eagerly continued, "but I do know it was for sinners He died and not for the righteous. There was a sheep once that wandered away off from the fold, and He left, oh, a whole flock, nearly a hundred, and when He found the poor one all bleeding that had wandered off, He didn't drive it home, but He took it right up to His bosom and carried it there."

"Yes, I've heard that story, but I cannot believe there is hope for me."

"No hope for you when God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life? Oh, Mr. Man, how can you doubt the words of the Christ on this glorious Easter morn, which reminds us that he rose from the dead."

"But it is not for me, it cannot be for me," he said eagerly.

"'Whosoever' must mean you since it means everybody. Why, don't you know, He said He didn't want anybody to perish, but if you won't come to Him, how can He save you?"

His hands gripped the bench upon which he sat, his eyes were full of tears.

"You might pray," she said; "He always hears prayers and father says He is ever so much more willing to give than we are ready to receive. I must go now, that is our bell for service, but oh, Mr. Man, do not forget whatever happens, God is always waiting to love you."

"Waiting to love him!" All these years he had been slighting His gifts, living selfishly and aimlessly, and now a cheerless old age had come with nothing but hunger and misery for him. Did Christ really care? How he had slighted the beauty about Him!

The birds of the air proclaimed His love, yet he, miserable man that he was, had forgotten His Maker.

The Alleluiah chorus from a near-by church came to him. "For now is Christ risen indeed, and become the first fruits of them that slept."

"He had been sleeping in sin, he would now awake in Christ Jesus."

He wept tears of penitence and joy. He rose to his feet a regenerated man. And a little child had led him into the paths of righteousness.—Christian Intelligencer.

When hard-hearted Pharaoh sinned and the plague of lice was upon him the magicians said, "This is the finger of God." They were ashamed of the lice, and well we may know that sin will bring us to shame, and, somewhere along the crooked path of a sinful life we will meet the "finger of God."

CHRIST'S PRESENCE WITHIN.

Our immediate obligation is that of being witnesses for Jesus Christ. How many of us know him? How many of us have had a talk with him to-day? How many of us dare trust our future into his hands? How many are willing to take that pierced hand and walk by his side until he calls you up higher, going where he sends you, speaking what he gives you to speak, carrying the burden that he lays upon your shoulders, enduring the ache of heart, if need be, that should come, taking the providences of God as they come? "You are to be witnesses for me," he says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did he talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you are walking in the pathway of life you have found that there was a silent person walking by your side, and you discovered the Man of Sorrows, the Man of Galilee, was with you?—Bishop Thoburn.

REPORT SECOND QUARTER—FOREIGN AND HOME MISSIONS,

North Mississippi Conference.

	Foreign.	Home
Hollandale	$80.00	$77.00
Merigold and Alligator	77.00	.....
Minter City	79.00	74.00
Sidon	67.00	65.00
Leland	.....	76.00
Clarksdale	.....	155.00
Sturgis	.....	10.00
Crawford	31.00	72.00
Golden	18.00	40.00
Columbus, Central	90.00	87.00
Eureka	.....	18.00
Tupelo	.....	200.00
Ackerman	50.00	50.00
Tchula	71.00	70.00
Hesterville	.....	9.00
Drew	.....	116.00
Lamar Circuit	5.00	5.00
Cochran	.....	25.00
Duncan	44.00	43.00
Chester	.....	10.00
Booneville	.....	125.00
Coffeeville	.....	90.00
Poplar Creek	5.00	4.00
Houston	55.00	50.00
Chalybeate	.....	15.20
Glen Allan	71.00	69.00
Prairie and Strongs	20.00	30.00
Algoma	.....	18.50
Pickens	.....	40.25
Pott's Camp	.....	30.00
Carrollton	60.00	71.00
Myrtle	5.00	12.00
Shaw	83.00	81.00
Sherman	30.00	40.00
Byhalia	96.00	93.00
Cochrane	.....	95.00
Como	.....	126.00
Marietta	.....	4.00
Sardis	50.00	100.00
Holcomb	.....	85.00
Oxford Circuit	18.00	18.00
Grenada	.....	176.00
Abbeville	.....	37.50
Iuka	85.00	83.00
Longview	2.00	.....
Water Valley, First Church	.....	137.00
Eupora	85.00	82.00
Cedar Bluff	.....	15.00
Tishomingo	30.00	22.00
Benoit	80.00	76.00
Nettleton Circuit	.....	44.00
Lambert	71.00	64.00
Itta Bena	.....	107.00
Gunnison	72.00	69.00
Ripley	81.00	80.00
Sardis Circuit	.....	20.00
Grenada	31.59	.....
Moorhead	64.00	59.00
Duck Hill	.....	66.00
Oxford	.....	100.00
Greenwood	190.00	230.00
Walnut	.....	8.00
Sallis	15.00	37.00
McCool	5.00	5.00
Smithville Circuit	.....	10.00
Sardis Circuit	.....	12.00
Mathiston	.....	16.00
Greenwood Springs	.....	20.00
Totals	$2040.59	$3944.45

M. T. BYNUM, Treasurer.
North Mississippi Conference Board of Missions.
Webb, Miss., May 31, 1918.

NOTICE TO PREACHERS OF THE MISSISSIPPI AND THE NORTH MISSISSIPPI CONFERENCES.

I sent out recently a circular letter to all the preachers of the Mississippi and North Mississippi Conferences asking for a list of the drafted men from their communities who were sent to Camp Shelby, with their church affiliations. So far I have received less than twenty replies from both Conferences.

Brethren, these are your boys and the Camp Pastors' Association of Camp Shelby is anxious to line them up with the Church of their choice as early as possible after their arrival in the Camp. We are seriously handicapped in this effort until you give us this information. I realize that I am asking you to take some trouble, but I believe the preachers of Mississippi are sufficiently patriotic to be willing to go to the necessary trouble to assist us in this matter. May we count on you?

ROY H. KLEISER,
Chairman, Camp Pastors' Association for Camp Shelby.

MORNING IN THE HEART.

Morning in the heart is a more wonderful thing than morning in the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clocklike regularity that we lose sense of the wonder of it. But morning in the heart is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call-boy to "stab our spirit wide-awake." But whenever it comes God always gives it. He may use human ministrants, but he is the renewer of the morning of the heart. Thank God for day, whether it comes over the hills of difficulty, or mirrored in the river of doubt, or flashed back to us from the eyes of our friends. Morning in the heart is a miracle. There are few greater that God can give. —George Clarke Peck.

COST OF SUNDAY SCHOOLS.

The cost to maintain the Sunday schools of the United States is about $30,000,000 a year, and practically all of the money is given by children. At any rate, with some help from adults who are officers and teachers, all Sunday schools are self-supporting, and draw little upon the finances of the church of which they are an important part.

"Whoever will take one step to please God will soon want to take another."

The Blood and the Brain.

Among the many important physiological facts that should be as well known by people generally as they are by physicians, is the dependence of the brain for its proper action on the vitality of the blood. If this is impaired, the blood affords an imperfect stimulus to the brain, and, as a necessary consequence, languor and inactivity of the entire nervous system follows, and a tendency to headache or faintness makes its appearance.

It is probable that no other medicine ever produced has done more in the way of revitalizing the blood, making it pure and rich, than Hood's Sarsaparilla, which should certainly be given a trial where there is any reason to believe that the blood is defective in quality or deficient in quantity.—Adv.

WAR CONDITIONS

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Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.



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BENNY AT THE BIRDS' BANQUET.

Benny Bruce was always kind to every living thing;
He liked to feed the pretty birds that gathered round to sing.
Now, one fine day the little birds, and large birds as well,
Resolved to spread a banquet on the moss in Fairy Dell.

The Kingfisher went fishing with his brand new rod and reel,
Till he caught a string of speckled trout sufficient for a meal;
And the Cuckoo cooked them well till they were brown within the pan,
While Mistress Magpie made a pie as only Magpies can.

The Wren ran for the rennet, and she made a custard fine;
"A dish of junket's good dessert," she said, "for folks that dine."
Quoth the Guinea Hen: " A guinea will be just tho proper fee
For all excepting Benny Bruce; he'll be invited free."

You should have seen that jolly crowd around their mossy table!
Benny Bruce ate quite as much as ever he was able,
Yet the Swallow swallowed even more than Benny, so they say;
And Mrs. Duck just ducked her head when good things came her way.
Said Benny (to himself), as he was finishing his plateful,
"I've learned one thing: that even birds can prove that they are grateful!".

—Boys and Girls.

THE TEST.

"But, father, it's not wrong."

"No," said the man slowly, "It's not."

"Then I may go!" exclaimed the boy, happily. "It will be loads of fun."

"Son, you are old enough to decide for yourself, and I won't say you may or may not go. I would rather leave the decision entirely with you."

"But you don't want me to go?" said the boy, reluctantly.

"You've heard my objections, but as you say, it's not wrong, and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd and they will have a splendid time. Please say you think it will be all right."

"Son, I don't want to preach to you, and I don't want to prejudice you in your decision, but I want to remind you of one thing. This is not a question of good or bad; it is a decision between good and best. If it were a question of right or wrong, I know you wouldn't hesitate; in fact, I think there would only be a little temptation for you. It is in choosing the best that the test comes.

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb up the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best we usually have to make some sacrifice—seems to be unnecessary. But every time you have a chance to choose, and you choose the best, your character grows a little stronger, finer and higher. And when you decide that merely good is sufficient, your character softens a little.

"Sometimes men are made famous in a moment by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes, then the boy heard a shrill whistle of his chum, and hurried out to answer it.

The man sat and wondered; but the boy did not go.—The Youth's Companion.

"HOW OLD MUST I BE?"

"Mother," said a little child, "how old must I be before I can be a Christian?" And the mother replied, "How old will you have to be before you can love me?" "Why, mother," said the child, "I always have loved you. I do now, and always shall." Then the mother asked, "How old must you be before you can trust yourself wholly to me and to my care?" And then, "How old will you be before you can do what I want you to do?" And when the child whispered, "I can now, without growing any older," the mother said, "You can be a Christian now, without waiting to be older. All you have to do is to love and trust and try to please Jesus. Don't you want to begin now?"

That day the child gave her young heart into the keeping of Jesus Christ. Christ was always deeply interested in little children, for he said, "Of such is the kingdom of heaven."—Apples of Gold.

SMART ALECK AND THE OWL.

It is a pity, when a boy is smart enough to stand at the head of his class and take the prize and be exempt from examinations, that he isn't smart enough to know that he doesn't know everything. That was Aleck May. The other boys and girls didn't mind Aleck's being head and taking the prize, but it fretted them somewhat that Aleck should pretend to know everything about everything. So they couldn't help being tickled when the owl "put one over," as they said, on Aleck.

A lot of boys and girls from the third grade were walking along College Street on their way from school when Aleck cried out: "Oho! Look at that stuffed owl in Jarvin's window! Ain't he a sight?"

"What's the matter with him?" asked Ted. "I think he looks all right."

"Not much; he doesn't look all right," answered Aleck scornfully. "Look at his legs. They are not straight; the bird man has just stuck slanting sticks in for legs. How could he walk on those things?"

The other children were silenced, not knowing much about owls. No more did Aleck; but a little thing like that didn't silence him. "And will you see how the bird man has twisted his head almost around to the back of his neck!" Aleck continued in the same scornful tone: "Why, it would break his neck if he were a live bird."

Just then the great horned owl in Jarvin's window slowly turned its tufted head around to the front and fixed its yellow eyes on Aleck. The girls screamed, and the boys backed off a little; but Aleck stood still, his lower jaw dropped, his eyes almost as big as the owl's. "Great Jiminy Crickets, if the fellow ain't alive!" he exclaimed and set out quickly for home to escape the jeers of the crowd.

Aleck did not escape. For weeks to come he had to stand being asked about owl's legs and heads by the boys and girls in the third grade.

But Aleck showed his sense in two ways: he took the teasing in good humor, and he learned to be much slower about claiming that he knew everything. Could you beat that?—Elizabeth Preston Allen, in The Visitor.

WHEN MARIE'S EYES WERE OPENED.

Marie had big, bright, brown eyes that could see the birds and the flowers and the trees, and that could see to read and to go about, yet there were many things that those bright eyes did not see at all. At night, somehow, the eyes could not see the chair where all Marie's clothes should have been neatly placed. If they had, her tired mother would not have had to pick up the clothes from the floor before she went to bed.

In the morning they did not see the place in the bathroom where the towel should have been hung; at breakfast they did not see the napkin ring. They did not see the clock said there was plenty of time to help mother before school.

One day Aunt Margaret came to visit, and she felt so sorry about those bright, blind eyes that she began to help them to see.

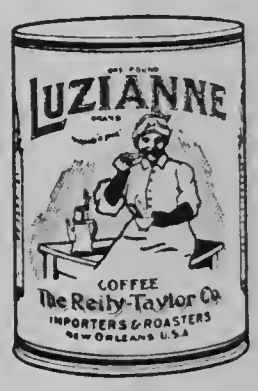
"Suppose we tidy up this room before mother comes in," she whispered one day. Marie was going out to play, and had not noticed how the room looked, but she joyfully clapped her hands as she saw her mother's delight when the room was done.

When once the eyes began to see things that ought to be done, they soon began to hunt for things to do to make people happy. And if you have seeing eyes yourself, I need not tell you how much happier and more beautiful the world became for Marie and for every one about her.—Exchange.

In Genesis we find the seeds or germs of all truth, and in Revelation we see its flower and fruit. The whole Bible is contained in Revelation as regards man fallen in the first Adam, and his possible redemption in the second man, the Lord from heaven.—Robert Cameron.

" 'He puts the fodder too high,' was the comment on the sermons preached by a theological professor."

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BY WAY OF BEGINNING—PERSONAL.

With this issue of the Advocate I assume responsibility for its editorial management. I am not unmindful of the magnitude of that responsibility; but I have no disposition to evade it. I crave the indulgence of my readers only in so far as inexperience and the necessity of working under pretty high pressure deserve it.

In view of the short length of time for which I have been elected to serve, it would, perhaps, be unbecoming in me to undertake to announce a policy; I shall content myself, therefore, with declaring a purpose and expressing a hope. It is my purpose to devote all the energy I possess to the task of making the paper genuinely useful in promoting the welfare of the Church I love, which to me represents the highest form of evangelical Christianity in the world. It is my hope that through this ministry I may be able to develop and strengthen, somewhat at least, the personal religious life of my readers. What a joy it would be to lighten some burden, comfort some heart, clear away the mists from some tear-dimmed eye!

I rely upon the prayers and sympathy of all.

H. T. CARLEY.

RAISING MONEY FOR THE RED CROSS.

The Red Cross is one of the noblest of the organizations whose activities in relief of suffering on the battlefield have made them dear to the heart of humanity. The immense sums that have been called for to aid it in its work have been quickly given by the people, and there has been no question as to the proper distribution of these funds. Men and women of all creeds and of no creed, and little children, have responded nobly by their willing and generous contributions.

We would not, under any consideration, say one word that would, in any way, hurt or discourage those who have been so ready to meet every demand that might be made upon them in connection with this great work. But we do want to suggest that it is possible that means have been used in raising money for the Red Cross that cannot be commended by the great Christian Church, the teachings of whose Founder are the inspiration of deeds of mercy everywhere. For example, practically all the great religious denominations of this country have made decided pronouncements against the modern dance; and yet it is no uncommon thing to read in the daiy newspapers reports of Red Cross dances, with statements of amounts that have been raised by them.

Apart from opposition on moral grounds to dancing, and we are unalterably opposed to it on those grounds, we are convinced that a little reflection would enable anyone to see the great impropriety of raising money for such a cause in any such way. Some time ago the newspapers published the story of some French officers who declined to take part in a dance because their hearts were heavy with the thought of their brother-soldiers who were bleeding and dying in France. That is it—merry-making to raise money for the hospital and funeral expenses of those we love! Let us not cease to give money to the Red Cross; let us give it more and more freely, and as long as it shall be needed. But let us eliminate dancing as a means of getting that money.

CHURCH WORK AND THE WAR.

If there ever was a time when the Church needed to enter upon its work with determination and earnestness and hopefulness, that time is now. We have never before seen such a world as we are now in. The resources of all the great nations of earth have been thrown into the struggle for or against Christian civilization. It is a struggle in which the right will win, if the forces of righteousness put all their strength into the conflict. And we believe they will.

The Church faces a serious situation. The ordinary activities of life have given place to extraordinary. The usual has been submerged in the unusual. New methods of work and new ways of approach become old overnight.

But there is nothing in the situation to discourage us. Never was the world's need of God more evident; never were religious forces more efficiently organized; never were men more obedient to the divine imperatives.

The world's crisis constitutes the Church's opportunity. Now is the time to throw indecision and hesitancy to the winds, and with a tremendous earnestness and an invincible optimism, to bring up the reserves and begin a drive that will win the world for our Lord and his Christ.

DATE OF LOUISIANA CONFERENCE CHANGED.

The Advocate is authorized to announce that the time of holding the Louisiana Annual Conference has been changed to November 13. This was done by Bishop Kilgo, at the request of the presiding elders, who felt that the Conference should not be in session during Thanksgiving week. Bishop Kilgo will be holding the North Mississippi Conference on November 20, and was, therefore, unable to fix the Louisiana Conference at that time. Doubtless this change will meet the approval of all the brethren, as such moving as may be necessary can be over with by Christmas.

THE SEASHORE DIVINITY SCHOOL.

It would be hard to overestimate the value of such gatherings as the Efficiency Conference recently held at Grenada, Miss., the North Louisiana Efficiency Conference, held at Shreveport, La., and the Seashore Divinity School, to be held at the Seashore Camp Ground, June 25-July 4. They furnish in full measure the information, the inspiration, and the recreation that are necessary to keep the preacher at his best.

The Seashore Divinity School, in spite of the abnormal condition of affairs, has succeeded in arranging a program of unusual excellence. Such men as Dr. Henry N. Snyder, of Wofford College, Dr. Ozora S. Davis, of Chicago Theological Seminary, and Dr. Cadmen M. Cobern, of Allegheny College, are worth going a long way to hear. In addition to these eminent scholars, Rev. A. L. Dietrich, who is well known as a specialist in Sunday school work, will conduct a class in teacher-training. A new feature this year will be addresses at an afternoon hour by selected representatives from each of the patronizing Conferences.

It is to be earnestly hoped that as many preachers as possible will take advantage of the opportunity to enrich their own lives and increase their efficiency in the work of the pastorate by attending the School. And laymen also will find much that will help them in their special fields of labor.

The expense of making the trip is perhaps the chief thing that keeps a good many preachers from enjoying the benefits of the School. In many cases this difficulty might easily be removed by a little effort on the part of the congregation. This suggestion, previously made in the Advocate, is worth repeating: Give your pastor a vacation and present him with a purse sufficient to cover the necessary expenses. This will be not only a generous expression of appreciation, but also a wise investment. Your preacher will come back to you better prepared to minister to your needs in the pulpit and in the pastoral relation.

Just a hint: make the purse large enough for the preacher's wife to go along.

GEORGE ADAM SMITH IN NEW ORLEANS.

It was the Editor's privilege to attend a luncheon at the Hotel De Soto last Saturday in honor of Rev. Sir George Adam Smith. The luncheon was given by the churches of New Orleans, and was attended by a large number of ministers and laymen who wished to see, and hear, and do honor to this scholar of world-wide fame. George Adam Smith, to leave off his titles and degrees, is perhaps best known in the United States by his Expositor's Bible, which has had a very wide circulation among all classes of people. He is a chaplain in the British army, and wears the chaplain's uniform. He is a forceful speaker, though not what is ordinarily called eloquent. He weighs his words carefully, and speaks with deliberation. In his brief address he used a telling phrase in characterizing President Wilson's delay in declaring for war—"pregnant patience." We need to think of that phrase a little to realize how full of meaning it is.

We also had the privilege of hearing Sir George preach on Sunday evening at the Third Presbyterian Church, under very unfavorable circumstances—just as he arose to announce his text, the lights went out and remained out during the rest of the service. He did not, however, seem to be embarrassed, but gave a simple gospel message from Heb. 12:1-2. It was difficult to catch all he had to say, but we came away with the feeling that in the bosom of the great scholar and critic there beats a passionately sympathetic heart, full of love for God and man.

PERSONAL AND OTHER NOTES.

We extend our thanks to Rev. O. L. Savage, of Webb, Miss., for two renewals, and good wishes, which we reciprocate fully.

Rev. J. M. Morse, presiding elder of the Jackson District, Mississippi Conference, requests us to announce that Bishop Kilgo has appointed Rev. J. L. Nelll as Educational Secretary of the Board of Missions.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. W. G. Burks, Blue Mountain, Miss., 2; Mrs. Carrie Anderson, Meridian, Miss., 2; Rev. J. D. Harper, Opelousas, La., 3.

The special attention of Louisiana Methodists is called to the notice of the change in the time of the meeting of the Annual Conference, from November 27 to November 13. Now is a good time to begin getting the Conference collections in hand.

Rev. W. M. Sullivan, the hard-working and successful pastor of our church at Columbia, Miss., announces the payment of the indebtedness, amounting to several thousand dollars, on the building. He hopes to secure Bishop Kilgo for the dedication services soon to be held.

The Monroe District Conference, Louisiana Conference, is announced to be in session at Mer Rouge this week. We acknowledge the receipt of an invitation from the wide-awake presiding elder, Rev. A. S. Lutz, to be present and regret that it is impossible for us to accept it at this time.

Protestant denominations are co-operating in union communion services in many of the camps and cantonments throughout the country, according to the report of a representative of the Federal Council of the Churches. Grape juice is used in place of wine, and war bread in place of white bread.

Rev. R. H. Barr, pastor of our church at Fox-

worth, Mississippi Conference, sends us a renewal subscription, for which he has our thanks, and the encouraging news that his work is prospering. He has just closed a good meeting at Foxworth, in which he was assisted by Rev. J. V. Bennett, of Brookhaven.

The Seashore Camp Grounds are being put in readiness for the annual session of the Divinity School, whicb begins on June 25, and for the Camp Meeting, wbich follows. Keller Lodge will be under the management of Rev. H. W. Van Hook, which is a guarantee that tbe guests of that hostelry will be well cared for.

Rev. H. G. Roberts, our pastor at Lambert, North Mississippi Conference, brings us under obligation by sending us three new names for our mailing files, with check to match. He reports that things are moving along nicely on his charge. He has fifty per cent of the Conference assessments in hand. A good record!

From a personal letter we learn that the Centenary College Summer School, at Shreveport, La., has a good attendance. Rev. John F. Foster, who more than once has rendered most efficient service in helping with the work during the regular session of tbe college, is performing the same kind office for the summer school.

A note from Rev. J. A. McCormack, our pastor at Merryville, La., states that his eldest son, John, was recently operated on in the sanitarium at De Ridder, for appendicitis. He stood the ordeal well, and at tbe time of writing the indications were that be would soon be on the road to recovery. We pray tbat it may be so.

Rev. U. G. Foote, D. D., Rev. F. M. Freeman, and Rev. A. J. Gearheard, all pastors of Methodist churches in the city of New Orleans, are on speaking tours this week throughout the State in the interest of tbe War Savings Stamp Campaign. The government has no more faithful and efficient supporters than our Methodist preachers.

Rev. W. W. Holmes, presiding elder of tbe New Orleans District, has rented a cottage on the Seashore Camp Grounds, where his family will spend the summer. Brother Holmes will remain in the city, that be may at all times be in close touch with the work of his district. Mail addressed to him at 1127 Fern Street will reach him as usual.

From various sources we learn that our new Bishops, in keeping with the suggestion of the General Conference, have announced their episcopal residences as follows: Bishop McMurry, China; Bishop Moore, Brazil; Bishop Du Bose, California; Bishop Ainsworth, Texas. We have seen no announcements from Bishops Darlington and Cannon.

We thank Brother E. E. Williamson, of Crew Lake, La., for his check for the renewal of his subscription to tbc Advocate, and for his kind words. Among other things, he says: "I have been reading the New Orleans Christian Advocate for about thirty years, and can say that it should be in every Methodist home." Needless to say, we agree with him fully in this sentiment.

The Editor attended the New Orleans Methodist Preachers' Meeting on Monday morning of last week, and was given a most cordial welcome to the city by those present. The reports from the various pastors indicated that Methodism is a vigorous force in the civic and religious life of the city. We appreciate very much the honor of being elected to membership in the Meeting.

In a personal communication to the editor, Rev. John W. Ramsey, of New Augusta, Miss., states that the work of the Church is moving smoothly up his way. He expects soon to enter upon his revival campaign, when he expects great things of the Lord. May be be abundantly satisfied! Through Brotber Ramsey's efforts, a union meeting will be held at New Augusta, participated in by the Methodists, the Baptists, and the Presbyterians.

Rev. Jas. E. Selfe, our pastor at Covington, La., who is serving his first charge in the regular itinerancy, is showing himself splendidly adapted to the work. In an unusually difficult field, he has looked faithfully after all the interests of tbe Church. His Conference collections are largely in hand, and in other directions the results of his energy are evident. This information was given to the Advocate by one who is in a position to know the facts.

Rev. W. F. Henderson, Jr., of the Louisiana Conference, has been released from his charge at Donaldsonville that he may enter the army Y. M. C. A. work. He is now in the training camp at San Antonio, Texas. He writes us that his family will live at 428 East Boulevard Street, Shreveport, and that mail addressed to him there will be forwared by his wife. Brother Henderson is one of our most faithful ministers, and we feel sure he will be a great blessing to our soldiers.

June 28 has been designated as National War Savings Day. Every citizen will be expected, on that day, to pledge himself to save and buy War Savings Stamps to the utmost of his ability. We must not fail to support the government at this time. Methodism has pledged its loyalty in ringing resolutions, such as those adopted by the General Conferences at Atlanta. But words without deeds are empty things; it takes money to win the war. Buy all the War Stamps you possibly can.

All our people should heed the warning of the Government Fuel Administration, that unless provision is made during the summer for the fuel supply, there is likely to be suffering next winter. The government is giving us fair warning that it is going to need the railroads more than ever to haul necessary supplies, and if we find it difficult to get our coal after a while, we have nobody to blame but ourselves. Those who use coal, should order their supply now; those who use wood, should join the "cut a cord" movement.

Rev. Alonzo Early, pastor of our church at Amite, La., in remitting for his subscription, adds this interesting item: "A number of the members of the Amite Methodist Church surprised their pastor one night last week when they came in on him and his family loaded with good things to eat. It was a good 'pounding' of the old-fashioned sort. The evening was spent in singing and talking on general topics. It was a pleasant occasion, and long to be remembered." It goes without saying that this preacher is in favor with his people.

The new editor regrets very much that he was not in when Rev. P. H. Howse, of Ellisville, Miss., stopped at the office to extend greetings. He was accompanied by his son, who is with the Coast Artillery, stationed at Jackson Barracks. While at the office, Brother Howse left two new names for our mailing files. He also asked that we send him a list of subscribers at Moselle and Ellisville, that he might look after the renewal of subscriptions that are expiring. We thank Brother Howse for his work in behalf of the Advocate.

The Church press generally has noted with regret the resignation of Dr. R. A. Meek from the editorship of the Advocate. The Texas Christian Advocate, in its issue of May 30, says this: "We regret to lose Dr. Meek from our journalism. We have not agreed with Dr. Meek on all matters. But the New Orleans Advocate was an interesting paper under the editorship of this good man. We pray for a speedy recovery for Dr. Meek and that soon he may be able to resume his work in the Church which he so much loves."

Dr. J. M. Sullivan, in a recent letter to the Editor, says: "I am now out on my summer campaign in the interest of Millsaps College, and am very much encouraged with the prospect. I have recently attended the Corinth District Conference, which had a splendid session. Millsaps College is gaining a strong hold in this part of the State. Our greatest need now is the completion of the new dormitory. Brother Black is certainly making an enthusiastic and successful Commissioner." This is encouraging news. Now, as never before, our people should patronize and support our Church schools.

Rev. E. K. Means, the popular pastor of our church at Monroe, La., has recently been in New York as the guest of the Munsey Company, in whose publications his inimitable Negro dialect stories appear. It may not be known to some that Brother Means is considered, by competent critics, to be one of the best delineators of Negro character that the South has produced. He is accompanied on his trip by his wife. Before returning, they will visit Washington, D. C., and Brother Mean's old home in Kentucky. His appreciative congregation has given him a month's vacation.

Rev. William H. Giles, of Primrose, Ga., accompanied by his young wife, passed through New Orleans on Tuesday of this week on his way to Donaldsonville, La., where he goes to fill the pastorate made vacant by the entrance of Rev. W. F. Henderson, Jr., into Y. M. C. A. war work. Brother Giles is a recent graduate of the Candler School of Theology, Emory University, and comes to us highly recommended. He began right by subscribing for the Advocate. We extend to him and his charming wife a cordial welcome among us, and pray that they may be greatly blessed in their work.

"Our Main Street Church, at Hattiesburg, Miss., is greatly bereaved in the passing of one of its best and most useful men," writes Brother P. D. Hardin, the pastor. He continues: "Brother Arthur J. Crowe, the president of our Board of Stewards, and one of the assistant superintendents of the Sunday school, died last Sunday morning, June 9, while undergoing an operation at an infirmary in this city. Tuesday morning, June 11, after appropriate services held in the church which he loved so well, his body was tenderly laid to rest in the City Cemetery, there to await the resurrection morn." We extend tender sympathy to the bereaved ones, and pray that God's grace may sustain them in this time of sorrow.

On Sunday, June 16, Rev. W. W. Holmes, presiding elder of the New Orleans District, dedicated Poitevent's Chapel, a new building recently completed on the Covington charge near Mandeville, La., of which Rev. Jas. E. Selfe is pastor. This church was built at the expense of Mr. Eads Poitevent, and presented by him to our Methodism. The following trustees were elected: Eads Poitevent, W. W. Wallace, S. P. Russ. Mr. Poitevent has also built two churches for the Negroes in the same community, Methodist and Baptist. This is a generous recognition by Mr. Poitevent, not only of the great economic value of religion in maintaining good order and promoting thrift in a community, but also of the genuine spiritual needs of people. After the donor has passed on, this that he has done will remain as a monument to perpetuate his memory. May he receive a blessing from a deed that, doubtless, will bring a blessing to many others!

Rev. A. F. Vaughan, the beloved pastor of the Carrollton Avenue Methodist Church, of this city, has been accepted as a candidate for the chaplaincy in the U. S. Army, and is now in the chaplains' training camp at Louisville, Ky. The Carrollton congregation regret to lose Brother Vaughan, but they honor him for his ready response to the call of duty and great opportunity. As a mark of appreciation, they gathered at the parsonage on Wednesday evening of last week, and, after appropriate remarks by representatives of tbe different departments of church work, presented him with a generous purse and various other tokens of their love and esteem. A touching feature of tbe gathering was the presentation to Brother Vaughan, by the Boy Scout troop of which he was leader, of a purse as an expression of their love for him. For the present, tbe Carrollton Avenue pulpit will be looked after by the presiding elder, with the assistance of preachers locally available.

God's Word has its silences, merciful and beneficent; but Satan's word has its silences, too, not merciful and not beneficent. Satan's word tells of flowery paths, of alluring pleasures, of seductive companionships, of jovial nights and days; but Satan's word is silent concerning the hidden precipices, the gnawing remorse, the degrading bondage, the deathless despair that lie in wait for the footsteps of those who walk in evil paths. Flashing lights, costly paintings, merry music send out their welcome to the passer-by, from halls of fair-seeming which are wholly devoted to the service of evil; but no voice from within, no legend on the wall tells of the ruined lives, the scattered households, the broken hearts, whose history found its first tragic meaning beneath these lights.—H. C. Trumbull.

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Mrs. MINERVA COLLINS departed this life at the home of her son-in-law and daughter, Dr. and Mrs. J. R. Henry, West Monroe, La., where she had just moved about ten days before, aged 72 years 2 months and 15 days, having been born in Mississippi on November 27, 1845. Her parents, Evan and Elizabeth Sanford, moved with her to Louisiana—then the new country—when she was about six years of age, and settled among the Indians in Ouachita Parish, near Indian Village, where she was reared and where she in turn reared her own family. On November 30, 1865, she was united in marriage to Peter Collins, which consummated an earlier friendship. To this union were born thirteen children—nine boys and four girls—ten of whom, all mature men and women, survive. Her husband preceded her by several years to the grave, and she remained a widow the remainder of her life. Some time after her husband's death she moved with her family to Eros, La., where she continued to reside until she moved to West Monroe in February, 1918.

"Aunt Minerva," as friends familiarly called her, was truly loved, and will be greatly missed by people of all ages who knew her. She was a quiet, reserved, home-loving woman, ever feeling that her chiefest duty was to plan for the comfort and administer to the myriad wants of her family circle. Her dominating motto was, "Anything worth doing at all is worth doing well;" so she did her best in everything she did, from dusting a room to counseling her boys and girls. Her religious life began early. She heard the divine call and gave her heart and life to God in her sixteenth year and became a charter member of the Indian Village M. E. Church, South, organized by her uncle, Rev. Moses Sanford, under a brush arbor, and was loyal and faithful to her Church all her long life. She had strong convictions and was not swayed by new isms and cults. Indeed, she had but little patience with such. She had an abiding faith in her Church and its ministry. Not being of an impulsive temperament, her religious experience did not manifest itself in shouting or public demonstrations, but in quiet acts of faith and self-denying service. A daughter remarked at the time of her death: "Mother was the most self-denying person I ever saw. She never thought of herself, it was always of others." Another daughter wrote: "Her timid temperament prevented her giving public expression to her happy assurance of Divine acceptance, but a summary of her daily life convincingly attests her purity of heart and undoubted loyalty to her Lord and Master. As I review our frail little mother's life, its just reproduction grows more and more impossible."

She lived to see all her surviving children members of the Church of her choice, and a number of them quite active Christian workers. Her last illness was of but few days' duration. She had already passed the three score and ten milepost. When she knew the end of her earthly pilgrimage was drawing near she said to a loving daughter: "The Lord is with me." Leaving this as her parting testimony, she soon departed with Him and entered peacefully and triumphantly into rest.

A. S. J. NEILL,
One time her pastor.
West Monroe, La.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference had a very interesting and spiritual meeting from the 27th to the 29th of May, in Abbeville, La. The Conference closed at noon on the 29th to enable the preachers to have special services in their churches on Thursday. This was the day set apart by President Wilson as a day of humiliation, fasting, and prayer in behalf of the Allied Cause.

The Conference was missionary in spirit. The Woman's Missionary Society of the district met in Abbeville at the same time. They added to the spirit of the Conference. The presiding elder emphasized the necessity of the missionary spirit on the part of preachers and laymen as well.

Among the many points of vital concern discussed, the question of the Conference benevolences took a leading place. This discussion arose when a challenge was read by the secretary from the Shreveport District relative to these Conference claims. Each preacher present pledged himself to do all within his power to get these claims.

The preaching was done by H. W. Bowman, H. N. Brown, H. W. Rickey, and R. W. Tucker. These brethren did splendidly, including the elder. The preaching, in fact every phase of the Conference, was thoroughly patriotic. The spirit of optomism prevailed.

We were royally entertained by the people of Abbeville. Brother Perritt and his wife had arrangements well in hand.

C. E. FIKE, Secretary.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference of the M. E. Church, South, convened in the Union Church, at Eden, Miss., on May 28, 1918, and lasted two days.

Rev. J. M. Morse, presiding elder, sat in the chair, and directed the proceedings with painstaking care and reasonable dispatch. Eden proved a delightful place for the meeting, and Rev. A. S. Oliver a courteous and pleasing host.

The preachers and delegates enjoyed the sojourn, and the hospitable people expressed regret that the Conference came to a close so soon.

Rev. A. S. Oliver, pastor, is in deserving favor with his people, and is doing a work that is progressive and substantial. Under his wise and consecrated leadership a Methodist house of worship is in sight, and constructive work will soon begin.

The writer of these lines was entertained at the pleasant home of Mrs. Peaster, where there was such an abundance of palatable edibles that the temptation was great to go the entire limit.

If the sun rises a half-hour late at Eden on account of the haughty hills in close proximity, its bright beams light up a peaceful valley where a quiet town nestles, surrounded by rich fields of waving corn and growing cotton. Within a few miles the yellow Yazoo River meanders, a symbol of what may reach the pocket of the husbandman who cultivates generous delta soil. Lakes and bayous are within walking distance, where agile trout and nimble perch appeal to the proclivities of the angler.

Each session of the Conference was opened with devotions, led by Rev. C. W. Crisler, and his talks were spiritual and splendid.

Mr. A. P. Hamilton, of Capitol Street Church, Jackson, had charge of the singing.

The attendance was good, many delegates being present, and all the pastors except two. The people of Eden turned out en masse.

Some brethren from abroad were present, with countenances like Revs. Robt. Selby, J. L. Neill, T. J. O'Neil, J. C. Chambers, C. L. Oakes, J. L. Green, W. Fred Long and I. W. Cooper.

Mmes. S. F. Riley and Sam Ewing added grace and profit to the assembly.

Many committees were appointed by the Chair, and at the right time reports were read. Extracts could be made from the reports, but space would hardly permit.

The Conference recommended that the salaries of our excellent professors at Millsaps College be increased to an amount sufficient to meet the needs of the present, because the cost of living has increased more than fifty per cent.

One session was devoted to a Sunday School Institute, and the following took part: Virgil Howle, Prof. D. M. Key, Revs. B. F. Lewis, J. F. Campbell, J. C. Chambers.

Rev. Jno. E. Gibson was granted license to preach.

The delegates to the Annual Conference were elected as follows: J. M. Sullivan, C. S. Bennett, D. M. Key, J. A. Lindsey, Virgil Howie, J. P. Bennett, L. A. Magruder, W. H. Till.

Alternates: P. H. Hale, M. S. Enochs.

Rev. B. A. Williams was recommended for admission on trial into the traveling connection.

The Conference renewed the license of its local preachers, and made some recommendations to the Annual Conference for orders.

The visiting brethren and sisters made addresses, representing various interests of the Church.

The work of Rev. T. W. Adams, chaplain of the Mississippi State Penitentiary, was commended and co-operation pledged.

Sermons were preached by Revs. M. A. Massey, Jno. D. Ellis, J. C. Chambers, I. W. Cooper, W. H. Lewis.

In 1919 the Jackson District Conference will meet at Pelahatchie, by which time we hope for a righteous peace, and that Kaiser Bill will have learned humanity's lesson.

"Wallop him with peas and beans,
Paste him with potatoes,
Hammer him with cabbages,
And soak him with tomatoes."

The Jackson District Conference was composed of circuit automobile riders, station pedestrian preachers, Doctors of divinity, college professors, high school teachers, lawyers, merchants, farmers, et alii, and a more splendid assemblage would be difficult to find.

The reports by pastors and consecrated laymen were splendid, and notwithstanding Germany, Austria, Bulgaria, Turkey, the Devil & Co., we expect a prosperous year.

JNO. D. ELLIS,
Secretary.

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

One Treatment with Cuticura Clears Dandruff

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Lafayette, June 25.
Rayne, June 26.
Houma and French Mission, June 28-July 4.
Eunice, at Estherwood, July 6, 7.
Crowley, July 7, 8.
Morgan City, July 12.
Franklin, July 14.
Patterson, July 15.
Lake Charles, July 21.
Sulphur, at Vinton, July 22.
Lake Arthur, July 23.
Gueydan, at Gueydan, Aug. 3, 4.
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Brooklyn and Bond, at Brooklyn, June 23.
Hub, at Spring Cottage, 3:30 p. m., July 5.
Columbia, July 6, 7.
Saucier and Lyman, at Poplar Head, July 10.
McHenry and Howison, at Perkinston, 8 p. m., July 12.
Long Beach, at Sunshine, July 14.
Gulfport, First Church, 8 p. m., July 14, 15.
Mentorum, at Antioch, July 18.
Coalville and Mission, at White Plain, July 19.
Carriere and Picayune, at Picayune, July 21.
Pascagoula, July 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., July 28.
Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever ben discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 17-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8, 9.

J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Port Gibson, June 23, 24.
Anguilla, July 7, 8.
Roxie, July 13, 14.
Nebo, at Cool Springs, July 16.
Rolling Fork, at Carey, July 21, 22.
Gloster, at Woodland, July 28, 29.
Natchez, Aug. 4, 5.
Washington, at Mars' Hill, Aug. 6.
Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Florence, at Monterey, June 8, 9.
Mendenhall and D'Lo, at Mendenhall, June 9, 10.
Harrisville, at Poplar Springs, June 15, 16.
Sharon, at Thornton, June 22, 23.
Canton, at Canton, June 23, 24.
Brandon and Pelahatchie, at Pelahatchie, June 29, 30.
Jackson, Galloway Mem., July 2, 8:30 p. m.
Jackson, Capitol Street, July 3, 8:30 p. m.
Edwards, at Edwards, July 7, 11 a. m.
Jackson, Millsaps Mem., July 7, 8:30 p. m.
Jackson, Rankin Street, July 10, 8:30 p. m.
Fannin, at Goshen, July 20, 21.
Camden, at Forest Grove, Friday, July 26.
Vaughan, at Ellison, July 27, 28.
Benton, at Benton, Thursday, Aug. 1.
Yazoo City, Thursday, Aug. 1, 8:30 p. m.
Lintonia, at Bethany, Friday, Aug. 2, 11 a. m.
Eden, at Carter, Aug. 3, 4.
Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.

J. M. MORSE, P. E.

Meridian Dist.—Third Round.

Pachuta, at Salem, June 18.
De Soto, at Hopewell, June 19.
Matherville, at Theadville, June 20.
De Kalb, at New Hope, June 22, 23.
Moscow, at Big Oak, June 24.
Meridian, Central, June 30.
Meridian, East End, June 30.
Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

Williamsburg, at Santee, June 22, 23.
Hattiesburg Circuit, at McCallum, July 6, 7.
Seminary, at Pleasant Ridge, July 13, 14.
Hattlesburg, Court Street, July 17.
Hattiesburg, Broad Street, July 19.
Prentiss, at Carson, July 20, 21.
Silver Creek, at Oakvale, July 24.
Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Evansville, June 22, 23.
Tunica, p. m., June 24.
Lula, at Rich, June 30.
Coahoma, a. m., July 7.
Duncan, at Bobo, p. m., July 7.
Greenville, a. m., July 14.
Gunnison, at Deeson, p. m., July 14.
Leland, a. m., July 21.
Glen Allan, p. m., July 21.
Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.

V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Mashulaville, at Mashulaville, June 22, 23.
Columbus, Central, at Murrah's Chapel June 28.
Caledonia, at Caledonia, June 29, 30.
Columbus, First Church, June 30.
Cochrane, at Pinola, July 7.
Cedar Bluff, at Pearson's Chapel, July 13, 14.
West Point, July 14, 15.
Sturgis, at Bethel, July 20.
Longview, at Steele's Chapel, July 21.
Starkville, July 21, 22.
Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.

W. L. DUREN P. E.

Corinth Dist.—Third Round.

Ripley and Blue Mountain, at Blue Mountain, June 22, 23.
New Albany Station, June 21.
Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14.
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.

T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Tupelo, June 23, 24.
Shannon, at Pleasant Grove, June 30-July 1.
Vardaman, at Bethlehem, July 6, 7.
Houston Station, July 14, 15.
Calhoun City, at Tabernacle, July 14, 8:30 p. m.; July 15, 11 a. m., 2 p. m.
Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.

THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Kosciusko Ct., at Springdale, June 22, 23.
Kosciusko Station, June 23, 24.
Hesterville Ct., at Shady Grove, June 29, 30.
Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
Noxapater Ct., at Mt. Pisgah, Aug. 2.
High Point Ct., at Sand Hill, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.

W. W. MITCHELL.

Winona Dist.—Third Round.

Duck Hill, at Chapel Hill, June 22, 23.
Carrollton, at Longview, June 29, 30.
Itta Bena, June 30-July 1.
Sunflower, at Fasonia, July 6, 7.
Indianola, July 7, 8.
Isola, at Caile, July 13, 14.
Belzona, July 14, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philipp, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ..... Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.

L. M. LIPSCOMB, P. E.

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By Conserving Your
Nervous Energy

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A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sunday School

ANNOUNCEMENT OF DISTRICT SUNDAY SCHOOL INSTITUTES, MISSISSIPPI CONFERENCE.

Meridian District Institute, at Enterprise, Aug. 13, 14.

Newton District, at Forest, Aug. 15, 16.

Lower Port Gibson District, at Natchez, Aug. 20, 21.

Brookhaven District, at Wesson, Aug. 22, 23.

Jackson District, at Florence, Aug. 27, 28.

Hattiesburg District, at Collins, Aug. 29, 30.

Seashore District, at Lumberton, Sept. 5, 6.

Presiding elders, pastors, local preachers, Sunday school superintendents, and officers, teachers, officers of Wesley Bible classes, members of Sunday school committees and elected delegates are members of the Institutes. Any one interested in Sunday school work will be welcomed. Pray and plan for these meetings.

JOHN C. CHAMBERS,
Field Secretary.

MISSISSIPPI CONFERENCE NOTES.

On April 9, I had the pleasure of being with Rev. W. W. Nelson, on the Scotland charge. We held a service at New Hope and then the clouds wallowed all over the face of the earth and we had to miss the other appointments. I hope it may be my good pleasure to visit this work at another time.

April 10 was spent on the work of Brother Murray, at Bayou Pierre. At Unionville we organized two Wesley Bible Classes with 33 members, a Cradle Roll and a prayer meeting. At Pleasant Valley we organized one Bible class. At Sweetwater we have the promise of a Cradle Roll.

This was a most profitable visit to us. The people were most kind, indeed, and Brother Murray was most kind and thoughtful. From the outlook, there is a great future for this charge.

Tuesday afternoon and Wednesday were spent at the Newton District Conference. Brother Linfield gave us a good hearing and we felt that the Sunday school work was being stressed. Some valuable papers were read by the brethren and most helpful and interesting sermons were preached.

Wednesday afternoon was given over mostly to the discussion of things relative to the war. The conference adopted the strongest resolutions endorsing the war and the Government I have heard of up to this time. Brother Linfield led off with a discussion that was even stronger than the resolutions. The Newton District is right at the front when it comes to patriotism, and, thank God, from the reports of the preachers they are going to give a better account along many other lines, too.

The Meridian District Conference was delightful, indeed. The brethren were most kind. The fellowship was delightful. Dr. Chapman makes a pleasant host, indeed. The homecoming of Bishop Du Bose was a tender occasion. His messages were both inspiring and helpful.

Rev. H. B. Watkins says tbat we need no longer be glad that Central is about to get ready to lay the foundation—they have laid it and are on their way to the top.

I ask for a continued interest in your prayers. To save the children we must pray our way through.

JOHN C. CHAMBERS.
Shubuta, Miss.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE,

Wiggins, Miss., June 5-7.

The Mississippi Conference Epworth League met here last week and spent two busy days with us. While not all of those on the program came, others were present who filled in most acceptably. The attendance was almost as large as last year at Columbus. Considering that so many of our young men of the League are in the army or navy, we felt that we had a very good attendance.

The first feature of the Conference was the "Get-Acquainted Social," the night of June 5. On account of a failure in railway connections, the League President, Brother W. D. Hawkins, and a good many Leaguers from various places were delayed in reaching here until 9:30 p. m. Not at all daunted by the lateness of the hour, the Social was held in the Methodist Church and a delightful hour was spent. Fruit punch was served by the Wiggins League and an effort was made to let all comers know they were heartily welcome.

Unfortunately, Rev. John R. Jones, presiding elder of the Seashore District, was delayed in reaching the Conference until 3:30 a. m., Thursday. In his absence, the pastor of Wiggins Church conducted the communion service at 6 a. m. Nearly fifty persons partook of the sacred emblems and we were conscious of the presence of the Holy One.

President W. D. Hawkins, in a very fitting manner, opened the business sessions of the Conference at 9 a. m. Thursday, and from then until the close, Friday night, the time was filled with discussions and addresses that were helpful, instructive, and uplifting. Devotional services were led by Rev. John R. Jones, on Thursday. Dr. W. H. LaPrade, of Biloxi, gave two most helpful addresses on the Gospel of St. John.

Rev. S. A. Neblett, of Cuba, delighted us all by his presence, addresses, and help given in many ways. The impression he made will be deep and lasting. Miss Phala Hawkins gave a most convincing demonstration of Junior League work and left everybody hungry for more. We all wish she could have stayed longer. Rev. I. W. Cooper was also present and gave a stirring address on "Opportunity."

The consecration service Friday morning was led by Brother Hawkins. It was the crowning service of the entire Conference for deep spiritual influence. We were made to see clearly what it means to surrender wholly to the Lord, and every person there responded to the appeal by consecrating himself to the service of God to go where He might lead. Some five or six declared for the foreign field and some for home mission and deaconess work. Others, still, were undecided and will wait for the leading of the Spirit. Mrs. Vic Thompson Hoyle, of Tupelo, urged the need of definite training and gave an interesting description of Scarritt Bible and Training School.

The Conference closed with a touching good-bye service and all felt, with deep emphasis, the meaning of "Blest be the tie that binds." Much more could be said, but that will be left for a more gifted pen. Our pastors are losers in a large degree who were not present. Let me express the hope that next year at Laurel many of our preachers will be on hand to enjoy the messages and to help the work along.

JAMES L. SELLS, P. C.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

Holly Springs Dist.—Third Round.

Ashland, at Wesley, June 22, 23.
Abbeville, at Cambridge, June 26.
Paris, at Wyatt's, June 29, 30.
North Main, at Taylor, July 4.
Potts Camp, at Pisgah, July 6, 7.
Holcomb, at Sparta, July 13, 14.
Grenada, at Grenada, July 14, 15.
Red Banks, at Mahon, July 20, 21.
Holly Springs, at Holly Springs, July 21, 22.
Coffeeville, at Grey Rock, July 24.
Oxford Circuit, at Pine Flat, July 25.
Byhalia, at Fountain Head, July 27, 28.
Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.

JAMES H. FELTS, P. E.

NEW CALOMEL IS WHOLLY DELIGHTFUL

Calotabs, the new harmless and nauseless calomel, may now be obtained at almost any good drug store. As a liver-cleanser and system purifier the new Calotabs are even more effective than the old-style calomel, yet there is not the slightest danger, nausea nor unpleasantness.

One Calotab at bedtime, with a swallow of water—that's all. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please, fruits, acids or anything. There is not the slightest danger nor interference with your work. Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist will refund your money if you are not delighted—he recommends them.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

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Get them of your druggist today.

THE MEETING OF ONE THOUSAND LAYMEN.

A notable meeting of one thousand laymen of the Methodisms of the United States and Canada will be held at Lake Junaluska, N. C., June 26-30, to consider plans for celebrating properly the great Centenary of Missions.

A wonderful program has been arranged, covering prayer services, surveys of the home and foreign fields, addresses, illustrated lectures, and recreational features. Some of the themes to be discussed are: "One Hundred Wonderful Years (In Retrospect)," "One Hundred Wonderful Years (in Prospect)," "Africa," "Christian Stewardship," "Eastern Asia," "Latin America," "The Mass Movement in India," and other questions of thrilling interest relating to the Missionary Centenary. Men in prospect to occupy the platorm are: Dr. John R. Mott, Mr. Fred B. Fisher, President S. D. Chown, Dr. Frank Mason North, Bishops Hendrix, Lambuth, Candler, Atkins, Denny, Warne, Oldham, Moore and McMurray, Dr. W. B. Beauchamp, Dr. C. L. G. Bates, Dr. W. G. Cram, Dr. W. E. Doughty, and others just as prominent in missionary work. These are leaders in Methodism's great army of advance. One of the rare features of the meeting will be the illustrated lectures by Dr. S. Earl Taylor. Thus it may be seen that one may expect at that meeting to receive the best messages which the best Methodist mind and heart of the United States and Canada are qualified to deliver.

It should not be forgotten that this meeting will be held at a place where nature will be wearing her most attractive smile, where high mountains, placid lake, musical streams, and mountain breezes will join with the almost unparalleled platform attractions in making the occasion one to live in memory.

"Who Will Win This Battle?"

Your kidneys are the filters of the body. If they become inactivo and fail to climinate the waste matter, they aro apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric and you win the battle of life.

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and climinated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send Dr. V. M. Pierco, Buffalo, N. Y., 10 cents for trial package.



HARTFORD, ALA.—"When I commenced the treatment of Anuric I was in bad shape. My back ached all the time and oh! how my back would ache at night until I would have to get up. I could never sleep all night. But since I have taken the Anuric Tablets my backache is all gone and I can lie down and sleep good and sound all night. Oh! how much better I do feel—no one knows but myself. My advice to all sufferers of kidney troubles is to give Anuric a trial and they will find relief from their trouble."—MRS. B. G. COKER.

BISHOP CANNON INTERVIEWS THE PRESIDENT.

Bishop Cannon, the Chairman of the National Legislative Committee, had an interview with President Wilson the early part of this week. In this interview, Bishop Cannon emphasized:

(1) The need for equal protection for our soldiers and sailors in France from intemperance and vice that they now enjoy in America.

(2) The desirability of the prohibition of foodstuffs in the maufacture of intoxicants.

(3) The appeal of our constituency for the absolute prohibition of the manufacture and sale of all kinds of intoxicating liquors during the period of war and demobilization thereafter.

Shortly following this interview with Bishop Cannon, the President had an interview with Senator Morris Sheppard on the same subject, the recognized leader of the prohibition forces in the United States Senate. Following these interviews and a correspondence with Senator Sheppard, Mr. Hoover, reflecting the views of the President, made a public statement opposing the prohibition of the use of grain and fruits in the making of beer and wine as long as the sale of distilled spirits is permitted, the reason given being that such action would force the nation to a whiskey basis. Mr. Hoover further declared, still reflecting the views of the President, that if the American people want prohibition, they should prohibit by legislation to that end.

The position of the administration has thus been clearly and positively set forth. The responsibility for the manufacture and sale of intoxicating liquors during the war is now laid by the administration upon Congress, the legislative body of the nation. Now is the time to appeal directly to your Senators and also to your Congressmen for prompt action on this great question. Whatever your people may already have done, urge them to write and wire immediately to their Senators and Representatives, insisting upon the passage of a complete war prohibition measure. If our constituents do their part, victory is in sight.

COMMISSION ON TEMPERANCE, and Social Service, M. E. Church, South.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

REV. J. H. BELL RESIGNS.

Dear Mr. Editor: Rev. J. H. Bell, who was accepted for war work by the Y. M. C. A. and assigned to Camp Shelby, has found that he cannot take up the work as he had expected and wished to do. Brother Bell went to the Blue Ridge Y. M. C. A. school, and made other rather expensive preparations for the work, but after getting on the ground he found the work of such a character that his physical strength would not permit him to undertake it, and last week he resigned his place. This puts him back as one of our regular Conference evangelists. Let the brethren open the way for him in their revivals this summer. He has held some great revivals in our Conference, he understands the revival work, and will be a blessing to the Church.

S. L. POPE.
First Church, Columbus, Miss.

JACKSON DISTRICT PASTORS, ATTENTION!

Dear Brethren: The season is on in which most of the revivals are held. I hope that you will plan for, pray for, and expect a revival in every church. Hold revivals at churches and schoolhouses. We need to be much in prayer. Observe the quarterly fasts. God has not forgotten to be gracious. We are laborers together with God.

J. M. MORSE, P. E.

A PRINCELY GIFT.

I have just received a princely gift of $500 from that big-hearted and noble Christian gentleman, Dr. I. W. Cooper, President of Whitworth College, for the Galloway Memorial Fund. Who next?

J. M. MORSE.
Chairman, Endowment Fund.

DEATH OF A GOOD WOMAN.

Our hearts were made sad by the death of Miss Beulah Kent, which occurred on the 8th inst. at the Perkins House, DeQuincy, La. She was a sister of J. B. Kent, who was once a member of our Conference; also of Mrs. F. N. Sweeney and Mrs. J. S. Rutledge, wives of Methodist preachers. She was a sweet Christian girl and took delight in visiting the parsonage home. We miss her.

J. S. RUTLEDGE.

MARRIED.

On June 8, 1918, at the residence of the bride's parents, Dr. and Mrs. T. H. G. Cook, in Cochrane, Ala., by Rev. A. H. Williams, pastor of the Methodist Church at that place, Lieutenant BENJAMIN T. SANDERS of the United States Army and of Nacogdoches, Texas, and Miss MARGUERITE E. COOK, of Cochrane, Alabama.

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Sold Everywhere



Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION.

St. Mark's Hall is greatly in need of children's clothing for its supply department. Look through your children's clothes and see if there are not some garments which can be discarded, and send at once to St. Mark's Hall, 908 Esplanade Avenue, New Orleans, La. This is an urgent call, so please give it prompt attention.

Miss Gibson also writes that they are in need of supplies of all kinds, but especially clothing. There are enough interested women in the Methodist Church in Louisiana to supply all these needs, so let us get busy right now and not wait for the other person to do what we know is our duty.

While our represntatives are trying to continue their work during these hot, sultry days, let us do our part in holding up their hands and putting cheer into their hearts. They are bearing the brunt of the burdens; may we hasten to lighten their load by promptly and generously complying with their request.

ITEMS FROM ST. MARK'S HALL.

The month of May was one of unusual interest, being spent in preparation for the closing of winter activities, and in making plans for summer work. Vacation school will begin in July and volunteer helpers are needed.

After an absence of two months Miss Gibson, Head Resident, reported for duty May 17. In the midst of arduous duties for the Centenary she attended a number of interesting conferences at which she represented the Gulf Coast work. Among these were the meeting of the One Hundred at Memphis, the Board of Missions, Nashville, the Woman's Missionary Council, Knoxville, and the General Conference at Atlanta. She visited six Wesley Houses, and brings back with her new enthusiasm for the work at St. Mark's Hall.

On May 23 a surprise reception was given Miss Gibson by her Italian friends. It was a happy occasion for all present.

Clinic.

The total attendance is higher this year than last. Owing to there being a larger number of clinics, the crowd is more evenly distributed. The number of sick children has been unusually large. Gifts of vegetables, fruit and flowers have been brought by grateful patients.

Closing of Sewing School and Cooking Classes.

Sixty-five persons, including half a dozen mothers, gathered for the closing exercises of our sewing and cooking classes. The exhibit was interesting to visitors and pupils. Songs and stories and a beautiful patriotic selection by the three graduates composed the program. "Hoover's Helpers," the white-capped cooking class girls, were then introduced, after which they served lemonade and oatmeal cakes.

Boy Scouts.

Troop 3, forty-six in number, did splendid war service in the Third Liberty Loan Drive. They sold 194 bonds, totaling $28,700. The troop also took part in an athletic contest at Spanish Fort and in the Red Cross Drive.

Boys' Club.

The basketry class of small boys had a creditable exhibit at the sewing school closing.

The older boys, from 12 to 16 years of age, known as the Boys' Trust Club, are very loyal to their organization. They spend their evenings in athletics, indoor games and singing patriotic songs.

The chair-caning class is popular and self-supporting. The boys would appreciate games or books which your boys have discarded. Have you any? —St. Mark's Bulletin.

UNIVERSAL POLYGAMY TO REPEOPLE WORLD.

Polygamy for all the world as a result of the tremendous slaughter of the men of this generation, is the ambition of the Mormon Church to-day, according to Dr. E. L. Mills, of the Joint Centenary Committee. Reports from their semi-annual conference, Dr. Mills thinks, suggest that they are only waiting for the end of the war to start out on a world campaign designed to put polygamy on the map everywhere.

An exhortation by Joseph F. Smith, in his presidential address before the conference, that all widowers who are not too old should feel it their duty to marry again, is considered by Dr. Mills as significant.

"Just as soon as the war is over," said Dr. Mills, "they are going to make a tremendous drive to spread polygamy all over Europe, because they realize, of course, that the tremendous surplus of women over men in all the belligerent countries will offer such an opportunity for their propaganda as they have never had before."

"It is easy to find evidences of preparation on their part for a world campaign on a new scale," Dr. Mills continued. "For the first time in their history, they are branching out as a world religion. Heretofore they have built temples only in Utah. This year they will finish two new and elaborate temples—one in the Hawaiian Islands and one in Alberta, Canada.

"Another evidence that the Mormons are preparing for a world campaign on a vastly larger scale than ever before attempted is to be found in the activity of their press bureau, which is sending out items designed to break down prejudice against Mormonism and to familiarize people with the idea of polygamy."—Centenary Bulletin.

FRUITS OF THE NORMAL DEPARTMENT, SALTILLO, MEXICO.

Miss Lelia Roberts writes: "A young man who married one of our graduates is mayor of Saltillo, another is an alderman, and another is General Secretary of Education in this State. One of our graduates was appointed by the Governor as a member of the commission that reformed the educational laws in this State. Ten teachers, trained either in our Normal Department or our Church, are employed in the public schools of this city, and eight are teaching in this Institution, making eighteen in Saltillo alone. In eight States of the Republic they are holding good positions as instructors of young people."

PRAYER MEETINGS, ANCIENT AND MODERN.

To show the difference between the prayer meetings of to-day and those of the past, the Northwestern Christian Advocate quotes two descriptions. The first is by Baillie, an English writer, who set down the following report of an assembly of divines in 1643:

"We spent from nine in the morning until five in the afternoon graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large for two hours, most divinely confessing the sins of the assembly in a wonderfully prudent and pathetic way. After that, Mr. Arrowsmith preached an hour and Mr. Seaman prayed near two hours; then a psalm. Mr. Henderson then brought them to a sweet conference concerning faults to be remedied and the need of preaching against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing."

The following is the description of a present-day prayer meeting:

"Brother A——, the pastor, opened the prayer service (the mid-week meeting, he called it) with two or three songs, after which he prayed for three minutes, then came the Scripture lesson (five verses), upon which he commented for seven minutes. After a few songs he called for voluntary prayers. After another song he called for sentence prayers; and then, seing that the audience was becoming weary, he announced: 'We will now change the order of the service and throw the meeting open for testimony. Let the testimonies be short and crisp and to the point.' A few responded with sentence testimonies. After that there was one more song, and the meeting was dismissed. Time, forty-seven minutes."—The Youth's Companion.

OUR LORD'S TEST OF FIDELITY.

Everything, everybody, all; that was our Lord's test of fidelity. And our religion never thrills us, never satisfies us, until that has become the measure of our discipleship.—E. C. Jones.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups. —Adv.

THE MAKING OF A FAMOUS MEDICINE

How Lydia E. Pinkham's Vegetable Compound Is Prepared For Woman's Use.

A visit to the laboratory where this successful remedy is made impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used anually and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

The most successful solvents are used to extract the medicinal properties from these herbs.

Every utensil and tank that comes in contact with the medicine is sterilized and as a final precaution in cleanliness the medicine is pasteurized and sealed in sterile bottles.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation which has made this famous medicine so successful in the treatment of female ills.

The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.

Some time when you are tired drinking just ordinary Coffee and feel like drinking **"A REAL GOOD CUP OF COFFEE,"** try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

ATHENS COLLEGE COMMENCEMENT.

By a Student.

Commencement began in reality at Athens College, Saturday afternoon, May 19, when the 4 o'clock train came in from Birmingham, bringing the mothers and fathers of several seniors. According to the program, it began on Sunday morning, when the baccalaureate sermon was delivered by Dr. P. B. Wells, of Birmingham. His subject was "Christ and the World War." Sunday evening the service was in charge of the Y. W. C. A. A very interesting review of the year's work was given by the president, Miss Julia Whitman. This was followed by reports from the Finance, Social Service and Missionary committees, each chairman showing progress in her department.

The recital Monday morning, under the direction of the Music Department, was an unusually enjoyable one. The intense interest manifested by the college girls in every number was a compliment to the good work done by the students of voice, piano and violin. The recital was followed by the Art and Home Economics exhibits. One of the most interesting features of the Domestic Art exhibit was the Red Cross work. The girls have done an unusual amount of this work in addition to their regular courses.

Monday evening the most artistic program of the entire year was presented in the form of a pantomime of Longfellow's beautiful poem, "Hiawatha." The entire production was a harmonizing of beautiful costumes, appropriate music, scenic effects, individual effort and dramatic action.

The graduating class from the academy was addressed Tuesday morning by Hon. Frank Dominick, of Birmingham. He spoke on "The Things That Are Most Worth While in Life." The college graduating class was very fortunate in being addressed Tuesday evening by Dr. H. M. Dobbs, of Dallas, Tex. His subject was "Leadership in the World Crisis." He showed forcefully the requirements for leaders in this time of struggle and the place that we as college women are expected to fill.

FROM REV. A. A. BERNARD.

Dear Dr. Meek: Within the last two weeks things have been happening in our quarters. We went right out of a quarterly conference into our District Conference. That was a quarterly conference that I appreciated. We had good reports—ran up our financial standing and found ourselves somewhat in arrears. Our "Beloved" braced up, looked wise and said something. Spell that word, something, with a capital letter. He proceeded to tell us of various and sundry places that were paid-up or "over the top." Then the president of my Board braced up, looked wise and did something, and by the close of the first day of the District Conference, Ponchatoula was paid up and a little over the top.

All this is leading up to what I want to say. We had a great District Conference. Vaughan, Joyner, and Breithaupt were there. Vaughan showed us his visions, and some day some of us are going to see those visions materialized in brick and stone on the Ruston hills, monuments of our faith inspired by his leadership—monuments no less in number and grandeur than those George Muller coaxed from the heart and hand of God.

Joyner came to us with his message of missions, and gave it to us, all aglow, fresh from off the heart's sacred altar. We know what he stands for, and shall never forget how he stood for God and the Church and us in turbulent Mexico. He knows what it means to be led before rulers; he knows what Christ meant when he said, "For it shall be given you in that hour what ye shall speak." He knows what absolute self-abnegation and implicit importunity mean as the martyr's hour draws nigh—but God delivered him. His message is no play to the crowd—it is born of the love of God.

Brelthaupt was there. We hallooed "muchly" before he came about making him hie it out into the dusty rural sections where such "thunder" is not wont to be made, but when he came we forgot all about this, for some reason, and devoted our attention to the work of the greatest arm of the Church. Maybe some of us were not in the dugout when the thing burst, but Booth certainly made a hit when he flung a grenade to the effect that so many Sunday school workers were wont to speak of the Sunday school as the biggest thing in the Kingdom, the Church to the contrary notwithsanding. It was an easy thing for him to prove his conclusion, that such views, no doubt, could be held as the greatest reason why so many young men and women have no obligated inclination toward the Church and her claim; holding that, since they have qualified in the finals of the greatest thing in the Kingdom, the Church need make no claim on their time.

I have just heard one such worker say that there is only one organization in the world that looks after the interests of the souls of men, and that is the Sunday school. Mirablle dictu! Booth made the accusation, and within a week the worker confirmed it. I am glad to see the stand Breithaupt takes—he knows what the Church is, and also he knows what the Sunday school is. With him, there is no unconscious exaggeration for the sake of emphasis.

It seems to me that we should never forget the relation of the Church to these Institutions. The relation that Christ bears to the soul, as vine and branches, is the same that the Church bears to the Sunday school, League, and Y. M. C. A.—that of vine and branches: sever the vine and all is dead.

You should have heard McCain! He had things to say about the spiritual state of the Church. The Church will read those resolutions regarding dancing, card-playing, lotteries, and picture shows. Just now the picture shows are an enigma as regards their trend concerning religious matters.

And now for a final word: I got the book you sent me—Harris' "Bishop Wilson." What a man! What a servant! What a preacher! I read it at one sitting in one afternoon, with a little intermission. If there is anything more to be had on the life and work of this servant of God, and undoubtedly there is, we ought to have it as early as practicable.

From it I drew an inspiration that I have seldom or never received heretofore. The Bishop's wisdom and prophecy have far outstripped that of the various self-constituted leaders of our Zion. His going out, like the ebbing tide, holds us in the grandeur of its passing.

Doctor, we shall greatly miss your weekly visits. We have known where to find you on every great issue. We want you to know how strong our attachment for you has become. We pray that he who succeeds you may be as faithful and as worthy as you have been. A. A. BERNARD.

Ponchatoula, La.

THE WORST ATHEISM.

"If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, 'There is no God?' What is the atheism of the lips compared with the atheism of the life?"—A. R. Wells.

These City Physicians Explain Why They Prescribe Nuxated Iron

To Make Healthier Women and Stronger, Sturdier Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

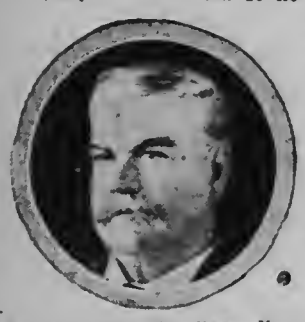
By enriching the blood and creating thousands of new red blood cells, it often quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a glow of health. Increases the strength of delicate, nervous, run-down folks in two weeks' time in many instances.

IT is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below.

Dr. Ferdinand King, a New York Physician and Medical Author, says: "There can be no vigorous iron men without iron. Pallor means anaemia.

"Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone, the brain fags and the memory fails and they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.



Dr. Ferdinand King, New York Physician and Medical Author.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked, is responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on Nuxated Iron, says: "It has been my particular duty during the past six years to assist in keeping Chicago's five thousand blue-coats in good health and perfect fighting trim so that they would be physically equpped to withstand all manner of storms and the ravages of nature's elements.



Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon Jefferson Park Hospital Chicago

"Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, New York, to give it a trial. This remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."



Dr. James Francis Sullivan, Formerly Physician of Bellevue Hospital (Outdoor Dept.) New York, and the Westchester County Hospital.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and the Westchester County Hospital, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles, without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body, somewhat like corn through a mill with rollers so wide apart that the mill can't grind.

"But in my opinion you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron—Nuxated Iron—before they are ready to be taken up and assimilated by the human system.

"Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar Iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."



Dr. Schuyler C. Jaques Formerly Visiting Surgeon, St. Elizabeth's Hospital, New York.

Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, of New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and abroad, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This because of the denaturalized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards, to be met at every turn."

If people would only take Nuxated Iron when they feel weak or run-down, instead of losing themselves with habit forming tonics, bitters, stimulants and alcoholic beverages, there would be fewer pale, sickly, nervous people, thousands of whom are in reality in need of iron to enrich the blood corpuscles and get them to the tissues, to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it.



Dr. T. Alphonsus Wallace, a Physician of many Years' Experience in this Country.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most surprisingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood; while many another has gone down in inglorious defeat simply for lack of iron.

Manufacturers Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists and general stores.

THE RIGHT OF WAY

FOR THE

MISSIONARY CENTENARY

And now we are banded together in aggressive unity for a new and extraordinary advance in our world business. There is really no good chance for debate about the timeliness of our Centenary Movement. We are simply listening to the challenge flung to the Church by the Lord of Hosts, listening to the agonized plea from the life of an almost breathless and terribly smitten world. We must answer. The vision has come. If we are disobedient to it, we cannot as Methodists live in good conscience before God again. When faith makes a great venture, the daring itself is proof of spiritual timeliness. There is the most perfect harmony between our Centenary plan, the needs of the world, and the will of God. They are plans which are involved in our patriotism for God's kingdom.—Dr. Wallace McMullen, Fraternal Messenger from the M. E. Church to the General Conference of the M. E. Church, South.

That was a thrilling and historic hour when the General Conference gave its unanimous endorsement to the Missionary Centenary. This action represents the high-water mark of missionary enthusiasm and calls the Church to its most daring venture of faith and consecration. The Conference had previously given three evenings to programs beginning with an illustrated lecture by Dr. S. Earl Taylor, Secretary of the Board of Missions of the M. E. Church, which set forth the needs of the world and the responsibility of Methodism in a most striking and convincing way.

The Conference had also set apart an hour for special prayer to precede the consideration of the Centenary. When this hour arrived, 10 o'clock, May 13, a hush fell upon the great body. It was most fitting that Bishop W. R. Lambuth should be in the chair. He called on Rev. W. W. Pinson to lead the devotions, and a number of missionaries to state in a sentence the greatest needs of their fields. It was significant that their plea was for prayer and spiritual power rather than for material things. There was evident a deep sense of the divine presence brooding over the body and fusing all minds and hearts into a unity of purpose and desire.

The report of the Committee on Missions concerning the Centenary was then read by Dr. A. F. Watkins. It set forth in eloquent terms the call of a needy and stricken world, the sole hope of the world in the Gospel, and the duty, opportunity and danger of the Church in this great crisis. It was a ringing call to the Church and should be read and heeded by our entire membership. It opens with a picture of the frightful conditions that have "drenched the world in blood," and adds:

> "In the midst of this wreck and despair is the Church of God to pursue the even tenor of its way, with no heroism to match that of the soldier boys who have buckled on the sword and gone forth to give their lives in order that the world may be free? Is the Church to say that the government is doing all that America needs to do for the broken and despoiled and despairing peoples of Europe and the rest of the world? Does our Church have no distinctive work to do for them?"

Referring to the proposal to raise $35,000,000, including the regular income of approximately $10,000,000, in the next five years for the seven items of Home Missions, Conference Missions, Church Extension, Foreign Missions, Woman's Work (home and foreign), and work made necessary by the war among soldiers in camp and field and hospital and for the stricken lands after the war, this report says:

> "It is a gigantic task. It is big enough and comprehensive enough to arouse the admiration and enthusiasm of the biggest and the least man among us. The One Hundred on a World Program were of the opinion that it could be accomplished by much prayer and much preaching on stewardship. They have, therefore, made Intercession the first item of their program, Stewardship the second item, and the raising of the great Centenary fund the third item. They believe that such a program will cause the fires of a holy Christian enthusiasm to break forth into a bright flame in our own land and will be the cure for the sordid materialism naturally following a great war."

It was moved by Dr. T. E. Sharpe that "in order to give all possible emphasis to this important matter, probably the most important that will be before us, we adopt it by a standing vote, and make it unanimous, that we may realize that we have indeed voted this great program." This was carried, and when the vote was called for the entire body rose as one man. It was a thrilling scene. Still standing, the Conference broke into song and sealed their comradeship in the high venture by a universal handshaking.

THE hour has struck for mighty things. The time is at hand when the Church must step forth in power and with a holy enthusiasm. We appeal to all our people, small and great, to rally to this Centenary Movement and demonstrate that the Church of God has been established for the healing of the nations. The task is great, but our great Leader declared that all things are possible with God. We therefore recommend:

1. That the World Program of the Committee of One Hundred be adopted by this General Conference as the program for the whole Church, and we hereby commit into the hands of the Centenary Commission the task of carrying through that program.

2. We request that each Annual Conference, in lieu of the usual Missionary and Church Extension Anniversaries, set aside one day of its next session to the Centenary Movement, and that, beginning at 10 o'clock on said day and continuing throughout the afternoon and evening, the Conference session be devoted to promoting this program.

Signed: PERRY S. RADER,
Chairman.
R. F. BURDEN,
Secretary.

Thus the fourth and highest body that has voted on the Centenary Program voted unanimously. It is a most significant fact that there has never yet been a negative vote on the question. Great questions have been proposed and discussed, unusual tasks have been set forth, unusual ventures of large dimensions set on foot, but always with an unanimous vote. God's Spirit has evidently moved upon all hearts. His call to larger things has been heard by all, and the Church at last faces a task and an opportunity big enough and compelling enough to commend her united efforts. Our hope of success is in the continuance of this unbroken unity of spirit, of purpose, and of effort. That we are "all of one accord" is the prophecy of a new Pentecost of power.

It will be noted that the program outlined in the Memphis meeting is made by act of the General Conference the program of the Church, and that the carrying out of this program is put in the hands of the Centenary Commission. This program includes three distinct features put in the order of their importance, viz.:

1. The cultivation of the spiritual resources of the Church, with special emphasis on prayer.
2. The promotion of the recognition and practice of stewardship of life and substance.
3. A definite campaign to raise in the next five years $25,000,000 in addition to the regular income of ten millions.

A special Committee on Conference to consider the feasibility of correlating the campaigns for missions, education, and Superannuate Endowment Fund, presented the following report, which was adopted:

> "That we find that there is no inherent conflict in interest between these respective calls; that it is not practicable to place the campaigns under the direction of one board or committee; that the Centenary movement is not intended to interfere with the normal work and movement of the Church in other fields.
>
> "But that, in the interest of efficiency, and in order that there may be carried on but one popular campaign in the Church at the same time, and without prejudice to existing campaigns, we recommend that the right of way be given to the Centenary Movement during the first two years and to the educational campaign during the second two years of the quadrennium, and that during these two periods, as far as possible, the full power of the Church be delivered in these respective campaigns.
>
> "That, as the campaigns for the two universities and for the Superannuate Endowment Fund are now, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns or being embarrassed by them."

This was regarded as a most happy arrangement to avoid confusion and overlapping of appeals and to guarantee the best results for all interests concerned. Indeed, it was pronounced "as perfect a plan as could be put into the English language" by one in high authority. While this limits the active campaign of the Centenary to the first two years of the quadrennium, it gives to this cause a clear field for those two years, so far as any extraordinary or general campaign is concerned. It will require a prompt, persistent and united effort to do so great a thing in two years. Let all the Church rise and say, "this one thing we do," and let all of us keep the lines clear and hold this great goal in view without complication and without confusion, according to this action, and the thing can be done. Then the Church will have found her strength and mobilized her forces for other great things.

This is the real call to the Church, to discover herself, and to get a true estimate of her resources. She is like a sleeping giant, with a measureless strength unused and unrealized. God calls as by his ancient prophet: "Awake, awake, put on thy strength, O Zion, shake thyself from the dust. Arise, sit on thy thront, O Jerusalem, loose thyself from the bonds of thy neck, O captive daughter of Zion."

NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 27, 1918. CHAS. O. CHALMERS, Publisher.

AN OPEN LETTER

To the Preachers and People of the Louisiana, Mississippi, and North Mississippi Conferences.

My Dear Brethren: In the providence of God, I sincerely trust, it was deemed proper by those to whom was committed the appointment of the Bishops to their fields of labor that I should have the charge and oversight of your Conferences. In this capacity I greet you in the name of our Lord and Master, and assure you that I shall labor among you as brethren with a single purpose, and I know I shall be happy in and blessed by your fellowship. Unto this end I pray daily and shall continue to pray.

I trust you will not take it amiss for me to use this public method of addressing you, and calling your minds to a few matters which should engage our thoughts and our efforts. It is natural that tragic conditions should intensify our attention and put our minds in abnormal states, and the war that wages in the world furnishes an unprecedented example of such a condition. Our hearts are bleeding and all our deepest emotions are stirred. In our duty to our country in this hour it is our sacred privilege and holy task to demonstrate a Christian type of patriotic devotion and fidelity, and this we will do with all our hearts. However, let us not forget that our duty to God has not been increased by these inexpressible strains that have come upon us. They are mistaken who declare that the world needs Christ and salvation more today than ever before, and intimate that the end of the war will bring circumstances that will put new values in our holy religion. Let us never forget that the need of the Savior and His salvation does not arise out of the relation of nations to nations, or of men to men, but solely out of the sinful attitude of men to God. Men have sinned. This is the most dreadful indictment that can be brought against the human race. They have rebelled against God, and this conflict is the only conflict of eternal destiny, and out of it the need of salvation arises, and to establish peace between God and the sinner is the solitary reason of the incarnate Christ and His cross. No circumstances that may arise between men and men can modify this issue, and this truth should be firmly fixed in the minds of all who profess the name of the Lord Jesus Christ, and especially in the minds of all who have been called to preach His gospel. The battle of the eternities has never ceased for one single moment since Adam plunged the race into sin, and so the task of the Church is the unbroken task of beseeching sinners to be reconciled unto God. This is its one supreme work. All other tasks fall naturally into their place when God and men are at peace, and no task and no part of life are right unless they all rest on the conscious peace of God in the human heart. These are the eternal verities, and I may as well confess to you now that from them I shall not be swerved by any philosophies or tragedies or programs of life. To get men right with God is the heart of our ministry.

I am also convinced that this fundamental truth is not as definitely fixed in the minds of the professed followers of the Master as it should be. We have suffered a fearful distraction of mind, faith, and labors. In many instances we have put second things in the first place and magnified incidents at the expense of essentials. This must prove fatal, and we may discover when it is too late that all our earthly distresses have their taproot in this fatal error. Now that all the philosophies of men, all the political doctrines of men, all the schemes of men, and all the wanderings of theological adventurers are shaken and uncertain, it becomes us who know in our souls the eternal certitudes of salvation and who rest upon a foundation that can not be moved, to cry aloud and proclaim salvation through Jesus Christ as we have not done before. It is no time for speculations. The world is going to pieces and His gospel is the only thing that will stand the shock without a tremble, and even the down-fall of the universe will not disturb the faith of the saints. I beseech you, brethren, that you devote yourselves wholly to the Lord Jesus Christ and that you speak no word of doubt about salvation in the ears of dying men. There are many things we do not know, but one thing we must know if we preach the gospel, and that is that God for Christ's sake has forgiven our sins and made us sons and daughters unto God Almighty, and let us tell these things to the people.

Many various projects for the promotion of religion and religious activities have been invented by busy men, some sincere, but, I fear, some not sincere, and they would turn our attention to their schemes. Trained leadership, large material resources, acquisition of human wisdom, new forms of worship, larger equipments, and many other like things are proposed as the vital needs of the Church for its work and success. Let us not be carried away by these cunningly devised schemes of men. The Holy Ghost is the solitary administrator in the Church of God, and no human invention can take the place of holiness of heart and life among the people of God. I do not undervalue the incidental things, neither do I overvalue them. They have their worth as incidental matters, and as such deserve just appreciation, but an unholy Church, a Church that is not established in a personal and experimental knowledge of God's saving grace, has no power and can have no power. There are no grounds to believe that an unconverted Church has any commission to preach the gospel at home or abroad.

Here is the heart of our weakness. I am convinced after studious observation and enquiry that likely one-half of our people have never been converted or have fallen into spiritual indifference; and with sorrow I admit that it is possible for men to be in the pulpit who know far too little about union with Christ and the fellowship of the Holy Spirit. Do not charge me with criticism in saying these things. I am not criticising, but I am warning and exhorting. We take people in the Church in the most careless way and leave them to drift along as best they may in the way to heaven, and do not the wolves devour many of them? Have we not become wickedly liberal in our definitions of conversion? Do we not entertain very loose notions about sin and deliverance from it? Are not nine out of ten of our homes prayerless homes? What shall we do? Shall these abide and we as preachers be able to live, yea, even be happy? Shall we reduce church membership to the basis of membership in a religious club for decent associations and the promotion of beneficent deeds? Shall we be satisfied when we get a name on our rolls? Shall we sit silent when our people absent themselves from worship in the church while they crowd theaters and dance halls and other places of worldliness? Our duty is plain. First, let us all examine ourselves with all possible severity and not be content with anything less than a positive and certain peace with God, and let us do these things at all cost to ourselves. Then let us deal with the flock under our charge in all frankness and all love. This means we will have to tell many of those who are prominent in our churches, and tell them face to face, that they are unsaved men. But what is our business if it is not to bring the flock safe into the fold? The hour has come when before God we must meet men in all the severity of truth, or else lose our own souls for infidelity to them. This is not a trifling matter. Doom quivers in every syllable of it.

Now will you, laymen and preachers, unite with me in this supreme work, and pray constantly for your own spiritual salvation, and then the salvation of each other and of sinners? Will you start a revival in your own homes, whether they be parsonages or residences? Our youngest child is in the army. Of course my heart follows him every moment day and night, but my deepest cry unto God is for the preservation of his faith. Whatever may befall, O God, keep his faith in Christ as his Savior. Dare we as Methodists have any other concern above the concern of the salvation of our children? Is it not high time multitudes of Methodist homes were having a religious cleaning and renovation? Be this as it may, let us pray and labor for a mighty awakening among our people. God bless all of you.

JNO. C. KILGO.

LIVING TO ONE HUNDRED.

The work never gets all done up. The new day brings its troop of new duties. We can never sit down and feel that all the burdens have fallen from us. Sometimes we get tired of that, but there is quite another side to the matter. If the work never all gets past us, neither do the opportunities; if there are new duties every day so are there new hopes and new ambitions. Or at least there ought to be. There is no reason in the world why a man should not keep on doing new things, attacking new propositions, dreaming new dreams, right up till he is one hundred years old at least. Most of us would easily live that long if we filled up every day with the elixir of something new and fresh and stimulating. But we so easily let ourselves get dull and self-centered and unambitious, and settle down as if there were no new days or rosy dawns or fresh opportunities left anywhere in life. The doctors may say what they like, but the one way to a happy old age is to keep hopefully, enthusiastically busy.—Christian Guardian.

OUR SERVICE FLAG.

By J. F. Dorroh.

(On the walls of the Methodist Church at Madison Station, Miss., hangs a Service Flag on which gleam twenty-one stars for the young men of the community who have gone forth to fight for their country. The following verses were inspired by that fact.)

For one who from his heart with shame
His sins unnumbered would confess,
Hear Thou this prayer, prayed in the name
Of Motherhood's unselfishness,
Who sacrifices life's chief joys
For freedom's sake: God bless our boys!

Twenty and one the blue stars gleam
Upon our Service Flag to-day;
Twenty and one young soldiers dream
Of home and loved ones, far away;
Twenty and one the dear stars shine,
Each for a friend of yours or mine.

Twenty and one they went away,
Gaily waving a fond adieu;
Sons of the sires who wore the Gray,
Sons of the wearers of the Blue;
But, Blue or Gray, OUR soldier draws
His sword to-day for a common cause.

Above where Dixie's heroes sleep
The weeping willows wave and toss,
There lilies white their vigils keep,
While o'er them gleam the Southern Cross.
Tell me, dear stars of God's own blue,
What flower befits our heroes true?

There is a flower of beauty rare
Within whose cup a spirit dwells,
The white rose of a mother's prayer,
Hope's deathless, radiant Immortelles;
Fed by faith's dew, and sun and shower,
It blooms on earth, Love's perfect Flower.

To Heaven ascends its rich perfume,
As holy incense from the shrine,
Bridging the intervening gloom
Betwixt the human and Divine;
Within our hearts the Rose of Prayer
Blooms for each star that glitters there.

We pray for these, we pray for those,
Who with their swords their pledges seal,
And place between us and the foes
A living wall, ringed round with steel:
Oh, Thou, with all Thy powers Divine,
Help them to hold the western line!

Upon Thy promises we hold,
And all our hopes are centered there;
As did the Patriarch of old,
We wrestle with the Lord in prayer;
And we will NEVER let Thee go
Till Thou Thy blessing shall bestow.

Thou who of old reached forth Thine hand
And smote the dark Egyptian horde,
Walk close beside in "No man's land"
And steel anew the patriot's sword,
Until each heart shall banish fear
And know and feel Thy Presence near.

For them—the twenty and the one,
In Love's, in Friendship's name I plead,
Not for my merits—there are none—
But for the mother-hearts that bleed
And mourn for all their vanished joys
That passed with these—God bless their boys!

WALKING BY FAITH.

In these days it is imperative to remember that we walk by faith, not by sight. If a man gives up his faith under the stress of the present crisis, how then shall he walk? Faith and sight are not alternatives. The only sight we have is included in faith. If a man gives up his faith, he surrenders the only means of vision. "Now faith is the substance of things hoped for, the evidence of things not seen." Or as Professor James Moffat translates, "Now faith means we are confident of what we hope for, convinced of what we do not see." What we hope for is a new heaven and a new earth wherein dwelleth righteousness, and personal participation in this blessed fruition of the purpose of God. The things not seen of which we are convinced by faith include the invisible God, whose gracious and ever active sovereignty is perpetually at work overruling the dark deeds of human sin and directing and shaping events toward the ultimate realization of the divine purpose. To give up faith practically means giving up everything which ministers to patience and courage and hope. This is no time to give up faith. It is a time to exercise faith, to pray for its increase, to feed it by every word which proceedeth out of the mouth of God.—The Christian Intelligencer.

HOW SHALL CULTURE BE SPELT IN JAPAN?

By Robert S. Stewart.

Japan has made blunders and mistakes as she has felt her way along from first-century conditions to the twentieth, making the journey in the space of the last 50 years. But with all her errors it can be said the desire of Japan to measure up to the highest standards of civilization and be able to look the world in the face unashamed is the most intense emotion of the empire to-day. They have caught the vision of a city afar off and they are working toward it with a rapidity that has given to them in the last half-century the most remarkable economic and educational history of all time.

If the character of this people has thus been correctly suggested, the importance of Christian missions in a land so alive will at once appear. The psychologists tell us that the adolescent stage is the time to expect conversions and when a youth has passed through those years unsaved the probabilities of his ever finding Christ are distressingly reduced. Japan is a youth passing through a wonderfully virile adolescence. At present her character is malleable, but it is rapidly being molded. Her future moral relation to the world is still undetermined and represents one of the great problems of missions and statesmanship.

There is no question, however, as to the intellectual position which these people shall occupy. This, at any rate, is no longer undetermined, and you may expect her to go to the limit of intellectual culture and stand in the vanguard of scientific application and achievement among the powers of the earth. There is a passion for learning among the student classes. Her young men are seeking knowledge under conditions of hardship and burdens that are heroic. They are investing every resource of intellectual and physical energy in an effort to excel. I know a little Japanese widow in Tokyo whose income is $8 a month, but upon that tiny stipend she supports herself and her son while she is giving him a university education. He is working for his degree in a great Tokyo institution and is studying heavy text-books printed in Chinese, English and German, all of which languages he reads easily. He is a representative of the Japanese student body which, supported by the extreme sacrifice of parents and armed with dogged purpose, is going to excel and make of that nation increasingly a world power. Count Tolstoy recently criticised the American people severely as not being a reading people, except for the light matter of newspapers and magazines. He based his judgment upon the fact that we have no bookstores in this country such as Europe has. However true this may be of America, it cannot be said of Japan, for every village large enough to boast of a school has an abundance of book stalls. In the city of Tokyo there is one section where you may find a solid mile of bookstores stretching along the street in practically an unbroken line. Other sections of the city are proportionately supplied. And in these stores you may find not only Japanese books and magazine publications dealing with every question of politics, economics, literature, science and philosophy stirring in the world, but also a conglomerate mass of English, American, French and German publications, upon themes good, bad and indifferent. The Japanese bookstores remind us of the parable of the one who cast his net into the sea and drew it in filled with a multitude of fishes, both good and bad, except for the fact that they have not cast the bad away but have retained the vilest French romances together with American and European rationalism, atheism, etc. Bishop Kilgo recently said that even as the United States is the melting pot of the nations, so Japan is the melting pot of the literature, philosophy and religion of every age and people.

So I repeat that, whatever may be the moral character of the future Japan, we may expect confidently to see her ranking among the first powers of earth in intellectual culture. But the great problem which the Church has to solve is whether this culture shall be spelled with a "c" or a "k;" whether the Japanese shall have a real civilization or mere intellectualization.

Matsuyama, Japan.

AN EIGHT-HOUR DAY FOR MINISTERS.

That most preachers work hard for little pay is generally accepted as fact, and pleas for better remuneration for the clergy are of frequent occurrence in the pages of the religious press. The Lutheran (Lebanon, Pa.) remarks that while some ministers may take it easy, most of them fully earn their salaries. "Where," it asks, "is the faithful minister who knows of such a thing as an eight-hour day?" If he did work on an eight-hour basis, to carry out the following routine of labor, his year, as estimated by the industrious statistician quoted by The Lutheran, would be 534 days long instead of 365:

156	Sermons, study, and reflection	156 days
156	Sermons, writing (780,000 words)	78 "
52	Sundays	52 "
3	Hours a week given to church finances	20 "
½	Hour a week given to church music	2 "
1	Hour a week for funerals, weddings, and christenings	6 "
1200	Half-hour parochial calls	75 "
6	Half-hour sick and distress calls a week	20 "
600	Miles, walking to pay calls	25 "
1	Hour a week, conferences with church officers	6 "
1	Hour a week attending church and Sunday school organizations	6 "
½	Hour a week preparation for Bible school	3 "
1	Hour a week, denominational conferences	6 "
1	Hour a day given to civic and community work	39 "
1	Hour a day for unclassified work	39 "

We are reminded that this leaves no allowance "for much-needed recreation, which is as necessary to the workman as eating and drinking." The workman being mentioned, The Lutheran thinks it well to open the eyes of people who may not know that "laborers and citizens of all kinds are much better paid that preachers." So it presents another little table, comparing workingmen's wages with the average income of ministers, outside of the large cities, belonging to various denominations. The contrast, it is remarked, "would seem vastly more striking were ministers' salaries compared with those of baseball players, prize-fighters, football coaches, actors, actresses, and circus clowns." Here are The Lutheran's figures:

Denomination of Minister—	Average Salary
Southern Baptist	$334
Disciples	526
United Brethren	547
M. E. Church, South	681
Northern Baptist	683
M. E. Church, North	741
Lutheran	744
Presbyterian, South	857
Congregational	880
Reformed Church	923
Presbyterian, North	977
Universalists	987
Protestant Episcopal	994
Unitarian	1,221

Trades—	Average Yearly Income
Workers in bakeries	$ 804
R. R. car shop workers	907
Photo engravers	1,087
Soap makers	1,107
Fancy box makers	1,145
Furniture makers	1,194
Machine shop workers	1,257
Paint and varnish makers	1,441
Wall paper workers	1,508
Billiard table makers	1,511
Paper and pulp makers	1,813
Carpet and rug makers	1,825
Pencil makers	1,869
Moving picture men	1,913

—Literary Digest.

HOW NIGH IS THE BLESSING.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." The answer to your prayers may be nearer than you think. It may already have started by the down line and on the wings of every moment may be hastening toward you. God will answer you and that right early.—F. B. Meyer.

RELIGIOUS FORCES AT WORK IN THE CAMPS.

What the Church is doing religiously for soldiers and sailors is revealed in a comprehensive study by the Rev. S. M. Cavert under the direction of the General War-Time Commission of the Churches.

This survey included the work done in the 30 large National Army and National Guard camps, 165 Regular Army camps, posts and aviation fields, and 46 naval stations—a total of 241 military or naval posts.

At the beginning of the war there were only 41 chaplains in the naval service—to-day there are 150. When the war began there were 67 chaplains in the service of the Regular Army and 144 in the federalized National Guards; to-day there are approximately 750 regular chaplains.

In the United States of America the National War Work Council of the Y. M. C. A. is maintaining work at 275 different stations in military or naval camps of the country; manning these posts are over 3,000 secretaries, 450 of whom are designated for exclusive religious work. In its work overseas the Y. M. C. A. has over 3,600 secretaries, most of whom are in France, but considerable numbers are in Italy, Russia and Mesopotamia.

The Y. M. C. A. has 77 hostess houses either under operation or now under construction in the training camps of this country. These make their distinctive contribution by offering to the mothers, sisters and sweethearts of the soldiers a place for meeting the men in a social way. The Y. M. C. A. also maintains club work for young women in training camp communities in 83 different centers for the sake of organizing them for more effective service. For carrying on the hostess houses and club work there are in the United States 435 secretaries of the Y. M. C. A. In France the Association has 50 secretaries at work in 16 different sections; in Russia, 6 workers in 4 different centers.

The Knights of Columbus have organized their work in about 80 of the largest camps of the country and in this connection have about 250 secretaries.

The work of the camp pastors is an important factor in the service of the Christian forces of the country and one which has not received as much recognition as in many cases it deserves. The camp pastors are ministers appointed by various denominational commissions to constitute a connecting link between the men in training camps and the churches in the adjacent communities. Their work is not intended in any way to duplicate or rival any work of the Y. M. C. A. or the chaplains, but to be supplementary to both.

In some cases the camp pastors have been definitely assigned to units that were without regular chaplains, in which case they have been known as "voluntary chaplains."

There are at the present time about 400 of these camp pastors, appointed in the main by 10 of the largest Protestant denominations and perhaps 100 others appointed for at least part of their time by smaller religious bodies. Some of the most prominent ministers in the churches are serving in the capacity of camp pastors.

In the training camps of this country the Salvation Army has erected 11 special buildings in the vicinity of training camps for the purpose of extending their work to reach the enlisted men as far as possible. In addition to these 11 buildings the Salvation Army in this country maintains 4 special dormitories for soldiers and sailors and a large number of rest rooms. It has also been recognized by the Government as an agency for carrying on special work for the American Expeditionary Force.

No description of the work of the churches can hope to be adequate that does not recognize the large part that the local churches, particularly in the vicinity of training camp communities, have rendered. In hundreds of churches the whole program has been reorganized to center around the new opportunity created by the presence of soldiers and sailors. In some cases special buildings have been erected near the camp to deal with the situation, or local churches have been reinforced by the denominations as a whole. There is hardly an important military or naval center in the United States in which several of the churches have not opened social rooms, providing special attractions for soldiers, in addition to their large efforts to welcome the soldiers to the regular religious services of the church.

Co-operation between denominations has resulted in the erection of inter-denominational buildings in some of the large cantonments. The church headquarters within Camp Upton is the result of the co-operation of 7 Protestant bodies. Near Camp Dix there is also an inter-denominational church carried on by 4 denominations. Other important camp communities in which there is a similar work are Camp Devens, at Ayer, Mass.; the League Island Navy Yard, at Philadelphia; Camp Kearny, at Linda Vista, Cal.; and Camp Cody, at Deming, N. Mex.—Bulletin, Federal Council of Churches.

RESULT OF THE PRIZE ESSAY CONTEST ON THE CLAIMS OF THE CHRISTIAN MINISTRY.

Below will be found the decision of the judges as to the winners of the prizes offered by the Department of Ministerial Supply and Training.

One hundred and sixty-six (166) manuscripts were entered for the contest. They came from all sections of our Church, from the Atlantic to the Pacific.

The judges, as announced, were Rev. Drs. Jno. A. Kern, of Virginia, A. C. Millar, of Arkansas, and Frank Seay, of Texas.

They have given careful and repeated study to the grades of the papers, and the list as published below has their unanimous vote. We only regret that there are not enough prizes to give one to each contestant.

The successful contestants for the 25 prizes offered are as follows:

Name and address—	Amount of Prize
Dean, O. S., Lenoir, N. C.	$100.00
Duncan, W. B., Manning, S. C.	75.00
Seleeman, C. C., Los Angeles, Calif.	50.00
Light, J. H., Emporia, Va.	25.00
Laughton, J. R., Williamsburg, Va.	25.00
Whaling, Jr., H. M., Dallas, Texas.	25.00
Chappell, C. G., Dallas, Texas	25.00
Wells, P. B., Birmingham, Ala.	25.00
Lee, T. M., Belton, Ga.	15.00
Weaver, Lester, Knoxville, Tenn.	15.00
Godbey, J. E., Kirkwood, Mo.	15.00
Flanery, B. T., Corvallis, Mont.	15.00
Mellvoy, Robt., Clarence, Mo.	10.00
Moore, Roy, Union Hall, Va.	10.00
Carroll, W. W., Watkinsville, Ga.	10.00
Nelson, Mrs. G. M. G., Uba City, Calif.	10.00
Dickenson, R. E., Colorado Springs, Colo.	10.00
Cockrell, S. K., Lewisburg, W. Va.	5.00
Montgomery, J. C., Gideon, Mo.	5.00
Carlton, H. A., East Chattanooga, Tenn.	5.00
Woolf, E. L., Lexington, Va.	5.00
Burrow, J. A., Knoxville, Tenn.	5.00
Neighbors, W. S., Sweetwater, Tenn.	5.00
Howard, H. C., Emory University, Ga.	5.00
Carley, Lyman, Ellisville, Miss.	5.00

In addition to the above, a series of sonnets on the ministry was sent in by Professor Henry G. Barnett, of Southern College, Florida. The judges united in the opinion that these sonnets were deserving of high mention for their unusual poetic worth. They would have no doubt received a prize but for the conditions of the contest, which were that the manuscripts should be judged for their practical efficiency in leading young men to think upon the ministry as a possible life-work.

In accordance with the conditions of the contest, as announced, a copy of such of these manuscripts as are published will be sent to each contestant.

R. H. BENNETT,
Secretary, Department of Ministerial Supply and Training.

Strong souls within the present live,
The future veiled, the past forgot;
Grasping what is, with hands of steel,
They bend what shall be to their will:
And, blind alike to doubt and dread,
The End, for which they are, fulfil.
—Goethe.

IMPORTANT ANNOUNCEMENT CONCERNING COURSE OF STUDY.

Dear Mr. Editor: I am inclosing copy of a letter sent to me for circulation among the chairmen of Conference Examining Committees. The chairmen of the four classes are requested to notify all the undergraduates in their classes.

Cordially yours,
JNO. F. FOSTER.

Dallas, Tex., June 6, 1918.

My Dear Brother:—As Secretary of the Committee on the Course of study, I am authorized by the Bishops to announce in lieu of the book we had hoped to get from Professor Andrew Sledd, the two following volumes:

The Synoptic Gospels—Hall.
John—Riggs.

These two little volumes are in the Messages of the Bible Series, published by Scribner.

For the present year all four undergraduate classes are to study the Four Gospels and the Acts of the Apostles. The Bishops are not announcing any volume covering the Acts of the Apostles but are expecting the Correspondence School and the chairmen of the Annual Conference Committees to guide our young preachers in their study of the Acts. You will understand that the examination at the Annual Conference is to be on the text of the Scripture itself, and these two volumes that are here announced are to be used as an aid to the understanding of the New Testament.

The Bishops were delayed in making this announcement in hope that Prof. Sledd might have his book ready. Since we are so late in making this announcement it will not be practicable for the Correspondence School this year to offer courses covering these volumes. The young brethren will have to do their work privately.

Your friend and brother,
EDWIN D. MOUZON.

WHY DON'T THEY GO?

So you are not going to church this morning, my son?

Ah, yes; I see. "The music is not good." That's a pity. "Is that what you go to church for, to hear the music?" we demand.

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on Sundays." This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the pews are not comfortable." That's too bad—the Lord's Day is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Lord's Day.

"And the sermon is too long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street-car with a hundred other men, breathing the incense of whiskey, beer and tobacco, hanging on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church means. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you don't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—Bob Burdette.

"The world pays more for pleasure than it does for bread."

A WORD PERSONAL AND OTHERWISE.

By Bishop W. F. McMurry.

I will sail from San Francisco on September 18 for the Orient. Mrs. McMurry and the children will not accompany me. The Missionary Secretaries advise that no provision has as yet been made for a residence in the East, and that I am needed in this country in the Centenary Campaign, as early after the first of the year as the work in the field will permit me to return. The success of this campaign means a new day for our Church in China, Japan and Korea, and it must not fail. Dr. Rawlings, our Foreign Missionary Secretary, insists that I can render the best possible service by taking the "askings" from the field, which are on file in the office of the Board, carefully examine them first-hand, and return with information to be used in the Centenary "Drive."

In response to the cordial and insistent request of friends in St. Louis, I have arranged for my family to abide in that city, at No. 4905 Argyle Place, for the time being. Here Mrs. McMurry will be surrounded by thoughtful and considerate friends, and be in easy reach of those to whom we are bound by ties of the flesh. I sincerely hope that the Church in my native State, and in this "important city" of that State, may have no occasion to regret the return of a son whose heart has never said "farewell."

Many of our people are thinking and praying about the great Missionary Centenary, to which the Church is so fully committed. It has occurred to me that some of those who are planning their contributions toward the $35,000,000 Centenary Fund, would prefer to do a specific thing. Am I not correct in this? Why not write me about it? If you will be good enough to do this, I will receive the information in confidence, and during my examination of the field, try to locate the particular thing that needs doing, and which you would delight in doing, and bring to you on my return, for your consideration, all possible information concerning it.

Write me what you have in mind—no matter whether you have or have not reached a conclusion as to place, person, thing or amount. I promise to do my best to help you to a wise conclusion, and without disclosing your plans until you are ready. Use me in this way, or in any other way that will strengthen the Church in the East.

Would it not be a fine thing for me to receive several hundred letters from men, women, churches, Sunday schools, Bible classes, and Epworth Leagues, each one stating the purpose to do a definite thing in connection with this Centenary celebration, and indicating to some degree the scope and character of the service to be rendered, and requesting information by letter from the field, or on my return, as to the best investment to make?

Maybe you have in mind the building of a church or a parsonage; or it is possible that the school or the hospital appeals to you. Teachers, preachers, and other workers are to be provided. The list of imperative needs is long and varied.

Let me hear from you at No. 4905 Argyle Place, St. Louis, Mo., until the 12th of September, and after that, care of the Methodist Publishing House, 10 Woosung Road, Shanghai, China, until further notice.

PROGRESS ON METHODIST HOSPITAL, MEMPHIS.

The Methodist Hospital now owns and is operating the Lucy Brinckley Hospital in Memphis. The transfer of all the property, real and personal, was made June 21 in fee simple. The agreement entered into obligates the Methodist Hospital to continue to operate the Lucy Brinkley Hospital as an annex in the present building for women and children until such time as it deems it advisable to sell and use the proceeds in the erection of a similar building on the grounds now owned by the Methodist Hospital. The right to sell is vested in the Methodist Hospital Board, thereby making the entire property a valuable asset to that institution.

The Methodist Hospital further agrees to assume all liabilities outstanding against the Lucy Brinckley Hospital, which amount to about $18,000. The value placed upon the property transferred, both real and personal, is $138,000, which will make the net value a little more than $100,000.

The Lucy Brinckley Hospital has had a useful and honorable career, and it was making money at the time the transfer was made. It is indeed a live piece of property and the work that it has been doing is high class and will aid greatly in advancing the work contemplated by the Methodist Conferences that have joined together to build the new hospital.

The owning and operating of the Lucy Brinckley Hospital as an annex to the Methodist Hospital will not interfere with the plans that are being worked out for the building of a new $300,000 hospital. This branch of the work is being carefully gone over by the Building Committee, and as soon as labor can be secured and material delivered they will begin to break ground. It is thought that when the crops have been finished labor will be obtainable and it will be a good time to begin. All the outstanding indebtedness against the lot for purchase money has been paid and there is a good balance in bank ready for the new building.

THOS. B. KING,
Financial Agent.

Memphis, Tenn., June 21, 1918.

EDUCATIONAL CONFERENCE, LAKE JUNALUSKA, N. C., JULY 9-12.

The following tentative program has been made out for the Educational Conference at Lake Junaluska. This conference is to be composed of representatives from all the educational institutions of our Church and from the Annual Conference Boards of Education. At the morning and afternoon sessions there will be general discussions of the subjects indicated, in which all members of the conference will be expected to participate. Some member of the conference will be appointed in advance to open each discussion.

Tuesday Evening, July 9.—Address: "The Supply and Training of the Ministry as Emphasized by World Conditions."

Wednesday Morning, July 10.—General Topic: The World War and Christian Institutions of Learning. 1. What Changes in Curriculum are Made Necessary by the War? 2. The War and College Attendance. 3. The Problem of Financing the Colleges During the Period of the War. 4. Military Training in Our Church Colleges. 5. The World War and the Opportunities of the Christian College. 6. Will the War Help or Hinder the Church College?

Wednesday Afternoon, July 10.—General Topic: Religious Education in Our Church Schools. 1. The Work of the Joint Committee on Religious Education. 2. How Can the Conference Secretary of Education Assist in Promoting the Religious Education of our Young People? 3. What is a Well-Balanced College Course in Religious Education?

Wednesday Evening, July 10.—Address: "The Place of the Universities in the Educational System of Our Church."

Thursday Morning, July 11.—General Topic: Recommendations to the Commission on Education. 1. What Changes, if any, Should be Made by the Commission on Education for the Classification of Institutions During the Period of the War? 2. Should There be Two Classes of A Grade Colleges for Women? 3. On What Conditions Should Standard Colleges Give Recognition to Junior Colleges for Freshman and Sophomore Work? 4. Should the Present Foreign Language Entrance Requirement be Retained? 5. Should the Commission Fix Maximum Teaching Hours for Each Instructor in Colleges of Liberal Arts and Junior Colleges? 6. Should Provision be Made for a School Session of Four Quarters of Twelve Weeks Each?

Thursday Afternoon, July 11.—General Topic: Religious Education at State Institutions. 1. How May the Annual Conference Commission on Religious Education, Authorized by the Recent General Conference, Render the Most Effective Service? 2. How May the Pastors Co-operate with Public Schools in Providing for the Religious Education of their Pupils? 3. State Institutions of Learning and Recruits for the Ministry and Other Forms of Christian Service.

Thursday Evening, July 11.—Address: "The War and the Christian College."

Friday Morning, July 12.—General Topic: The Educational Forward Movement. 1. Its Importance. 2. The Forward Movement and a Sound Educational Policy. 3. The Centenary Movement and the Educational Forces of the Church. 4. Organization of the Educational Association of the Methodist Episcopal Church, South, and Report of Committee on Resolutions.

THE MISSIONARY CENTENARY FROM THE VIEW-POINT OF A BUSINESS MAN.

By J. R. Pepper.

The Church is in real business—religious business.

The Church desires to do all the business it can with all the people it can.

The Church cannot be satisfied with a retail business to a purely local clientage.

The Church must do a wholesale business.

The Church in doing a wholesale business must extend its business to the largest area possible.

The Church cannot satisfy itself with the business of one continent.

The Church must seek the patronage of the whole world.

The Church must invest enough of its capital and men to do a wholesale business in an enterprising way.

The rim of the earth is the only limit to the business of the Church.

If the Church is to touch the other man, and the other man is to touch the other man, then the Church of necessity must reach the utmost limits of the globe before it ceases its effort.

This is what the Centenary of American Methodist Missions means from the view-point of a business man.

GOD AND DUTY.

Those who are perplexing themselves about questions of duty may learn a salutary lesson from considering that their times are in God's hand. It is the ordinary plan of divine Providence to make the path of duty plain little by little. We cannot determine to-day what we ought to do next year, or even next week. Much anxiety would be avoided if men would simply follow the light they have.—Henry A. Boardman.

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WAR CONDITIONS
—REFLECTED IN—
TELEPHONE SERVICE

Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

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T. BARTON BAIRD, Dist. Mgr.
CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY
Incorporated.

THE MOTHERS OF THE AMERICAN ARMY.

It is difficult to keep the human element uppermost in the mind as we think about this war. Flesh and blood seem of so little value. It is gathered up en masse and the individual and his interests are lost to sight, only as his welfare contributes to that of the whole. Are men worth more than cannon balls and of more value than targets for rifle practice? If human life is the flower of creation, why destroy it with ruthless prodigality? America answers these questions. There are some things of more value than human life. For instance, personal honor, the requital and protection of the weak, defenseless, and the innocent. Better for a man to die than to save his own miserable life at the expense of another whom he could have protected. The sacrifice of the Christian in behalf of another is far more to be desired than the survival of the strong man through his fitness to survive by his ability to lord it over his weaker brother. Think of it as we will, the mind returns to the thought that the individual cannot be lost in the crowd, that the human element after all is fundamental.

The character of our army is of vital importance. We are interested in it as a whole, but we do not forget the indivdual private lost in the great mass of men. Is he your boy? Then he is worth more to you than the entire army. However, that army is made up of indivldual units. Our boys and our neighbors' boys determine the character of the American army. When anyone has anything to say on that subject we are interested. Recently Dr. John R. Mott spoke before the National War Works Council of the Young Men's Christian Association, delivering a remarkable report and survey of the human conditions in the army of America and her allies. His words will hearten every father and mother in the land. They must realize that the best friend the boy from a Christian home has, and others as well, is the organization of which Dr. Mott is the head—the Young Men's Christian Association. It is doing more for the boys than will ever be fully realized. Our debt is increasing every day the war continues. He stood in defense of the moral character of the army when he said:

"Right here let me pause to say that I support to the full what has been said as to the character of the American army. I know that army. Moreover, since this war began I have seen every other great army on both sides of this struggle and have seen them intimately, with the exception of the Turkish army and certain armies of the Balkan States; and I am free to say that with the possible exception of the Canadian army—and I am not sure I should make that exception—there has gone forth to those European shores, or risen up in those European Islands and on the European continent, no body of men averaging as high, as judged by every test, as this army of American young men—the flower of the manhood and the boyhood of this republic.

"I was talking with the provost marshal at one of the leading ports before I sailed, and he said, 'That last lot of 8000 American soldiers that landed here and crossed through the city—I gathered only four or five bottles from the whole crowd.' I was talking with one of our leading generals at the front one day, and he told me of an interview that he had with one of the Roman Catholic chaplains. He said that this Roman Catholic chaplain told him that the week before he had had 2000 confessions, and only three of those confessing told of having stained their garments.

"I was having luncheon two or three days later with General Pershing, and with great eagerness he ventured to say that, in his judgment, not in the history of mankind has there been a body of men averaging higher in personality and character going forward on a more important errand and animated by purer motives or higher principles. I wish the whole American people could have looked into his eyes and have heard his vibrating voice as he spoke with such intimate knowedge and conviction.

"Now, what a colossal trust has been imposed upon the Young Men's Christian Association to help maintain these ideals, these motives, and this spirit!

"I was talking with General Edwards, one of our generals overseas, and I was asking him to explain why it was that our young soldiers, not acquainted with war, had conducted themselves so splendidly as they had. Just the hour while we were in his office I had heard the report how they had been caught between the barrage of the enemy and our own, through some mistake, and they had been punished for hours without being caused to waver. I said, 'General, how do you explain it all?' He reflected a moment and gave this answer, which I shall ever treasure: 'Mr. Mott, I trace it to the tradition of the American mother.'

"What a splendid answer! Who can measure the anchoring, the conserving, the inspiring power of American mothers as now being evidenced under the impossible strain of this war?

"Again I say a colossal burden of responsibility rests upon us to be true to these mothers, to perpetuate and carry forward their ministry."

Any boy anchored, by a fond memory to his mother in the home in some town, or village, or city, or on some wide-stretching farm can never go far wrong. In the hour when all his strength is demanded of him he will not fail to rise to heroic heights. Big guns may count and an inexhaustible supply of ammunition may be indispensable, but, after all, the human element has most to do in securing success and guaranteeing victory. The temper of the mother proves the endurance of the boy.—Western Christian Advocate.

THE WONDROUS FIGURE OF THE AGES.

Who is this wondrous figure that looms up through the ages, to whom the world now turns in its distress and cries, "To whom else can we go? Thou hast the words of eternal life?"

He is the Pearl and Crown of humanity, the loftiest specimen of manhood the race has ever produced. What Mount Blanc is, lifting its crystal domes and frosted towers nearly 16,000 feet above the Mediterranean Sea, compared to the other snow-clad and cloud-kissed mountains of the Alps, that Jesus Christ is compared to other men who have risen as mountain-heights above their fellows through the ages. Compare Him to Confuclus, Buddha, Zoroaster, Mohammed, He rises as high above them as the heavens are above the earth. He is more than man, or super-man. He is the fullest manifestation of deity God has ever given to the world, the effulgence of divine glory, the image of divine substance. Gazing upon Him with inexpressible enthusiasm and unutterable rapture, we can exclaim **Ecce Homo**, and with the same breath and with equal truth we can reverently cry **Ecce Deus.** He is the Son of God, a union of the divine and human, a blending of heaven and earth. Browning, the poet-philosopher, says that a full acceptance of Him brings wisdom and the solution of all perplexing problems.

"I say, the acknowledement of God in Christ,
Accepted by thy reason,
Solves for thee all questions in this world and out of it
And hath thus far advanced thee to be wise."
—Baltimore Southern Methodist.

IMPERIAL PLANNING.

We must plan imperially. And why? Because all our thinking to-day is imperial thinking. It is larger than our village, larger than our country, Conference, State. Yes, to-day it is larger than our Nation. Our people on the street car, in the back lot, in the mountain canon, are talking of the Marne, of Rheims, Belgium, Berlin, as if they were their neighbors. To begin to plan according to a supra-national Church program therefore is simply in line with our necessary, every-day life.

If ever the quaint words of Traherne were true they are true to-day: "You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars, and perceive yourself to be the sole heir of the whole world." That is an exultant thought. But it is a reflection that belongs to times of contemplation and peace. But especially to-day when the whole world is in the welter and flood of blood, when there is no longer any boundary to our relationships, when the brotherhood of man is emphasized as it has never been, we as a denomination in our program of life and action simply must do imperial thinking, praying, and planning.

Indeed were there now no jubilee of our missionary enterprise throughout the planet, the logic of the world situation would command Methodism to awake, arise and meet the challenge of the time. Were there no Centenary, we would have to do just what we are doing, just the same. The age, the war, the world, Providence, destiny, all call to us to take upon our soul the whole world, to look at it as of ourselves and to do for saving its soul what we are doing to save its very existence.

Blessed be God for the chance to build our Church program according to the pattern of the times.—Central Christian Advocate (Kansas City).

TREASURER'S REPORT, WAR WORK EMERGENCY FUND.

Previously reported	$1696.13
J. O. Bennett, Colfax	16.00
P. S. Carpenter, St. Francisville	7.00
Leland Clegg, S. Mansfield	18.00
	$1737.13

Respectfully,
S. H. MEYER,
Treasurer, Board of Missions, La. Annual Conf.
June 24, 1918.

A REQUEST FROM THE EPWORTH LEAGUE.

The Mississippi Conference Epworth League, at its recent session at Wiggins, Miss., decided to make a list of the League boys who have gone into the service of their country. The secretary would appreciate a list of such boys sent from each Chapter.

ERMA M. KILE, Secretary,
430 Earle Street, Jackson, Miss.

There can be no friendship without trust. We remain alone in the world so long as we are all suspicion, and stand off by ourselves, icy and cold, "buttoned up." We can do nothing with or for each other without confidence. But we must also guard against imposition.—Dr. Albert Hurlstone.

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AN ENGLISHMAN ON PROHIBITION.

Sir Frederick Smith is Attorney-General of England and a member of Parliament. He lately visited this country, and since his return home he has written of America for the London "Evening News." As quoted by the "Alliance News," after admitting that he had not believed it possible for prohibition ever to be attained throughout the United States, he proceeded, among other things, to say:

"To-day I am less confident. I came to the same conclusion both as regards the United States and Canada, and, therefore, the subject of the two countries may be treated together. I ought to say that I started with the strong belief that in these countries large bodies of men would not permanently submit to prohibition. It is too soon yet to predict with confidence whether or not a reaction will follow upon the present very remarkable movement. But I have seen many things which have very much surprised me, and which lead me to think it by no means improbable that in these two countries the movement may become almost or quite general and may permanently, or for a long time, succeed.

"In the United States we frequently addressed what are known as Rotary Clubs at the luncheon hour. Such a club is one consisting of members selected almost from every known profession, trade or industry in the place. It contains, therefore, a large number of interesting and versatile people, and on great occasions 600 or 700 people will assemble at their public luncheons. In Canada luncheons of a similar kind are given by what are known as the various Canadian Clubs, the members of which are not selected so as to represent different trades, but are chosen as public-spirited citizens, who meet at lunch to discuss or hear addresses from strangers upon matters which concern Canada. I have known the audience at a Canadian Club luncheon number as many as 1000. Neither at the Rotary Clubs nor at the Canadian Clubs is any alcohol served or permitted. And I am bound to say, though not a specially friendly critic (for I do not like the system), that none of the members seemed very much to resent the drought, and that their abstinence in no way diminished the warmth of their enthusiasm. Indeed, I think it only fair to state that I derived the impression from all those luncheons that the majority of those present had accustomed themselves quite easily to abstention from alcohol.

"I have said that the same general observations apply to Canada. The task of extending the area of prohibition in the Dominion has been rendered easier by the formation of the Coalition Government, because the Liberal members are all vehemently in favor of it, and their influence has proved decisive. I cannot state of the two countries any decided conclusion, but it is right that I should add that it seems to me far more probable than I could ever have believed, that both these countries will in the near future become what in the current phrase is known as 'bone dry.'"—The National Advocate.

PROHIBITION MEASURES IN CONGRESS.

Mr. Edwin C. Dinwiddie, the Legislative Superintendent of the Anti-Saloon League of America, has issued the following interesting summary of recent prohibition legislation:

Since the beginning of the Sixty-fifth Congress, in April, 1917, down to the present date, there have been one hundred and eight bills and resolutions introduced which pertain in whole or in part to prohibition of the liquor traffic. Of these over sixty-seven have been introdueed in the House and forty-one in the Senate.

The bills and resolutions cover a wide range of subjects of which the following form part:

National Prohibition Constitutional Amendment.

Prohibition for Hawaii.

War Time Prohibition.

Prohibition of sale of liquors to men in the army and in the navy.

Extending the Anti-Advertising and Bone Dry Laws to the District of Columbia.

Prohibition of sale of liquors in National Parks and Forest Reserves.

Prohibition of sale of liquors in interstate commerce.

Prohibition of exportation of rum to Africa.

Prohibition for the army and navy.

To extend State penal laws concerning intoxicating liquors to lands under the jurisdiction of the United States.

Concerning the manufacture of denatured alcohol, and also production of industrial alcohol.

Prohibition of the sale of intoxicating liquors on trains while under Federal control.

Protection of officers operating under search and seizure laws.

A number of bills relating to internal revenue and special tax receipts, including increase of tax; forbidding the issuance of special tax receipts except after the advertisement of request for the same; rebate of tax on liquors destroyed by fire; disposition of liquors in possession of U. S. Court officials, etc.

This Congress having decided to consider only war measures, or measures which in some way affect the carrying on of the war, many of the prohibition bills have not been reached by the various committees, but the record of achievements along prohibition lines in this great war Congress is a gratifying one. This record of achievements will doubtless be added to by other measures which, as stated, have to do with the morals of our troops abroad and the citizens at home as well.

MERIDIAN DISTRICT CONFERENCE.

By Rev. Elmer C. Gunn, Secretary.

The Meridian District Conference opened Tuesday night, June 11, with a sermon by the Rev. H. A. Woods, our pastor at Lauderdale. It was not the good fotune of the writer to hear the sermon, but its echoes were in the air the next day, and, judging from these, it was well worthy the honor of its place in the beginning of a great and good district conference.

Wednesday morning at 9 o'clock one of our newest and best Bishops, Horace M. Du Bose, began the proceedings of the conference by reading and expounding the first chapter of Titus and leading in prayer. At 9:30 o'clock the conference was called to order by the Bishop and the writer was elected secretary, with Rev. L. E. Alford, assistant.

This was one of the best sessions of a district conference ever held within our bounds. First, because of the presence there of our own well-loved Bishop, whose great intellect and greater heart lend dignity and fellowship to any occasion he attends. Next, because of the fact that Wayneshoro is the place where the Bishop spent his youth and early manhood, which, added to the natural hospitality of the good people and pastor of the little city, made each of us feel that this was his home-coming almost as much so as that of Bishop Du Bose. Then the goodly fellowship of the brethren was altogether in keeping with the 133d Psalm. Though there were spirited speeches and debates on leading questions, every word spoken was seasoned with the salt of good judgment and anointed with the oil of love.

Reports from all the charges were heard the first day and they resounded with faith and vision. Finances were in advance of other years, the spirit of consecration is leading onward and upward and the spiritual outlook is of the best. In practically all reports the Sunday school had pre-eminence. Children's Day (now become Sunday School Day) has been observed in nearly all the charges and the collections reported are very encouraging. Epworth League work is not all that it might be, but there are not lacking indications of a better day for this great movement.

Quitman was chosen as the place of meeting for next year.

The second day was given largely to the representatives of our various institutions and organizations.

Brother A. L. Dietrich brought us a glowing message on the tremendous importance of the Sunday school work, showing that the hope of the Church depends upon the conservation of its childhood and youth, and that the Sunday school is the institution through which this must be done.

Brother J. C. Chambers, whose work in the Conference as Sunday School Field Secretary has made a fine impression, spoke in his unique way on some of the more important phases of his work. He is an entertaining and instructive speaker, a good man in a large place.

Brother W. D. Hawkins spoke impressively on the importance to the Church of the pastor's taking a lively interest in the work of the Epworth League.

Brother M. M. Black spoke in the interest of Millsaps College with his usual earnestness, zeal and intelligence. We were glad to hear that he has brought the subscriptions for the college dormitory so nearly to the goal.

Hon. T. L. Bailey addressed the Conference in the interest of the War Y. M. C. A. Work.

Mrs. Reilly, Field Secretary for the Orphans' Home, represented in a most inspiring way the work and plans of that great institution. Mrs. McQueen and Mrs. Thompson spoke in the interest of the Woman's Missionary Society.

Brothers C. W. Cochran, S. M. Graham, J. W. Beeson, W. D. Hawkins, J. B. Holland, D. W. Heidelburg, and S. H. Terral were elected delegates to the Annual Conference, and Brothers D. S. Harmon, A. L. Dietrich, S. J. Creekmore, and J. R. Huggins, alternates.

K. Y. Yum, of Korea, and J. H. Fleming were licensed to preach, and K. K. Allen, our pastor at Matherville, was recommended to the Annual Conference for admission on trial.

The following were appointed Licensing Committee: Geo. H. Thompson, H. B. Watkins, W. J. Ferguson, B. L. Sutherland, and E. C. Gunn.

The most spirited debate of the session came when the Committee on Memorials and Resolutions in their report requested the Annual Conference to sustain the General Conference in its action on the questions of laity rights and the change of the Creed. A substitute was offered asking that the Annual Conference vote against that part of the action of the General Conference having to do with a change in the Creed. About this substitute the battle was waged. Great speeches were made by Brothers Watkins, Chapman, and Allen for the substitute, and by Brothers Thompson, Graham, Dietrich, and Dickens, against it. When the vote was taken it resulted in a pronounced majority against the substitute and for the resolution.

We missed the shining dome, the friendly handshake, the smiling countenance and the magnificent address of the Rev. Robert Selby, who was kept away from the Conference by the rather well-known law of physics that no body, great or small, can occupy two places at the same time.

The preaching of Bishop Du Bose was such as surpassed any we had heard even him deliver. While there were evident flights of the highest oratory, there were also notes of deepest spirituality in all his sermons. Hearing him in such utterances as those delivered at Waynesboro, one is constrained to say that so long as our great Church is under the direction of over-shepherds of such breadth of vision, such surpassing eloquence, such a spirit of love and fellowship and such an under-current of spirituality and consecration, she is in but little danger from the storms without and the foes within.

The hospitality of the people of Waynesboro and the entertaining qualities of their pastor, Rev. C. M. Chapman, cannot be surpassed. Each of us came away feeling that his had been the best home of all, his the goodliest fellowship, and himself the recipient of the best expression of old-time Southern and Christian hospitality.

Meridian, Miss., June 16, 1918.

RESOLUTION ADOPTED BY GRENADA EFFICIENCY CONFERENCE.

In these times of stress and strain upon not only our civil and commercial, but national life, while our armies are fighting alongside the other countries' forces who are contending for the principles of liberty and democracy,

Be it resolved, That we the ministers and laymen of the North Mississippi Conference, assembled in our Efficiency Meeting at Grenada, do hereby pledge our loyal support to the administration and assure them of our earnest prayers and willingness to do all in our power to further the interests for which our Government stands.

W. L. STORMENT,
J. H. HOLDER,
R. P. NEBLETT.

To Woodrow Wilson,
President of the United States,
Washington, D. C.

The Reply.

The White House
Washington, June 11, 1918.

My Dear Mr. Neblett:

The President asks me to acknowledge receipt of resolution, for which he thanks you. Assuring you and your colleagues that your generous sentiments and patriotic pledges are deeply appreciated, I am,

Sincerely yours,
J. TUMULTY,
Secretary to the President.

To Rev. R. P. Neblett,
Como, Miss.

Arrange to be alone with God, heart to heart, ten minutes in the morning and again for as many every evening. Surely this is not too much to give up to secure eternal life.—Fenelon.

Censure is the tax a man pays to the public for being eminent.—Swift.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all 'round vigorous health.

M. W Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and $1.00 sizes.

Sold Everywhere

Heal Itching Skins With Cuticura

All druggists; Soap 25, Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

The Home Circle

WHY BETTY DIDN'T LAUGH.

"When I was at a party," said Betty (aged just four),
"A little girl fell off her chair, right down upon the floor.
And all the other little girls began to laugh but me;
I didn't laugh one single bit," said Betty, seriously.
"And why didn't you laugh?" said mamma, full of delight to find
That Betty, bless her little heart! had been so sweetly kind.
"Why didn't you laugh, my darling, or don't you like to tell?"
"I didn't laugh," said Betty. "'cause 'twas me that fell."

—Exchange.

THE FOOLISH ROSE.

While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves aflutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why" when they are told to do anything.

The elder said: "If you don't, they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself, "Oh, that's a beauty! I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson. —Morning Star.

"NOBLESSE OBLIGE."

There is a story that Lieutenant Guy Preston of the United States army saved his men at the fight at Wounded Knee by remembering the sentiment of the old French proverb: "Nobility necessitates noble conduct." He was holding his men in line before the Indians fired. Everyone was looking for trouble of some kind, but it was the unexpected thing that happened.

The Indians were hovering about with their blankets round them when the signal was given by one of them, and in an instant every buck threw away his blanket and stood revealed with a gun in his hand. The redskins fired. They had every advantage of the soldiers, for they outnumbered them and had taken them wholly by surprise. The soldiers ran. They did not mean to run far, but they needed some sort of cover.

But Preston, looking back over his shoulder to see if the Indians were following, or for whatever purpose a man looks back at a dangerous foe, saw the strap on his shoulder and experienced a shock.

It occurred to him at the instant that he was running away with the insignia of rank that his government had conferred upon him; that he was, in a way, the representative of a great nation, and that he ought not to run. He stopped. Of course there was no well-defined object in his stopping, but when the rest of the men saw him standing there, without cover, and returning the fire of the Indians, they turned back, and in five minutes it was all over, and the Indians were beaten.

It would have been nothing short of a slaughter had Preston gone with the rest, for there was no cover until the top of the hill was reached, and that was so distant that the Indians would have had an easy time picking off the men as they ran. Preston's idea of duty was what saved the day.—Youth's World.

THE UNMOTHERLY MOTHER CUCKOO.

Of course everybody has heard of the cuckoo—the original of the little wooden bird which sticks its head out of Swiss clocks and calls "Cuckoo, cuckoo!" as the hour comes round. Nearly everybody, too, has heard of its curious habit of laying its eggs in other birds' nests, where they are hatched out in due time and at once proceed to shove their foster-brothers and sisters out of the nest, and then grow fat on the provender gathered for the entire nestful. In this country, however, no one has ever seen this done, for the simple reason that the American cuckoo has not learned this splendid scheme of making other people discharge his family duties for him, that practice being an exclusive privilege of his European brother.

While the American cuckoos do not confide the care of their offspring entirely to strangers, they do (as a good many humans do) make the eldest of their flock play nurse to the younger ones. The hen cuckoo lays her eggs a week or more apart; as soon as the first is hatched, the parent birds begin to feed it most assiduously. Before the second egg is hatched, as it is a week later, the first birdling is almost large enough to cover the remaining eggs and aid in keeping them warm and hatching them. Each youngster is expected to help to mother the next comer until the nest is full. Then the oldest is coolly shoved out by the parents, and told to shift for himself. Thus, instead of spending hours upon the nest, Mrs. Cuckoo is able to be off with her friends.

The whole cuckoo tribe seem to possess queer traits. In South America there is another species which differs both from the European and the North American in everything except its desire to shirk as much of its duties as may be possible. This species manages this by adopting a community plan for raising its offspring. Instead of each pair building a nest, one is built by three or four pairs working together. Nests have been found with as many as twenty eggs in them, on which no less than five hen-birds took turns in sitting.—Our Dumb Animals.

From the first the drag-net of the Church contained fish both bad and good.—Farrar.

A SERMON BY A HORSE.

A young minister walked along a busy street one raw November day. He was discouraged and embittered, because he thought he was being overworked, and was not receiving the recognition he deserved. His mood was bitter and rebellious, a mood that is found among ministers perhaps as often as among other people.

Out of the din of traffic there came to his ears the rumble of a heavy loaded dray and the sound of iron-shod hoofs striking the pavement. A dray, loaded with huge rolls of paper and drawn by a pair of magnificent horses, was coming briskly up a slight rise in the street. The driver, a little wrinkled Irishman, crouched lazily on his seat, with the reins hanging loose from his fingers. The two splendid beasts, without a word or a touch from him, were doing their work with perfect intelligence and willingness. The minister paused upon the curb to watch them.

Suddenly the horse nearest to him trod upon a slippery manhole cover, lost his footing and went down on his side with a resounding crash. A quick little gasp of pity came from the watchers on the sidewalk. But it was wasted pity. For before the dray had lost its headway, before the little old driver had gathered up his reins, the great horse, with a violent scramble, got on his feet again, and threw himself into his collar with an energy that threatened to tear the heavy harness off his back.

As the dray topped the rise and rumbled round the corner, the minister turned slowly away. His eyes were moist and his heart humbled. His impulse was to follow that horse all day, and learn his spirit of generous co-operation. And that night, as he knelt at his bedside, he prayed a strange prayer:

"O, God, make me like that horse. Teach me what You want me to do, and help me to want to do it without being driven. When I stumble, may I rise at once and pull all the harder to make up for lost time. Bless my life with a feeling of harmony and co-operation with Thyself. Amen."

Next Sabbath morning he preached a sermon from the text, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." It was a good sermon; the people spoke to him very warmly about it after church. But the minister knew in his heart that the sermon really came from a great dumb brute that had never been to church in his life.—Youth's Companion.



Christian Advocate.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A FURTHER WORD.

When in taking leave of the Advocate I wrote my "Final Words," some days ago, Rev. H. T. Carley had not been named as its Editor. It was not, therefore, possible for me to mention that fact and say anything concerning him.

Brother Carley served as Assistant Editor of the Advocate for a time soon after I took charge of the paper, and his work was in every respect of a very high order. My association with him was most agreeable, and pleasant memories of it have lingered with me through the years that have followed. Of his competency there is not the slightest doubt. He is a graduate of Millsaps College and of the Theological Department of Vanderbilt University, and is endowed with unusual gifts. He knows both how to think and write. No weekly in Southern Methodism has a more capable man at its helm than the new Editor of the Advocate, and we pray that a large measure of success may attend his labors.

R. A. MEEK.

Black Hawk, Miss., June 22, 1918.

IT CAN BE DONE.

We should like for the Methodists of Louisiana and Mississippi, preachers and laymen alike, to read a recent editorial statement in the Alabama Christian Advocate. We congratulate the Methodists of Alabama on the magnificent showing they have made in their support of their Conference organ. And we congratulate the Editor on the character of paper he is getting out. But the purpose of this article is not so much to extend congratulations as to call the attention of our own constituency to what has been done, and to how it has been done, in Alabama, and to suggest that the same thing may be done in the same way in our territory. The statement is as follows:

"The Editor of the Alabama Christian Advocate hesitates to claim it, but nevertheless, according to our information, this paper now has THE LARGEST CIRCULATION OF ANY ADVOCATE IN SOUTHERN METHODISM. We are not boasting, for when we remember that we have not less than 180,000 Methodists in our two patronizing Conferences we feel that our circulation ought to be much larger than it is. But comparing ourselves with outsiders and with the circulation of other Conference organs, we realize that we have cause for profound gratitude. A little over two years ago it looked as if the continuation of this paper was impossible. The Publishing Committee so ordered it. The Conferences saw that either the Publishing Committee must be taken at its word, or the pastors must get busy and rally to the Advocate as they had never done in its history. They decided on the latter course. The presiding elders have been urgent in stressing the need of the Advocate in the charges and the claims of the Advocate for a living. The pastors have shown a sympathy and co-operation that have really surprised us. The fact is, it begins to look as if the preacher who does not make an effort to circulate his paper is going to be able to sympathize with a pro-German on parade day. More than ever before, the preacher, in spite of his multiplied duties, has realized that he must work for the Advocate, and when he has done it, he has found that the Advocate has been his friend and helper, giving him invaluable assistance in doing the work of the Church and the Lord. As a result of the canvass made by so many of our pastors, last week the record showed that since Conference we have been given 4607 new subscribers. Sometime ago we were forced to drop several hundred names for non-payment of subscription, but, even then, we sent out 16,100 copies of last week's issue. We do not believe any other Conference organ of our denomination has such a circulation: Team work has done it. We thank the brethren and take courage."

"Team work has done it"—that is the secret of success.

THE UNDERGRADUATE AND HIS COURSE OF STUDY.

After the approaching round of Annual Conferences, the undergraduate will be required to take his course of study through the Correspondence School. This is, we believe, a wise provision of the recent General Conference. The time has come when the ministry of our Church, in order to maintain its position of leadership among the religious forces of the country, must be equipped not only with an experimental knowledge of religious truth, but also with an intellectual training that will enable it to deal efficiently with the problems that are constantly arising in the various fields of ministerial work.

This action of the General Conference cannot be objected to on any plausible grounds. The fee of $10 is small in comparison with the great benefits to be derived. The course of study is required of all our young preachers, and it should be carried on in the most effective way possible. The value of the correspondence method of study has been demonstrated beyond question. As a matter of fact, the demand for this legislation should have come from the undergraduates themselves, who must have realized the difficulties of bringing up their work in the old way. We believe the wisdom of this action will abundantly appear in the quickened and strengthened intellectual processes of our young preachers.

In the meantime, every undergraduate should be giving diligent attention to his studies. It is true that this is the season of revivals and the preacher is an unusually busy man; but nothing need interfere with a duty that is fixed by the law of the Church, the performance of which is inquired into at Conference by properly constituted authorities—nothing less than an unmistakable dispensation of providence. And providence does not often interfere with duties.

To say the least, it is embarrassing to all concerned for a chairman to have to say, "He did not appear before the committee, Bishop." Failure to appear always calls for an explanation—and explanations are sometimes hard to make. Young man, bring up that course of study.

THE PREACHER'S AIM.

One trouble with a great many people is that they have no definite aim in life. They want to do something worth while, but they do not know what it is. They want to go somewhere, but they do not know the way. The consequence is that the end of the day is very much like the beginning, and the end of the year brings the weary traveler back to the point from which he started. This is one of the tragedies of life.

It should never be so with the preacher; but, unfortunately, we fear that it is. We should take heed to ourselves. No matter what else we may have accomplished, we ought to be sure that we have grown in grace and knowledge. Not to have done so, is to confess invincible weakness or incorrigible indifference. Is it conceivable that a minister of God's grace to a world of sinful men, a divinely called co-worker with God himself, should fail to realize in his own life increasing fulness and richness of spiritual values? Not if he is sincere and thorough-going. Growth in grace is as normal for the Christian as growth in stature is for the child.

But we ought, also, to have definite aims in our work. It is not possible to accomplish everything at once, but it is possible to make all our activities count toward the accomplishment of a definite task. This is a day of programs and policies; large plans are being laid, and definite methods of work are being adopted; quotas are being assigned, and goals are being set. How is it with us as preachers? Do we know exactly what we want our Sunday schools to be and do? Are our prayer-meetings mere incidents in the round of the week's work? Is our preaching lacking in force and definiteness? Is it possible that we can be satisfied, at the end of the Conference year, to let the indefinite phrase, "a good year, Bishop," stand for a whole year's work?

When the presiding elder asks us what our plans are, let us be able to give a definite answer; and when the Bishop wants to know, at Conference, what we have done, let us be able to tell him. Let us aim at something, and keep shooting till we hit the mark.

THE WAR SAVINGS STAMPS CAMPAIGN.

We print in another column the proclamation of the President of the United States, calling upon every citizen of the country to pledge himself to practice economy and to buy, or pledge himself to buy, as many war savings stamps as possible this year. June 28 is designated as the day by which all pledges and purchases should be made.

The Methodists of Louisiana and Mississippi scarcely need to be told that the Government is depending upon them, along with all other patriotic citizens, to do all they can to help win the war. We take it for granted that they have done their full part thus far. But it cannot be amiss to emphasize as strongly as possible the importance of our doing our full part in this movement to furnish the money that is necessary for success in the great struggle.

The Government expects to raise $2,000,000,000 by the sale of these stamps. That amount is based upon an estimate of $20 per capita of the entire population of the United States. The largest amount one person may buy, is $1000. Those who are able to do so, should invest that amount in these Government securities—the best in the world. Those who cannot invest so much, should conscientiously invest as much as they can possibly spare. We must realize that the task we are engaged in now is no child's play—it is an undertaking that deserves, needs, and must have the support of every loyal man, woman and child in the land. It is not a matter of feeling, or convenience, or of indifference; it is a matter of stern, unquestionable duty. Do your duty!

MRS. J. F. WYNN PASSES AWAY.

On Wednesday morning, June 19, Mrs. J. F. Wynn, wife of Rev. J. F. Wynn, of the Louisiana Conference, and mother of President R. H. Wynn, of Centenary College, passed away peacefully at Crowley, La. Mrs. Wynn had been in failing health for some time and her death was not unexpected, but its announcement will bring sorrow to a host of friends throughout Louisiana. The funeral services were conducted at the Methodist Church in Crowley by Rev. R. W. Tucker, the pastor, in the presence of a large number of friends. We trust a suitable memoir will be furnished the Advocate for publication.

PERSONAL AND OTHER NOTES.

According to press reports, the Billy Sunday revival in Chicago closed on May 19, with 50,000 "trail hitters."

Bishop James Cannon, Jr., has announced that until further notice his post office address will be Blackstone, Va.

A Bible class meets every Sunday afternoon at 3:30 o'clock in the Y. M. C. A. building in New Orleans. Out-of-town visitors will always be welcome at this class.

Rev. L. N. Hoffpauir, of Franklinton, La., has been assisting the pastor, Rev. A. J. Coburn, in revival services at Clinton, La. We hope to hear good reports of the meeting.

The Perry County News refers to a sermon preached by Rev. John W. Ramsey recently at New Augusta, Miss., as "one of the ablest sermons ever heard here." The subject of the sermon was, "The War."

Rev. J. A. Aiford, pastor of Second Church, New Orleans, spent his vacation in Bogalusa, La. He preached there on Sunday, June 23, and, in the words of our informant, his message was "timely and helpful."

Rev. A. Inman Townsley, the versatile pastor of our First Church at Bogalusa, La., preached to the faculty and students of the Summer Normal at Franklinton, La., on June 23. We dare say the message was an inspiring one.

Mr. John Parks Williams and family, former Mississippians, who have been making their home in Tarpon Springs, Fla., have removed to Tampa. We pray that God may abundantly use them for his service in their new field of labor.

Dr. C. M. Chapman, our accomplished pastor at Waynesboro, Miss., attended the Ministers' Vacation School at the Agricultural and Mechanical College at Starkville recently. He was honored with the office of secretary for next year.

According to the Texas Christian Advocate, Bishop H. M. Du Bose is the fifth of the former pastors of St. John's Church, Augusta, Ga., to be elevated to the episcopacy. This is a record probably not paralleled in American Methodism.

The American Red Cross has recently received more than $5000 in fines from Louisiana dealers in foodstuffs who have been making illegal profits. The U. S. Food Administration is very strict in its infliction of penalties for violation of its rules.

Bishop W. F. McMurry has announced the following places and dates for the Conferences of the Eleventh District: Korea Conference, October 16, Choon Chun; China Mission Conference, November 13, Soochow; Japan Mission, December 26, Arima.

Mrs. Amanda Faulkner Winton, the mother of Dr. G. B. Winton, former editor of the Christian Advocate (Nashville), died at her home in Morrisville, Mo., on June 2. Dr. Winton pays a touching tribute to her in last week's Christian Advocate (Nasbville).

Rev. George William Roberts, of the Minnesota Conference, M. E. Church, who had enlisted in the medical corps of the Canadian army, was killed in a German attack on May 19. He is supposed to be the first American Methodist pastor to fall on the field of battle.

The Advocate office acknowledges the honor of a call from Rev. R. C. Hicks, pastor of Clarksville Station, North Texas Conference. Brother Hicks was passing through the city on his way home after having spent a pleasant vacation in his home State, Alabama.

Our College of Bishops has appointed Bishop W. R. Lambuth fraternal messenger to the British Wesleyan Church, and Dr. F. N. Parker, of the Louisiana Conference, fraternal messenger to the Methodist Church of Canada. These appointments will meet the approval of all our people.

According to an announcement in the Central Methodist, Bishop U. V. W. Darlington will remain as president of Morris-Harvey College, Barboursville, W. Va. Rev. C. A. Tague, of the Kentucky Conference, has been elected vice president to serve as the active head of the institution.

Rev. W. L. Doss, Jr., writing from Homer, La., says: "We are to begin a meeting here on the fifth Sunday of June with J. O. Hanes, one of our general evangelists, from Birmingham, Ala. We would be glad to have the prayers of your readers." This request will, we are sure, be regarded by many.

Announcement has been made of the death of Mrs. Abbie C. Hoss, the wife of Bishop Hoss, at Muskogee, Okla., on June 14. The sympathy of the whole Church will go out to Bishop Hoss and family in this hour of great bereavement. We pray that Divine grace may sustain them in their sorrow.

Emory University at its recent Commencement exercises conferred the honorary degree of Doctor of Divinity on Rev. Frank Seay, a member of the faculty of Southern Methodist University. Dr. Seay has many friends in Louisiana and Mississippi, who feel that this high honor is worthily bestowed.

Rev. T. B. Winstead, of the Trenton charge, Mississippi Conference, in sending us two new subscribers for the Advocate, says that things are moving along well on his work. He is getting ready for his revival services, and is praying for a great ingathering of souls. Let many others join him in that prayer.

PRESIDENT'S PROCLAMATION.

The White House,
Washington, D. C.,
May 29, 1918.

To the People of the United States:

This war is one of nations—not of armies—and all of our hundred million people must be economically and industrially adjusted to war conditions if this nation is to play its full part in the conflict. I appeal to all who now own either Liberty Bonds or War-Saving Stamps to continue to practice economy and thrift and to appeal to all who do not own Government securities to do likewise and purchase them to the extent of their means. The man who buys Government securities transfers the purchasing power of his money to the United States Government until after this war, and to that same degree does not buy in competition with the Government. I earnestly appeal to every man, woman and child to pledge themselves on or before the twenty-eighth of June, to save constnaly and to buy as regularly as possible the securities of the Government, and to do this as far as possible through membership in War-Savings Societies. The twenty-eighth of June ends this special period of enlistment in the great volunteer army of production and saving here at home. May there be none unenlisted on that day.

WOODROW WILSON.

We learn from the Lincoln County News that Dr. I. W. Cooper is Chairman of the War Defense Committee of that county, which has the management of the war savings stamps campaign. We notice that Dr. Cooper is a member of the Limit Club, composed of those who have invested $1000, the limit, in war savings stamps. He shows his faith by his works.

Mrs. Vic Thompson Hoyle, of Tupelo, Miss., has been appointed Field Secretary for Scarritt Bible and Training School at Kansas City, Mo., with the States of Mississippi and Louisiana as her territory. She has recently visited the following places in the interest of her work: the Summer Normals at Hattiesburg, Meridian, Starkville, and Blue Mountain, and the Mississippi Conference Epworth League meeting, at Wiggins, Miss.

Announcement has come to the Advocate office of the death at Bogalusa, La., on June 18, of Brother Geo. W. Dorsey, at the ripe age of 76 years. He died in the triumphs of the faith, and was buried at his old home church, Mt. Olivet, near Satartia, Miss. The funeral service was conducted by his pastor, Rev. A. Inman Townsley, in the presence of a great throng of friends and relatives. We extend our sincere sympathy to the bereaved family.

The Editor had the pleasure, on Saturday of last week, of officiating at the marriage of Lieut. Henry M. Godat and Miss Hurley Eppinette, both of New Orleans. Lieut. Godat is a son of Mr. and Mrs. A. F. Godat, for a long time active members of our Parker Memorial Church, but now identified with the Carrollton Avenue Church. We pray heaven's richest blessings upon the happy young couple. Lieut. Godat is stationed at Camp Beauregard, La.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. H. P. Lewis, Jr., Madison Station, Miss., 3; Rev. B. T. Crews, Vivian, La., 2; Rev. F. N. Sweeney, Franklinton, La., 3; Rev. A. J. Henry, Myrtle, Miss., 3; Rev. W. W. Perry, Glenmora, La., 3; Rev. B. E. Meigs, Monticello, Miss., 4; Rev. A. M. Broadfoot, Fernwood, Miss., 2; Rev. E. H. Cunnigham, Kosciusko, Miss., 2.

The Fuel Administration has issued the following warning: "Coal, in all probability, will be denied rural communities where wood is available. Rural communities should have wood supplies put aside for schools and municipal buildings of all kinds, to be prepared for any emergency. A railroad fuel blockade would be a great victory for the Kaiser—it would practically paralyze our war preparations." Giving heed to this warning, is one way of helping the Government.

Rev. J. A. Wells, of the Oak Ridge charge, Mississippi Conference, in sending us two subscriptions for the Advocate, says: "The Lord is unusually blessing us. On June 16 we unveiled a service flag at Oak Ridge, with appropriate exercises. On the same day we had a blessed service at Bradley's Chapel. The old-time power fell in an old-fashioned experience meeting following the sermon. On June 14, I took two persons, husband and wife, into the Church in their home. I have a third of the Conference assessments in hand." He requests the prayers of our readers.

NOT HOW MANY BUT HOW FEW.

A small audience is supposed to be rated by the number in attendance. Few folks at a service and the preacher hangs his head if asked, "How many were there?" The fact is greatness is not in proportion to numbers. A multitude march to camp as raw recruits. The number is smaller in uniformed parade, and smaller still when a few are singled out for medals, and smaller yet when a war council is called, and when the cabinet meets there is a President and a Secretary of War and a Secretary of the Navy to represent all. Let us be capable of sizing up an audience. Max Muller, in "Auld Lang Syne," says, "Dr. Stubbs, Bishop of Oxford, in his 'Seventeen Lectures of the Study of Mediaeval and Modern History,' states what may sound almost incredible, that he had to deliver his lectures to 'two or three listless men.'" O what exactitude of statistics may be gathered to file a verdict of dire failure! Jesus spent most of His life on a dozen men and this dozen had to be diminished to give a true rating. When he fixed a quorum at two or three the Master knew what He was doing. Be patient and yet be faithful too, dear pastor, despite the meager audience.—The Christian Intelligencer.

HOME PRESERVING OF EGGS.

Home preserving of eggs may be practiced at the season of greatest production with considerable profit, according to the New York State College of Agriculture, which has issued a circular recommending the waterglass (sodium silicate) method. It recommends this method for only absolutely fresh eggs, and preferably infertile eggs. Directions follow:

Mix nine parts of boiled water with one part waterglass, which can be obtained at any drug store. Place the clean, fresh eggs in a jar, preferably an earthen jar, and after the solution has cooled, pour it over them so that the top eggs are an inch or two beneath the surface. Then the jar should be put in a cool place and should not be disturbed in any way.—Government Bulletin.

DR. H. B. BARTLETT
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Vitalized Air for Painless Extraction
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SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone, obtained at any drug store, will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

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Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.
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A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

✓ Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mr. THOMAS G. OWENS was born in Georgia early in 1831. There he lived until settled manhood, and from that State entered the Confederate army, and served his country faithfully during the war, in which his health was irreparably injured. After the war he moved to Alabama, where he lived for quite a number of years, and then moved to Kemper County, Mississippi. He joined the M. E. Church, South, early in life and served as steward in same in Georgia, Alabama, and Mississippi. He was a most faithful member and lover of his Church, and was a steward of Mellen Church for fully two decades. He was a charter member of that church. A perfectly faithful steward, always a support and friend to his pastor, ever ready to do his best for the Church, Brother Owens continually "adorned the doctrine of Christ" by one of the most quiet, peaceful, and humble lives it has been my lot to know. He was a devoted son, a true comrade, a perfect citizen and neighbor that commanded the love and respect of all his community. His was a clear, definite Christian experience. Sunday evening, May 12, 1918, at the age of 77, he closed his eyes on earth to awake in glory. I was his pastor my last four years in Mississippi, and can truly say that I have never loved and revered any parishioner more than him.

F. L. CROWSON.

Webster, Fla.

JOHN M. PAPPASAN was born in Alabama, in October, 1843. He moved with his father to Pontotoc County, Miss., in early life, where he grew to manhood. In early manhood he was married to Miss Harriet Blackburn, to whom were born four children—two noble sons, and two excellent daughters; his girls with their mother preceded the husband and father to the fair land of the blest. The two sons, one of them a very acceptable local preacher in our Church, and serving his fourth year as pastor of the church and the charge in which he was born and has lived all of his life, still survive. Brother Pappasan's second marriage was to Mrs. Elizabeth Phillips, with whom he lived happily until his death, which occurred on March 14, 1918. Thus closed the career of one of earth's noblemen. He was converted and joined the Methodist Episcopal Church, South, in early life, and served his church as steward and Sunday school superintendent until he became so feeble that he could not attend the meetings. Brother Pappasan was a man of sturdy character, and of sterling worth. He lived for the good of others, a strong supporter of his church both in influence and finance. Thus as he served his Lord in his day, God honored him in his life; and he passed away without a struggle. The writer, in the presence of his family and a great throng of people, conducted his funeral. May the Holy Spirit comfort the sorrowing ones!

R. S. LAWSON.

Toccopola, Miss.

THE BOARD OF MISSIONS NEEDS MONEY.

Mr. S. H. Meyer, the Treasurer of the Louisiana Conference Board of Missions, requests us to print the letter below, and to urge the preachers to send to him at once any amounts they may have on hand for this cause. This is an urgent call, and we feel sure that every preacher in the Louisiana Conference, if he has not already done so, will attend to the matter at once.

Mr. S. H. Meyer,
New Orleans, La.

Dear Brother: The borrowing time of the year has come and what will save us from going heavily into bank to meet our current demands is, that the Conference Treasurers make urgent appeals to the charges to pay on their assessments, and to send to this office, not later than June 1, all moneys received. The need is pressing and relief can come only from your well directed efforts. Will you not help? Sincerely yours,

J. D. HAMILTON.

RUSTON DISTRICT CONFERENCE,

Louisiana Conference.

The 1918 session of the Ruston District Conference convened in the Methodist Church at Arcadia on the morning of June 11, at 9:30 o'clock. Dr. J. M. Henry, presiding elder, opened the session with devotional exercises and called for the election of a secretary. W. L. Doss, Jr., was elected.

The presiding elder appointed different committees and then proceeded to the regular work of the District Conference. The reports of the preachers showed that the salaries of the preachers and the presiding elder have been about paid up throughout the whole of the district. In some instances, good work was reported as having been done for Conference collections, but the larger part of the charges reported that these collections were being deferred until the fall of the year. However, the financial situation is encouraging throughout the district. Some of the charges reported that the spiritual interests of the Church are prospering, while others reported that the spiritual tides are somewhat low. Few meetings have been held in the district and therefore the number of members received was not so large.

The attendance was not as good as at conference of last year. Four or five of the pastors were absent and some few of them were in attendance for one day only. The attendance of the laymen was not so good as last year.

The following laymen were elected delegates to the ensuing Annual Conference: E. H. Fisher, S. D. Pearce, R. T. McClendon, C. H. Henry, J. F. Dring, local preacher, S. G. Webb, P. K. Abel, R. A. Robinson; alternates: J. E. Reynolds, F. P. Moss, local preacher, J. E. Hood, T. W. Neal, H. R. Wimberly, and F. C. Franklin. J. G. Snelling, E. L. Cargill, K. W. Dodson, and W. L. Doss, Jr., were appointed a licensing committee. A. L. Harper, our pastor at Sibley, was recommended to the Annual Conference for local elder's orders.

Resolutions with reference to the War Work, the Centenary Fund, and the Correspondence School were adopted.

Rev. J. G. Snelling preached at 11 o'clock on Wednesday on the Power of a Good Example and stirred all hearts to seek to set a better example through righteous living. W. L. Doss, Jr., preached on the evening of the first day, Tuesday.

The Conference was glad to hear of the orphanage work from Brother Vaughan, the superintendent. Action was taken pledging the assitance of the preachers and members of this district toward the raising of the seventy-five thousand dollar building fund for the Orphanage. Brother Vaughan reported the Orphanage to be in a prosperous condition. Rev. K. W. Dodson represented the interests of Church Extension and also spoke of the good work being done at Mansfield College, of which institution he is a trustee. Dr. Henry represented the educational interests of the Church.

A pleasing feature of the District Conference was the simultaneous session of the District Missionary Meeting held during the first day of the Conference. At 11 o'clock on the first day the ladies presented a program to a joint meeting of the District Conference and of the District Missionary Meeting. Again in the afternoon a demonstration of the work being done by the Ruston Church in the missionary work of the Epworth League was given by a delegation of the Ruston Leaguers who came over about sixty strong in cars. Also a demonstration of a business meeting of the Young Peoples' Missionary Society of the Orphanage was given. These demonstrations were very much enjoyed.

The royal entertainment of the good people of Arcadia was highly enjoyed by the members of the Conference. Dinner was served on the ground both days.

W. L. DOSS, Jr.,
Secretary.

AT GRENADA.

Dear Mr. Editor: Bishop Quayle, of St. Louis, had apparently mesmerized the situation on the first day of the North Mississippi Efficiency Conference at Grenada.

One preacher said: "You have missed the whole thing. Bishops could go to school to him."

But that preacher was only "enthusiated," and came to himself later, no doubt. The passage seemed to be in order which says: "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." The great arc light is needed; so also is the lesser light, and none are anything without God and he was able of even the stony-hearted Gentiles to raise up children unto Abraham.

And said St. Paul: "We are all the children of Abraham by faith." There are diverse gifts but "the same Spirit," and God has set the members, every one of them, in the body as it hath pleased him, "and the eye cannot say of the hand, 'I have no need of thee.'"

The foundation stones and every brick in the walls of the building have a place just the same as the finial and the splendid windows of art. The Bishops have a place and a part; so also has every single member of the Church, great and small; and it takes the whole "push" of them to destroy the works of the devil and to plant the standard of the Cross in triumph in every section of the world. "I am only one, but I am one," is a good class motto.

Dr. Knickerbocker, of Texas, spoke interestingly. He has a way of his own, as every preacher and Christian worker should have. This special Western light has his methods, and "the same spirit" and purpose with the many whose gifts differ. He shook up the congregation immensely, and edified the big company of ministers and church people who were present in the college auditorium.

A surprising worker and sane gentleman appeared in the person of Dr. Jno. A. Rice of St. John's Church, St. Louis. Like Samson at his best, he was just beginning on his series of addresses when the author of these lines came away. Evidently, he was ready and competent, and no doubt brought things to pass as a factor of special good to the occasion.

The minister from Alahama, Rev. J. A. J. Brock, had dug up the circuit preachers and the country churches early in the proceedings, but city people come often from the country, and so also do the city preachers. Gospel truth and earnest Christian workers are conditions of success at all points alike. "Occupy till I come," is the command at the metropolitan church, and also at the small chapel of the secluded territory.

Dr. Countiss, college president, and his coworkers are doing large things at Grenada and creating the foundations for increased prosperity at the growing Grenada College. The college entertainment was exceedingly hospitable, and the town of Grenada has the marks of a well regulated community, and possesses many features of attractiveness and beauty.

SPECTATOR.

KEEP THE SKIN HEALTHY.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from
Shuptrine Company, Savannah, Ga.

Summary and Recommendations of the Special Commissioners of the Anti-Saloon League of America concerning Vice Conditions in England and France.

1. The American Military and Naval Forces in Europe are a splendid body of men. Taken as a whole, they are so clean, so sober, and so efficient that they bring a feeling of pride to every American who sees them, and who knows the record they are making.

2. The commanding officers of the army and navy are deeply concerned for the morals of the men under their control. They are in full sympathy with the law passed by Congress for the protection of the soldiers and sailors from vice and intemperance, and are earnest and persistent in their efforts to promote continence and sobriety in both officers and men, not simply by prohibitory and repressive measures, but by positive efforts to divert and occupy the time and thought of the men when off duty with social, recreational, educational, and amusement features of an innocent and elevating nature.

3. The people of the United States have emphasized in the most positive and helpful fashion the duty of a nation to care for the social and moral welfare of its sons in time of war by the splendid contributions they have made in men, women, and money for carying on the work of the Y. M. C. A., and the Y. W. C. A., and the Red Cross, thus making it possible for the soldiers to have in every city, town, and camp, where they may be located, comfortable meeting places, where under the supervision of intelligent, patriotic, helpful men and women, social, educational, recreational and religious opportunities are offered, which are of incalculable pleasure and profit to the men, and the surest possible preventive of drunkenness and immorality. These great organizations, working along with the chaplains, strongly supported and aided as they are by the commanding officers of the Army and Navy, act as a great social, moral, and spiritual tonic, permeating the great body of men.

4. While the American sailors and soldiers taken as a body are doubtless far above the average in clean and sober living, yet there is much drinking of wine and beer, very much more than among the forces in the United States and much among men who had not contracted the habit before. There is also very considerable drinking of strong liquors, especially brandy (although forbidden in General Order No. 77). In the seaport cities, in London and Paris, and in all the larger towns and cities, but decreasing to a minimum in the towns and villages in the fighting zone. There has been "drinking to excess," especially in London and Paris and the port cities, which has sometimes been so great as to cause very unfavorable comment, and to require strict repressive measures to be taken by the commanding officers. Such drinking has been accompanied, as is usually the case, with sexual immorality, as a result of which in some sections "venereal disease was reaching a perdentage larger than could be ignored." It appears that in proportion to numbers there has been a greater amount of drinking to excess and of immorality among the officers than among the men. This appears to be due to the fact that in creating such a large body of officers, it has happened, as might have been expected, that many have been commissioned who have been lacking in discretion and self control. When freed from the restraint of the prohibitory law against intoxicants and prostitution in the United States, and given the freedom which officers have in France, such men have not restrained themselves, but have indulged their appetites to the detriment of discipline among the men under them and to the dishonor of the American uniform, which, to the praise of the higher officers be it said, has resulted in their discharge from the navy and army and their return to the United States.

5. General Order No. 77, which was issued in order to meet the unsatisfactory conditions existing, especially in the port towns, has been helpful, but while it has checked, it has not controlled the evils. The exemption of light wines and beer is a distinct lowering of the standard set for the army and navy by Congressional action, and whatever good has resulted from the rest of the order, the exemption of light wines and beer has not only produced no results to compensate for the public official lowering of the American prohibitory standard, but, on the contrary, the drinking of wine and beer has undoubtedly been increased by the order, and men are forming wine-drinking habits which will plague them for life. Furthermore, under cover of the permit to drink wine, the stronger liquors are frequently purchased without detection or punishment.

6. The mail service from the United States to the forces in Europe is not satisfactory. It is handled slowly, and many unnecessary mistakes and delays occur, and men absent from their business and families are not kept in touch with home life as they should be. Letters and papers from home renew the home ties and oftentimes prevent yielding to temptation to drink and immorality.

Recommendations.

1. It is recommended that the standard adopted by Congress in the passage of the law prohibiting the sale of intoxicants to soldiers and sailors in uniform and the practice of prostitution in the zone of the military and naval camps be maintained for our soldiers and sailors when they leave the United States. General Order No. 77 should be strengthened at once by striking out the exemption as to light wines and beer, and prohibiting the purchase, possession, or acceptance as a gift of all kinds of intoxicating liquor. It should also be made applicable to the navy as well as the army. The sweeping order of General Scott for the Bordeaux Base, which prohibits any officer or man to be in the company of a woman of immoral character, on the street, in a cafe, or in any room or house of assignation or prostitution, should be extended to apply to all American soldiers and sailors. The violation of this order should subject the offender to court-martial and punishment as is provided in General Order No. 77, and officers should be given to understand that they will be held responsible for the strict enforcement of this order.

There should be no hesitation and no delay in issuing this order and in passing this legislation, for the prompt taking of such action will prevent the formation of wine-drinking habits by American soldiers and sailors, and the purchase of strong liquors under the cloak of the wine bottle, and would result in a still greater reduction in sexual vice.

2. It is recommended that the American government, either through the Department of State, or through the military and naval authorities, request the governments of Great Britain and France to issue an order prohibiting the sale of intoxicants by residents of those countries to American soldiers and sailors in uniform in deference to the standards concerning intoxicants and prostitution established by the United States for its army and navy, and recently emphasized in a statement made by General Pershing in which he said: "From the military point of view we cannot tolerate alcohol among our soldiers. War is merciless; men must be competent; the drinking man makes a bad soldier. The army won't stand alcohol because it must conserve its man-power."

3. It is recommended that the Secretary of War and the Secretary of the Navy unite in a joint statement to the American people, emphasizing in the strongest possible way the great and beneficent work which is being done by the Y. M. C. A., the Y. W. C. A., and the Red Cross in Europe, not only in furnishing physical comforts and social pleasures, but in strengthening the moral fibre of the men, and assisting them to resist solicitations to vice and intemperance. Every proper stimulus should be given to secure the subscriptions by our people of whatever sum may be necessary to maintain the work of such organizations in full vigor, enabling them to send to Europe a force of men and women adapted to perform the services of inspiration, uplift, and practical helpfulness, which has already counted for so much in the lives of our men in the training camps, and which is doubly needed now that they are to be engaged in active battle.

JAMES CANNON, Jr.,
E. J. MOORE.
Commissioners.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17-B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TIME WILL PROVE IT.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly in demand. It is just so with Gray's Ointment; for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as to-day: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

HOW SHE HAD USED IT.

George Miller, a Bible agent, called on a lady with the intention of selling her a new family Bible. She replied that the one she had was good enough for her use, that she had used it for a long time, etc. Mr. Miller asked to see it. On opening it a pair of spectacles fell out, whereupon the lady exclaimed: "Well, I declare, if there ain't my specs I lost two years ago!"

"The call of religion is not to be better than your fellows, but to be better than yourself."



A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

SYLACAUGA, ALA.—"My wife has used Dr. Pierce's Favorite Prescription for trouble from which women suffer and it surely did give good results. All women ought to use this remedy as it is fine. Dr. Pierce's Cough Syrup is good also."—REV. J. N. COOPER.

ALBERTVILLE, ALA.—"Two doctors gave me up—said I had a bad case of dropsy and that my system was all run-down. I could not keep any vituals on my stomach. My husband found one of Dr Pierce's pamphlets and I began taking 'Golden Medical Discovery' and 'Favorite Prescription.' I took three bottles of each kind and in six weeks I was able to be up. I also used the 'Pleasant Pellets.' I recommend Dr. Pierce's medicines to all suffering women, and am glad to say they saved my life when others failed."—MRS. SARAH C. RAINS, R. F. D. 1.

"The worst pit of misfortune into which a man can fall is the one he digs himself."



When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

NEWTON DISTRICT (MISS.) CONFERENCE.

The Newton District Conference convened at Bay Springs, on June 11, and was in session two days. Rev. W. L. Linfield, the capable and courteous presiding elder, conducted the business with dispatch, but without undue haste.

Reports from the several charges indicated progress, and an optimistic spirit was very evident.

Visitors from without the district were: Dr. A. F. Watkins, of Millsaps; Rev. B. F. Lewis, of the Orphans' Home; Rev. J. C. Chambers, Sunday School Field Secretary, and Mrs. S. F. Riley, Field Secretary of the Orphans' Home. The address of Dr. Watkins on "Christian Education" was greatly enjoyed by all and conceded to be one of his best efforts, which is high praise, indeed. He spoke encouragingly of the work at Millsaps, and made a forceful plea in its behalf.

Dr. Watkins was very ably seconded by Dr. Rolfe Hunt, whose sermons and addresses are always well worth hearing. Dr. Hunt spoke with special reference to the interests of the Mississippi Conference Training School, at Montrose, of which he is President. This school is doing a very effective work for the Church. A large and worthy list of Mississippi Conference pastors received their inspiration, and some their entire school training, within the classic walls of this institution. A goodly number of ministerial students were in attendance there last session. This school unquestionably deserves the most generous support of our Annual Conference; and it makes a peculiar appeal to anyone who desires to contribute of his means for the glory of God in the building of Christian character, and equipment of Christian workers.

Mrs. S. F. Riley, in a very appealing manner, presented the claims of the children of the Orphans' Home.

Rev. J. C. Chambers delightfully and inimitably represented the Sunday school interests of the Church.

Sermons were preached by the following brethren: J. G. Galloway, H. J. Moore, M. L. Burton, E. H. Cooley, and W. A. Hays.

Robert L. Myers and M. J. Miller, Jr., were granted license to preach.

W. J. Stokes and W. N. Ware were recommended to the Annual Conference for admission on trial.

Rev. A. J. Boyles, local preacher, was elected to deacon's orders. Rev. M. J. Miller was received as a local preacher, and recommended to the Annual Conference for recognition of orders.

Delegates to the Annual Conference were elected as follows: R. B. Boykin, W. H. Mars, S. L. Eady, Rolfe Hunt, P. L. Blackwell, J. M. Mashburn, R. L. Abney, and W. D. Crout. Alternates: W. C. Mabry and W. H. Boykin.

W. A. Davenport was elected District Lay Leader. The following were elected members of the ad interim licensing committee: H. J. Moore, J. M. Corley, E. H. Cooley and W. A. Hays.

Raleigh was selected as the place of meeting next year.

The following resolutions, respecting the war, were adopted:

"Whereas the Central Powers and more especially the German Nation, misdirected by unwise ambition, unsound teachings, and diabolic influences, have conceived the idea of world domination; and

"Whereas to gain their goal they have set aside international agreements, counting them but scraps of paper; and

"Whereas they have run rough-shod over small nations, murdering innocent citizens, ravishing pure women, and murdering innocent children; and

"Whereas they have disregarded the long established rules for the governing of warfare and have resorted to every trick and cruel, merciless device that could be conceived by the mind of man, in the air, on the land, and on the seas, destroying ships and cargoes alike, both of neutral and enemy nations, sending helpless and innocent men and women and children to the bottom of the sea; and on land and in the air limited in their selection of means of destruction and death only by their inability to invent and manufacture; and

"Whereas, the United States with the rest of the Allies has risen up in her righteous indignation to stop this outlaw in his mad career, enlisting all her resources to this end; therefore, be it resolved:

"1. That we, the members of the Newton District Conference, do pledge our loyal support to the President and the country at this time.

"2. That we will so thoroughly inform ourselves that we can give to our congregations and neighbors a correct and vivid understanding of the great conflict.

"3. That we will endeavor to prevent any man, woman or child in our several communities, either through ignorance, prejudice, or fear, from becoming a traitor or a slacker.

"4. That we will follow our brave boys, who have already enlisted and will enlist, with our love, encouragement, and prayers, praying always that the great Heavenly Father will so direct us that we shall be free from selfishness, hatred and cruelty, and in his own way and time we may do our part to bring to a successful termination this, the world's greatest and most awful war."

Following the adoption of the resolutions, the presiding elder addressed the Conference on the war situation, denouncing in strongest terms the inhuman practices of the Germans, and emphasizing the paramount importance of complete victory for America and her allies. He was followed by Mayor McCallum, of Laurel, who made a stirring appeal in behalf of the sale of War Saving Stamps.

Bay Springs was seemingly as lavish in her entertainment of the Conference as the fountain, whence she gets her name, is in the overflow of pure, sparkling, health-giving water. Each visitor, on his testimony, was entertained in the best home, which proves there were none but the best. This scribe especially enjoyed his visit among the people whom he served as pastor in other days. Dr. Roife Hunt, the pastor, proved himself a most courteous and obliging host.

Altogether, the occasion was one of profitable Conference and delightful Christian fellowship.

W. A. HAYS, Secretary.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Decatur, at Good Hope, June 23-25.
Union, at Suqualina, July 6, 7.
Lake and Hickory, at Coushatta, July 10.
Walnut Grove, at Scotland, July 13, 14.
Forest and Morton, at Forest, July 17.
Chunky and Meehan, at Kelly, July 20, 21.
Laurel, West End, July 23.
Laurel, Kingston, July 24.
Philadelphia, July 26-28.
Neshoba, at North Bend, July 27, 28.
Montrose, at Gariandville, Aug. 3, 4.
Newton, at Eureka, Aug. 4, 5.
Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Pauiding, Aug. 17, 18.
Harpervilie, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.

W. L. LINFIELD, P. E.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

Scientific Treatment for the Skin

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from
Shuptrine Company, Savannah, Ga.

"What you are to men depends on what God is to you."

Credulity is the man's weakness, but the child's strength.—Lamb.

THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known if it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps."

Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C.
Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

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Standard courses leading to B. A. degree. Certificates and diplomas awarded in Music, Art, Expression, Home Economics, Library Science.

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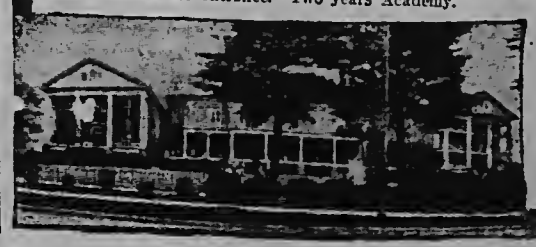
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LEBANON, TENNESSEE.

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These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

Sunday School

A NEW COURSE AT THE JUNALUSKA TRAINING SCHOOL.

The Training School for Sunday School Leaders at Lake Junaluska, N. C., last year was so successful in the high grade work that was done there, that there was quite a demand for a special course adapted to the needs of the pastors. So, in arranging the program this season, a course has been put in in response to that demand, and the member of the faculty who will deliver that course of lectures is Rev. Henry H. Meyer, D.D., the Sunday school editor of the Methodist Episcopal Church. The subject of the course is "The Church School and the Future."

Now that the General Sunday School Board has gone to the trouble and expense of making this splendid provision for the pastors, which they can have the benefit of by simply going to the Lake at the proper time, it is sincerely hoped that great numbers of them will take advantage of the fact and go. The dates this year are July 23 to August 4. Those who contemplate going should arrange for accommodations at the Lake by writing to the Secretary of the Junaluska Association, Lake Junaluska, N. C., telling him about what they want to pay. Rates at the different hotels and boarding houses run from $11 to $21 per week.

A. L. DIETRICH.

NATIONAL DAY PROGRAM.

"It has been said that one-half of the human race die before reaching six years of age. It is also said that a soldier in the trenches on the western front has seven more chances of life than a baby not yet a year old."

This is a quotation from the splendid program that has been published by our Sunday School Supplies Department for use in our Sunday schools on National Day, July 7, which may be had of the houses at Nashville, Dallas, and Richmond.

It is high time that the Church entered more heartily and intelligently into the matter of conservation of child life, and this program will help us to do that. It contains some figures and statements that ought to cause many to stop and think. The government is doing much to conserve the physical life of the children, but it is the Church's job to look after the moral and religious life in co-operation with the home; and as it is well known that far too many homes do nothing in this line, it rests all the more upon the Church to see to it.

Therefore it is urged that all Sunday schools get some of these programs (40 cents a dozen, or $2.50 per hundred) and observe the day named, or as near it as possible—the more that use the day suggested the better. There is not necessarily any collection to be taken, the idea of the program being educational.

The program consists of fourteen numbers—songs, prayers, tableaux, responsive readings, etc.

A. L. DIETRICH.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Spgs, July 6, 7.
Crystal Springs, July 7, 8.
South and East McComb, at East McComb, July 14.
McComb, Centenary, July 14, 15.
Tylertown, at Tylertown, July 21.
Fernwood, at Knoxo, July 21, 22.
Foxworth, at Sandy Hook, July 27, 28.
Meadville, at Beulah, Aug. 4.
Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round. (In Part)

Lecompte and Cheneyville, at Cheneyville, June 29, 30.
Merryville, p. m., July 8.
De Ridder, p. m., July 9.
Carson, at Pine Grove, Mon., July 15.
Glenmora, at Melder, 3 p. m., July 21.
Oakdale, p. m., July 22.
Boyce, at Boyce, p. m., July 23.
Colfax, at Colfax, July 25.
Longville, at Longville, July 27, 28.
Campti, at Davis Springs, July 30-Aug 1.
Natchitoches, Aug. 3, 4.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round. (In part)

Greensburg, June 29.
Amite, June 30.
Baker, July 5, 11 a. m.
Hammond, July 14.
Zachary, July 17, 4 p. m.
Kentwood, July 21, 22.
Denham Springs, at Alford, July 26.
Springfield, at Red Oak, July 27, 28.
Franklinton Station, Aug. 2.
Franklinton Ct., Aug. 4.
First Church, Baton Rouge, Aug. 5, 8 p. m.
Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.

HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Dubach, at Lisbon, July 7.
Simsboro, at Salem, July 10.
Sibley, at Brushwood, July 14.
Plain Dealing, at Concord, July 18.
Gibbsland, at Bear Creek, July 25.
Ringgold, at Grand Bayou, July 27.
Minden, July 28.
Arcadia, at Bethel, July 31.
Athens, at Wesley, Aug. 1.
Elmore, at Longstraw, Aug. 4.
Ruston, Aug. 5.
Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.

J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Bastrop, at Beekman, July 7.
Farmerville, at Marion, July 10, 11.
Eros, at Choudrant, July 13, 14.
Girard, July 21.
Calhoun, at Willite, July 27, 28.
Waterproof, at Wesley, Aug. 4.
Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.

ALBERT S. LUTZ, P. E.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

"We have to know a good many other people to become well acquainted with ourselves."

"Criminate God, and excuse ourselves, is always an evidence of ignorance and depravity."



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Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law.

Fine Building---Spacious Grounds

In School of Liberal Arts (Emory College), are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B. D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States, in which 30,000 patients are treated annually.

The Law School offers unsurpassed advantages. Large library containing State and Federal court reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL. B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., ATLANTA, GA.



Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE FROM THE BATTLE FRONT.

Fresh from the battle front, Bishop McConnell brings a message to the American people. In his initial address, given at Boston University, these are some of the striking statements:

"Democracy itself will color all our thinking for the next twenty-five years."

"It will be impossible for the old idea of the partition of the world into spheres of influence to continue."

"One of the most remarkable things coming out of the war is the new emphasis being placed upon the missionary enterprise.

"The most hopeful note I have heard is the call of the Church for millions for missionary work."

"There never was a better time for Christianity. The door was never more open for Christianity than it is today."—The Centenary Bulletin.

NOTICE.

The Hattiesburg District Meeting of the Woman's Missionary Society will convene at Mount Olive, Miss., at 3 p. m., July 10, and close at 6 p. m., July 11.

Mrs. T. B. COTTRELL,
District Secretary.

ITEMS OF INTEREST FROM THE CORRESPONDING SECRETARY OF LOUISIANA WOMAN'S MISSIONARY SOCIETY.

Miss Clara Chalmers, Junior at Athens College, Athens, Ala., and candidate for foreign work, was one of three girls to represent Athens College Y. W. C. A. at the Y. W. C. A. Summer Conference at Blue Ridge, June 5-12. She has done splendid work there this year—in classes, on the editorial force of the College paper, and as a leader in the Y. W. C. A. work, being president of the Student Volunteer Band.

Miss Pauline Randle will be in New Orleans with her sister, Mrs. R. C. Root, 1508 Canal Street, from June 15 to July. Miss Randle, a daughter of Rev. Robert Randle of the Louisiana Conference, and a volunteer for foreign missions since childhood, goes to Korea as a teacher early in July. Louisiana is fortunate in having this splendid young woman going out at this time. She will go with the prayers of our Church back of her. In His strength she will be able to do that which for years her heart has yearned to do.

Miss Mary Daniel has been taking her rest at her home in Washington, La. For two years Miss Daniel has been giving fine service at the Mary Elizabeth Inn in San Francisco. Some of us who have known of and loved this splendid institution—a co-operative home for working girls—and its beloved donor, Mrs. L. H. Glide, of California, were glad to learn from Miss Daniel recently that Mrs. Glide was a Shreveport woman. This home had been her dream long, long before the time of its realization. Miss Daniel has given very illuminating talks on her work at several places, among them being First Church, New Orleans, Opelousas, Rayne and Crowley.

Mrs. T. H. Morris, Conference Organizer, has given fine service in the Shreveport District. She has visited twelve places, made thirteen talks and organized seven auxiliaries, besides giving valuable help to weak places. She goes into the Ruston District next.

MRS. A. P. HOLT.

RUSTON DISTRICT MEETING.

"The Ruston District Conf. of the M. E. Church, South, held an interesting session recently at Arcadia, La., with Rev. J. M. Henry presiding. The Woman's Missionary Conference was also held at this time in order that their work might be presented to the district conference.

"Mrs. Morris, who will be remembered as the wife of the Rev. T. H. Morris, who was at one time pastor of the church and who died a few months ago, has the office of Conference Organizer in Louisiana and made an encouraging talk about her work. Mrs. Miller, of Minden, district secretary, also had an interesting report. Others who assisted in making the program so entertaining and instructive were: Mrs. Sexton, of Shreveport; Mrs. Pearce, of Ruston, whose talk on 'The World War and Missions' was very timely; Mrs. Holmes, of Minden; Mrs. Heflin, of Homer; Mesdames Carl Goff and F. R. Taylor, of Arcadia.

"A thrill of pride, pleasure and interest touched the hearts of all present as they listened with rapt attention to the inspired words that fell from the lips of Miss Pauline Randle, our own missionary to Korea. This young girl, whose life is beautifully consecrated to the Master's work, was born in Arcadia, when her father, Rev. Robert Randle, was presiding elder, and lived at this place. She told very feelingly of her call to serve in a foreign field and how anxious she is to go to Korea, although her first wish was to go to China to work. She graduated from the Scarritt Bible and Training School, Kansas City, and will sail for Korea early in July."

THE INSANE IN NORTH CHINA.

"The need of an institution for the insane in North China can scarcely be overestimated," says Dr. James H. Ingram, of the North China Medical College in Peking. "At present the insane are cared for by their families. No allowance is made for the diseased condition of the mind. They are regarded as accountable for their actions, and are jeered at, scolded, tied up, starved and tortured. According to modern theories of the treatment of this class of patients, such treatment only increases the malady and hastens mental deterioration. I know of one man who was violently insane. His mother hired ruffians to break a leg and an arm of her son in order that he might not be able to terrorize the neighborhood. The poor wretch's sufferings were so great that he managed to commit suicide.

"The only institution in China run on modern principles for the care of the insane is in Canton. This institution is overcrowded and is 1500 miles distant from Peking. The place in Peking, sometimes called an asylum for the insane, is nothing more nor less than a prison where the insane are confined and put in chains when necessary."—Missionary Herald.

OUR MEXICAN WORK.

There are more than a million and a quarter Mexicans in the United States, six hundred thousand in Texas alone, and five hundred and sixty thousand in California, Arizona, and New Mexico. Last year 96,180 were admitted into this country. Four times as many Mexicans as any other nationality were debarred from entrance by the United States officials because of being "undesirables."

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

PORT GIBSON FEMALE COLLEGE

An excellent institution of learning of smaller size where the student is assured personal attention both in teaching and in other activities. Pupils and teachers brought into closer sympathetic touch. Limited numbers insures the promotion of home like suroundings, with its allied benefits.

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Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN. 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.



In Such Cases

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

A GOOD START.

Mrs. A. P. Harland, of Tupelo, has given to Millsaps College five $100 Liberty Bonds as a permanent fund to help to educate some young preacher.

One of the big things of this day to solve, is what to do with all these Liberty Bonds bought. There is no better way to use them than to do as Mrs. Harland has done—help educate preachers long after you are gone. A great many men would be glad to get this help, and help make a better Church and world. I have put some time and interest in the campaign for thrift. We need to be taught to save—save and then save, but as soon as we learn to save we ought to begin a campaign to teach folks to give. If we do not learn to give after all this saving, where will we go? If there's anything on earth next to saving that people need to learn, it is to give.

Get those Liberty Bonds out of the bank and send them to Millsaps, Grenada, Board of Missions, Church Extension Board, Conference claimants.

O. W. BRADLEY.

Tupelo, Miss.

MY REPORT.

By Rev. H. Armstrong.

Dear Advocate: The reports now are, in the main, furnished by our efficient ministers, and while this is proper, the superannuates are ministers and are identified with some Conference, and have a right to a little room once in a while to report where they are and what they are doing. This is my first this year. My home is still in Olla; family the same size—two old, wrinkled, dried-up people, aged 81 and 68. We have a fine cat. He has no sympathy for rats and mice, but we cannot send him to the post-office, or on any business whatever. We have not many visitors, but sometimes when it rains it pours. A few nights ago our street choked up for some distance with automobiles, and they unloaded at this house, and in a short time two returned to their car as man and wife, looking very happy. The old minister could neither walk nor talk as he once could, but the parties were satisfied.

We have vegetables growing to maturity, but rain is needed.

We are receiving some good letters from old friends. They all have love, and some of them something else. God bless the Advocate, especially our new editor!

June 17, 1918.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more billousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

RULES FOR HOUSEHOLDERS.

We are printing this week the rules formulated by the United States Food Administration to control the use of food supplies during the war. Official announcement has been made that it is altogether likely that these rules will have to be made even more stringent than they are now. There will be, however, no complaint on the part of our people about doing anything that will help the Government in these difficult times. If food will win the war, we will save the food. The rules are as follows:

"All kinds of food, especially wheat, meats, fats, and sugar should be economically used.

"No food shall be hoarded. Hoarding is the holding, contracting, or arranging for food by any person in excess of his reasonable requirements for use or consumption by himself and dependents for a reasonable time. This does not refer to stocks of home grown vegetables and home canned or preserved fruits.

"All householders who can entirely eliminate the use of wheat until the next harvest, about September 1, should do so.

"Householders who are obliged to use wheat should not use more than a total of 1½ pounds of wheat flour or prepared wheat, in any form, per person per week, including the wheat flour in Victory Bread, and including the wheat flour or prepared wheat in crackers, pastry, macaroni, breakfast and other foods.

"Victory Bread is bread manufactured by bakers under the rules of the United States Food Administration. In estimating flour consumption 1¾ pounds of Victory Bread may be considered equal to one pound of wheat flour.

"In buying flour an equal weight of other cereals as substitutes for wheat flour must be bought pound for pound. This is the 50-50 rule. In buying mixed flours, the substitutes in them may be counted so that a smaller proportion of substitutes may be bought with these flours than with white flour. In buying graham and whole wheat flours (containing not less than 95 per cent of the entire wheat) 6.10 pounds of substitutes shall be purchased with every pound of such flours.

"Wheat flour substitutes are hominy, corn grits, cornmeal, corn flour, edible corn starch, barley flour, rolled oats, oatmeal, rice, rice flour, buckwheat flour, potato flour, sweet potato flour, soya bean flour and feteria flour and meals.

"Householders in towns and cities may not buy more than ⅛ of a barrel of flour or 5 pounds of sugar at any one time. Householders in the country may not buy more than ¼ of a barrel of flour or 10 pounds of sugar at any one time. In no event shall any purchaser have more than thirty days' supply of either on hand.

"Householders should not use more than ¾ pounds of sugar per person per week.

"In addition to the above, however, sugar may be used for home canning, and will be available to the householder for that purpose upon his signing a certificate that such sugar is desired and will be used only for that purpose.

"No wheat flour, or prepared wheat in any form, should be used for any purpose other than human consumption. No wheat fit for human consumption should be used for other purposes.

"Meats of all kinds and poultry, and more particularly beef, should be most economically used, eliminating all waste. Purchases of these products should be restricted and the quantity prepared for each meal reduced. Consumption of all meats, including poultry, should be redueed as nearly as possibe to 2 pounds per week per person over four years of age.

"Fresh milk and milk in evaporated and condensed form and cheese may be liberally used.

"Butter may be used for normal consumption.

"No more ice should be used than is absolutely necessary.

"To save transporation, local supplies should be grown and used."

OUR BISHOPS.

Name	Age	Elected	Relation
E. R. Hendrix..	71	1886	Active
J. S. Key.....	89	1886	Retired
H. C. Morrison..	76	1898	Retired
W. A. Candler..	61	1898	Active
E. E. Hoss.....	69	1902	Retired
James Atkins ..	68	1906	Active
Collins Denny..	64	1910	Active
J. C. Kilgo.....	57	1910	Active
W. B. Murrah...	65	1910	Active
W. R. Lambuth.	64	1910	Active
R. G. Waterhouse	63	1910	Retired
E. D. Mouzon...	49	1910	Active
J. H. McCoy....	50	1910	Active
J. M. Moore.....	51	1918	Active
W. F. McMurry.	54	1918	Active
U. V. W. Darlington	48	1918	Active
W. N. Ainsworth	46	1918	Active
H. M. Du Bose..	60	1918	Active
Jas. Cannon, Jr.	54	1918	Active

By action of the General Conference our active Bishops are allowed $5000 annually, and $1200 for secretarial and other expenses—a total of $6200 each. Our retired Bishops are to receive $2500 each, annually. The foregoing shows that of our nineteen Bishops, fifteen are active (including Bishop McCoy who it is suggested be given light work) and four are retired. Fifteen active Bishops at $6200 each, $93,000; four retired Bishops, at $2500 each, $10,000; total, $103,000—the total annual salary of our present College of Bishops, or $412,000 for the incoming quadrennium.—Texas Christian Advocate.

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Former Health Commissioner Says Nuxated Iron

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Wm R Kerr

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

Manufacturer's Note—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

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R. E. BOBBITT, President (Seventh Year)

LIBERTY BONDS AND MISSIONS.

The Board of Missions will be glad to receive in the way of special contributions Liberty Bonds at face value. Already friends of the cause are sending their Liberty Bonds to the Board. In the last few days one friend offered Bonds to the amount of $1200 for the building of a church in China. Of course this offer was gratefully accepted, and we are authorized to say that similar offers will be accepted heartily. This is one of the ways in which a patriotic Methodist can help his country win the war and at the same time help the Board of Missions win the still greater and more important battle for righteousness in the earth.

TIME OUT!

An Economical Man.

"You say you've worn this hat for two years."

"Yes, sir, and it looks all right still. Twice I've had it cleaned and once I exchanged it in a restaurant for one that was entirely new."—Exchange.

Distant Relatives.

Two chance acquaintances from Ireland were talking together.

"An' so yer name is Riley," said one. "Are yez any relation to Tim?"

"Very dishtantly," said the other. "Oi wus me mother's first child, an' Tim was the seventeenth."—Social Circle.

Prices Higher.

He—I feel like thirty cents!

She—How things have gone up since the war!—Purple Cow.

Sure Enough!

"Where are you going, mother?"

"To a surprise party, dear."

"Can't I go, too, and Archie and Edna?"

"No, dear, you weren't invited."

"Well, don't you think they'd be lots more s'prised if you took us all?"—Boston Transcript.

MARTIN COLLEGE

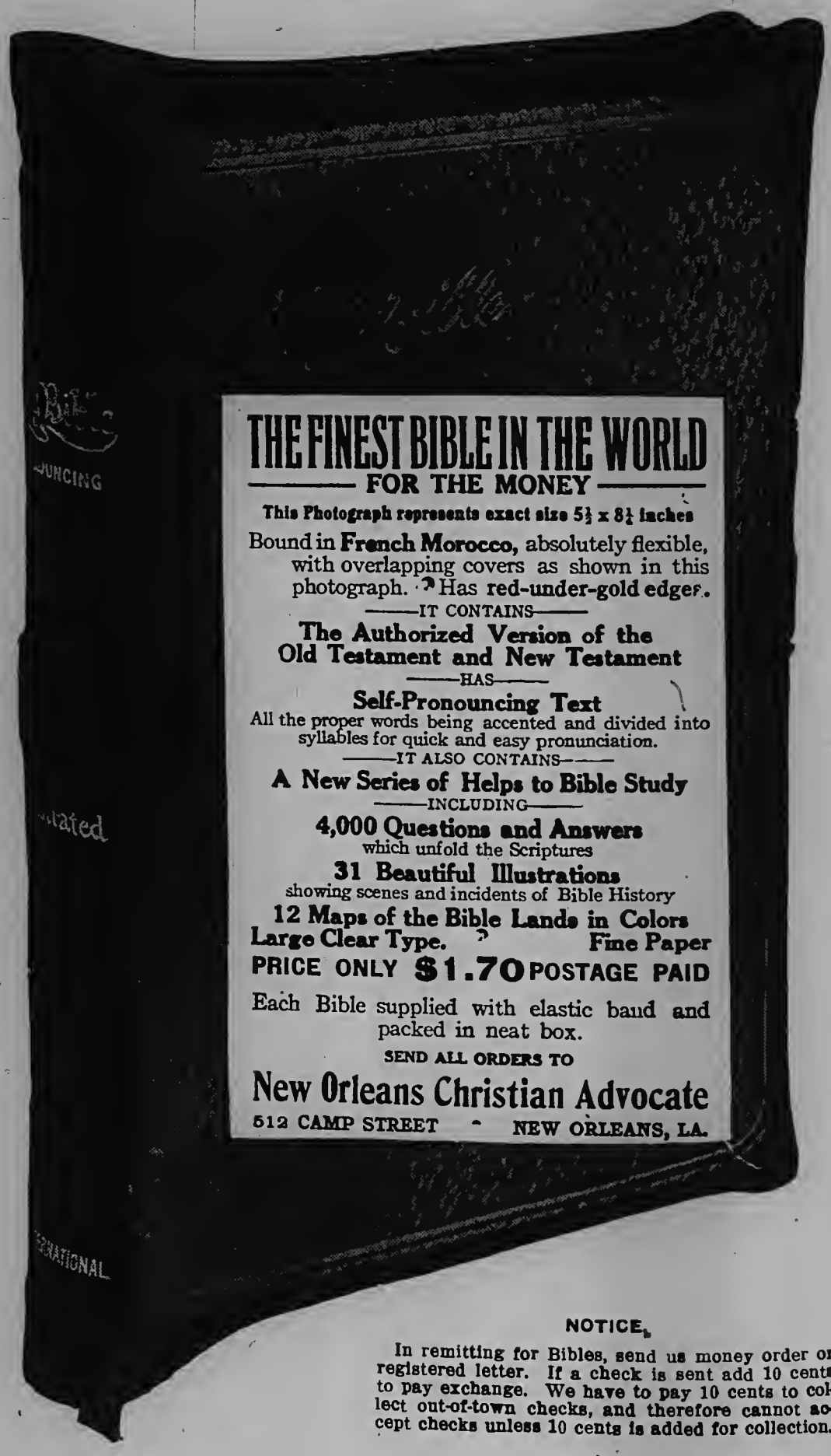
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NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 4, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

God's persistent love for us is one of the miracles of the ages; suppose God hated us!

• • •

It is sometimes easier to frown than it is to smile; but a smile cheers somebody, and a frown never does.

• • •

"Giving" is a much misused word; we nearly always receive full value in exchange for what we call "gifts."

• • •

It sometimes takes as much courage not to do as to do. Apparent inaction is a severe test. But it is still true, "They also serve who only stand and wait."

• • •

The esthetic value of a quiet hour in a service where the simple word of truth is preached amounts to a good deal; the spiritual value to a tired and care-worn soul cannot be estimated.

• • •

Sometimes on a journey we pass through long stretches of desolate country. But now and then we cross clear-running streams and catch glimpses of bright flowers. There are beauty spots in the most forlorn life.

• • •

Unhappiness is more often a state of mind than anything else. Outward circumstances may be unfavorable and inconvenience may result, but at the same time it is possible for the inner life to be calm and serene. We should cultivate the inner side of our natures.

• • •

The poet is one who can see and hear and feel things that the ordinary man cannot, and can make them intelligible in words of truth and beauty. We can wonderfully increase our range of knowledge by reading what the poets have to say concerning the deeper meanings of life.

THE MAIN THING.

In the multiplicity of things that we as preachers are called upon to do, there is a real danger that we lose sight of the chief end of our calling.

Emphasis has always been placed, and properly so, upon personal preparation for the work of the ministry. The importance of a definite personal religious experience on the part of the preacher cannot be unduly stressed. It is fundamental. This experience does not necessarily involve recollection of specific times and places, but it does involve a vital consciousness of a work of grace within the heart. The great facts of sin and repentance and faith and justification and regeneration and the indwelling of the Holy Spirit, whether they be intellectually comprehended or not, must be as real to the preacher as are the physical phenomena that he is aware of through his physical senses. Unless he has this experience, he has nothing.

Emphasis is also placed, and properly so, upon the purely intellectual side of preparation for the work of the ministry. Out of this emphasis have grown our correspondence schools and our colleges and universities. Our Church has refrained, wisely thus far, from making a collegiate education a condition of entrance into the traveling connection, but from the beginning it has furnished facilities for securing such education and has urged the young preacher to make use of them. And after our school days are over we are expected to cultivate and maintain such habits of study as will keep us conversant with the world of things and thought in which we live. Surely less could not be expected of us.

As the Church has grown, inevitably its work has developed into highly specialized forms represented by various departments and organizations. Thus, again, emphasis is placed, and properly so, upon the importance of the preacher's position as the servant of the Church in carrying out its plans and fulfilling its mission. From these various departments and organizations come suggestions and appeals and instructions that are sometimes almost bewildering in their number and urgency. We wonder how we can find time and opportunity to heed so many calls. And yet they are all worthy, and the work must be done. We cannot afford to be disobedient servants.

And now, while we are engaged in this great war, our Government is recognizing the value of the preacher in its program, and emphasis is being placed, and properly so, upon his part in helping to win the war. Almost every day calls are made that involve much of time and labor to meet. So far as we know, not one minister has declined to perform any task assigned him by the Government. Our preachers are patriots.

In addition to all these demands that are made upon the preacher's time, and the many things that he is expected to do for himself and for the public, there has arisen a way of measuring success that unfortunately seems to have led some astray. We find ourselves, almost unconsciously, judging a man's efficiency by the salary he receives, and measuring his success by purely material standards. We know it ought not to be so, but too often we yield to the temptation to do it.

In the face of all these things, it is no wonder that sometimes we forget the main thing. The main thing, as we see it, that a preacher ought to do, is to establish and maintain the kingdom of God on earth by bringing unsaved men and women into that kingdom by the divinely appointed means, and by encouraging and strengthening those who are already in the kingdom. That is to say, if we are accomplishing the main purpose of our ministry, souls are constantly being brought from darkness into light, from the power of Satan unto God, and our people are growing daily in grace and in the knowledge of our Lord and Savior, Jesus Christ. We may do other things—we must do other things, but they must be in addition to the main thing.

If we keep clearly in sight this great function of our ministry, there is little danger that we shall be led astray by the multiplicity of things we are called upon to do, or by any false standards of success that may be set up. Our preaching will not degenerate into one of the incidents of the week's work; it will not become an attempt to attract and entertain people; it will not even be an occasion merely for imparting ethical and moral instruction. It will be the time when, with all the strength we possess, we will bring to men's minds and hearts the fundamental principles of truth and righteousness as they are contained in the gospel of Christ, and labor with them as his ambassadors to bring them to a realization of their accountability to God. We shall then be putting first things first, and all others will naturally fall into their proper places. And instead of being perplexed and care-worn and distracted, we shall have the serenity of mind and peace of heart that nothing can disturb.

THE SMILING FACE.

Some of the strongest forces in the world are silent forces. You cannot hear them in operation, and you see little of their manner of working, but you cannot fail to see their effects. The force itself may be intangible, but the result it produces is as evident as anything can be.

Sometimes the things that influence us most are little things. Of themselves, they might be thought insignificant, and yet through the influence that small things have had upon some life, it has been transformed into something great.

Sometimes the ministries that help men most are the little ministries that do not cost much, and for that reason are thought little of. If all of us were constantly on the alert to take advantage of the little opportunities that we have for doing good, for bringing a blessing into some life, we ourselves should be happier, and we should bring more of happiness to the people about us.

Have you ever thought about the helpful ministry of a smiling face? The world is full enough of sorrows and disappointments, and dark shadows. Nearly everybody has some burden to carry. It sometimes happens that the very person that we had thought above all others was free from care and labor is the very one whose shoulders are bending under a load that is almost too heavy to be borne. Sunshine drives the clouds away from the face of the heavens, and a smile oftentimes drives the shadows from the face of the weary and care-worn. A smile is the sunshine of human nature. We can carry our sunshine with us.

There are sad hearts in the world, and all around us, that need cheering, and we need to be cheering those hearts. We can do it many times by carrying a smiling face. Care may be gnawing at your heart, but do not show it to the world. Wear a smile on your face, and it will help you bear your burden, and it will bless some fellow-struggler, too. We need a gospel of gladness that will dispel the dark clouds that hover over the world. You may not be able to put into words that gospel, but you can put it into a smile. Do not let the world think that the Christian life is a miserable one. Carry a smiling face, and the world will want and look for the thing that makes you smile. One of the most inspiring sights in the world is a crowd of Christians so happy that their happiness shines in their faces. Christians, are you happy enough to smile?

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THE STAY.

I see Him when the breaking dawn
Recalls the laggard soul from rest;
I hear Him in the starry night,
When Silence comes to be my guest.

His voice breathes low in early spring,
When frost chains break and March winds fail,
When larkspurs and anemones
Awake to life in every vale.

When sorrow calls to lonely paths,
When Heaven lures our loved away,
His voice still speaks—how quietly!
And utters words no tongue can say.

With Him my Stay, I cannot fall:
In spirit stress and battle shock
I still shall trust Him, Lord of life,
Amid the tides a mighty Rock!

—Thomas Curtis Clark.

AN OPEN DOOR.

Complaining of life and its tragedies and sorrows is, in view of all the facts, a very foolish and a very wrong thing to do. For, when we come to think of it, no matter how burdened or troubled any life may be, the one thing that has always given joy and pleasure and satisfaction of the most real and abiding kind is ever a possibility. Since man has been man and God's world was made it has always and everywhere been the case that men and angels and even God Himself have found the most exquisite joy of living in doing something to help or make happy other folks. All men have admitted that, and the sanest, most healthy-minded, the best men have borne the most unquestioning testimony to such a philosophy. And if that be true, is there then any life, no matter how hampered or troubled, that hasn't a doorway into the very joy and gladness of heaven lying wide and invitingly open to it? And, with such an opportunity and invitation, to hint that any life is doomed to misery is to be untrue to the fundamental facts of living.—The Christian Guardian.

HOW WE OUGHT TO PRAY.

Most of us have heard very many times of Jacob's wrestle with his angel visitor, and it has been held up to us as a true sample of prevailing prayer, and again and again we have been told that if our prayers were unanswered it was probably because we were not sufficiently in earnest, and we have actually had earnest men stay up all night praying in order to secure what they sought; and to many of us such prayer has become the typical example of the kind of prayer which prevails with God.

This view has the sanction of long tradition and of great names. But when we come to measure ordinary prayer by this standard we are almost forced to the conclusion that ordinary prayer is not prayer at all, and if this standard is to prevail, then our whole prayer life must needs be remodeled. But as we look into the matter we find that this type of prayer is not very common, and so far as history reveals the facts it has never been common. And, moreover, when we begin to look into the matter closely we realize that in the very nature of things we cannot expect it to be.

We think it is a mistake to regard the wrestle of Jacob as a wrestling for blessing with a reluctant God; it is rather a wrestling of the man with his lower self. There was no unwillingness upon God's part to transform Jacob, the Supplanter, into Israel the Prince, but the Supplanter died hard. And even in these modern days this hardest of all hard wrestles still goes on, not of penitent man with an unwilling God, but of that same penitent man with his own lower self. To be willing to be a better man, to be willing to forsake the old life, to be willing to surrender our own will, is one of the hardest tasks with which mortals are faced. But this is not a wrestle with God to make us better, but a wrestle with self to be willing to be better. Hence the scene at Peniel cannot be taken as a type of ordinary prayer, especially one which should be taken as an ideal.

Our conceptions of God's fatherhood necessarily affect our prayers, and if we kept the fatherhood idea clearly before us, it would save us from many mistakes in regard to prayer. We have no right to think that God values prayer either by its length or its sound volume, and the idea that a loud prayer will reach the throne while a quiet one will be passed by is surely the height of absurdity. And the idea that God will answer our prayer if we are only persistent enough, while He will neglect to do so if we simply leave it with Him, is abhorrent to our idea of loving and intelligent fatherhood. God does not need to be importuned to make Him willing to grant our requests, any more than a kind earthly father needs to be pestered with his son's request until he grants the request out of sheer weariness. Such an idea of God is most repelling, and yet we fear it is only too common.

The New Testament idea of God is that of an all-wise, all-loving Father, who is more willing to give than we are to ask, and who does not even wait to be asked, but gives far more without being asked than He does in response to petitions. Our needs are our unspoken prayers, and we are sometimes wholly unconscious of them. God answers our spoken prayers, but for every one of these He answers a thousand of the unspoken prayers of our urgent needs.—The Christian Guardian.

COURAGE.

By Wm. C. Allen.

Wait for Jehovah, be strong and let thy heart take courage.—Psalms 27:14, R. V.

I can but bloom—did the June roses more?
I can but droop—did they not also die?
The Moment is: the After or Before
Hides all from sight—canst thou tell more than I?
What matter if to-night come smiling snow
And death? The Power that makes, that mars, is One,
I know nor care not: when that Power bids blow
I ope my curled petals to the sun.

—Ednah Proctor Hayes.

In the higher California mountains during early summer, the visitor sees what is locally known as the "snow-flower." It is of a brilliant red color and is very large and showy. The guides will tell you that its name is derived from the fact that "it follows the retreat of the snow." It is eagerly welcomed just as are the exquisite anemones at the same season of the year in Colorado. It reminds us of the chrysanthemum which, after the glories of fleeting summer, blooms close to the chill of the wintry season.

Possibly we love the showy snow-flowers, the blue anemones, the many-colored chrysanthemums, not simply because of their striking beauty and the cheer they afford, but because they valorously lift their pretty heads when almost all the other flowers have ceased to bloom. They live just as near to the destructive frost as possible. Do not these humble exponents of God's goodness suggest and speak to us of courage?

The soul of the sturdy Christian has a semblance to these flowers. Our lives are intended to interpret the beauty of our faith to others. We naturally revel in genial surroundings and companionships. We love the golden sunshine of approbation and human sympathy, but some of us—like the summer flowers—cannot withstand adversity. We seem more adapted to the heyday of life's summer, than for nearness to the blasting things of winter. Storms of opposition introduced into the high tide of our warmest experiences may, unless we are careful, destroy our spiritual beauty and beat us down.

It is our privilege to learn from the rich history of Christian experience that when God's people go to Him in prayer for fresh supplies of holy vigor, they receive it. Millions have testified that He has generously given them strength to withstand the storms of adverse circumstances that threatened to overwhelm them. I will not argue why this is, but the fact stands. Prayer involuntarily welling up in the human heart and finding expression vocally or in secret is in some way answered by the compassionate and gracious Father of us all. Do we not love Him for this?

Sir Wilfred Grenfell says, "Faith and experience alike convince me that God himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows it best." This kind of faith, not hectic but ardent, produces the physical and moral courage that the child of God needs every day. Should we not more earnestly pray for it?

Let us go boldly to Jehovah's Throne and plead for help in every time of need. Let us ask that, like the glowing bloom of the forest, our spirits may radiate Christ's wondrous love and beauty close to the chilling things of life. Let us imitate the gallant snow-flower. God gives His people soul courage. Is this not the glorious heritage of those who love His name?

San Jose, Calf.

THE CURE OUR CARE.

In life there are many incidentals, not a few accidentals, yet but one essential—to get and to keep right with God. It is narrated of Gideon Ouseley, that, when he seemed to hear a call to preach, his heart failed him because of a deep sense of his unworthiness and ignorance. Then it would rush into his mind, "Do you not know the disease?" "Yes, Lord, I do!" "And do you not know the cure?" "Yes, I do!" "Go, then, and tell them these two things—the disease and the cure; never mind the rest—the rest is only talk!"

There is a sense in which God enlightens even intellectually an unlearned man who sincerely consecrates himself to the work of the ministry, saying encouragingly, "Thine ignorance is taken away!" It is well also for those who, on entering the ministry, have had a fine educational start in the best institutions in the land, to continue to sharpen their wits, to take advantage of all possible cultural helps, and to learn how to give a reason to all who ask them concerning the faith. And yet when all is said otherwise, the fact remains that essentially the Gospel is a cure of sin, a way of salvation, and not a mere ethical system or a philosophical theory.

"The rest is only talk." This discrimination applies to all speculations of men, or meanderings of human thought, which do not serve to develop man as man, and to bring out the Godlike in him—which practically means to put it into him by grace. Evidences of the disease of sin are all about us, and of the most revolting kind. It would be a pity to discuss merely Kantian refinements or Hegelian syntheses when men are perishing in moral corruption. The "talk" has its place, discussion must go on, but, as religious workers, our special care is the cure.—Zion's Herald.

If our first thought is to get justice for ourselves, life is hardly worth living. When a man stops thinking about his "due," he is sure to be rewarded well beyond his due. If he wants his due and no more, he can get it.—Dr. Albert Hurlstone.

THE PERIL OF MIDDLE LIFE.

To divorce one's self in later years from the high ideals of youth becomes invariably the one great peril of middle life.

A man, for instance, starts out in business with lofty notions of life and of business integrity. While eager to make money, he is determined in his youthful appreciation of the true and the good that no dirty dollar shall ever touch his fingers. But after awhile he learns more about the world and how business transactions are too often carried on. He comes to see that men get money by crooked dealings, and that a dirty dollar seems to buy as much in the markets as a clean one. Then, perchance, with hesitancy at first, and later without restraint, he comes to ask himself, "Why not put away the youthful notions of inexperience and ignorance and adopt the practice of others who know the game?" Having once parted company with those early dreams of honor and honesty, he is content to play the game in a fashion that leaves not a trace of business integrity which at one time promised to become the crown of glory to his old age.

A youth just out of college begins a career of promise with the clear vision and the purposes of a statesman before his eyes. His ambition, as an idealist and statesman, is to serve his country in a manner that will bring honor to himself and for the best interests of his fellow countrymen. But eventually he learns not only that men stoop mighty low in politics, but also that a premium seems to be placed upon the fellow who will get down in the dirt. Consequently, he tramples under foot the very things of his youth that were prized most and instead of being governed by the aspirations of a statesman, drops down upon the low level of a dirty politician.

A man perchance begins life as a lawyer with high ideals for himself in this profession of honor. But after awhile he sees life and the law in a new light, flings away those high standards that at one time were sacred to him, and steps down upon the plane of a common trickster, being entirely divorced from the ideals of other and early years.

A young man aspires to the high calling of a minister of the gospel. He has been where the bush burned and with unsandaled feet has answered the call of God. By Sinai's trembling cliffs he has, with veiled face, sworn fidelity to the Commandments. Thus commissioned and equipped, he goes out to become a prophet of the Lord. But the youth learns right soon that true prophets have always seen a mighty hard time in the world; that their rewards are not crowns, but crucifixions. He learns also that whited sepulchers filled with pious pretensions are amazingly satisfactory to the multitude, and sometimes to the very elect.

Why, then, should he cling on to those delusive notions of a distant day, and to those ideals of inexperience, if not of regrettable ignorance? Why not speak those pleasant things that the world is clamoring to hear and that will bring the reward of unlimited applause? Anyhow, in the last analysis, is not the voice of the people the voice of God?

Not all men, not the majority of men, go the way indicated in the foregoing instances, but the temptation in that direction is exceedingly strong—so strong that to large numbers it becomes a peril, and not a few enter this wide gate of disaster, especially in middle life.

We talk gravely about the dangers of youth, and they are many; but these dangers are generally those resulting from inexperience or prompted by the hot blood of youth. Bad as these impulsive blunders, personal vices and unbridled crimes of the young are, they are not to be placed in the class of those deliberate tragedies enacted in middle life when men surrender to the hard and unethical forces about them.—North Carolina Christian Advocate.

AMERICA'S INTEREST IN THE EVANGELIZATION OF RUSSIA.

The unfortunate breaking down of law and order in Russia, with the consequent menace to the allied cause, and to the freedom of Rumania and Persia, has not lessened the interest of American Christians in the spiritual welfare of the Russians. This is shown not only in the efforts of various religious organizations to call attention to Russia's great need in this crisis, but has a practical expression in the Russian Bible and Educational Institute, established by Rev. William Fetler in Philadelphia. This school has now one hundred students and is preparing Russians for service in their own country. A special call has been issued for conference and prayer on behalf of Russia, to meet in the Moody Bible Institute, Chicago, from June 24 to 28. This call is signed by some of the best known Christian leaders of all Evangelical denominations in America. In the call the following statement is made as to the great problem of Russia's evangelization: The revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest population of white people, in the world. There are 182,000,000 people in Russia, and yet there are not as many evangelical workers there as in the city of Chicago alone. The propaganda of atheism and materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox Church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple, religiously-inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. The greatest immediate need is the printing and circulating of at least a million copies of the Russian Bible, three million copies of the New Testament and a large supply of the very best Russian evangelical literature. Then several hundred evangelists, colporteurs and Christian workers must be trained and equipped for service in Russia. A vital factor in the realization of a comprehensive plan for Russia must be the evangelization of the Russian and other Slavonic peoples in America in order that they may return to their native lands fully equipped for service.—Missionary Review of the World, June.

SOME OBSERVATIONS.

Dear Editor: I spent ten days at Lula, Miss., helping my friend, W. W. Jones, the pastor, in a meeting. While the meeting did not bring a large number of converts into the Church, there is ample evidence of the spiritual uplift of the people. Brother Jones seems to be the right man in the right place. He evidently has the confidence and appreciation of his people. His salary has been materially raised and he is pleased and so are his people, and now his third year gives promise of being his best in this splendid charge.

The past three years have brought substantial changes to the town in material growth in nice, new residences. The town now has fine artesian water. How different when I left this pastorate twenty-five years ago! We had pump water and no screens; the people then were constantly dying with malarial diseases—now they are healthy; lands are high, crops excellent, the people, many of them, getting rich. One young man came there a poor boy, working as a farm hand twenty-five years ago; some days back he bought $50,000 worth of Liberty Bonds. We have in our church at this place many men of this type in push and energy, moral, religious, liberal, and progressive. Happy is the pastor who has such a bunch of noble fellows as Jones has at Lula.

By the good offices of my friend, Lester Wilson, I was carried over the country on three different trips in his great, new car and saw more great crops of corn and cotton for the time than ever before in my life. There is great promise in this growing charge.

W. M. YOUNG.

Pontotoc, Miss.

CORINTH DISTRICT CONFERENCE.

Dear Advocate: The Corinth District Conference at New Albany, June 11-13, was a delightful occasion. The presiding elder was at his best. Business was done without hurry, yet no time was wasted.

The reports of pastors were the best ever, in spite of war conditions.

"Connectionals" Selby, Sullivan, Brownlee and Gladney brought messages of cheer and hope. The Memphis Hospital was represented by Mr. J. B. Marmon.

L. W. Worsham, G. L. Jones, W. A. Wilson and S. S. Finger were elected delegates to the Annual Conference; F. E. Roy and T. B. Brewer, alternates.

Three splendid young men were licensed to preach: J. S. Maxey, J. N. Humphrey and Seamon Rhea. The latter was recommended for admission into the Annual Conference. The others will go to college.

New Albany entertained us handsomely. Corinth will do it next year.

J. E. CUNNINGHAM, Secretary

THE LATEST TESTIMONY AGAINST DRINK.

Let us be done with even the slightest doubt regarding the deleterious effect of intoxicating drink upon the human body and mind. Occasionally, at this late day, we read in the literature sent out by the liquor power faint attempts to justify the use of alcohoics as a vitalizer of energy, a builder of tissue, etc. Though few reputable publications defend distilled liquors to-day, many will obliquely and some openly say a generous word for malt. Mr. Hearst has thrown the weight of his papers in this scale. Of late, however, even he is soft-pedaling. Once in a long while a discountenanced physician can be purchased to offer testimony as the liquor power may dictate; but the day has forever passed when a man who values his reputation dares champion, even conditionally, the use of liquor in health or in sickness. We desire to give the words of Dr. Arthur Dean Bevan, the newly elected president of the American Medical Association, in his inaugural address delivered at Chicago last week before the greatest body of physicians in the world, and by them heartily applauded. We consider this deliverance as near the truth in the case as humankind has yet arrived, and offer it as a sort of final statement that should silence smaller voices in this day of trial and testing:

"There can be no doubt of the injurious effects of alcoholic drinks on both the physical and mental well-being of our population. There can be no doubt that the greatest single factor we can control in the interests of the public health of the nation would be the elimination of alcoholic drink.

"In the slow evolution of civilization many great wrongs persisted for centuries because people had become so accustomed to them that they were accepted as matters of course. They became so intrenched that it required centuries of education or a revolution to extirpate or right them.

"Government by autocratic power and divine right without the consent of the governed has been tolerated. Slavery with its horrors was defended. The unequal rights of women went unquestioned.

"Among these great wrongs, too long tolerated, none has done more injury to mankind than drink. And science and education should eliminate not only the plagues and epidemics, but also the curse of drink from the world.

"I want to plead for the united action of the organized medical profession of this country to secure protection by law against the injury that drink is doing to our people, not as a political measure, but as the most important public health measure that could be secured. In this crisis, when we and our Allies are fighting not only for ourselves, but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink."—Northwestern Christian Advocate.

WHEN GOD IS ALL IN ALL.

Our pilgrimage, long as it may be, or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge if we have looked upon all things in Christ, will be lost in open sight; our little lives perfected purified, harmonized in him whom we have trusted, will become in due order parts of the one divine life, when God is all in all.—Westcott.

EDUCATION, THE CHURCH AND THE RURAL HOME.

The twentieth century, that dawned with such high hopes for mankind, speedily saw some of its fondest illusions shattered. It was a proud legacy of 1900 that science had outflanked Mars; another that great business interests would frustrate the war lords; that peace resolutions-in-convention-assembled would dyke the flood tide; and, most of all, that education, reaching its ne plus ultra in Germany, would stay the wrack. All proved impotent! The financiers thrived on it; a dripping sword hacked through the parchments; science became its supine tool, and the gilt veneer of civilization slipped off the visage of a hideous Ichthyornis. To make sure that we shall not repeat the evolution, and end again where we began, we may well ask what brand of education is to be the savior of democracy?

In some of our educational systems we have taken great pride. Ideals have ranged from the classical to the bread-and-butter type, leaving public opinion in a state of flux over the possibility of a cross-bred combination. But where are we landed? Take results on the physical side. In the United States, Provost Marshal General Crowder reports 23.7 per cent physically unfit for the military draft. An official return to the Canadian Government in Class I, under the Military Service Act, unmarried men between the ages of twenty and thirty-five, shows that out of 373,184 registered there were found 118,772, or over 30 per cent, medically unfit. In the earlier Canadian enrollments large numbers fell out, incapable for the strenuous service to which they were called, accounting no doubt for a great deal of the disappointing shortage. The go-as-you-please way of upbringing the rising generation has produced large numbers of erratic weaklings. Educationists themselves concede failure. A convention, representing the Massachusetts State Teachers' Association, the Massachusetts Superintendents' Association, the New England Superintendents' Association and the American Institute of Instruction, meeting in Boston not long ago, admitted that the educational institutions of the country had woefully neglected the physical development of the youth, and urged legislation that would insure well-rounded, systematic physical training for boys and girls. As a corollary, they resolved in favor of the introduction into grammar and high school curricula of agricultural courses from a national and international viewpoint, and elementary instruction in farming and gardening.

In the next place the alarming revelations of the prevalence of vice in large Canadian centres of population, coupled with the softening luxuries of town life, re-emphasize the menace to Canada of the abnormal growth of urban at the expense of rural communities, to which school systems have been a large contributing factor. Rural schools in the Province of Ontario, for example, dwindled into feeders to the high schools, which in turn sent on the grist to the universities and the "professions." Now, by means of school fairs, summer courses and otherwise, we are struggling to repair the damage. Conjointly with the fostering of town industrialism, the country has made costly efforts in so-called national development by importing population which rapidly eddied into the cities and towns. War and the rising cost of living, which hits the man on the land also, have driven home the seriousness of the situation to thoughtful minds, but the masses of town people are evidently not yet seriously concerned, and are trusting to luck, strikes, or what not to pull them through.

Even more serious than the shortcoming of the schools, judged by physical and rural life standards, has been negligence in dealing with the scholar as an immortal being of unlimited capacities. Unless education recognizes the spiritual element and the nurture of true citizenship, no matter what material efficiency it may promote, it will break down at the very point where it should be strongest. Dr. S. P. Cadman, an eminent American divine, who is anything but a faddist, has lately voiced a strongly growing conviction that as a national safeguard religion should have its proper recognition in the schools of the people. These are heart-searching times, and it may be opportune for the Christian Church to ask to what extent it may be responsible for barriers in the way of religious education.

The Young Men's Christian Association has given the world an inspiring object-lesson in unified adaptability to meet human needs in war time. That so many American pastors have gone over-seas in its service is significant. We are hearing a deal about preparedness and leadership in the spiritual conflict. Has the Church risen to that surrender of self-seeking and largeness of aim that will quicken the souls of young men and women, and hearten them for her undertakings? Are her forces sufficiently Paul-like and mobile to cope with the issues of the day? Are the curricula of our ministerial training camps adapting themselves to equip for spiritual, intellectual and community leadership? Are they supplying that knowledge of rural and urban conditions that will enable graduates to identify themselves with the lives of the people? Practically all probationers begin their ministry on rural charges, and those who gravitate to town charges devote ten or fifteen years at least on country stations, which far outnumber urban charges and the membership of which, in numbers and intelligence, calls for all the gifts and graces the pulpit can enlist to nurture the life from which the best leadership of the nation is reinforced, and upon which the virility of the ministry itself so largely depends. It is not sufficient that the candidate shall have been country-born, because in a scholastic-urban atmosphere he gets out of touch and understanding with its needs, and even fails to vivify his discourse with the vocabulary of rural life and processes, as did the Master Teacher by the fields of Galilee nineteen hundred years ago. Need we wonder if, under the terminology of theological cold storage, older hearers become somnolent and younger ones yield to the literary charms of Onward!

If young people observe their leader packing his club bag at the earliest opportunity to "better himself," they will surely arrive at certain conclusions, despite all fine talk about the advantages of country life. We are not driven to the necessity of making the pulpit a farmers' institute nor a recreation bureau. Heaven help us if that were the case. But it will immensely fortify pulpit leadership if the occupant discloses real sympathy with people who discern very quickly if he appreciates the soul of youth and understands the extent to which knowledge, capital and love of occupation make success on the farm possible. Years ago it became a by-word that school teaching was degraded by being made a mere stepping-stone. Will it not be the best of wisdom to preserve the country church from a like predicament by adopting such measures as will consolidate its forces and resources, preserve its gains and maintain the integrity of the rural home, which in vital respects remains the mainstay of Canadian democracy?—"Observer," in The Christian Guardian.

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ARE THE JEWS GROWING MORE SPIRITUAL?

By Rev. C. M. Chapman, Ph.D., D.D.

Going down a street in Chicago, I saw a great steel-framed building, ruined by fire. I said, "What a majestic ruin!" In walking on Fifth Avenue, New York City, I view the demolition of a great church building. I said, "What a sad reflection!" So it is with the Jew. The means of the transmission of the religion of the world will not accept its blessing. A great titanic force is locked by the chain of unbelief. Hebrew scholars are beginning to see the illogical attitude of "Israel of God."

There have been long lapses of time when Jewish life was as still as the realm of death. Science teaches that there is a time in the meeting of opposite forces when there is absolute neutrality—then the greater force gains to overcoming. The Jews recognize that the coming of Jesus Christ was the occasion of the loss of world-control in religious affairs. The short-sighted rulers of the Jews thought the crucifixion of Christ would end the competitive issue, but it only gave an additional power to, and was the means of immortalizing, the life of Jesus in Hebrew history. For twenty centuries Judaism has been in the shambles of its own delusion. Its decadence is but an incident in the fall of the Roman Empire, its life but the reflection of its once glorious past.

Judaism is beginning to awaken. There is not in the Hebrew of to-day that former expression of serious sadness—sometimes interpreted psychologically to mean "I wish I could believe Jesus to be Messiah." I am much surprised at the trend of Hebrew thought as is expressed by its philosophers and teachers.

I assume that the president of the only Hebrew college for exclusive rabbinical training in America—as far as I am informed—is the author of the only modern book of systematic theology of Judaism. I speak of Dr. K. Kohler, president of Hebrew Union College, Cincinnati, Ohio, who tries in a masterly way to re-interpret Judaism, once a powerful factor in the development of religious thought, to mean only a sociological fitness of man to the plan of creation as regards one nation to another. He easily discloses in his book, "Jewish Theology," a pronounced German rationalism. It is not my purpose to review the book, however profitable it might be, but to give to the reader some observations on Judaism as it is taught to-day.

Dr. Kohler asserts that potential salvation of the prophets had no allusion to eternal life, but a correct relation to this life; that the doctrine of the Trinity is but the pagan idea of polytheism; that immortality is but an illusion of sincere desire; that Messiah is to come and his coming will only restore the social position of the Jew to his lost estate of leadership among the nations in the successful contest for mastery; that the essence of religion is not the belief in God but the doing good in acts of charity, thus interpreted as the quintessence of human ethics; that most of the longing and aspiring to the life of the hereafter is but moral weakness that disqualifies for the real issues of this life.

In these words we can easily trace rationalism, particularly of the old German school, being reserved in a new manner. And can we say of its devotees, "The last is worse than the first?"

"A man without a country," is sad, and a "people without a God," is pathetic. How may we aid the Jews? Will our social life win him to our God? Will our commercial relations draw him near God? Is his state of religious conscientiousness improving? Is he not taking our worldly wisdom without our God? Is he not joining the ranks of the enemy of our God and waging a war against the foundation of our religion and Christian institutions—denying the cardinal virtues of our spiritual life

and protesting in the name of his conscience against the basal principles on which rest our civiiization?

The future is not very encouraging as to the way in which we had best deal with the problem. We are sure that a sympathetic interest in the Jew is our first duty. But this does not mean a toleration of his blasphemy concerning the Divine Son of God. We should treat the Jew as a man among men, invite him to our churches and schools and expect him to attend—not allow him to assume that he is not a part of the social and religious community. We should never stress his commercial importance, as this has materially weakened his moral standing already.

The Jew's salvation will never come through "converted nation," but it will be the result of "hand picked" fruit when we have done our full duty. His importance makes this our imperative duty and of prime importance that we assume this task at once.

Do you want the Jew converted? Then "be converted yourself."

Is not the great gulf that is fixed between the Jew and Christian the sin of both, rather than the sin of either?

This work has been very successful wherever tried—may we try it wherever our friend the Jew is with us.

Waynesboro, Miss.

SCIENCE AND FOREIGN MISSIONS.

By Robert Stewart.

The phenomenal evolution of society has not left Jesus Christ in its wake. Nothing is more evident to-day than the fact that the teaching of the carpenter's son which offered leadership and a solution of the individual problem of his little band of disciples in Judea, is also comprehensive enough to meet the complicated needs of the twentieth century and lead the nations out of the labyrinth of economic and political difficulty in which we now find ourselves.

In fact scientific development has all been in the direction of the teachings of Christ, but this development has been especially manifest in the direction of His foreign mission program. Our great authority for our enterprise is the command of Jesus, but we like to feel also that we have a scientific basis and apology for carrying the Gospel to the nations.

We find an illustration of this fact in commercial science and economics. The primitive beginnings of this department of human activity showed the fisherman exchanging his catch with the hunter for his game. He in turn made bargains with the farmer and altogether they traded with the artisan for his skill. And from this humble starting point commercial science began to raise its head until now it strides over the earth and penetrates every nation to serve an exacting race which levies upon the limits of geography to supply its daily need. Even in these times of war and blockade we may seldom enter a home without finding there the produce of six or a dozen nations. I enter your parlor and see mahogany that once looked out upon the peons and the oppressed from its native forests of South America. I look about your home and see silk from Japan, embroidery from Korea and tapestries and blankets that have woven into them all the beauty of an Indian imagination. We go into the dining room and sit down to a repast that has demanded coffee from Brazil, tea from China, spices from India, sugar from Cuba and oils from France and Italy. And then I get into your automobile and ride to the railway station under the power of gasoline that came from the wells of Mexico.

The development of medical science has also proved that the life and obligation of the individual extends to the limits of the earth. A man who has loudly disclaimed any responsibility toward the distant and strange nations is taken sick with a disease that means death, when his physician brings to his bedside a remedy that nature has contributed from that same distant country which he despised, and his life is saved. A great providence has thus distributed not only the comforts but the necessities of life so that the nations might lean mutually upon one another.

The social and political science has proved our contention. In those days when the primeval man walked in his forests he was selfish and alone; until one day he saw a woman whose hair was just the right hue and whose eyes were just the right color, and he loved her and took her by the hair and dragged her to his cave and he began to develop socially. And one day there came into his home a midget of a man who didn't weigh more than eight pounds, and with a fist no larger than a chestnut, but with those tiny fingers he pushed down the walls of his father's selfish exclusivism and gave the man a big horizon in which to live. And then the tribal idea grew and enlarged until the nation was born. But here we have camped for centuries and there has been no statemanship big enough to see larger things than its own country or empire. But about twenty years ago Uncle Sam, the most conservative and exclusive of the crowd, looked out of his window one morning and saw a basket on his doorstep. He went out to investigate and he heard a baby crying in that basket. He listened, and he heard another baby cry, and he listened again—and he heard a third baby cry. There were triplets left on his hands and their names were Cuba, Porto Rico and Filipino. Triplets, and all girls! This was a trying situation for an old bachelor to find himself in, and many of his advisors told him to turn them over to baby farmers and to those who made a business of raising babies. But the old gentleman rallied to his responsibilities and accepted these children. They have grown to be splendid young women now and are much courted, but they love Uncle Sam like a father. And they in turn have benefited him in pushing down the walls of his isolation and giving him a world idea. They have been one of the providential factors in leading us to see that even as the tribal idea had to give way to the national, so the old spirit of nationalism must give way to internationalism. In harmony with this thought President Wilson, one of the world's advanced thinkers in political science, has announced in substance that the unit of patriotism is no longer the nation, but the world. Thus after millenniums of toilsome induction, political science has at last arrived at the idea which Jesus revealed to his disciples two thousand years ago when He declared His missionary program. For internationalism in politics means foreign missions in the vocabulary of the Church of God. "A nation cannot live to itself alone," declares the voice of science to-day in tones of discovery. But that is the basis upon which the Church has been working for centuries. Men are fighting to-day upon the fields of France for internationalism, but since the days of the Apostle Paul the Church has been making the fight upon the field of foreign missions. For centuries we have offered up our martyred dead who have fought this battle upon a plane that is purified. That was the plane where Jesus intended this battle to be fought and won. But we only sent a few when we should have sent an army. We gave thousands when we should have given millions. We didn't enter this fight with Pentecostal vigor and enterprise and now our boys and our billions must be offered up in France to-day.

Matsuyama, Japan.

AN OPPORTUNITY.

The statement below from the Superintendent of the Mississippi Orphans' Home needs no explanation, and it should require no exhortation. We sincerely trust some large-hearted layman or some society of the Church will write to Brother Lewis at once and put in his hands the amount of money asked for. It will be an investment that will pay dividends forever.

Dear Brother Carley: The first of this month we had one of our girls to graduate from the Jackson High School. She stood well in her classes. She is very anxious for a college education, and I am equally anxious to give it to her. This is an appeal to the Methodists of the State for the means to give this girl an A. B. diploma from one of our schools. Possibly one of these schools has a scholarship open for her, but this will not be enough to pay all her expenses; it will take from $100 to $150 per year to put her through college.

Will you please give this fact publicity through the New Orleans Christian Advocate, and possibly some layman will be moved to do this for this girl.

Fraternally yours,

B. F. LEWIS, Superintendent

Jackson, Miss.

DURANT DISTRICT CONFERENCE.

The Durant District Conference met at Ackerman, Miss., on June 11, and was in session two and one half days. The presiding elder, Rev. W. W. Mitchell, presided over the business sessions of the conference, and while he at no time seemed in a hurry, yet there was no hitch in the dispatch of business, and everything ran on scheduled time.

The reports of the various charges and pastors showed that the district is steadily improving, and in all lines there was a little advance over the reports of last year, while in some there was great progress. From the start, the chief emphasis, throughout the conference, was placed on the spiritual side of life. Helpful spiritual sermons were preached by Brothers Carlisle, Goudelock, Gordon, Jaco, Cunningham and Shearer. One lady, at the close of the conference, remarked that the conferenee seemed more like an old-fashioned camp meeting than a conference. Surely this ought to be true of all of our conferences. Certainly the various pastors returned to their respective works with their souls aflame with the desire for souls, and were all more fully consecrated to God than before. The laymen who were present seemed also to have caught a new vision.

Hon. J. Lem Seawright was elected District Lay Leader. P. Williams, F. A. Howell, J. L. Seawright, R. E. Wilburn, J. A. Toler, E. I. Doty, J. A. Meek, and C. L. Oakes were elected lay delegates to the Annual Conference. J. B. Streater and J. T. Moore were elected alternates. Carl L. Oakes, Jesse F. Watson, and William A. Langley were recommended to the Annual Conference for admission on trial. B. P. Jaco, J. T. McCafferty, E. H. Cunningham, and T. H. Mills were elected to serve as licensing committee in the interim of the conference.

The conference accepted an invitation from Louisville to meet there next year. If, however, the delegates had voted according to their inclinations they would have unanimously chosen Ackerman as next year's meeting place, for never was a conference better entertained by a town than was ours. All, both delegates and home people, decided that this was the best conference in the history of the district for many years.

S. F. HARKEY, Secretary.

As God has given us two ears and only one tongue, it would seem that He intends us to talk less and listen more.—Dr. Albert Hurlstone.

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CURRENT NEWS AND COMMENT

WORK OR FIGHT.

As a war measure, the "work or fight" law is a great success. Loafing is an economic crime if not an actual sin, and anything that will abolish it is commendable. We may hope to see soon the idle rich and the idle poor busily engaged at some productive task. There is work enough now for all, and to spare. We have an idea that the plan will work so well during the war that it will be carried over into peace times. It ought to be, at any rate.

THE ITALIAN VICTORY.

The Italians have greatly encouraged the Allies and correspondingly depressed the Central Powers, by the magnificent way in which they hurled back the Austrians in their recent offensive movement. It seems to have been a rout for the Austrians. The Italians captured thousands of prisoners, and great military stores. It is believed that this defeat will intensify the dissatisfaction that has already shown itself in Austria and will strengthen the desire of that country for peace.

EXIT NICHOLAS ROMANOFF.

The report that former Emperor Nichólas has suffered death at the hands of the Bolsheviki troops seems to be authenticated by dispatches from various sources in Europe. Whether the report is true or not, the fact remains that Russia no longer is in subjection to a hereditary monarch, and is not likely again to become so. Democracy in some form will doubtless become a reality, sooner or later, for the 182,000,000 people who formerly submitted to a despotism. The world today is not what it used to be.

SHIPPING LOSSES LESS.

The British Admiralty's statement of tonnage losses for May due to enemy action and marine risk totals 355,694 tons. This seems to be heavy, but the loss in May of last year was 630,336 tons. The Huns themselves must realize by this time that they cannot win the war by their submarine campaign. And our gallant soldiers in connection with those of our Allies are demonstrating the fact that they cannot win it by a campaign on land.

SHALL THE DRAFT AGES BE EXTENDED?

There is persistent agitation in favor of extending the draft age limits both ways, making them 20 and 40 years. Secretary of War Baker, and General March, chief of staff, have expressed the opinion that such legislation is not needed at this time. However, the determination of the American people to do all in their power to hasten the winning of the war is not to be shaken, and when, in the judgment of the authorities, it becomes necessary to extend the limits, there will be no holding back. There is a strong feeling that bachelors of 30 to 40 should be called before married men of 21 to 30. The question now is one of expediency only. Patriots of every age are willing to make the supreme sacrifice to win the victory.

IT IS COMING.

The Georgia Legislature has just adopted the constitutional amendment providing for national prohibition. On June 27 the senate agriculture committee of Congress agreed to an amendment to the emergency agricultural appropriation bill providing for national prohibition. Under the amendment the manufacture and sale of whiskey for consumption in the United States would be prohibited after June 30, 1919, for the duration of the war, and the manufacture and sale of beer three months after the approval of the bill by President Wilson. If the recommendation of the committee is adopted by the Senate, national prohibition as a war measure will become a fact. That will be worth a great deal. But what will be good as a war measure will also be good as a peace measure. The friends of prohibition must not lose sight of the main issue.

HE TOLD THE TRUTH.

Several days ago Dr. Richard von Kuehlman, the German Foreign Secretary, made a speech to the Reichstag in which he said that a military decision of the war is impossible and that peace must come by negotiation. He also indicated his belief that the end is not in sight. It would naturally be supposed that the Foreign Secretary would deliver such a speech only after it had received the approval of the Kaiser, but, judging by the reports that have come to this country, the speech has created consternation throughout Germany, and it is likely that Dr. Kuelhmann will resign. This is simply another illustration of the old adage, "The truth hurts." The German people have been led by their rulers to believe that there could be no question as to their certain and early triumph; now to be told by a high dignitary that they may not hope for it, is more than they can understand. The truth will dawn upon them after awhile.

INCREASED TAXATION NECESSARY.

Secretary McAdoo has indicated very clearly his opinion that an increase in taxation is the best way to meet the financial situation brought about by the war. The estimated cash expenditures to be made by the Government during the fiscal year ending June 30, 1919, amount to $24,000,000,000. Secretary McAdoo's recommendation is that approximately one-third of this amount be raised by taxation and the balance by loans. This will avoid the evils of high interest rates and a general currency inflation. The increased taxation will apply especially to war profits, incomes, and luxuries. It would seem to a mere layman in financial matters that this is the wise thing to do. Interest has to be paid on bonds, and ultimately the bonds themselves have to be retired. If the American people were greatly burdened by the present rate of taxation, it might be well to distribute the cost of the war among succeeding generations. But even a casual observer in our cities must be impressed by the fact that money seems to be plentiful and luxuries are greatly in demand. No individual has a right to enjoy luxuries till the necessities of all have been supplied. Let us pay for this war as nearly as we can as we go along.

MINISTERS' SONS.

Mr. Wilson is a minister's son. Mr. Hughes the same. So was President Cleveland. A writer to the Evening Post points out that one-fifth of the names in the Hall of Fame are ministers' sons; that in "Who's Who in America" there are nearly eighteen times as many names of ministers' sons as the normal proportion calls for, and that in the (British) Dictionary of National Biography the children of clergymen number 1270, of lawyers 510, of physicians 350.

Max and Crystal Eastman are minister's children. Indeed, it is said that both their parents were ministers, so possibly ministerial derivation may be overdone like anything else.

How many ministers' sons acquire distinction in their father's calling and how many get it in secular pursuits is not disclosed in accessible figures, but apparently it is mostly in secular life that ministers' sons excel.

Why?

For one thing, because they have to. Most ministers are poor, and accumulate very little money. But they can usually educate their children. They bring them up to be self-supporting. They have more time than most laymen to train them, and more than average social pull in starting them in business or in professional life.

Much is expected of ministers' families out of a small provision. To grow up a minister's son is a discipline. To those who come through it other things come easy, and that is doubtless the main reason why ministers' sons get on.

The chances of birth are formidable in any case, but ambitious souls awaiting incarnation are advised to try to break into ministers' families. They may not like it, but statistics indicate that if will do them good.—Life.

THE TEST OF OUR CHURCH.

By Bishop Collins Denny.

The Ceutenary of American Methodist Missions will put our Church to the test. We have been very slow in meeting our obligations to peoples of other countries. Every one of our mission fields needs re-enforcement in men and material. If at this time the Church will respond to the call of those who have been placed in charge of this important work, and will contribute the workers, and the means to support the workers, she will not only be meeting a plain duty; she will receive perhaps the greatest spiritual uplift that Methodism among us has ever known.

A NEW DEPARTURE.

At the last session of the Macon District Conference, upon the recommendation of the committee on local preachers, the Conference appointed a committee to prepare a course of reading for the local preachers of that district. This it seems to us is a movement in the right direction. Of course, the committee to arrange the course will have in mind that many of these ministers can not give a great deal of time to a course of reading, for they are as a general rule very busy men. A heavy course would defeat the object the originators of the plan had in mind. The committee will also have a care that such a course will not be confined to those local ministers who have been fortunate enough to have had high educational advantages. But to even a man of meager education one well chosen volume will often open a new realm to the reader and whet the appetite for more intellectual satisfactions. The Bible becomes a new book to us when wiser men unfold to us its wealth of riches. We should all remember that the flowers have honey in them, but it requires the work of the bees to bring it where we can get hold of it. Educated men make no truth, but they can bring it to us so that we can take it all the more readily and digest it more thoroughly.—Wesleyan Christian Advocate.

God desires an intelligent affection on the part of His children. The wings of devotion must always be the wings of thought!—Dr. Albert Hurlstone.

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—Jewels.

ASHMAN VERSUS COBBLER.

Tbe Industrial class sewed primly. For each little girl on a muslin square a Maltese Cross was drawn in pencil. When the little seamstress had learned to run her red thread with fine, even stitches around the outline of the cross, she was given a star to outline. Her progress was seen as she added cross, star, octagon and circle in red and blue to the little pile of completed work in the bottom of a calico bag.

The atmosphere seemed a little strained; the greetings less buoyant, and the chatter of girlish voices was hushed. The teacher glanced around in surprise. Jennie was crying—she rubbed her eyes now and then to keep back the tears, but must have recourse to the patched apron. Vindetta drove her needle through the muslin with a belligerent air and yanked the thread as though it had especially offended her. She tossed her head now and then. The other girls glanced slyly at Vindetta, then at Jennie.

"Wbat's the matter, Jennie?" asked the teacher cheerfully. Jennie's sobs broke forth anew.

"She, she talked mean to me. She, she—"

"Why, Vindetta!" admonished the teacher; but Vindetta tossed her head and looked witheringly at her weeping neighbor. "Vindetta, what did you say that hurt Jennie's feelings so?" questioned the teacher.

"She said she was better'n I am," wailed Jennie, "and my clothes were old."

"Then, too," insisted Vindetta, "she wears patched dresses—and her folks—" her tossing head spoke volumes—"my folks are better'n her folks."

"Nonsense, how you talk; little girls should not think of such things."

Jennie sobbed—Vindetta glanced about vindictively. The other girls were enjoying the scene.

"Well, Jennie, what does your father do, dear, to earn a living for your mother and you?"

"Oh," mourned Jennie, "he's only a shoemaker."

"Well, that's a good respectable trade. Vindetta, wbat does your father do?"

Vindetta sat up. "My father's the ashman!" she proudly replied.

Even so do our distinctions appear in the sight of God.—Ellen Coughlin Keeler, in Northwestern Christian Advocate.

WHAT WAS DONE WITH A PENNY.

"What good would a penny do?" Richard was always asking. "I'll just spend this one for candy, and maybe the next one I'll put in the mite-box. If I had lots of money I'd like to give big, shining dollars, but a penny doesn't count. When I'm a man I'll give lots of money."

"But if all the boys spend their pennies, where will the offering be?" asked his mother. "Somebody must save, and you should be willing to do your part."

"I would like to, mamma, but a penny isn't anything," said Richard. "I want one of those pretty candies awful bad."

"Richard, I wish you would take this penny and run over to Miss Gray for one of those slips she promised me," said Mrs. Snow, seeming to forget about the mite-box. "She sells them for a penny aplece, and I want to start one."

Richard was very glad to have his mother forget about the mite-box, and he could buy the red candy on his way for the plant, so he ran whistling down tbe street. "Now get one of those old tomato cans in the back yard and punch three holes in tbe bottom of it with a nail," said his mother when he came back with the geranium branch and bis mouth full of candy.

It was a short task to plant and water the slip, as she directed him, and very soon Richard was out at play, and had forgotten all about the plant. He did not think of it again until his mother asked him some weeks later to hunt up a cracked stone jar in which to transplant it, and then he only noticed that it was growing rapidly.

"To-day's the date the juniors take their mite-boxes to the meeting, mamma," said Richard one day in September. "Do you know where mine is?"

"Yes; it is in your closet, dear—just where you put it when your teacher gave it to you."

Richard brought out the dusty thing and shook it hard, but it was empty. "I declare, I forgot all about it," he said. "Mamma, won't you please loan me a quarter to put into it?"

"No, Richard; you know papa doesn't allow borrowing."

"But I'll have to go with an empty box, mamma, and all the others will have money. I wish I hadn't spent everything for candy. I will do better next time. But I never had more than a penny at a time, and a penny doesn't count."

"Richard, do you remember that penny slip you bought from Miss Gray last spring? That was your penny that you lost, and I wanted to show you what could he done with it. Bring me that little red box in my sewing basket."

Richard brought out the red box, and when it was opened a number of silver and copper coins rolled out. "Do you remember that all summer you have been potting little slips and selling them when they grew strong and thrifty? This money is all yours for the mite-box, and the plant is still left."

"Forty-three cents!" cried Richard, counting the money. "And all from one penny! I'll never say again, mamma, that a penny doesn't amount to anything."—Sunday School Times.

THE RUNAWAY MINUTES.

Fifteen of the queerest clock-faced little men, each with one long and one short hand, scurried up the mountain side. Just behind them ran Kate, all out of breath and calling to them to stop. "J-just wait a m-minute, please, Mr. Minutes!" she panted rather foolishly as she stumbled along after them up the steep mountain.

But the strange little minute men only waved their long hands at her and ran the faster. Soon they reached a huge cave in the top of the mountain, and this they entered. Here sat an old man, very, very old, with a long, white beard and a sickle in his hand. His name was Father Time.

"Father," said one of the minutes (for such they were), "we have run away from Kate Moore because she lost us."

"Yes," hoomed the voice of Father Time, and it sounded like a thousand clocks all striking at once. "Yes, and how did it happen?"

"She was practicing on the piano," piped out one of the fifteen minutes.

"And she stopped to read a fairy story," interrupted another minute man, grinning and hiding his clocklike face behind his short hand.

"And she lost us—those fifteen practice minutes," said a third. "So we decided to run away."

"And now she'll never find us, never catch us never, never, never!" they all sang together, dancing around in a circle.

Father Time stroked his long, white beard and looked sober. Then he clapped his hands together once, and a tiny man, so small that he could just be seen, appeared and bowed low before Father Time. "How can I serve you?" he asked, and his voice sounded like the "Tick-tick, tick-tick" of a watch.

"Little second," said the old man, "go call fifty-nine of your brothers and bring that careless Kate to me."

Kate felt herself being lifted up into the air and suddenly dropped in the center of Father Time's cave. She saw him raise his sickle as he said sternly: "Lost time can never be regained. Go, my minute men, and hide yourselves forever."

Then as the sickle descended toward Kate she screamed. There she sat on the piano stool in her own home, rubbing her eyes. A fairy story book lay open in her lap, and her neglected music had fallen to the floor. Up came the music, and down went the storybook. "I'll lose no more time today," said Kate aloud, "for I'm quite worn out trying to catch those runaway minutes." Annie Dickey Jones.

WORKING ON SUNDAY.

The lady of the house was hurriedly finishing some work neglected the day before, when the old negro butler happened to pass by.

"Miss Ginnie! Miss Ginnie!" he remonstrated. "You shore is breaking the Sabbath day!"

"But Uncle Clay," she argued, "the ox is in the ditch, and—"

"Miss Ginnie," broke in the old man, "that ox ain't nothing but a stumbling-block for folks to hide behinst. The Scripture do say if he is in the ditch to pull him out; but it don't nowhere say to push him in on Sat'day so as to have the chance to pull him out on Sunday."—Selected.



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"When It Pours, It Reigns"

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Editorial

THE SECRET OF SUCCESS.

"Be sure you are right, then go ahead." Whoever said that said a mighty good thing. The reputed author was not delivering a discourse on morals, but, with a begging of his pardon, we may make that application of it. It may be well to do a little analyzing of this bit of advice in order that we may have a better understanding of its meaning.

"Be sure you are RIGHT." Philosophers have spent not a little time discussing the meaning of that one word, and they never exercised their brains about a more important subject. Convenience is a popular word and one that runs trippingly from the tongue. And it fits in amazingly well with many of our humors and attitudes. Expediency is the jewel of many miser-like minds, and measures the value of all that is said and done. If Paul had known how many hypocrisies his "all things to all men" would be made to cover he might have used a different expression. Hypocrisy is the refuge of mean minds. Many of us might be better off if we would hammer these two words into small bits and scatter them to the four winds—or as many winds as we could find blowing. RIGHT is the thing we need to center on. By the side of RIGHT, convenience and expediency are as insignificant as a speck of dust trailing in the mighty orbit of the planets. Right is the imperishable fabric of which character and life are made.

"Be SURE you are right." The world seems to be chock-full of men who have no definite ideas or convictions about the most important things of life. It is not wise to assume a know-all air; but things are done by people who are SURE they are right. Grit is a most desirable element in the composition of a man. It enables him to dare, to struggle, to suffer, to hold on to the end. But who can do these things unless he is SURE he is right? There is a time for weighing and deciding. There is a time for throwing indecision to the winds and fixing on a course that means something and leads somewhere. Mark the man with the square jaw and the set eye and the determined way of speaking. He is SURE he is right.

"Then go ahead." "Be sure you are right"—then stand still? That does not sound well. "Be sure you are right"—then back away? That does not sound well. "Be sure you are right—then GO AHEAD." That is the only thing that fits. One of the great needs of this day, especially in moral and religious movements, is aggressiveness. Some of the old fields of action have been trodden upon so long, that almost their only product is dust. Most of us can stir up that. But how many of us are treading virgin soil, burdened with infinite possibilities, bedewed with the promise of glorious achievements? The history of a thousand years, and the myriad voices of the present, and the outstretched hands of the future are pleading with us to GO AHEAD.

The study ends as it began: "BE SURE YOU ARE RIGHT—THEN GO AHEAD."

CONSTRUCTIVE PREACHING.

The hardest task that confronts the preacher today is, in our humble judgment, to do genuinely constructive preaching. It is easy enough to criticize and tear down; it is so easy that a good many people seem to be spending most of their time at it. There is a plenty of proposed programs and tentative outlines of action to reform a thousand demoralized worlds—if they would work. "Of making many books there is no end," and much of the studying we are doing nowadays is, indeed, "a weariness of the flesh." This is certainly no indictment of the active interest that is being shown on all sides in the acute problems of to-day; it is merely a recognition of the fact that there is danger of our becoming bewildered and lost in the multitudinous cross-currents of life.

The Church needs, and the world needs, men who are able to clear away the debris of demolished systems and dig down to the solid foundations of truth as they are laid in the Word of God, and so to build upon them that a safe dwelling-place may be erected for all men. Preachers are needed like the skilled servants of the Government, who go into the forests and select the giant tress that can stand the mighty shock of wind and wave out on the broad ocean; saplings cannot stand the test.

This is no small task. It will take all that heart and brain can give. But it is worth while. Men to-day want something to build on. They want to hear ringing out from the pulpit messages that are clear to their minds and comforting to their hearts and satisfying to their souls. They are not wanting pleasing platitudes; they are wanting the everlasting principles of truth. They are not wanting merely ornaments for a life; they are wanting the materials out of which they may make a life. Men need constructive preaching. Let us do our consecrated best to give it to them.

SOME SIMPLE RULES FOR CORRESPONDENTS.

An unreasonably large part of the Editor's time is taken up in putting manuscripts into proper shape for the typesetters. This is due to illegible writing, errors in spelling, punctuating, capitalizing, paragraphing, and the like. We are perfectly willing to help those who do not know any better; but we do not feel that we should be called upon to correct errors that are due solely to indifference and carelessness. An observance by correspondents of the following simple rules will very greatly lighten our burdens:

1. Write on only one side of the paper.
2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink.
3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together.
4. Take special pains to write proper names correctly and legibly.
5. Use letter paper if you can get it—not note paper.

The observance by our correspondents of these simple rules will cause Editor and typesetters alike to rise up and call them blessed.

PERSONAL AND OTHER NOTES.

We have seen the announcement in the Central Methodist that Bishop James Cannon, Jr., will make his home in San Antonio, Texas.

In recognition of a handsome contribution to the Red Cross Fund in the recent campaign, the Bogalusa Methodist Sunday school has been presented with a beautiful "100%" wall chart.

Dr. C. C. Selecman, of the Los Angeles Conference, has been elected field secretary of our War Work Commission, and Dr. John R. Nelson, of Dallas, Texas, has been elected camp secretary.

Those who have access to the Texas Christian Advocate should read those inimitable letters by Abe Mulkey. They are full of quaint sayings and ridiculous turns of thought—but they have a point.

According to the Christian Advocate (Nashville), Rev. Clarence B. Strouse, the well-known evangelist, recently died in Virginia. Some years ago he held a number of very successful meetings in our territory.

"The Wesson charge is moving along nicely," says Rev. J. W. Thompson, the pastor. That is no news to those who know Brother Thompson. He has a way of looking after the interests of the Church wherever he is.

Dr. J. T. Sawyer, who is always ready to respond to calls for ministerial service, preached for our Epworth congregation last Sunday morning, and at Carrollton Avenue in the evening. He reported good services at both places.

The Editor regrets being out of the office when Rev. R. H. Bamburg, our pastor at Oak Grove La., called on Wednesday of last week. He was on his way to the seashore Divinity School where we had the pleasure of seeing him later.

Rev. H. B. Perritt and wife, of Abbeville, La., were callers at the Advocate office last week. They were on their way to spend a short vacation with relatives at Wesson, Miss. The Editor regrets that he was not in the office when they called.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. A. A. Simms, Carthage, Miss., 3; Rev. A. J. Davis, Daleville, Miss., 2; Rev. C. E. Downer, Petal, Miss., 2.

In a conversation with Rev. Robert Selby, Commissioner of Emory University for Mississippi, we learned that his work is progressing encouragingly. It could hardly be otherwise, with the ability and hard work that Brother Selby has brought to his task.

Rev. L. I. McCain, of Hammond, La., and Rev. Alonzo Early, of Amite, La., took an active part in the war savings stamps campaign in Tangipahoa Parish, according to information coming to this office. We know these brethren are always active in every good work.

The Editor acknowledges a pleasant call from Rev. E. L. Alford, of Centerville, Miss., and Rev. R. F. Harrell, of Waterproof, La., on Tuesday of last week. They were on their way to the Seashore Divinity School. They reported progress in their respective charges.

Rev. S. H. Werlein, D.D., of our First Church, Alexandria, La., was the parish director for Rapides Parish in the recent war savings stamps campaign. Dr. Werlein is doing a great work for our Church in connection with Camp Beauregard, which is located near Alexandria.

Bishop W. R. Lambuth has opened an office in the Post building, Pennsylvania Avenue, Washington, D. C., for the convenience of his work in connection with the war activities of our Church, of which he is in charge. Correspondents should send their communications to him at this address.

Brother F. E. Bowman, of Wildwood, La., in renewing his subscription to the Advocate for another year, remarks that he has been a reader of it for more than fifty years. That is a record to be proud of. We value highly the testimony of such competent witnesses to the worth of the church paper.

Rev. A. C. McCorkle, our pastor at Byhalia, North Mississippi Conference, in a note enclosing a subscription for the Advocate, says that things are moving along well with him. The finances of the church are in good shape, congregations are large, prayer meetings are well attended, and there is no friction in the work of the church. Happy pastor!

Rev. W. E. Thomas, superintendent of St. Mark's and Mary Werlein Mission, New Orleans, is spend-

ing several days in Thomasville, Ga., this week, in connection with the welfare of some children who have been committed to his care. Brother Thomas is doing a great work in a most difficult field. He deserves the prayers and co-operation of all our people.

We have been informed that Rev. R. H. Harper, the cultured and efficient pastor of our church at Oakdale, Louisiana Conference, will represent the Board of Education of the Louisiana Conference at the meeting of the General Board of Education at Lake Junaluska, beginning July 7. We have no hesitancy in saying that the Louisiana Board will be well represented.

We take the following item from the Texas Christian Advocate of last week: "Rev. B. T. Crews, of Vivian, La., and his fine son, L. A. Crews, were pleasant visitors at the Advocate office this week. Brother Crews has been in the pastorate for forty years and a reader of the Advocate for twenty-five years. His son is engaged in the grain business in the West."

From a personal note from Dr. C. M. Chapman, of Waynesboro, Miss., we learn that it has become necessary for him to undergo an operation at a Meridian hospital that will probably keep him in bed three or four weeks. We pray that the operation may be entirely successful, and that Dr. Chapman may soon be able to continue his successful work as pastor at Waynesboro.

Rev. A. J. Gearheard, the busy pastor of our Louisiana Avenue Church, New Orleans, has delivered 62 addresses for the Government in connection with war work since May 1. in the meantime, he has met all the calls that are constantly being made upon a city pastor. He is spending a few days this week by way of a vacation in attendance at the Seashore Divinity School.

Mrs. Lois Blankinship, of Bay Springs, Miss., who is an appreciative reader of the Advocate, in renewing her subscription, says that she has been an invalid for a year, but that her sufferings have drawn her nearer to God. That is one of the blessed ministries of suffering. She requests the prayers of Christian people that she may be constantly submissive to the Divine will.

Trinity Methodist Church, of Ruston, La., under the consecrated leadership of Rev. J. G. Snelling, is maintaining a "go to worship" campaign through the month of July. Special activity is being shown, also, in the Sunday school, of which Professor B. F. Dudley is superintendent. That Ruston church is really a great institution, and Brother Snelling is meeting all the requirements of leadership.

Rev. N. L. Loftus, of the Woodville Circuit, Mississippi Conference, writes that the second quarterly conference for his charge was a delightful occasion. The presiding elder, Rev. M. B. Sharbrough, preached three fine sermons, finances were in good shape, and the outlook generally was encouraging. We thank Brother Loftus for three subscriptions to be added to our mailing list.

We had the pleasure of worshiping with our Parker Memorial congregation last Sunday evening. The pastor, Rev. F. M. Freeman, preached a stirring evangelistic sermon, with the result that two fine boys made application for church membership at the close of the service. We have no doubt but that a definite personal appeal should be the dominant note of our preaching to-day

A national conference of the district superintendents of the Methodist Episcopal Church was held at Columbus, Ohio, June 18-20. This was the first meeting of the kind ever held. Its purpose was to consider the best method of carrying forward the Missionary Centenary Campaign. Several visitors from our Church were in attendance. Bishop Lambuth presided at one of the night sessions.

The commission appointed by the General Conference to harmonize the Discipline met recently in Nashville and performed as much of its work as it felt it had authority to perform at this time. The commission agreed to meet again near the close of this quadrennium to prepare a series of recommendations to be presented to the General Conference of 1922 respecting a more general work of harmonization.

Rev. L. N. Hoffpauir, our pastor at Franklinton, La., was a pleasant caller at the Advocate office Tuesday morning of this week. He was on his way home from Clinton, La., where he had been with Rev. A. J. Coburn in a meeting that lasted eleven days. He reported a good meeting, four accessions on profession of faith, and a general awakening of the church membership. Rev. F. N Sweeney filled Brother Hoffpauir's pulpit at Franklinton on the fifth Sunday.

Rev. Olin Ray, of the Tunica and Robinsonville charge, North Mississippi Conference under date of June 27, writes that he is in the beginning of what promises to be a great revival at Tunica. He is being assisted by Brother V. C. Curtis and Brother John Robertson. At the second quarterly conference for the charge, he was able to report more than eight hundred dollars raised on a church debt and for repairing the parsonage. Other interests of the church are being looked after.

The following from the Raleigh Christian Advocate of June 27 will bring sorrow to all our readers: "Bishop John C. Kilgo, according to a Charlotte special to the Greensboro Daily News, was taken suddenly very ill last Monday afternoon, June 24. At the time of the dispatch he was said to be able to recognize the members of his family, but was characterized as a very sick man. The only indication of the nature of the attack was that he was suffering from a high blood pressure." We earnestly pray that he may speedily be restored to his usual health.

Bishop W. F. McMurry, on June 23, at the Methodist Temple in Louisville, Ky., ordained to the office of elder John Nelson Russell Score, a deacon in the class of the second year in the North Arkansas Conference, and Joseph Appleton Gray, a deacon in the class of the second year in the North Georgia Conference. These brethren had been approved by the Commission on War Work of our Church, and appointed chaplains by the War Department of the United States Government. They are both graduates of the Candler School of Theology of Emory University, and are under instruction to report for duty abroad at an early date.

The Vicksburg Evening Post of June 26 contains an interesting account of the revival services at Gibson Memorial Methodist Church, Vicksburg, of which Rev. O. S. Lewis is pastor. The preaching during the meeting was done by Rev. J. T. Lewis, a brother of the pastor, himself pastor at Aberdeen, Miss. Two laymen, Brothers Gray and Delabar, are mentioned as having contributed largely to the success of the meeting. They are railroad engineers whose home is Meridian, Miss. As a result of the meeting, there was a great awakening of the membership of the church, and 25 new members were received by letter and profession, with more to follow.

The Seashore Divinity School opened at the appointed time with an attendance that was most encouraging under present conditions. On the second day of the session probably a hundred preachers were present, and others were expected to come in. The Editor had the privilege of spending only a few hours on the Camp Ground last week, but he heard many expressions of appreciation of the lectures that had been delivered. Of his own knowledge he can say that the two addresses by President Snyder on Wednesday were exceptionally fine. He enjoyed beyond measure the goodly fellowship of the occasion. It would be hard to imagine a finer place for getting recreation, instruction, and inspiration. Every preacher who can possibly do so ought to attend the school

RECEIPTS ON EDUCATIONAL ASSESSMENT, NORTH MISSISSIPPI CONFERENCE.

Dear Bro. Carley: Checks have been received from Rev. W. S. Norton our pastor at Ripley and Blue Mountain to apply on the educational assessment; also from Rev. J. C. McElroy, of Sturgis, and a check from Brother B. F. Jones, lay leader for Hernando, to cover the educational assessment for that charge. We thank these brethren for their prompt remittances.

E. NASH BROYLES, Treasurer.

June 24, 1918.

CHAPLAINS' REPORT REGARDING CONDITIONS IN FRANCE.

Chaplain Francis B. Doherty, U. S. A. and Chaplain Lyman Rollins, U. S. A., have just returned from France on a military mission to the United States.

Chaplain Doherty is attached to General Headquarters in France, being associated with Bishop Charles H. Brent and Chaplain Paul Dwight Moody (son of the well known evangelist of that name) in the General Headquarters Chaplains' office. The function of this office is the direction and distribution of chaplains' activities in France to the end of the attainment of the best and special interests of all concerned, under General Pershing. This work carries with it considerable travel and gives an intimate knowledge of the situation from a religious and moral point of view.

From this broad knowledge Chaplain Doherty says: "Everywhere we find the same situation, hear the same story; the condition and the spirit of the men are excellent." When leaving France on his present mission the Chaplain asked General Pershing: "May we not tell our people in America that the moral and religious situation here is eminently high and very satisfactory?" The reply was: "Yes, and you may say furthermore that it is going to be kept up to that!"

Chaplain Lyman Rollins, who is associated with Chaplain Doherty on his mission, is chaplain of the 101st Infantry, formerly the 5th and 9th Massachusetts National Guard, the first National Guard outfit to arrive in France. He was formerly rector of St. Michael's Episcopal Church, Marblehead, Mass. Chaplain Rollins was the recipient recently of the Croix de Guerre. He says of his regiment: "There are religious ministrations to every man in the organization, Catholic, Protestant, and Jewish. All are regular in their attendance at services, and their moral conduct is of the very highest. The military authorities are doing everything possible to safeguard the men, and these respond readily and eagerly."

Both Chaplain Doherty and Chaplain Rollins spoke enthusiastically of the altogether admirable spirit of fraternity existing between those who are ministering to our soldiers. The Catholic chaplains, they say, are not merely looking to the good of the Catholic boys, nor the Protestant to that of the Protestant boys. Each is working for the best interest of every man.

Accompanying the chaplains is Private Adabert Bresnchan, who captured the first German prisoner, and who was rewarded with the Croix de Guerre They have left Washington to visit the Chapiain Training School at Camp Zachary Taylor, Louisville, Ky. On the completion of their mission, they will return to the front.

COLUMBIA (MISS.) CHURCH TO BE DEDICATED.

Bishop Jno. C. Kligo will dedicate our church in Columbia, Miss., on July 21, 1918. All former pastors are cordially invited to attend. We are expecting a great day for our church in Columbia.

W. M. SULLIVAN.

PLEADING FOR OTHERS.

If one of your children should come to you begging for fruit, or for some article for his own personal gratification, you might be disposed to grant it to him; but suppose one of them should come to you and plead in behalf of another child, and tell what his troubles were, explaining why he ought to be indulged, would not the generosity of the child open your heart? Would you not feel a double obligation to grant the request, first because this was proper for the child, and second because it pleased you to have this disinterested importunity? When we come before God, He loves, without doubt, to hear us plead for our own wants; but when we plead for others there is in it an element of magnanimity and grace which God, it seems to me, must love and be more inclined to favor than petitions in our own behalf.—H. W. Beecher.

No man is the absolute lord of his life.—Owen Meredith.

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Tennessee Military Institute, Sweetwater, Tenn.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The home of Mr. and Mrs. L. E. Austen has been made sad by the loss of their dear little baby, JOHN, 15 months old. The sweet little child had so crept into the hearts of his parents and neighbors that it is indeed hard to say, "Thy will be done," but we know another lamb is safe. May this thought comfort the bereaved parents and lead them to the home of their precious child.

* * *

JESSE J. WILLIFORD, son of Mr. and Mrs. Geo. R. Williford, was born in Panola County, Miss., near Chapel Hill Church, on March 11, 1893. In 1911 he was married to Miss Bessie Nicholas, of Panola County. Last summer, during our protracted meeting at Chapel Hill, Brother Jesse was blessedly saved, and united with the Methodist Episcopal Church, South. He gave evidence of being thoroughly converted and talked to his pastor about the Christian life. He was stricken with meningitis while at work at Roundway, Miss., and soon passed away surrounded by loved ones. This was on March 24, 1918. His body was brought back to Pope, and tenderly laid to rest in the cemetery at Chapel Hill Church. God's blessings be upon his widow, two little children and the bereaved parents. His pastor,

R. I. COLLINS.

Died in the sanitarium at Shreveport, La., little CECIL BICKLEY, the daughter of Lafayette and Mollie Bickley. Her parents live in Zwolle, La. Cecil was born on April 1, 1911, and departed this life on November 7, 1917, aged 6 years, 7 months, and 7 days. Cecil was one of the brightest little girls in her town. She had been a pupil in the Sunday school since she was two years old. She loved the beautiful songs, and always seemed happy when engaged in singing. Everything was done for her that could be done at her home; then she was sent to the sanitarium and there, on the 7th of November, she passed away, and on the 8th we laid her body in the grave to await the resurrection morn. We would say to her many friends and relatives, "Weep not, for since separation is our lot, meeting is our hope. The rose vine that grew up on the wall has bloomed on the other side."

S. S. HOLLADAY.

(The publication of this obituary has been inadvertently delayed.—Editor).

Mrs. ALICE C. FLOWERS (nee Griffing) was born on April 19, 1853, and departed this life on June 18, 1918. Sister Flowers was happily converted at the age of six years, and joined the Methodist Episcopal Church, South. She lived a consistent Christian life for nearly sixty years. She married Mr. H. G. Flowers on March 17, 1875. To this happy union ten children were born, one of whom died in early life. She has left behind a husband and nine children as follows: Lewis C., Florence E., Hiram E., Elton, Mrs. Cora V. Robinson of Louisiana, James L., Herbert H., Mrs. Inez M. Stroud, Milton D. She also leaves sisters and a brother, Rev. J. M. Griffing, who is a faithful local preacher. Other relatives and a multitude of true friends mourn her going. Sister Flowers was born in a Christian home where the family altar was kept alive both morning and evening. She lived a beautiful Christian life; though she is dead, her influence will live on. The last thing she did while on earth was to write a Christian letter to one of her sons in Oklahoma. The funeral service was conducted at Oak Grove Church on June 19, by the writer, assisted by Rev. W. B. Alsworth, of Meadville. Sleep on, sister, till the resurrection morn.

Her pastor, J. W. PRICE.

WILLIAM LEIGHTON, son of G. B. and Nellie Jones Slocumb, was born in Gloster, Miss., on May 6, 1908, and died in Shelby, Miss., from the stroke of a speeding automobile on May 4, 1918. These dates mark the earthly scope of a life that brought supreme happiness into the home of a youthful couple. It was a short, but beautiful life. His feet had not yet become weary of life's uneven journey. Billy was full of pardonable pride at the thought of reaching his tenth birthday, when it would require two numerals to write his age; but just two days before he reached it here, he went to heaven where the angels and glorified spirits of other children joined him in its celebration. He was patriotic in spirit, and exceedingly anxious to join the "Boy Scouts." He was baptized in infancy, attended Sunday school regularly, and applied for membership in the Methodist Church the morning of the day he was snatched away. His affable manner and gallant bearing won for him many friends. The affection of parents and loved ones is now transferred to the "home of the soul." Loving hands gently laid his dear little body in the vault prepared for it in the cemetery at Gloster to await the heavenly call on the resurrection morning.

B. F. JONES.

J. FERRIL GAINES was born near Coldwater, Miss., on March 17, 1861. Here he grew to manhood and attended school at Coldwater. He was married to Miss Edna Ella South, of Tate County, on the 27th of November, 1889. During the same year they joined the Presbyterian Church. As this church was soon without a pastor, Brother and Sister Gaines decided to join the Methodist Episcopal Church, South, at Palestine. On September 17, 1900, Sister Gaines died, leaving to his care the seven children—four boys and three girls. On November 24, 1901, he was again united in holy wedlock, this time to Mrs. Imon Davis Vanhoozer, of Tate County. To this union were born six children, four boys and two girls. On May 20, Brother Gaines was stricken with heart failure and in a few minutes had passed over the great river. Brother Gaines was a good man. As a husband and father he was devoted to his family, ruling aright his household. As a neighbor and friend, he was loved and honored by all because of his generous and sympathetic nature. The community is better because this good man has lived. Palestine Church will miss this faithful member, but we pray that his mantle may fall upon his sons. God's blessings be upon this grief-stricken family. Look up and trust in God.

R. I. COLLINS.

Mrs. ANNA DAVIS, wife of Brother R. M. Davis, was born in Wilkinson County, Miss., on January 2, 1829, and died at Vinton, La., on April 2, 1918. She was the sweetest and most perfect Christian character that it was ever our privilege to know. She was converted and joined the M. E. Church, South, at the age of seventeen, and during all of her life, wherever she was, she was a constant, consistent and most untiring worker; and when the end came her faith was just as strong and just as real to her as when she stood before her Sunday school class and taught the great truths of eternal life. As a tribute to her memory, every place of business was closed, and friends, irrespective of creed, gathered at the church until there was no more standing room, and then a great crowd stood on the outside waiting for the time to come in which they could look for the last time upon her lovely form, who was a friend to all. The home seems lonely as well as the church and community. We had hoped that it would be the Father's good will to let her stay longer, for her life meant so much to us, but the good seed that she has sown are going to bear fruit, and there is no doubt about the stars in her crown, for many, many souls were led to the Lord by her work.

L. HOFFPAUIR, P. C.

RESOLUTIONS OF RESPECT.

Whereas our Heavenly Father has called from an earthly to a heavenly home Mrs. Richard Lamson, a faithful member of the Woman's Missionary Society of the Opelousas Methodist Church; therefore, be it resolved:

1. That we, the members of the Society, bow in submission to the will of our Heavenly Father, knowing He doeth all things well.
2. That in her going our auxiliary has lost a loved and loyal worker, our church a faithful member, and her husband and children a devoted wife and mother.
3. That while we will sorely miss her bright smile and cheery presence, we will cherish the memory of her life and influence and strive so to live that we shall meet her in the home eternal.
4. That we extend to her loved ones our heartfelt sympathy, thanking God for his precious promises to comfort and sustain them, praying that our Father in His tender wisdom will sanctify this providence, and accomplish His heavenly purposes.
5. That we place these resolutions upon our minutes, give them to the local papers and the New Orleans Christian Advocate for publication, and furnish a copy to the family.

Signed: Mrs. J. D. Harper, Miss Emma Caslain, Miss Florence Phillips, Committee.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

"The first duty we owe to the world is to tell those who come within our immediate influence what Christ is to us."

Hurt not your conscience with any known sin.—Rutherford.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.
It is claimed that at a small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.
This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.
This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

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Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Coahoma, a. m., July 7.
Duncan, at Bobo, p. m., July 7.
Greenville, a. m., July 14.
Gunnison, at Deeson, p. m., July 14.
Leland, a. m., July 21.
Glen Allan, p. m., July 21.
Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Cochrane, at Pinola, July 7.
Cedar Bluff, at Pearson's Chapel, July 13, 14.
West Point, July 14, 15.
Sturgis, at Bethel, July 20.
Longview, at Steele's Chapel, July 21
Starkville, July 21, 22.
Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Wheeler, at Mt. Hebron, July 6, 7.
Rienzi, at Pisgah, July 9.
Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28.
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Vardaman, at Bethlehem, July 6. 7.
Houston Station, July 14, 15.
Calhoun City, at Tabernacle, July 14, 8:30 p. m.; July 15, 11 a. m., 2 p. m.
Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Sallis Ct., at Spring Grove, July 6, 7.
Pickens Ct., at Richmond, July 8.
Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
High Point Ct., at White Hall, Aug. 2.
Noxapater Ct., at Mt. Pisgah, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Sunflower, at Fasonia, July 6, 7.
Indianola, July 7, 8.
Isola, at Calle, July 13, 14.
Belzona, July 14, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip, at M. C., Aug. 17, 18.
Schiater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Potts Camp, at Pisgah, July 6, 7.
Holcomb, at Sparta, July 13, 14.
Grenada, at Grenada, July 14, 15.
Red Banks, at Mahon, July 20, 21.
Holly Springs, at Holly Springs, July 21, 22.
Coffeeville, at Grey Rock, July 24.
Oxford Circuit, at Pine Flat, July 25.
Byhalia, at Fountain Head, July 27, 28.
Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Horn Lake Ct., June 16.
Coldwater, June 23.
Efficiency Meetings, at Cochran, Pleasant Grove, Bethel, June 28-30.
Hernando, preaching, July 7.
Como, July 8.
Oakland, at Antioch, July 11.
Senatobia, July 14, 15.
Wall Hill, at Chulahoma, July 16.
Coldwater, at Brook's Chapel, July 17.
Courtland, at Chapel Hill, July 19.
Eureka Ct., at Lovejoy, July 20, 21.
Epworth League Conference, Holly Springs, July 22, 26.
Cockrum Ct., at Independence, July 27, 28.
Batesville, evening, July 28.
Sardis Ct., at Shiloh, Aug. 8.
Arkabutla Ct., at Truslor, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10, 11.
Hernando, Aug. 12.
Sardis, Aug. 13.
Tyro, Aug. 17, 18.
Pleasant Hill, Aug. 24, 25.
Olive Branch, at Oak Grove, Aug. 27.
Longtown, at See's Chapel, Aug. 30.
Crenshaw, at Darling, Aug. 31-Sept. 1.
Charleston, Sept. 8.
J. H. HOLDER, P. E

THE BEST TIME FOR BIBLE READING.

"The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the portion selected. But with most people each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house are the first and most engrossing concerns. Some hours must pass with many before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's Book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when your powers are at mental high-water mark. Familiarity with the Psalms, the Gospels, the Epistles is gained a little at a time, by patient, daily reading—thoughtful, prayerful reading, too—which was prized by the soul as something worth treasuring. We shall all gain immeasurably in our influence as well as our comfort by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom we profess to serve."

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AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Twenty fifth day of June in the year 1918, before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1916.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article I and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE I.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cumulative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment is made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mooney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President
WM. B. REILY,
Secretary.

Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOONEY.
J. KENTON BAILEY.
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 1222, Folio 188.

New Orleans, La. June 28th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
J. KENTON BAILEY,
(Seal) Notary Public.

One is never so happy nor so unhappy as one imagines.—La Rochefoucauld.

Holy Bible

GENUINE LEATHER BINDING
FLEXIBLE
THE GREATEST VALUE EVER OFFERED AT THE PRICE
ONLY $2.75 POSTAGE PAID
HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

From June 18-21, I had the very happy privilege of being with Rev. S. U. Turnipseed in two of his District Institutes, one at Jackson, Ala., and the other at Brewton, Ala.

I was made very happy on account of the warm, hearty reception that I received for the work's sake. The pastor-hosts were very kind and attentive and were instrumental in giving us good crowds and good interest, too. Both the presiding elders, Drs. Moody and Calhoun, were thoughtful and most helpful to the workers.

I really feel that the profit to me was worth many times the cost of the trip. The broad foundation upon which the Field Secretary of the Alabama Conference has launched his work was an inspiration. The Conference has rented and equipped offices for the Conference work. They have a fine display that remains in the office and it makes something worth while to tie the work up to.

The key man of our Conference work is the district president. If we can get key men for each district, we can make the movement go, and if we do not, we will be delayed. I think a home for the Conference Board will help no little in doing this necessary work of attracting real leaders to the office of district president.

I came from Alabama to the Seashore Divinity School. My work here is proving very delightful to me and I feel that it will be helpful to others as well.

The following are the dates of the District Institutes. I hope that the brethren will bear them in mind and so plan their work that we can have a large attendance upon each one. Meridian District, at Enterprise, August 13, 14; Newton District, at Forest, August 15, 16; Port Gibson District, at Natchez, August 20, 21; Brookhaven District, at Wesson, August 22, 23; Jackson District, at Florence, August 27, 28; Hattiesburg District, at Collins, August 29, 30; Seashore District, at Lumberton, September 5, 6.

Pray for me and the work. May the Lord bless the Church in the coming revivals and give us a great victory in the Lord. JOHN C. CHAMBERS.

Shubuta, Miss.

ANNOUNCEMENT BY AMERICAN BIBLE SOCIETY.

We greatly regret that we have to announce to all the members and friends of the Society the retirement from the Corresponding Secretaryship of the Rev. John Fox, D.D., LL.D., who has for nearly twenty years so conspicuously and faithfully served the interests of the Society. Owing to his health, Dr. Fox presented his resignation to the Board of Managers at its meeting held on June 6, 1918, and the Board felt that it must under all the circumstances accept the resignation, to take effect July 1, 1918, with a suitable and acceptable arrangement for a retiring allowance.

Dr. Fox is greatly improved in health and was able to look in upon us at the Bible House the other day, but not having assurance of being able to take up at any near date the exacting duties of his office, it seemed best to him to ask for a release from these labors.

Dr. Fox was elected one of the Corresponding Secretaries of the Society in November, 1898. At that time he was minister of the Second Presbyterian Church in Brooklyn, N. Y., now the Spencer Memorial. His responsibilities have taken him all over the United States, and in connection with the celebration of the Centennial of Missions in China he visited the Far East in 1906 and 1907, conferring on the way with the secretaries of the British and Foreign Bible Society, in London, and with the correspondents of the Society in France and Italy, visiting also India and the Agencies of the Society in Siam, China, Korea, and Japan. He arranged and conducted the World's Bible Congress in connection with the Panama Exposition in San Francisco in 1915. He also represented the Society at the Panama Congress, at Panama, in 1916. In the division of the correspondence of the Society in the office he had charge of the Agency among the Colored People of the South, the South Atlantic, Atlantic, and the Pacific Agencies in the home field. In the foreign fields he was particularly responsible for the correspondence with the West Indies, Brazil, Siam, and China. In co-operation with his colleagues he took full part in the successful campaign to raise $500,000 for the Endowment, to meet the offer of a like amount by Mrs. Russell Sage, and participated in the planning for and the carrying through of the Centennial celebrations of the Society in 1916. His devotion to the work is known of all men. There has been no truer or more stalwart champion of the Holy Scriptures than Dr. Fox. THE SECRETARIES.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has **in every instance** had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. CROSBY, M.D.

Shivar Spring,

Box 17-C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

GIBSLAND CHARGE (LA. CONF.)

Dear Editor: I sent a report for the Advocate of Gibsland charge in March, but as it was misplaced and did not appear in the paper, I send the following:

We were kindly received in December last, and the people have since been thoughtful and kind to us. Shortly after our arrival, through the Ladies' Aid here and others of the charge, a nice cook range was installed, which was appreciated very much, as it was badly needed. The Ladies' Aid has also installed a new organ in the church here.

The stewards very kindly increased the assessment for support of the ministry more than two hundred dollars.

The membership of Gibsland congregation meet their financial obligations for support of the ministry, monthly. In fact, upon the whole, I think we have a much better financial system. We are not as well organized as we hope to be, but expect to keep working at it, and hope for better results.

We have recently closed a revival meeting in Gibsland which we believe was quite helpful to the church and town. My brother, Rev. E. C. Cargill, of Italy, Texas, did the preaching. The people of the town very generously showed their appreciation of his services, and very sincerely sympathized with him in the death of his dear son in France on the 24th of April.

I am glad to state that a few days ago the Ladies' Aid here was organized into a Missionary Society, which bids fair to do well.

Our people are patriotic, and working hard to help win the war.

Yours in His service,

E. L. CARGILL, P. C.

Gibsland, La., June 26, 1918.

In one of Murillo's pictures he introduces us to the interior of a kitchen, where white-winged angels are busy at work. One is putting the kettle on the fire to boil, another is lifting a pail of water, yet another at the kitchen dresser is reaching up for plates. Somehow you forget the pots and pans, and think only of the angels, and their presence glorifies and consecrates the meanest act. The humblest roadside pool may reflect the blue heavens, the lowliest service may reflect the throne life. If our hands slack we rob God and man, but ourselves most. We must not serve for reward, but for love; and when our service is pure there will be no question about the reward.—F. B. Meyer.

TIME OUT.

Did He?

Jack—Now after I ask your father for your hand, the next question will be, how are we going to live?

Ethel—Don't worry, Jack. If you live through that interview you can live through anything.—Boston Transcript.

Murphy's Odd Idea.

An officer on board a warship was drilling his men.

"I want every man to lie on his back, put his legs in the air and move them as if he were riding a bicycle," he explained. "Now commence."

After a short effort one of the men stopped.

"Why have you stopped, Murphy?" asked the officer.

"If ye plaze, sir," was the answer, "Oi'm coasting."—Pittsburgh Chronicle-Telegraph.

Quick Action.

"This machine gun can fire 600 shots a minute," said the officer.

"You don't say," marveled the fair visitor. "I don't see how any one can pull the trigger so fast."—Judge.

A Painful Silence.

"Give me a synonym for a painful silence," said the novelist, looking up from his work.

"Well, a talkative woman in a dentist's chair, with a rubber dam in her mouth, comes pretty close to it," suggested the helpful friend.—Philadelphia Record.

Being Procrastinated.

"I want to be procrastinated at de nex' corner," said Mr. Erastus Pinkly, to the street-car conductor.

"You want to be what?"

"Don't lose your temper. I had to look in de dictionary myse'f befo' I found out dat 'procrastinate' means 'put off.'"—Exchange.

"Satan trembles when he sees the weakest saint upon his knees."

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EMORY UNIVERSITY ACADEMY

At Oxford, Georgia, is located the best equipped boys' school to be found in this section.

Boys are prepared for college under skillful instructors.

Foundation work is always the most important both as to scholarship and character of the boy.

While the Academy is not sectarian, religious training is considered of supreme importance.

Military training.

For full particulars and catalog address

J. A. SHARP, D.D., Head Master, Oxford, Georgia.

INTERSTATE TRUST & BANKING COMPANY

Member Federal Reserve System

STATEMENT

At the Close of Business, June 29, 1918.

This Bank Owns:

I. Cash on hand and with Banks	$ 1,498,713.34
II. Loans and Discounts, principally secured by Collateral	4,287,859.72
III. Bonds, Stocks and Mortgages on Real Estate	3,812,143.69
IV. Banking House, Furniture, Fixtures and other Real Estate	417,808.81
Total	$10,016,525.56
It Owes to Depositors	8,237,506.27
It Owes for Money Borrowed	369,142.73
This Leaves a Surplus of	1,409,876.56

Which belongs to the stockholders.

The dividend rate of this Bank is twelve per cent, which is paid one per cent every month.

An extra dividend of two per cent has been declared, payable during 1918

Camp and Canal Streets — NEW ORLEANS — Algiers Branch 614 Bouny St.

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Union, at Suqualina, July 6, 7.
Lake and Hickory, at Coushatta, July 10.
Walnut Grove, at Scotland, July 13, 14.
Forest and Morton, at Forest, July 17.
Chunky and Meehan, at Kelly, July 20, 21.
Laurel, West End, July 23.
Laurel, Kingston, July 24.
Philadelpbia, July 26-28.
Neshoba, at North Bend, July 27, 28.
Montrose, at Garlandville, Aug. 3, 4.
Newton, at Eureka, Aug. 4, 5.
Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Ralelgb, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.

W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Spgs, July 6, 7.
Crystal Springs, July 7, 8.
South and East McComb, at East McComb, July 14.
McComb, Centenary, July 14, 15.
Tylertown, at Tylertown, July 21.
Fernwood, at Knoxo, July 21, 22.
Foxworth, at Sandy Hook, July 27, 28.
Meadville, at Beulah, Aug. 4.
Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookbaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Cbitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.

J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Columbia, July 6, 7.
Saucier and Lyman, at Poplar Head, July 10.
McHenry and Howison, at Perkinston, 8 p. m., July 12.
Long Beach, at Sunshine, July 14.
Gulfport, First Church, 8 p. m., July 14, 15.
Mentorum, at Antioch, July 18.
Coalville and Mission, at White Plain, July 19.
Carriere and Picayune, at Picayune, July 21.
Pascagoula, July 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., July 28.
Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8, 9.

J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Angullla, July 7, 8.
Roxie, July 13, 11.
Nebo, at Cool Springs, July 16.
Rolling Fork, at Carey, July 21, 22.
Gloster, at Woodland, July 28, 29.
Natchez, Aug. 4, 5.
Washington, at Mars' Hill, Aug. 6.
Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.

M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Edwards, at Edwards, July 7, 11 a. m.
Jackson, Millsaps Mem., July 7, 8:30 p. m.
Jackson, Rankin Street, July 10, 8:30 p. m.
Fannin, at Goshen, July 20, 21.
Camden, at Forest Grove, Friday, July 26.
Vaughan, at Ellison, July 27, 28.
Benton, at Benton, Thursday, Aug. 1.
Yazoo City, Thursday, Aug. 1, 8:30 p. m.
Lintonia, at Bethany, Friday, Aug. 2, 11 a. m.
Eden, at Carter, Aug. 3, 4.
Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.

J. M. MORSE, P. E.

Meridian Dist.—Third Round.

Enterprise and Stonewall, at Concord, July 6, 7.
Scooba, at Wahalak, July 10.
Shubuta, July 13, 14.
Quitman and Hiwannee, at Hiwannee, July 14, 15.
Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.

GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg Circuit, at McCallum, July 6, 7.
Seminary, at Pleasant Ridge, July 13, 14.
Hattiesburg, Court Street, July 17.
Hattiesburg, Broad Street, July 19.
Prentiss, at Carson, July 20, 21.
Silver Creek, at Oakvale, July 24.
Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.

W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Cedar Grove, June 21.
Bossier City and Wesley, at Holly Spring, July 6.
Greenwood, at Keatchie, a. m., July 7.
Queensboro, p. m., July 7; p. m., July 10.
South Mansfield and Naborton, at Ebenezer, July 13, 11.
Mansfield, p. m., July 14.
Noel, a. m., July 21.
Vivian, p. m., July 21.
Zwolle, at Prospect, July 27, 28.
Leesville, p. m., July 28.
Logansport and Longstreet, at Bethel, Aug. 3, 4.
Texas Avenue, p. m., Aug. 4; p. m., Aug. 7.
Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Houma and French Mission, June 28 July 1.
Eunice, at Estherwood, July 6, 7
Crowley, July 7, 8.
Morgan City, July 12.
Franklin, July 14.
Patterson, July 15.
Lake Charles, July 21
Sulphur, at Vinton, July 22
Lake Arthur, July 23
Gueydan, at Gueydan, Aug 3, 4
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

Emory University

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law.

Fine Building---Spacious Grounds

In School of Liberal Arts (Emory College), are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

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The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States, in which 30,000 patients are treated annually.

The Law School offers unsurpassed advantages. Large library containing State and Federal court reports and standard texts. "Case Method" of Instruction. Three-year course, leading to degree of LL. B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., ATLANTA, GA.

WHITWORTH COLLEGE

Brookhaven, Mississippi

SESSION 1917-1918

Had an Enrollment of 22 Officers and Teachers and 248 Students.

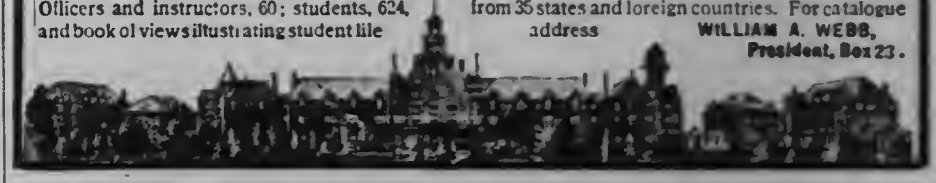
Students who expect to attend Whitworth College should engage rooms early. Dr. W. G. Henry has given the following testimonial:

"In selecting a college to which one should send a daughter a parent should consider four primary and fundamental things: (1) The health conditions of the community; (2) the cost of maintaining a student; (3) the ability of the faculty, and (4) the moral and religious atmosphere of the college. Whitworth College, now of 60 years standing, has established a reputation worthy of all commendation as to health record, moderate cost, eminent ability of her faculty, and normal and healthy religious life among the girls. Whitworth College offers advantages which command the admiration of all cultured persons and all friends of real artistic tastes. Really, to send a daughter to this College will be to have yourself classified among the discriminating.

Sincerely,
W. G. HENRY,
Pastor Brookhaven Methodist Church."

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Lynchburg, Va. One of the leading colleges for women in the United States, offering courses A. B. and A. M. Four laboratories, library, astronomical observatory, modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 624, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 23.



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A standard Junior College ideally located on top of the Alleghany Mountains in Southwestern Virginia. Two years of Standard College work and four years of Standard High School work. Literary, Home Economics, Business, Art, Music and Expression courses. Modern equipment. Large, beautiful campus. Expenses moderate. Literary Course only $250 for the year. Enroll early. For catalogue address:

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSION STUDY COURSE FOR 1918-19.

Theme for the year: "Christianity and the World's Workers."

Adult.

"Working Women of the Orient," by Margaret E. Burton; price, boards, 57 cents; paper, 42 cents.

A study of the life of women workers in mission lands.

"The Gospel for a Working World," by Harry F. Ward; price, cloth, 60 cents; paper. 40 cents.

A fresh and stimulating discussion of the industrial situation in the United States and of the home missionary task before the Christian forces of the country in applying the teaching of the gospel to conditions and relations in the world of work.

"Suggestions to Leaders," for classes using "The Gospel for a Working World." Price, 10 cents.

Senior Young People.

"Ancient Peoples at New Tasks," by Willard Price; price, cloth, 60 cents; paper, 40 cents.

A graphic description of the industrial life of South America, Japan, China, the Philippines, India, and South Africa, from the point of view of the relation of Christianity to the needs and opportunities among the world's workers.

"The Path of Labor." Price, cloth, 57 cents; paper, 40 cents.

A symposium by seven well known authors on present-day industrial conditions and the relation of women in Church organizations to the problems of the changing social order.

"Teachers' Supplement," for classes using "The Path of Labor." Price, 5 cents.

Intermediates.

"Making Life Count." By Eugene C. Foster; price, cloth, 60 cents; paper 40 cents.

A vocational book from the Christian point of view, planned especially to meet the needs of the boys and girls who leave grammar school to go to work.

"Suggestions for Leaders." For classes studying "Making Life Count." Price, 10 cents. (Ready September, 1918.)

Juniors.

"Jack and Janet in the Philippines." By Norma Waterbury Thomas. Price, boards, 55 cents; paper, 30 cents.

A sequel to "Around the World with Jack and Janet." Half tone illustrations and line drawings. "Guide for Leaders" included as an appendix.

"Jack of all Trades." By Margaret Applegarth. Price, cloth, 45 cents; paper, 29 cents.

A true story of the little unseen people who help to feed, to clothe, and to make the world a comfortable place for other people to live in.

"Teachers' Manual," for classes using "Jack of all Trades." Price, 10 cents.

BIBLE STUDY COURSE FOR 1918-22.

Adult.

"The Mind of the Messiah." By Charlotte Adams. Price, 40 cents.

"The Meaning of Faith." By Fosdick. Price, $1.

"The Meaning of Prayer." By Fosdick. Price, 60 cents.

"John: the Greatest Book in the World." By Speer. Price, 60 cents.

Young People.

"Life at Its Best." By Edwards-Cutler. Price, 60 cents.

"The Parables of Jesus." By Elbert Russell. Price, 35 cents.

Intermediates.

"Thirty Studies About Jesus." By Bosworth. Price, 30 cents.

BATON ROUGE DISTRICT MEETING.

On Wednesday, June 12, 1918, the Baton Rouge District Missionary Conference met in the Amite Methodist Church. Our conference president, Mrs. Niebergall, was present, also Mrs. C. S. Stewart, district secretary, who occupied the chair.

A very able paper on "The Negro, the South's Problem," by Mrs. C. I. Crook, of Hammond, was read which opened up some interesting discussion, and some valuable suggestions for the betterment of the Negro were brought forward.

At the evening session a pageant, "Call to Christian America," was given by the girls of the Amite Junior Missionary Society, and Miss Gibson, deaconess from St. Mark's Hall, spoke briefly on the Centenary Movement, promising more on the same subject on the following day.

At the Thursday morning session roll-call resulted in reports being sent in by every society except one in the district, and all were most encouraging.

The district secretary's report showed nine adult societies with 191 members; 4 mission study classes with a membership of 67; and 41 subscribers to the Missionary Voice.

Miss Gibson gave a very interesting talk on the work done in the Scarritt Bible and Training School; telling of her studies there, such as the problems of poverty and all the different sociological problems, parliamentary drill and domestic science being especially emphasized. They are also taught how to approach the poor, especially those of foreign birth, and how to help them. A short course for older women is also given as a help in their Christian work. She also pointed out that in aiding the school financially, we are helping to send missionaries to the foreign fields.

The subject of young people's work was discussed by the different members, and the Institute on Children's Work, a paper by Miss Watson, of Baton Rouge, reminded us that all givers and their daily prayers enrich the kingdom, and ended with the prayer that the spirit quicken all workers in all our churches to do much work with the children.

"The Need and Value of Mission Study" was the subject of an excellent paper prepared by Mrs. Scarles, of Amite. "Every member of every society should be a member of the mission study class, as we surely cannot know the great need without giving the best we have, and as a result of the mission study we get more love, wider sympathy, and deeper prayer life."

Miss Gibson spoke on the importance of Bible study and urged that we make a habit of keeping up some historic study of the Bible.

She also spoke at some length on the Centenary movement. "Lots of money now would be a calamity without prayer for guidance. If only one-tenth of our people would tithe, we would go away over the top in our missionary work. Sending missionaries is to be the great factor in winning the war."

A very fine paper on social service, written by a member of the Ponchatoula auxiliary, was much enjoyed by all.

Special prayer was offered by the different members for Miss Randle, who sails soon for Korea. Also for our boys in France and for our work in general.

During the Thursday session a greeting from our presiding elder, Rev. H. W. May, was read by Mr. Early.

BESSIE E. EARLY,
Secretary.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

For Biliousness Take a Calotab

The New Calomel Tablet That is Entirely Purified of All Nauseating and Dangerous Qualities.

Of all medicines in the world, the doctors prize calomel most highly, for it is the best and only sure remedy for the most common ailments. Now that all of its unpleasant and dangerous qualities have been removed, the new kind of calomel, called "Calotabs," is thoroughly delightful. One Calotab at bedtime, with a swallow of water—that's all. No nausea, no griping nor unpleasantness. Next morning you wake up feeling fine—live, wide-awake, energetic and with a hearty appetite for breakfast. Eat what you please, go where you please—no restrictions as to habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs. Money back if you are not delighted.

HOW THIS NERVOUS WOMAN GOT WELL

Told by Herself. Her Sincerity Should Convince Others.



Christopher, Ill.—"For four years I suffered from irregularities, weakness, nervousness, and was in a run down condition. Two of our best doctors failed to do me any good. I heard so much about what Lydia E. Pinkham's Vegetable Compound had done for others, I tried it and was cured. I am no longer nervous, am regular, and in excellent health. I believe the Compound will cure any female trouble."—Mrs. ALICE HELLER, Christopher, Ill.

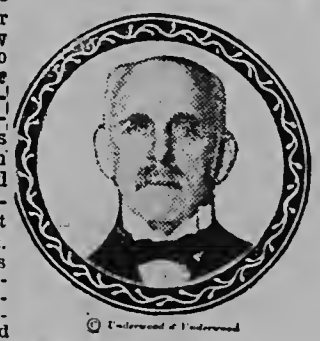
Nervousness is often a symptom of weakness or some functional derangement, which may be overcome by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, as thousands of women have found by experience.

If complications exist, write Lydia E. Pinkham Medicine Co., Lynn, Mass., for suggestions in regard to your ailment. The result of its long experience is at your service.

Former Presidential Cabinet Official Recommends Nuxated Iron After Taking It Himself

Action of Hon. Leslie M. Shaw Former Secretary of the Treasury Highly Endorsed by Dr. James Francis Sullivan Who Explains the Value of Nuxated Iron as a Tonic, Strength and Blood Builder.

"There are thousands of weak, nervous, rundown folks who need just such a preparation as Nuxated Iron to help build them up but who do not know that to take and Secretary Shaw's endorsement of this remarkable product will undoubtedly be the means of giving many people the very information they desire," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. "Secretary Shaw is widely known and his good faith and integrity cannot be questioned. Therefore, his recommendation of Nuxated Iron in public print should inspire the greatest confidence among the public at large and serve as convincing evidence of the genuine merit of this preparation.



© Underwood & Underwood

Hon. Leslie M. Shaw Former Secretary of the Treasury and Ex-Governor of Iowa.

The Formula of the composition of Nuxated Iron is now being widely published and a careful examination of it by any physician or pharmacist should convince him that it is of great therapeutic value, and one which we doctors frequently could prescribe with advantage to our patients."

Modern methods of cooking and the rapid pace at which people of this country live has made an alarming increase in iron deficiency in the blood of American men and women. For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run down," while at 40 or 50 in the absence of any organic ailment and with plenty of iron in your blood, you may still be young in feeling, full of life, your whole being brimming over with energy and force.

As proof of this take the case of Former United States Senator Charles A. Towne, who at past 58 is still a veritable mountain of tireless energy. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it."

Then there is former Health Commissioner Wm. R. Kerr, of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity to-day is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used in every hospital in the country.

Former Secretary of the Treasury Leslie M. Shaw, says: "I have been taking Nuxated Iron for some little time and feel justified in recommending it as a very valuable tonic."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have increased their strength and endurance in two weeks' time while taking Iron in the proper form.

Manufacturer's Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In cases of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists and general stores.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

It is .... a crime to enslave the human understanding, under pretense of protecting religion.—Bancroft.

WOMEN ARE NEEDED

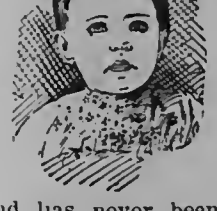
TO HELP IN WAR.

Women can be usefully employed in nursing the wounded, in making up the soldiers' kits, and a thousand other ways. Many American women are weak, pale or anemic from woman's ills. For young girls just entering womanhood; for women at the critical time; nursing mothers and every woman who is "run-down," tired or over-worked—Doctor Pierce's Favorite Prescription is a special, safe and certain help. It can now be had in tablet form.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.



WILTON, ALA.—"My little girl, Kathleen, had been sick with La Grippe and when she got over it she was taken with a breaking-out all over. We had the family doctor, but he did not seem to do her any good. I got a bottle of Dr. Pierce's Medical Discovery and gave it to her. One bottle cured her and she has been in better health than ever, and has never been bothered with the breaking-out since. I will recommend the 'Discovery' to anyone."—MRS. MAMIE MCDONOUGH.



THE CORINTH DISTRICT CONFERENCE—AND OTHER THINGS.

Dear Brethren: Please allow me to say that our District Conference at New Albany was the best I ever attended. It was a reproduction in a small way of our Annual Conference there in 1915. Brother Dorsey, our presiding elder, makes a fine presiding officer, except when the ladies get ready to speak and then he humbly blushes when they accuse him of not voting for women's laity rights. He is dignified and yet unconstrained, capable and forceful; and he makes the members feel free and at home, and that they are the conference, wisely placing upon them some personal duty.

Several of us were detained in Middleton on account of a wreck and did not get to the opening of the conference. We also missed hearing the sermon by Brother Norton, of Blue Mountain and Ripley. His sermon was well received. Rev. L. A. McKeown, of Iuka, preached the next sermon. He is a prince in the pulpit. His sermon was filled with philosophy, clearly given; and was full of the Spirit, warming the hearts of all present.

Brother Ward, of Booneville, ably filled the pulpit, giving us a solid sermon, lifting us on his beautiful illustration of the ocean tide.

Rev. J. E. Cunningham, of Corinth, preached the last sermon, but not the least.

Drs. Sullivan and Selby brought to us the most pleasing reports of Millsaps and Emory that we have ever had. Brother Brownlee reported beyond our most sanguine expectations concerning Grenada College.

All this gave me a greater vision; and the reports of the different charges, which were above any I ever heard, made me more determined to report everything in full at Conference this fall. I see more good in our people here than ever. But how to get my people to see the duty of this church is the problem. I pray God to raise my faith to complete conquering faith, for I read, "All things are possible to him that believeth." "I can do all things through Christ which strengtheneth me."

The interest is growing in every department of the church. I believe the church will be on a higher plane of spiritual growth, fired with the determination to meet all our responsibilities after our revival the third week in July, held by Rev. J. D. Wroten. We wish just such a meeting here as Rev. W. D. Bass, our well known evangelist, held for me in Delina, Tenn., last year. The people there were spiritually revived, not merely momentarily, for the results are showing themselves in individual consecration and devotion to the church. Brother Bass's work and methods have my endorsement and that of scores of other pastors much older than I. His financial methods are beneficial to any pastor and people where he holds a meeting.

Brethren, pray for us.

E. D. SIMPSON.

Corinth, Miss., June 24.

COMMENCEMENT AT MERIDIAN COLLEGE.

Meridian College has closed the most prosperous year it has had in many years. The enrollment was 425 students in face of the fact that the College discontinued the kindergarten, primary, and elementary grades, these all being enrolled in the College and Preparatory departments and as special students. That is a fine attendance when we consider that the war has taken a large number of the boys and prevented many girls from coming.

The College has had the finest type of young people that ever gathered here. Most of them were high school graduates, and many were specializing in some branch of Music, Art, Expression, Business Course or Home Economics. These departments were all larger than for years.

The graduating class was the largest the College ever sent out in its history. More than a hundred diplomas were awarded, besides certificates in different branches, and twenty-five received degrees. Honorary degrees were conferred upon two teachers who had been in the College twenty years. Mrs. Jean Adams Haynes received the honorary degree of Master of Arts, and Miss Nina Ridgell the honorary degree of Master of Music. Both were well earned and worthily bestowed.

Several in the graduating class were young ministers of great power, some graduating with both literary degrees and in oratory. One young preacher won two medals in oratory and a $25 cash prize for the best essay on temperance over all colleges in the State.

Several members of the Senior class are volunteers to the foreign missionary fields. Three are to enter the Scarritt Training School soon and two are already in training. One graduate has been selected for the chair of English in Soochow University, China, being the first woman ever selected for that position.

A new $500 range is added, the interiors of dormitories are being painted and calcimined. A large swimming pool for boys has been provided, and the girls have enjoyed their swimming pool for years. The dairy herd of Holsteins and Jerseys is increased, the canning department is putting up quantities of vegetables to help feed us in winter. The College farm is doing more than ever to assist running the school. Some strong new members have been added to the faculty for next year and two strong evangelists have been engaged for revivals. Meridian College is doing the best work of its history. Let the praying people remember us. J. W. BEESON.

CHRIST'S PRESENCE WITHIN.

Our immediate obligation is that of being witnesses for Jesus Christ. How many of us know him? How many of us have had a talk with him to-day? How many of us dare trust our future into his hands? How many are willing to take that pierced hand and walk by his side until he calls you up higher, going where he sends you, speaking what he gives you to speak, carrying the burden that he lays upon your shoulders, enduring the ache of heart, if need be, that should come, taking the providences of God as they come? "You are to be witnesses for me," he says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did he talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you are walking in the pathway of life you have found that there was a silent person walking by your side, and you discovered the Man of Sorrows, the Man of Galilee, was with you?—Bishop Thoburn.

A life dipping into the shadows is invulnerable if Christ be its Leader and Guide. It is proof against cynicism, against embitterment, against intellectual stagnation, and spiritual coma; and there is no more splendid moral spectacle in life than to see a man or a woman touching old age, carrying into it undismayed, faith in God, faith in humanity, faith in themselves, as called of God, faith in the future, all of which is frankly impossible, an unknown secret, save as that secret is revealed in Christ.—A. Connell.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect Price 60c.

We may err: that one thought is enough to keep a man humble.—Robertson.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

From His Cradle To His Grave A Mosquito Avoids Sweet Dreams

From infancy to old age, a mosquito has the utmost respect for Sweet Dreams. How the young ones know, we can't tell. The old ones—these are the experienced fellows, and doubtless convey intelligence to their young.

The interesting fact is that they all do know about Sweet Dreams, and through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

Your dealer has the Sweet Dreams. Any town.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

THE WHITNEY-CENTRAL BANKS

Capital, Surplus and Undivided Profits - - - - - - - - - - - $5,124,042.15

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

of New Orleans

AT THE CLOSE OF BUSINESS SATURDAY, JUNE 29, 1918

RESOURCES.		LIABILITIES.		
Loans and Discounts	$21,546,510.15	Capital Stock	$2,500,000.00	
Customers' Liability Account of Acceptances	698,222.22	Surplus Fund	1,500,000.00	
Customers' Liability under Letters of Credit	278,357.60	Undivided Profits	385,437.42	4,385,437.42
U. S. Bonds to secure circulation	1,520,000.00	Quarterly Dividend of 4% now declared		100,000.00
U. S. Bonds to secure U.S.Deposits	70,000.00	Discount collected, but not earned		144,659.55
U. S. Liberty Loan Bonds	767,343.54	Reserved for Taxes		135,000.00
U. S. Certificates of Indebtedness	3,099,000.00	Circulation		1,518,500.00
Other Bonds to secure Postal Savings	174,500.00	Deposits		26,050,238.07
Stock in Federal Reserve Bank	120,000.00	Acceptances for Account of Customers		698,222.22
Other Bonds and Securities	650,937.70	Acceptances under Letters of Credit		278,357.60
Banking House, Furniture and Fixtures	1,853,000.00	Bills payable, Federal Reserve Bank		800,000.00
Other Real Estate	34,720.17	Rediscounts Federal Reserve Bank		3,135,000.00
Five Per Cent Redemption Fund	76,000.00			
Cash and Due from Banks	5,359,861.30			
Exchanges for Clearing House	996,962.18			
Total	$37,245,414.86	Total		$37,245,414.86

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SEMI-ANNUAL STATEMENT

Whitney-Central Trust & Savings Bank

of New Orleans

AT THE CLOSE OF BUSINESS, SATURDAY, JUNE 29, 1918.

RESOURCES.		LIABILITIES.		
Loans and Discounts	$ 6,806,604.96	Capital Stock	$200,000.00	
Acceptances Account Customers	45,000.00	Surplus	500,000.00	
Stocks and Bonds	1,789,875.64	Undivided Profits	38,604.73	738,604.73
Real Estate	413,400.98			
Cash on hand and with banks	2,141,426.15	Deposits		10,412,703.00
		Acceptances Account Customers		45,000.00
Total	$11,196,307.73	Total		$11,196 307.73

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ALBERT BLOOM	Vice-President		

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets

ALBERT BLOOM ..... Vice-President V. L. BERNARD ..... Cashier

BANK OF ORLEANS BRANCH

810 Gravier Street

EUGENE H. ROBERTS JAMES A. ROBIN

THIRD DISTRICT BRANCH

Corner Dauphine and Piety Streets

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CARROLLTON BRANCH

8132 Oak Street

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The Capital Stock of The Whitney-Central Trust & Savings Bank is Owned by, and Held in Trust for, the Stockholders of The Whitney-Central National Bank

Total Deposits - $36,462,941.07

Total Resources - $48,441,722.59

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 65—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3355

REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 11, 1918 CHAS. O. CHALMERS, Publisher

Editorial

THREE THINGS.

In the beginning of the new quadrennium, it will be well for us to make a survey of the work that needs to be done, in order that we may see things in the proper perspective and be able to place the emphasis where it needs to be placed. Of course it is impossible to enumerate all the tasks that lie before us in the order of their importance; it is impossible to enumerate them at all. But we believe there are three great interests that should be constantly stressed. We do not mean to suggest in the slightest degree that any other interest should be neglected or slighted, but merely that these are the outstanding things.

The first is evangelism. The world can never outgrow its need of the gospel. Human nature is to-day pretty much as it always has been. Sin is still the greatest enemy of the race. The conflict between right and wrong wages unceasingly. Salvation is the greatest blessing that can come to a human soul. The Church is God's agency in the world for proclaiming the gospel of salvation. That always has been, and always will be, its supreme mission.

But, as we all know, there is special reason why we should tremendously emphasize evangelism at this particular time. The world's need of the gospel is no greater now than it has been in the past, but it is more apparent. The effects of sin upon the bodies and minds of men have been shown so clearly in connection with the exactions of military service that purely religious influences have come to be looked upon as among the most scientific measures of efficiency by men whose chief aim is to secure military efficiency. The massing of great bodies of troops has made it easy to see the characteristic sins of men, and the vital religious needs. War conditions have done away with much of sham and pretense, and have left the moral nature bare. He who runs may see the need of the gospel in the lives of men as he perhaps never saw it before.

And then there is a responsiveness to the gospel to-day that is not felt in every age. The war has brought men face to face with the realities of life. They have been forced to think serious thoughts. Death is no longer a remote event in the thought of the individual but an immediate possibility. The future life is no longer the subject of vague imaginings—it is a matter of the keenest personal interest. The presentation of the gospel with its satisfying solution of the problems of life here and its radiant hope of the future appeals tremendously to men who are realizing the seriousness of life. This responsiveness is strengthened by a volume of prayer such as never went up from the earth before—intercessory prayer. Every minute of the day anxious hearts are crying to God in behalf of loved ones at home and far away. We can but believe that these prayers are being heard and answered.

Evangelism, then, should be to us a matter of the utmost concern during this quadrennium. The gospel call should be heard from every pulpit in every hamlet, town and city throughout the land. We should put into it all the passionate earnestness of which we are capable. All our energies of body and mind and heart should be consecrated not merely to the usual work of the ministry, but to the special work of getting men definitely and unreservedly to commit themselves to Christ as their Savior.

A second thing that should engage our attention in very large measure during this quadrennium, is our missionary work. Of course this is to be thought of as a part of our evangelistic activity, but since our missionary work is organized into a great department of our Church, and since American Methodism has specifically inaugurated a great missionary campaign, this interest necessarily looms large in our field of activities. It may well be doubted whether our people as a whole have yet realized the full meaning of the missionary motive. In spite of the fact that the ends of the earth have been brought close together, there are still many who think in terms of the local and provincial. They need to be educated, they need to be enlarged, if our Church is to perform its part in the great task of world redemption. The preacher is the logical leader in this work of education and enlargement. If he fails to make full use of his opportunity, he stands self-convicted of incompetency. This is, perhaps, a hard thing to say, but nothing less can be said of one who stands carelessly by when heathen nations are calling with all the urgency of despair for that which we have, and which we are able to give them, and which we are under the most solemn obligation to give them. This, in all likelihood, is the severest test of efficiency that will be applied to the ministry in this generation.

The third interest that demands a large share of our attention at this time is our educational work. In no other field, perhaps, do so many problems confront us; and yet in no other field is the situation more urgent. We may as well realize, once for all, that education is one of the dominating influences in the life of the world. Civilization itself is determined by the type of education the race receives. Contemporary history is sufficient warning against the education that is divorced from religion.

Our Church has adopted an educational program that is worthy. If we fail to carry out that program in a worthy way, we have failed at a critical point in the attainment of our goal. We cannot, we must not fail. Our two great universities must be given the resources and the patronage that will enable them properly to perform the functions of such institutions. Our colleges for men and women must be adequately endowed and equipped that they may furnish properly qualified leaders for the future. Our whole educational system must be strengthened from top to bottom in such way as to make it a mighty force for righteousness in this world that is struggling against so many adverse influences. Preachers and people alike need to interest themselves especially in this great field of activity during the present quadrennium.

These lines—Evangelism, Missions, Education—certainly are among the most pressing of our present problems. There are others that must not be slighted; but the supreme importance of these great interests makes us believe that they stand out as the chief things that should engage our attention for the next four years.

A MESSAGE FROM BISHOP KILGO

Dear Brethren: Recently I have had a very severe attack of illness and my physicians advise that I give care to recover my health and strength. They do not think there is any permanent disorder of health, but that I have suffered from an extreme attack of toxine which must be eliminated completely, and this care makes it necessary for me to cancel all my engagements for July and August. It is not needful for me to tell you that this necessity fills me with regrets. However, I abide in the assurance that my brethren will exercise toward me all possible patience during this period of enforced rest and medical treatment. I can not adequately thank them for the many letters they have already written me expressing their sympathy and assuring me of their prayers. All their words have been to me an exceedingly great comfort, far beyond anything they dreamed or I can tell them. In return I not only thank them out of my heart, but I invoke upon them the benedictions of our heavenly Father. I shall try to answer their letters as I feel strong enough to do so, and any unseemly delay to write them should be credited to my lack of physical strength. I have given all the salient facts concerning my illness, for I do not wish any misunderstanding as to my true condition. It is not the easiest thing to be ill, yet I shall pray to be patient and to learn some of the deeper lessons of trust.

It may be well for me to make another statement to my Conferences lest there be some misunderstanding, especially as I have had several inquiries on the subject. I have been asked about moving my residence to some city within the bounds of the district. I shall continue my residence in Charlotte. The action of the last General Conference only fixed residences in four of the districts and in these the Church was to provide homes for the Bishops. Other Bishops elected were requested to fix their residences in leading cities throughout the Church but nothing in the action of the General Conference had any reference to fixing residences for Bishops already elected and who had at their expense and even burdensome expense provided their own homes. It has been the uniform custom of the Church to leave the Bishops to provide their homes and the heavy economy which such a law involves places on many of us hardships of no easy sort to be borne, but at any rate we become bound to these properties and can not dispose of them at will. Besides whatever a Bishop's home may be worth in the year and what it is sold for the time is no more than the home of the family and in the loneliness of the new one and the loss sustained who may be left. I can but feel that the Church should have the responsibility of providing

(Continued on Fourth Page.)

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THE CHRIST.

A man of sorrows He, and guest of grief,
Who walked in quiet on life's humble ways
And suffered all the slurs and dull dismays
Which crush on mighty souls. His days were brief—
A sudden splendor cleft with storm. Belief
On Him grew dim, though great hearts walked through haze
Of doubt and fogs of death with shouts of praise,
And knew Him glorious and acclaimed Him Chief.
But now He stands strange, uncompanied, vast,
Tall as all solemn, purpling mountains are—
Stands, while majestic, crumbling centuries waste.
The moaning travail of His soul is past.
He hath throned Love and wrought Redemption far;
And who believeth on Him shall not haste.

—From the Poems of William A. Quayle.

ASSESSMENTS—THE NEW WAY.

By Bishop John M. Moore.

Henceforth there will be a lump sum assessment on each Conference for all the general work of the Church. The General Conference fixed it that way. Instead of laying assessments for Foreign Missions, Home Missions, Church Extension, Bishops, American Bible Society, and so on, or allowing the Boards to continue to lay such assessments, the General Conference placed the annual assessment for all general work for the ensuing quadrennium at $1,700,000—no more, no less. That body provided by law that each Conference should have also just one lump assessment for all its conference interests. So henceforth, each Conference, each district, each pastoral charge will have three assessments and only three, namely; one for the pastor and presiding elder, one for general work, one for conference work. Conference Treasurers (formerly called tellers in some Conferences) will have only two accounts, General Work and Conference Work. Whatever else may be said, this simplifies the assessments.

Here is the law as it relates to the assessment for General Work:

"Article I. There shall be a Commission on Finance constituted as follows: The General Secretary of each of the Boards having charge of the interests for which assessments are made, one Publishing Agent, six ministers and six laymen, none of whom shall be a member of any connectional Board, to be elected by the General Conference upon nomination of the Committee on Finance. Each Board shall be entitled to only one vote in the Commission. Vacancies occurring during the quadrennium shall be filled by the Commission. The expenses of the Commission shall be levied upon the several Boards in proportion to the receipts from the general assessment.

"Article II. The assessments upon the Church for all the various general interests, including Foreign Missions, Home Missions, Church Extension, Education, American Bible Society, Bishops, General Conference expenses, Sunday schools, Epworth Leagues and any other benevolent interests which may be indorsed by the General Conference shall be aggregated and assessed in a single sum.

"Article III. The Commission on Finance, after making diligent effort to secure full information regarding all the general interests of the Church, that none may be neglected or jeopardized, shall recommend to the General Conference, for its action and determination, the total amount to be assessed for all these connectional interests. This amount shall be apportioned to the several Conferences by the Commission on Finance, according to such plan as the General Conference shall adopt, or as the Commission may adopt in case the General Conference fails to act. The apportionment to an Annual Conference or a mission shall be distributed to the several districts as that Conference or mission may decide, and the district stewards shall distribute the amounts asked of their respective districts to the pastoral charges.

"Article IV. The Commission on Finance shall determine what percentage of the total sum assessed and of the receipts therefrom shall be allotted to each of the interests included in the assessment. All amounts collected on the total assessment shall be sent to the Conference Treasurer, who shall distribute the same monthly, according to the allotment made by the Commission on Finance, to the treasurers of the various Boards and for the various causes. The Conference Treasurer shall be secured by a competent surety company bond.

The General Conference enacted this law and assessed the Church $1,700,000 for all causes. By the existing law, paragraph 452, the Board of Apportionment distributed this assessment to the Annual Conferences. As the chairman of this Board I am making this statement. Some slight adjustments were made in the computant's figures for Brazil, China, Cuba, Denver, Los Angeles, Louisiana, New Mexico, Northwest Texas, Central Texas, North Georgia, South Georgia, and Virginia Conferences, but those that were slightly lowered were not lowered below their decimal for the last quadrennium, and those that were raised were not raised up to theirs of the last quadrennium. The decimal and the assessment for each Conference are as follows:

Assessment for General Work.

Conference	Ratio	Assessment
Alabama	.0338	$57,460
Baltimore	.0332	56,440
Brazil	.0025	4,250
Central Texas	.0403	68,510
China Mission	.0015	2,550
Congo Mission	.0000	.....
Cuba Mission	.0010	1,700
Denver	.0015	2,550
East Oklahoma	.0168	28,650
Florida	.0237	40,290
Holston	.0352	59,840
Illinois	.0034	5,780
Japan Mission	.0004	680
Kentucky	.0163	27,710
Korea Mission	.0015	2,550
Little Rock	.0235	39,950
Los Angeles	.0037	6,290
Louisiana	.0200	34,000
Louisville	.0252	42,840
Memphis	.0334	56,780
Mexico	.0007	1,190
Missouri	.0257	43,690
Mississippi	.0254	43,180
New Mexico	.0055	9,350
North Alabama	.0445	75,650
North Arkansas	.0270	45,900
North Carolina	.0408	69,360
North Georgia	.0536	91,120
North Mississippi	.0272	46,210
North Texas	.0354	60,180
Northwest	.0035	5,950
Northwest Texas	.0210	35,700
Pacific	.0065	11,050
Pacific Mexican Mission	.0002	340
St. Louis	.0203	34,510
South Brazil	.0009	1,530
South Carolina	.0290	49,300
South Georgia	.0438	74,460
Southwest Missouri	.0215	36,550
Southwest Texas	.0012	2,040
Tennessee	.0319	54,230
Texas	.0387	65,790
Texas Mexican Mission	.0006	1,020
Upper South Carolina	.0237	40,290
Virginia	.0568	96,560
West Virginia	.0149	25,330
West Oklahoma	.0155	26,350
West Texas	.0230	39,100
West North Carolina	.0443	75,310

The Commission on Finance made up the percentages of the entire amount assessed and of the entire receipts therefrom which should go to each cause, and made the recommendations to the General Conference, which adopted them as follows:

Foreign Missions	35.5	per cent	$603,500
Home Missions	11.5	per cent	195,500
Church Extension	19	per cent	323,000
Education	5.5	per cent	93,500
Theological Schools	4.5	per cent	76,500
Negro Work	3.25	per cent	55,250
Superannuate Fund	1	per cent	17,000
Epworth Leagues	1.25	per cent	21,250
Sunday Schools	5.5	per cent	93,500
Bishops' Fund	9	per cent	153,000
General Conference Expense	1	per cent	17,000
Total			$1,700,000

How does it work? We may illustrate. Take for example Trinity Church which has an assessment for general work, made by the district stewards as heretofore, of $1200. They send this money—all of it—to the Conference Treasurer. Trinity, being an up-to-date church, sends in its money early in the year, say February 10. Several other up-to-date churches do likewise. On March 1, in obedience to the law, the Conference Treasurer sends 35.5 per cent for Foreign Missions and 11.5 per cent for Home Missions, or 47 per cent in all of all on hand to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn. He sends 3.25 per cent for Negro Work also to him. He sends to the Treasurer of the Board of Education in Nashville 5.5 per cent for Education and 4.5 per cent for Theological Schools. He sends 19 per cent to the Board of Church Extension. So he sends on the first of every month to the Treasurers of the various interests the per cents of the amount on hand, as indicated in the above table. If he is unable or unwilling to do this his resignation should be invited—and that at once. By this plan every church contributes to each cause as heretofore, but the distributions are made by the Treasurers. No interest is overlooked and none gets an impartial share of the benevolence of every church. After any church has met its assessment it is at liberty to raise any additional amount for any interest to which it may desire to give special assistance, but not until the assessment is paid. Be just to all causes and then generous to those preferred, is the spirit of this law.

The assessment for the Conference Work is treated in the same way. Here is the law.

"Article V. There shall be a Conference Commission on Finance in each Annual Conference composed of five ministers and five laymen, none of whom shall be a member of any Conference Board, and the presidents of the Conference Boards. The five ministers and five laymen shall be elected at the first session following the General Conference and serve the quadrennium.

"Article VI. The Conference Commission on Finance, after making diligent effort to secure full information regarding all the Conference interests, that none may be neglected or jeopardized, shall recommend to the Annual Conference, for its action and determination, the total amount to be assessed for all these Conference interests. This amount shall be apportioned to the several districts according to such plan as the Conference may adopt, or as the Commission may adopt in case the Conference fails to act. The district stewards shall distribute the amounts asked of their several districts to the pastoral charges.

"Article VII. The Conference Commission on Finance shall determine what percentage of the total sum assessed, and of the receipts therefrom, shall be allotted to each of the interests represented, subject to the approval of the Conference. All amounts collected on the total assessment shall be sent to the Conference Treasurer, who shall distribute the same monthly, according to the allotment made by the Conference Commission on Finance, to the Treasurers of the several Conference boards and for the several causes. The treasurers of the several Conference Boards, as well as the Conference Treasurer, shall be secured by an adequate and solvent surety company's bond."

The Conference Boards will not make assessments nor even recommend them to the Annual Conference. The Conference Commission on Finance will hear the representatives of all the interests—schools, orphanages, conference claimants, conference missions and what not—and then make up the total amount to be recommended to the Conference as its assessment for all the Conference work. Then the Commission carefully allots to each interest its percentage until the full 100 per cent is allotted. Suppose for example that it is agreed that the total assessment of the Annual Conference for all its Conference interests independent of the general work, shall be $40,000. The Conference Commission may then agree that 30 per cent shall go to Conference Missions, 5 per cent to the orphanage, 5 per cent to Hillcrest Col-

lege, 10 per cent to Tower University, 20 per cent to the Conference claimants, and so on. The Commission on Finance then reports its recommendations to the Conference for its approval or alteration and final determination. The Conference then determines the distribution of the total sum to the districts. The district stewards distribute it to the charges. The same process is followed by the charge in dealing with the Conference assessment as with the general assessment.

This system has much in its favor. It is simple. It is fair to all interests. The assessment for any interest is determined by the presence of the representatives of all the other interests. The Conference always knows what its total assessment is, which is not always so when the several Boards bring in separately increased assessments. No church is prevented from doing a larger thing by any cause after it has done the just thing by all the interests. The Boards may now become colleagues instead of competitors in their claims. Such a system should work well and become very popular with the pastors and the churches.

MERE SERVICE WILL NOT WIN.

During this marvelous acceleration of the activities of the Church in social service many men are delighted over the results. The war camps have furnished opportunity for an unbounded expression of practical Christianity. Men have seen it and it looked good to them. That is what they have felt all along was the real function of the Church. Faith was all right, but works were better. Prayer is indispensable, but frequently men could by a little practical turn answer their own prayers. But religion is more than ministry. It is more than a mere service. It is a faith, an ideal, a standard of ethics, a force making for righteousness, a regenerative power. To harness it up to the plow or to the dray or to the ambulance means to reduce it to servitude, to servility. Christianity is not a servant, for as such men would seek to make it a slave. Men would love it for what they get out of it. Men would discard it when it ceased to serve their purpose.

This possible traducing of religion or Christian service to the level of the menial has been cited by Chaplain Jesse Dancy, a personal friend of the editor, in the following words:

"Neither will we win in a mental ascendency for Christianity over men if we push the idea of service too far. If we get men to thinking that we are serving them because we think we can win and retain their rather doubtful favor only in that way, they will secretly despise us. It would have been a critical moment in Jesus' career when he washed the disciples' feet had he been other than he was. He might have been sent to the servants' quarters after that and been called when needed. But he had a divine dignity about him that made men salute in his presence. They knew he was not serving them to win their good will. He had secured that by other means. The Church may serve until it becomes servile. It may be cumbering so much with serving that it will not have time to renew itself in spiritual power. Then the Church will come to be regarded as a hewer of wood and as a drawer of water. Men will respect the service of such a Church only as has already conquered them by the force of its spiritual authority. Only such a Church dare serve. It is scarcely necessary to add, I hope, that a Church with such authority will serve. The parent who cannot stay where he is and by his calm word compel the child to come to him, the parent who must chase his child to get him, or who keeps his good will and obedience only by giving him presents, has already lost his child. He will never recover him by these methods. The Church must have such a place in the affections and in the voluntary assent of her children that she will not need always to be chasing them, but that they will ever be seeking her."

In the midst of these innumerable activities that are now so gloriously occupying our time, the great spiritual verities must not be forgotten. The gospel of good news for the soul must not be suppressed or in any way discredited. The fundamentals of Christianity must not be permitted to slip so far into the background that they will appear as no longer essential, and that in our reconstruction to-morrow they will not be demanded. The man able to see this will be the preacher with a message whom the hungry and devout will be glad to hear.—Western Christian Advocate.

IS THERE A LOST NOTE IN METHODIST PREACHING?

By Rev. J. L. Greenway.

In the famous trial of Rev. H. W. Thomas, D. D., of Chicago, for heresy in 1881, one of the charges made against him was not what he said or wrote but what he had failed to say as a preacher. In searching through his sermons, many of which were published, as well as from the testimony of those who heard him, it was found that for nearly two years he had failed to mention the blood of Christ as the ground of hope for salvation. In this trial it was stated and maintained that any doctrine left out of the preaching for that length of time was lost to that particular congregation. If this be true, then it is necessary that the doctrines of our Church be continually preached so that no doctrine be lost or forgotten. While other Churches have revised and changed their systems of doctrine, Methodism has no cause to dissent from the doctrines formulated by her founder. They have stood the test of time. One of the distinctive doctrines of our Church is the doctrine of holiness. Stevens says, in his History of Methodism, "The Methodist Church was raised up to spread Scriptural holiness over these lands." And every Methodist preacher at the bar of his Conference says that he is seeking to obtain holiness, and promises to preach and maintain the same. I raise the question if holiness is not in danger of being a lost note in some Methodist pulpits? In some communities sad conditions exist. We have failed to indoctrinate our people in this particular, and irresponsible persons have become their teachers of holiness. With some truth they have taught much error and many good people have been led astray and estranged from the Church, and, in a number of cases, from God. I am not pleading for any particular theory of holiness, but insisting that as preachers we so present this doctrine to our people that they will not be led away by erroneous teachers. To do this is not always easy; there are difficulties in the way, some of which are general and some are provincial. Perhaps the greatest obstacle in the way of the preacher is provincial. No sooner does the faithful pastor begin to hold up before his people the need of a complete consecration to God and a fulness of the Spirit, such as is the privilege of every child of God to enjoy, than he is labeled a "Second Blessingist," and that destroys his influence, as the title itself is in disrepute. This is the bugaboo of which many are afraid the devil's scarecrow to frighten people away from the green pastures of religious life and experience. The statement made by John Wesley, "The second blessing so called," has been overworked, and in many cases misused. There is no more reason in calling a person who believes in holiness a "second blessingist" than there is in calling a person who believes in regeneration a "first blessingist." The terms should not be used, as they are misleading and inappropriate. Methodist doctrine teaches that regeneration is holiness begun, but not complete. The desire of God, and it should be the purpose of the Church, is to bring holiness to perfection. That this experience is reached by one or many steps, or after one or many blessings, is a matter of small import; the important thing is that it be reached. Our duty is plain. The call of God is upon us not to let this note in Methodist teaching be lost; but as loyal sons of Wesley and true to God, preach the Gospel in all its fulness.

Lucedale, Miss.

If God gave us favors without constraining us to pray for them we should never know how poor we are; but a true prayer is an inventory of wants, a catalogue of necessities, a revelation of hidden poverty.—Spurgeon.

ONE THOUSAND METHODIST LEADERS.

This full regiment of Bishops, presidings, Elders, pastors, and lay leaders came together June 26, for four days at beautiful Lake Junaluska. They met to take counsel concerning the work of the Church for the saving of the world. One hundred years ago next year the first American Methodist Missionary Society was organized. It is felt throughout Methodism that these "one hundred wonderful years," as they were described in the address by Bishop Hendrix, should serve to mark an epoch. The call of an unsaved world is more insistent than ever before. The doors where Methodism may enter are standing wide on every hand. One century has ended, another and greater begins. Why not pause for a moment, take stock take breath, and plan for the large days to come?

The plan of the meeting was to have five hundred leaders from our own Church, east of the Mississippi, and a like number from the Methodist Episcopal Church and from Canadian Methodism. The five hundred from our own Church mobilized as per schedule. But a meeting of the district superintendents held only a few days previously at Columbus, Ohio, cut down the delegation from the Methodist Episcopal Church. Anything lacking in the number of representatives from that Church was, however, made up in the quality of those who came. In their places on the program, and in the free discussion of ways and means, they spoke with vigor, a pith and an effectiveness which contributed greatly to every session. The meeting at Columbus sent specially appointed delegates to bring the fervor and enthusiasm of that convention home to those in attendance on our own.

From Canada came only a few, but they, too, were picked men. Dr. Chown, general superintendent of the Canadian Methodist Church, entitled now Colonel Chown by virtue of his work as chaplain in the Canadian Army, brought not only a warm and heartening message from Canadian Methodism, but also a word fresh from the boys at the front that stirred every heart.

A carefully planned program was carried through the four days. Not that everything was cut and dried. Far from it. Special care had been taken that the program should remain flexible. Large space was left for spontaneous expression, and adjustments because of unavoidable absences or delays were made without lagging or confusion. Fortunately, there were very few failures by reason of absence. Eminent speakers who had to travel hundreds of miles to be present were in their places at the hour appointed.

This is merely a running and unofficial report of the meeting. It is sent out before the official reports, addresses and formal utterances of the gathering can be made ready for the press. They will come a little later, surcharged with the tremendous spiritual energies of what cannot fail to rank as an epochal meeting.

The first care of the program was to make real the unevangelized world, its need and its opportunity. Vivid photographs, startling combinations of statistics, monumental utterances of statesmen and church leaders, were thrown on the screen, accompanied by compelling comment. Dr. S. Earl Taylor and Mr. R. H. Diffendorfer held the large audiences breathless through these exhibitions while the significance of indisputable facts stamped themselves on every soul. Huge maps were suspended in sight of all, and men thoroughly informed stood before them to expound the situation in every field occupied by Methodism. The work of missions is growing to be more and more a science, and lends itself to analysis and exposition.

The platform hours were next employed to vindicate the right and the duty of the Churches to drive forward with this great endeavor even though the Christian world is tightening every sinew to win a holy war. Right well was the vindication achieved. That the war will be won for freedom and democracy is beyond doubt. What then? Democracy will run like a [illegible] around the world. Many peoples will insist on governing themselves and will essay the task before they are prepared to succeed at it. Sheer chaos dogs the

steps of such endeavor. Witness Russia. What makes democracy democratic-safe for the world? The principles of Jesus Christ, nothing else, nothing iess. While we win the war, we must also safeguard the world against another. The boys who come back from the horrors of the trenches, who are now fighting a war to end war, will hold us in scorn if we do less. Methodism has run well. But what she has done is but a tithe of what she must do, what she can do.

On this last note, the emphasis rang stronger than on any other. We can double, triple, quadruple the givings and the labors of the past. The figures prove it. They shame us for very meagerness. A postage stamp a month represents the average individual contribution to foreign missions of Southern Methodists. We have not yet learned the meaning of sacrifice. Now is the time to learn it. Our boys are giving their all. It will be positively degrading for us to stint our money. The missionary cause is one with that of the Allies. As Dr. Speer has pertinently pointed out, the great sanctions which for a century the Churches have been urging as the ground appeal of missions bave now been taken up by the Allied Governments as their justification for resisting the purposes of imperial Germany.

So the Methodisms of America have launched a big program of missions. Compared with anything that has gone before, it asks largely. If the response to the needs of the Red Cross and the Army Y. M. C. A., are a token, the asking will not be in vain. The trumpet has been sounded. To it the people called Methodists will surely rally.

A conspicuous number of Bishops were at Junaluska. Canada sent Col. Chown. From the Methodist Episcopal Church came Bishops Thirkield, Warne and Oldham. Of our own Church, the following were present, all taking an active part in the work of the conference: Bishops Hendrix, Atkins, Denny, Lambuth, Moore, McMurry, Darlington, Du Bose and Cannon.

From this Conference itself, from the Joint Centenary Commission, and from the Bishops and other great missionary leaders, utterances may be expected which will fully acquaint the Church with what is in hand, and deeply stir it to work something worthy of the great days that are past and even more of those greater times that are now upon us.

THE UNIQUE GYPSY SMITH.

After speaking on his experiences at the front for fifty-five minutes to an audience that crowded Tremont Temple to the roof in a suffocating atmosphere Sunday afternoon, Gypsy Smith made as if he would stop, and the audience broke out in protest. "Do you want some more?" he asked. And from every part of the house there came hearty cries of "Yes."

No wonder. For it was the most unique and heart-moving message on war conditions and war work by a representative from Great Britain that has been given in Boston. This without any disparagement whatever of the other distinguished speakers who have addressed the New England metropolis since the outbreak of the war. It was in a class by itself.

It was a human message. It troubled itself little with subtleties of argument. It did not discuss the purposes back of the war, and the motives actuating the German autocracy. Others had done that and done it well. His message was one from the heart, of the things which he had seen and heard, and of which he had been a part.

"I lived a month in a cellar seven hundred yards from the German lines," he said. "When I awoke in the morning my mustache was frozen to the blanket and my boots to the floor. I climbed out upon my hands and knees to a listening station, forty yards from the Germans. I could hear them speak."

He was a part of the great drama, was Gypsy Smith. And we imagine it is because of this, and because of those intensely human qualities that mark him in his intercourse with men, that he fills such a large place in their lives, and is listened to with such interest.

"One of my clerical friends," he said, "remarked that the men at the front were skeptical. I told him that they were not and invited him to a service with me. At the appointed hour we came to a Y. M. C. A. hut where 800 men were assembled. They were filling in the time singing. What do you suppose they were singing? 'Down on the Farm.' In the nature of the case my clerical friend was surprised. But why should they not sing 'Down on the Farm?' I asked them to sing again and they did, another of the same kind, but when requested a third time they said, 'We will sing one of your kind.' What do you suppose they sang then? They called for Number 149, which is,

'When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.'

"No!" cried Gypsy Smith, "they are not skeptical." Then he went on to tell of tender incidents which showed the faith and trust of the boys in khaki.

It was a great address from beginning to end, one which revealed the heroism of the men at the front and one well calculated to stir the profoundest emotions of the hearers and to inspire them with patriotism unalloyed.

Gypsy Smith has a way of winning his audience that is peculiarly his own. Witty, original in his turns, on terms of familiarity with his audience, and withal intensely religous, without cant or rant, his messages are the kind that grip the heart, stir the imagination, move the soul, and illumine the mind. He is the best example of the popular speaker that we have heard in years. We can well understand why it is possible for him to say that he has preached to more people than any other living man.

Most remarkable is this statement, however, when the antecedents of Gypsy Smith are considered. Born in a tent, the son of a Gypsy father and mother, he knew in early youth nothing but the roaming life of those nomad tribes. Soon after the death of his mother the father came home from a service where he had been converted, and he immediately called his family together for prayers. This was the first time that the children had ever heard the name of God. They had never seen a Bible, had never attended church; they knew nothing whatever about organized Christianity or a personal relation to the Almighty. Yet from that Gypsy tent there went this lad who now for forty-one years has been preaching the Gospel of Jesus Christ on five continents. Marvelous indeed that which God has done.

"It is a privilege to serve these boys," said Gypsy Smith, "to do anything for them. I hand them writing paper, give them their coffee and their tea, wash the mugs—yes, I wash the mugs," he exclaimed. "Who am I that I should not willingly serve these men? At the other end of the hut I preach to them the Gospel of Jesus Christ. My serving them at one end does not hinder in the least my preaching to them at the other."

Gypsy Smith took opportunity at this time to draw attention especially to the splendid work which the Young Men's Christian Association is doing for the boys. Forty boys in khaki were sitting upon the front row. They had never seen Gypsy Smith before. Suddenly he turned upon them and cried, "Attention!" Immediately every lad was upon his feet. Then Gypsy Smith put to them these questions:

"How does the Young Men's Christian Association treat you boys?"

"Fine!" "Great!" were the words snapped back by them.

"Is there any distinction at all in the huts where you have been between Roman Catholic, Protestant, or any other?"

"None!" they cried.

Then Gypsy Smith turned upon the audience and said, "if any one ever says to you that Roman Catholic boys are not being treated as well as Protestants you tell them for me that they lie." The Young Men's Christian Association, he said, is the organization which is nearest the lines at the front and is in the best position of any to minister to the boys.

Gypsy Smith said, in speaking of the boys and praising the work they were doing in the cause of human liberty, that he had in mind all the boys—the Russian boys, the Belgian boys, the French boys, the Italian boys, the boys of Montenegro, of Serbia, and the boys of Australia, of Canada, of Great Britain, and the American boys. Speaking of Russia he said that we must stand by her.

"Russia," he said, "did a great work until she was sold and betrayed by a Judas within her gates. I ask France and America and Britain to stand by Russia and see to it that when peace comes every inch of Russian territory is evacuated by the Beast of Berlin." This sentiment was met with a round of heartiest applause.

In referring to the American boys Gypsy Smith dwelt upon the 300,000 from this country who, long before we had entered into the war as a nation, crossed the Canadian border and enlisted to fight under the British flag. "Noble boys are these, who could not keep out of the struggle in the name of human liberty."

In speaking of the work of the Young Men's Christian Association Gypsy Smith dwelt upon its interdenominational nature, and said that there at the front all sectarian distinctions had disappeared.

"They are forgetting religious differences over there," he said, "and I wish to God you were big enough to do it here at home. I hope that one of the results of the war will be that we shall get rid of religious bigotry." Here again the audience met his sentiment with the most hearty applause.

Gypsy Smith told of the terrible price which Great Britain and France have been paying for liberty. Referring to the present onslaught he exhorted his audience not to be discouraged. "England was not prepared," he said. "When the war broke out she had an army of only 170,000 men. France was not prepared, Belgium was not prepared; Germany was. Germany had the preparation of forty years behind her and yet she was unable to break through then. And she will not break through at the present time."

He dwelt somewhat upon the sacrifices which the people over there are making in the way of food to-day, told of the small rations upon which the civilian population of Great Britain is living, and took occasion in view of these facts to say that as yet we in America know little about the war. "When your thirty or forty or sixty casualties a day grow until they are 5000, 6000, 10,000, and mourning is in every house, then you will know what this war means. Then may God grant to you mothers the strength which he has given to the mothers of England and France."

It was while speaking of the mothers, of the sacrifice which they were called upon to make, that he suddenly stopped and asked the women if they were glad to hear him. From all parts of the house there came the answer, "Yes." "Then," he said, "stop your knitting. We in England," he continued, "are not accustomed to having women knit in church. The boys are worth all your attention. If you want more time to knit for them, get up an hour earlier in the morning."

Boston has been fortunate in having the privilege of listening to this flaming evangel. He has the ability to reach the hearts of the people without trick or vulgarity, without descending to the coarse or questionable, keeping everything upon a high plane, and yet moving his audience at will to laughter or to tears, and giving them the truth as it is in Christ Jesus even as he tells them the story of his experiences at the front. One could not but feel that under the leadership of such men as he the Young Men's Christian Association at the front is indeed a force big for righteousness in the lives of the boys of all nations who are fighting for human freedom and democracy.—Zion's Herald.

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WHITWORTH COLLEGE COMMENCEMENT.

One of the really great institutions of Mississippi and Mississippi Methodism, is Whitworth College in the lovely little city of Brookhaven. There my wife and two of her sisters received their education, and there my two daughters won their diplomas both in the literary and music departments.

I was for two and a half years pastor at Brookhaven and had the opportunity of thoroughly knowing the solid quality of work done at Whitworth and of observing its refining and spiritual influence on the lives of its students. Dr. I. W. Cooper, the president, is a royal spirit, and he is careful to choose his faculty of those who not only know how to instruct but whose personal influence will count for the best.

Being honored with the privilege of preaching the commencement sermon this year, I had the pleasure of being present during a part of the closing exercises of the last session, arriving there late Saturday, May 18. Already the many graduates in piano, voice and expression had been presented to delighted audiences, each, I was assured, acquitting herself well and reflecting due credit on the gifted and faithful instructors. The entertainment given Saturday evening by talented pupils of music and expression and the grand concert on Monday evening were worthy of the highest praise.

The Sunday morning sermon won appreciation for its brevity. Sunday evening, Rev. W. H. Lewis, pastor of Capitol Street Methodist Church, Jackson, Miss., delivered an earnest message to the Young Woman's Christian Association on the subject, "The Choice between the Lower and the Higher Good," using as his text: "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit." Eph. 5:18.

The graduating exercises were held on Tuesday evening, when Dr. J. M. Sullivan of Millsaps College, Jackson, Miss., delivered the address, which I was not privileged to hear, as I had to return home that morning.

There were ten A. B. and three B. L. degrees conferred. Diplomas were also conferred for specials as follows: piano 5, expression 4, domestic science 1, history 1, English 4, stenography and bookkeeping 2, and stenography 4. The certificates given were: piano 1, voice 1, domestic science 4, bookkeeping 5, and stenography 15.

The past session was one of the most successful the College has known. Dr. I. W. Cooper, the princely president of the College, is full of hope for the future and is giving himself with unabated ardor to plans for its enlarged usefulness.

I always come away from Whitworth College feeling that it is the safest and best place in Mississippi for the education of girls that I know anything of, at least while I. W. Cooper is its president. H. M. ELLIS.

Gulfport, Miss.

THE MONROE DISTRICT CONFERENCE, LOUISIANA CONFERENCE.

The District Conference of the Monroe District, Louisiana Annual Conference, was held at Mer Rouge, La., beginning at 3 p. m., Tuesday, the 18th, the hottest time of the hottest day of June—and we hope the hottest for this summer—and closed the next day with the night service. By one thermometer in the town the temperature was 103½ at 3 p. m., and rose to 104 before 5 p. m., the time of adjournment that afternoon.

There were in attendance during the sessions the presiding elder, Rev. A. S. Lutz, nineteen preachers in charge, two local preachers, twenty-three delegates, and, in addition, Rev. C. B. Carter, Dr. R. H. Wynn, Mr. W. S. Holmes, Revs. R. W. Vaughan, C. V. Brelthaupt and L. W. Smart. The latter is an elder in the Methodist Protestant Church who expects to apply to our Annual Conference for admission and recognition of orders.

The presiding elder conducted the opening devotional exercises and made a forcible address on "The Ministry and its Present-Day Message," based on II Timothy, 4th chapter. He emphasized especially the necessity of preaching the Word.

The business of the Conference was dispatched rather rapidly but every required item was given some attention, if only briefly discussed by the presiding elder.

The reports from the pastors indicated some progress in almost every pastoral charge. The pastor at Bastrop, O. L. Tucker, reported that their parsonage had been destroyed by fire, but that another had been built in sixty days after the fire. J. M. Alford reported that the parsonage on the Mangham work was sold and a new and better one purchased and well furnished. R. H. Bamburg reported plans for their brick church at Oak Grove in the hands of an architect and blue prints being made.

The presiding elder stated that nearly every charge had increased the assessment for the support of the ministry and that the increase was from 20 to 50 per cent over last year.

The afternoon of the second day was given to the laymen and the program was in charge of R. O. Randle, district lay leader. W. S. Holmes, of Baton Rouge, Conference lay leader, made a talk on the laymen's work, using a chart he had made showing that the M. E. Church, South, had stood at the top in Louisiana in the percentage of increase in members, but now is near the bottom, the Baptists, Presbyterians and some others being ahead of us.

The delegates elected to the Annual Conference are: R. O. Randle, W. L. P. Henry, W. L. Compton, W. M. Hunt, W. R. Baker, W. L. Calhoun, C. W. Scales and J. L. Rutledge.

Samuel Newton Jordan, who had permitted his license to lapse, was re-licensed to preach.

We had but two sermons. Rev. Robert Randle, who is rounding out his fiftieth year in the ministry, preached a semi-centennial sermon, and T. J. Warlick preached an evangelistic sermon. The only eleven o'clock service of the Conference was given to C. V. Breithaupt in which to discuss Sunday school work.

Dr. R. H. Wynn was to have spoken Wednesday night on "Christian Education" and in the interest of Centenary and Mansfield Colleges, but, after arriving in Mer Rouge, he received notice of his mother's death and left on the first train to attend the funeral, whereupon the district conference adopted the following resolutions:

"Resolved, That we, the members of the Monroe District Conference, hereby express to Dr. R. H. Wynn our heartfelt sympathy on account of the loss of his precious mother, and our regrets that he was thereby prevented from making an address before the district conference as announced.

"Resolved, also, That we extend to Rev. John F. Wynn sincere sympathy on account of the loss of his life companion, and that we assure him of an interest in our prayers in this sad hour."

A resolution was also passed commending the House of Representatives of the Louisiana Legislature for passing the national prohibition amendment, and urging the Legislature to ratify that amendment at the special session to be held in August.

Winnsboro was unanimously selected as the place of meeting for the Conference in 1919. The appreciation of the members for the generous hospitality of the good people of Mer Rouge was expressed in a resolution of thanks.

Notes and Observations.

Mer Rouge is one of the prettiest towns in the State. It has splendid residences, its streets are well laid out and are lined on each side with beautiful live oaks, which furnish an abundance of shade; and there were lots of ripe chickens. Now if the pastor, Rev. W. R. Harvell, had arranged to have "dinner on the earth" two days under some of those fine trees on the school grounds, just in front of the church, and the presiding elder had planned a full two and a half days' conference with preaching and inspirational services two or three times each day, what a fine social and spiritual time we might have had!

Yes, Briscoe was there from beginning to end. Who said he wouldn't be? He made a talk on the work of the late General Conference and incidentally, in his characteristic way, on the war and the Kaiser.

C. V. Breithaupt came about one hundred and thirty miles and was given the only eleven o'clock hour we had to make his speech on "Sunday School Work," and then forgot what he came for and made, instead, a Liberty Loan, W.-S. S., Y. M. C. A., and Red Cross speech. He kept saying, when he did think of it, that he would get to the Sunday school after awhile, but he never did. Now he thinks he made one of the best ever on the subject. However, everyone seemed to enjoy the one he did make. He is so over-worked, over-traveled, under-slept and under-fed he is excusable for a little forgetfulness. If our boys in France can get in as good shots at short range at "Kaiser Bill" as Breithaupt and Briscoe did at long range, this great world war is soon going to be over.

Rev. R. W. Vaughan got in a good say about the orphanage. They are now caring for one hundred and thirty-two children in space provided for only one hundred. He said receipts so far from Easter collections have amounted to $9000, which is beyond expectations. He said the Orphanage Board has authorized the raising of $75,000 for an additional building, and that in three days he had secured one-third of that amount, but cannot spare the time away from the orphanage to raise the balance. I, therefore, move that a superintendent pro tem. be employed and Brother Vaughan be given six days' leave of absence to secure the balance—$50,000.

Rev. A. S. Lutz is deservedly popular as presiding elder of this district, and no one is trying to get him moved, even to secure his place.

A. S. J. NEILL, Secretary.

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NEWS AND COMMENT.

The Humble Penny.

In these days of Liberty Bond issues, war savings stamps campaigns, Red Cross drives, Y. M. C. A. funds, and the like, we have come to think in terms of millions and billions; but we must not forget the humble penny. It is coming to be ubiquitous. It is handed to us in change when we buy our lunch in the restaurants; the station agent counts it out to us when we buy a ticket; the newsboy easily changes a nickel for us; the grocer uses it in his business. In fact, it is becoming a very respectable member of the financial family. It is well. As we begin to realize what so small a thing as a penny can do, it may help us to realize that many of what we have been pleased to call "the small things" of life are, after all, worth a great deal.

Lynchings in Louisiana.

According to a recent report, there have been 35 lynchings in the United States during the six months just ended. Of these, 34 were Negroes, of whom eight were charged with criminal assault. Louisiana stands along side of Georgia at the head of the list, each State having been the scene of eight lynchings. We take no pride in this fact; rather it brings a blush of shame to our cheeks. In our present state of civilization it might be unwise to abolish the death penalty, as a form of legal punishment. But the time has come when every possible effort should be made by individuals and organizations to put an end to illegal executions. It has been demonstrated beyond question that lynch law does not accomplish the purpose for which it is invoked. Extreme and violent lawlessness on the part of so-called law-abiding people certainly cannot be expected to inspire respect for law in the minds of the criminal classes. Pulpit and press should unite in the formation of a public opinion that will make impossible the continuance of such a deplorable situation.

United States Troops in France.

President Wilson has announced that the United States now has 1,019,115 of its fighting youth in France. At the rate of transport now being maintained, it is confidently believed that in six months there will be 2,500,000 American troops on the other side. There are now, all told, 160,400 officers and 2,010,000 men with the colors, and the number is constantly growing. If the war is to become one of attrition, there can be no question as to the outcome. The forces of the Central Powers are inevitably being used up, with a constantly diminishing source of supply. The Allies, of course, are also losing men, but with this difference: there are millions more to draw from. The Allies, however, are not depending upon attrition to win the war; the fighting qualities of their troops have been tested in the shock of battle, and the result is altogether satisfactory. The heart of every patriotic American has been thrilled with pride as he has read of the deeds of our own soldier boys in Europe. "Lafayette, we are here," promised a great deal. The promise is being fulfilled.

A Good Cure for Carelessness.

According to an Associated Press dispatch, two railroad tenders at a grade crossing near Tokio committed suicide after a train had run over and killed a jinrikisha passenger because they were asleep at their post and failed to give warning of the approaching danger. We do not recommend similar action in every case of criminal carelessness, but we do admit that it is a most efficacious remedy. We do, however, commend the feeling that life is not worth living when simple duties are neglected.

Is it a Warning?

According to the press dispatches, the late James Gordon Bennett, owner and publisher of the New York Herald, provided in his will for the creation of a corporation to be known as the James Gordon Bennett Memorial Home, in memory of his father. This corporation will provide and maintain a suitable home for, and give pecuniary assistance to, newspaper men connected with New York newspapers. This would seem to indicate that there are a good many men of that class. We do not suppose it was so intended, but we suggest this action as a kind of warning to that large number of people who are thoroughly convinced that they could conduct with eminent success every phase of the work of a moderu newspaper office.

A Third Term for President Wilson.

Already the question of a third term for President Wilson is being discussed. The strongest argument adduced in favor of it thus far is that the President has proved to be a providential man in the world's crisis, and therefore he should remain at the head of the Nation until the crisis has been passed, precedent to the contrary notwithstanding. Certainly all will agree that mere precedent should not be alowed to endanger the welfare of the world. However, we still have plenty of time to make up our minds on this grave question.

The Mississippi River and Freight Transportation.

An unsophisticated observer would think that the greatest natural means of freight transportation of the North American continent, and one of the greatest in the world, would be used largely for that purpose. As a matter of fact, the Mississippi River in recent times has played very little part in the commercial development of the country. Why? The railroads are the answer. By means of their money and influence they have practically abolished boat lines for the simple reason that they wanted a monopoly of the transportation business. But this is in a fair way to be changed. Judge Prouty, director of the Division of Public Service of the Railroad Administration, has reported to Secretary McAdoo in favor of installing a barge line on the river, according to press reports. If his recommendations are carried out, we may expect improved service and reduced rates in heavy freight transportation. And anything that will improve service and reduce rates in these times will be an undisguised blessing. Let us have river transportation.

It is Coming—Some More.

President Wilson and Secretary Baker issued some new regulations on July 1, which strengthen previous reguations concerning the use of liquor by officers and men of the army. Heretofore, it was permissible for enlisted men to drink in their own homes, or when guests in homes outside the government zones; now, they may not do that. By the new regulations, dry zones are also established around every camp where as many as 250 men are stationed for more than thirty days. The new regulations were isued on recommendation of the Attorney General, the Judge Advocate General, and the Committee on Training Activities. What is good for the soldier is good for the civilian. Let the good work go on till we have a "bone-dry" nation.

Death of Senator Tillman.

The death of Senator Benjamin R. Tillman, of South Carolina, removes one of the most picturesque figures in American politics. He was familiarly known as "Pitchfork Ben." His colleague in the Senate from South Carolina, in announcing his death to that body, paid the following tribute to him: "We all know the strudy character of the man, the splendid ruggedness of his nature. We did not always agree with him, but we all admired the motives with which he backed the position he did take. He steadily grew, in rounding out twenty-four years' service, in the estimation of his State and his country. They mistook in the beginning the manner of the man for his character and purpose." Character and purpose are, after all, the essential things in a man's life.

Patriotism Must Not Interfere with Profits.

A report of the Federal Trade Commission made to the Senate on June 29 indicates very clearly that there has been profiteering on a tremendous scale in practically all the essential commodities of life. Among the industries especially pointed out as showing the influence of the profiteering spirit, meat packing and flour milling are the most prominent. The report charges that five great meat packing concerns have monopolistic control of the meat industry, and they manipulate the market by every device that is useful to them, without regard to the law. This is merely an example of methods used by other industries cited. In other connections much has been made of the fine spirit of patriotism that has been shown by the princes of commerce in their personal activities in behalf of the Government—buying securities, heading patriotic campaigns, and the like. But the American people have come to feel that it is impossible to divorce personal and corporate righteousness. And the demand is becoming insistent that Congress take vigorous action in dealing with hypocrites who really put profits before patriotism. Now that the evil has been clearly pointed out in this report of the Federal Trade Commission, let us hope that the remedy will immediately be supplied.

President Wilson at Mount Vernon, July 4.

President Wilson delivered an address at Mount Vernon on July 4 which will easily take rank with the other great addresses he has delivered in connection with the war. There is a calmness about his utterances that indicates the philosopher, a simplicity that indicates the scholar, a breadth that indicates the statesman, and a spirit that indicates the Christian. After enumerating somewhat in detail the ends for which the peoples of the world are fighting, he uses these words: "These great objects can be put into a single sentence. What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind." We can well afford to meditate upon these words. They contain the deliberate judgment of the world's greatest leader concerning the aim of the war. It is an aim that we can afford to die for, as well as to live for.

SIDE-STEPPING.

No matter how skilfully it may be done, or how dangerous or inconvenient facing the issue squarely and honestly may seem, side-stepping is a very poor and, in reality, a very dangerous performance. Of course there is such a thing as a legitimate avoiding of an issue that one is not called on at the time to meet, but actual and deliberate sidestepping is a coward's trick that never gets anywhere and has led men and enterprises and nations into disaster thousands of times. If a thing is to be faced, and the job is somewhat manifestly up to you, the very worst and weakest and most foolish action you can take is to go around behind the barn and wait till time or Providence or some other man may work out what was evidently your duty and obligation. To begin with, neither time nor Providence nor any other man can well do what you ought to, and you will likely have to face the thing, or your neglect of it, again. And in the second place sneaking around behind the barn is poor business for an honest and courageous man. —Christian Guardian.

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Sprawling on the floor;
Smashing cups and saucers,
Splitting dolly's head,
Putting little pussy cat
Into baby's bed.

Building shops and houses,
Spoiling father's hat,
Hiding mother's bunch of keys
Underneath the mat;
Jumping on the fender,
Poking at the fire,
Dancing on his little legs—
Legs that never tire.

Making mother's heart leap
Fifty times a day,
Aping everything we do,
Every word we say;
Shouting, laughing, tumbling,
Roaring with a will;
Anywhere and everywhere,
Never, never still;
Present—bringing sunshine;
Absent—leaving night;
That's our precious darling,
That's our heart's delight.

—Pacific Methodist

WHEN TABBY TURNED THE TABLES.

Once there was a little girl, named Josephine White, who lived in the biggest house on Cheery Street, and her father had the biggest car and store in the whole town. Mr. White was a very rich man, and nothing gave him more pleasure than buying things for his little daughter. But Josephine wasn't like most little girls. She didn't care for dolls and toys; she wanted real live things for her pets. The neighborhood children gathered every afternoon in her back yard to play with these pets, and, oh, such good times as they would have! For Josephine wasn't selfish at all, she shared her pets and playthings willingly with her friends.

She had a white goat called Nellie, a big rabbit named Pinky, an owl that lived in the hollow tree in the back yard, a little bantam hen and a brood of chickens, a gray squirrel, and a red fox; but her most beloved pets were a dog she called Towser and a cat named Tabby.

Now, Towser and Tabby had never been very good friends. Towser would chase Tabby in spite of all Josephine's coaxing, and Tabby wasn't a brave cat at all, no sir-ree! Whenever she saw Towser coming she just simply made a bee line for the nearest tree and didn't stop climbing until she reached the top. Her actions tickled Towser, and he never lost a chance of a chase.

But one day he came into the yard and found Tabby cuddled up in Josephine's lap. He had crept up near enough for Josephine to pat his head before Tabby saw him, and when she did she almost jumped out of her skin.

"Why, Tabby!" Josephine said sweetly. "Why are you such a coward when you have such sharp claws?" And, lifting one furry foot, Josephine made the cat scratch herself. And later, when Tabby grew old enough to find that she had sharp claws, she became braver. One day Towser began to growl, and Tabby paid no attention to him, but kept trying out her claws.

Towser didn't know what to think, but, knowing Josephine was there, decided Tabby wasn't afraid. Just then Mother White called her little girl to come into the house, and Josephine put Tabby down and hurried to answer mother's call.

Towser made a move nearer the cat, but to his surprise she didn't move; then he went closer, and finally stuck his mouth down to give Tabby a good shaking; but he missed his aim, for Tabby reached up her little velvet paw and gave him a good scratch that caused Towser to back off, howling with pain, and there they stood looking at each other.

"Oh, mother!" whispered Josephine, who had seen the affair from the door, "look at them! Tabby has turned the tables on Towser, and he doesn't know how to take it."

Mrs. White drew her little daughter close to her heart. "That's the way it is in real life, dear," she answered. "Often we treat people in a way that we never realize is unkind unless the tables are turned on us, and then we understand."

"I see, mother," said Josephine, and I'll try to remember to treat my playmates so there will never be any tables to turn on me."

And when you think about it, isn't Josephine's rule a good one to live by?—Alice Montgomery Barr.

POLLY LEARNS A NEW WAY TO IRON.

"Oh, dear!" exclaimed Polly one morning as she leaned on the ironing board. "I hate to iron."

"Why?" asked a squeaky voice, and Polly turned to see her little friend Gocomback smiling at her. "Why do you hate to iron?"

"Because it always makes my wrist tired pushing the iron, and my feet get tired standing still. Now, if there only was some way to iron clothes without straining my wrists it might not be so tiresome."

"Well, now," laughed Gocomback, "I know another way. I'll just take you to a little tailor shop I know of and let you see how they do it. Maybe you'd like to learn to press clothes the way that tailor does. Want to go?"

"Oh, yes!" cried Polly. "Any way would be better than having my wrists get so tired."

With a merry chuckle Gocomback blew three times on a tiny whistle hanging at his belt, and before Polly could blink her eyes away they sailed through the air and dropped down into the quaintest of streets.

"Where in the world are we?" exclaimed Polly, for she'd never seen such strange-looking people before.

"We're in Cairo, Egypt," replied Gocomback.

"But what have you brought me here for?" laughed Polly.

"To visit that tailor shop," replied Gocomback, leading Polly through the strange, narrow streets to the entrance of a queer shop. Here three men in curious loose robes looked as if they were trying to stand on their heads, their white turbans flopping in the breeze.

"What are they trying to do?" asked Polly.

"Ironing," replied Gocomback. "See—their boards are raised a few inches from the floor. Their irons are shaped like your flatirons except for the long handles. Of course you can see that those irons are a great deal larger.

"Each man places a block of wood on top of the iron and with his foot on it he guides the iron in the direction he wants it to go by means of the long handle. They iron fast and well, don't they? How would you like to iron that way?"

Polly laughed and shook her head. Just then Gocomback blew on his tiny whistle again and quick as a wink, Polly was standing before her own ironing board.

"No, I'd rather iron with my hands on my feet," laughed Polly, "even if my wrists do get tired."

So she set to work again, and before she knew it her ironing was all finished.—Blanche Silver in Times-Picayune.

HOW FOOLSCAP CAME TO BE.

Every one of us who has ever used foolscap—and that means, no doubt, every one who has been to school—has wondered how it came by its strange name. And now a writer has come to our aid with an explanation:

The name goes back to the time of King Charles I, who granted many monopolies for government support, and among them was the manufacture of paper. The watermark of the finest paper was always the royal arms of England. A great deal of this paper was used, so much that those who secured the sole right to sell it acquired large fortunes. Parliament at last set this monopoly aside and when King Charles I was brought to the scaffold, it was ordered that the royal arms be taken from the paper, and that a court fool with his cap and arms be substituted in derision of the executed king. From that day to this, paper of that particular size has been called foolscap.—Interior.

THE BIRDS IN THE DRUM.

There is a beautiful device by which the Japanese are accustomed to express their wishes for their friends. It is the figure of a drum in which some birds have built their nest.

The story told of it is once there lived a good king, so anxiously concerned for the welfare of his people that at the palace gate he set a drum, and whoever had any wrong to be redressed or any want, should beat the drum, and at once, by day or night, the king would grant the suppliant an audience and relief. But throughout the land there were such prosperity and contentment that none needed to appeal for anything, and the birds built their nest within the drum, and filled it with the music of their song.

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New Orleans Christian Advocate

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

IT MUST BE DONE.

In our issue of June 27, we called the attention of our readers to an editorial statement in the Alabama Christian Advocate to the effect that that paper had received since Conference 4607 new subscribers, and that it now has a subscription list of 16,000. The Editor, in explanation of the magnificent showing, said, "Team work has done it." We reproduced that statement in order that Louisiana and Mississippi Methodists might realize the possibilities in extending the circulation of their official organ.

We go a step further now, and venture to say that something of the kind must be done, if the New Orleans Christian Advocate is to maintain its position as a creditable representative of our great Church. Everybody knows that prices on practically all commodities have increased enormously in recent months. It is especially true of the materials required for making a newspaper. And the end is not yet. The print paper market is unsettled, and every indication points to a still higher price for the grade of paper the Advocate has been using. We should like very much to use a better grade; it is a question now whether we shall be able to continue the grade we have been using.

In addition to this difficulty, a new postal law went into effect on July 1, which has materially increased our mailing expenses. The law seems to us to work an unnecessary hardship upon publishers, but that has nothing to do with its results; it is the law, and it has to be complied with.

Two solutions of the difficulty have presented themselves to the Editor and the Publisher as they have consulted concerning it. One is to increase the subscription price of the paper. Other periodicals have found it necessary to take this step in order to save themselves from actual financial loss. We, however, are exceedingly anxious to avoid this action. And we are not sure that it would accomplish the desired result. The unwillingness of old subscribers to renew their subscriptions, and the increased difficulty of securing new subscribers, might offset any gain arising from the higher price.

The other solution is to secure and maintain a largely increased number of subscribers. This appeals to us as the more feasible plan. As the circulation increases, the economic law of decreasing cost becomes operative, and at the same time, advertising space becomes more valuable. A circulation of nine thousand copies paid for would enable us to take care comfortably of the present cost of production, and, perhaps, make some improvement in the quality of our service.

We are convinced that it is possible to secure this increased circulation, if we go about it in the right way. According to the Minutes of our three patronizing Conferences for 1917, the total membership of our Church in Louisiana and Mississippi is 157,413. We evidently have the field within which to work, and we do not believe that nine thousand is an unreasonable estimate of the number of Methodists that ought to take their Church paper. And we believe that team work will bring it to pass. We do not question the interest and loyalty of our preachers and people taken individually; but we do feel that there has not been the concerted effort to extend the circulation of the Advocate that its importance deserves. There is absolutely no disposition on our part to find fault with our brethren, or to criticize them harshly—all we want to do, is to call attention to the situation. We believe that when we realize the situation, we will do what needs to be done.

In the development of this team work, we pledge our utmost of assistance and co-operation. We, Editor and Publisher, are doing our best to give the Church a creditable paper. That is nothing more than our duty, and we claim no credit for it. We often fall short of our hopes and expectations, as we do those of our readers; but we are trying to give them a good paper. Brethren, presiding elders and pastors, help us at your end of the line; say what good you can of the paper; speak of it publicly and privately; call attention to its value as the medium of official communications; stress its place in the home as a means of religious education. And send us subscriptions.

We want to make two definite suggestions that will give our pastors a good starting-point to work from. The first is this: Write to the Publisher to send you a list of the subscribers on your charge, being sure to give the post offices where papers are received. The list the Publisher will send you will show the date of expiration of each subscription. If the subscription has expired, **secure the renewal.** Renewals are worth at least as much as new subscriptions. Where the subscription is over due for any length of time and has finally to be dropped, there is an actual loss on account of postage and paper for which there is absolutely no return. The importance of securing renewals may easily be seen from the fact that **within the next two months about fifteen hundred delinquents will have to be dropped unless their renewals are secured in the meantime.** Brethren, get those renewals if you possibly can.

The second suggestion is this: Make an earnest effort to get all your official members to take the Advocate. If anybody in a pastoral charge ought to take the official Church paper, the official members ought to. But many of them do not. It has come to the ears of the Editor that there are some laymen in our patronizing territory, prominent in their local churches and in the Conference, who do not take the Advocate. It ought not so to be. Brethren, get your officials to subscribe for the paper.

We add just one other suggestion: Do it now. Write to the Publisher to-day for that list of subscribers; see those officials this week. Maybe you could see one or two this afternoon.

It must be done; team work will do it; let us have nine thousand subscribers before we stop.

SHORT SERMONS.

We have heard sermons of an hour or more that we enjoyed greatly and received much profit from; but we confess they have been very few. Some preachers have the divine gift of oratory that enables them to make their hearers oblivious of time and place. Our chief regret is when they stop talking. But most of us are not so wonderfully endowed, and we ought to take into consideration the feelings of our congregations.

After all, the length of a sermon has comparatively little to do with its effectiveness or its value. A good sermon may be short, or long, but that is purely incidental. A sermon is not good because it is long, and it is not bad because it is short; its content and its manner of presentation give it its chief value.

People generally like short sermons. Maybe they ought to like long ones, but they do not. It is much harder to preach a good short sermon than it is a poor long one. Therefore, we should practice the art of condensation. We are trying to reach the people, to reclaim and instruct and strengthen them. We should not be influenced too much by what people want rather than by what they need, but we must at least consider their standards of efficiency. If our long sermons are not reaching them, suppose we try some short ones, especially during the hot weather. It will be intellectually stimulating, if not spiritually profitable, for us to try to put every essential truth in a forty-five minutes' discourse into thirty minutes. Perhaps we shall find that we have not had to leave out very much.

"Have something to say, say it and stop," is a pretty good rule for preachers.

FUEL FOR NEXT WINTER.

The United States Fuel Administration is in earnest when it issues its warning about the probable scarcity of coal next winter. It may be hard for us to realize it now, when the mercury is hovering near the top of the thermometer, but we shall have some cold weather in a few months. And unless we take the warning seriously that comes from the Fuel Administration, some of us are going to have difficulty in keeping warm. "Buy your coal now," and "Cut a cord now," are two injunctions that should be observed by everybody.

But we are thinking especially of the situation as it affects our preachers. Some of them will have to move after Conference. There will be little time then, under the present strenuous conditions, to secure the labor to put in a supply of wood and coal. We urge that it be attended to now. This suggestion has previously been made in the columns of the Advocate, but we believe it is worth repeating. Every preacher should see to it that every parsonage has its fuel supply laid in before cold weather comes. If he expects to stay where he is, of course he will see to it; if he expects to move, all the more should he make brotherly provision for his successor, not as a gift, of course, but as a matter of forethought.

In some cases where it would be a manifest inconvenience for the preacher to obligate himself for next winter's fuel supply, the board of stewards might very well make provision for it. And at the same time, a supply for the church itself should be provided. Preaching and Sunday school and prayer-meeting are needed all the year through—but it is hard to enjoy them in a cold church.

PERSONAL AND OTHER NOTES.

Rev. C. C. Selecman, formerly of the Louisiana Conference but now of the Los Angeles, will accompany Bishop Lambuth on his trip to England and France.

Rev. Paul B. Kern, a member of the faculty of Southern Methodist University, received the honorary degree of Doctor of Divinity from Randolph-Macon College at its recent commencement.

We congratulate Rev. C. A. Battle and Mrs. Battle, of Baton Rouge, La., upon the arrival of a daughter in their home on July 4. We pray heaven's richest blessing upon the little one.

Southern University, located at Greensboro, Ala., and Birmingham College, at Birmingham, have been consolidated under the name, Birmingham-Southern. The old-new institution will be located at Birmingham.

Brother J. H. Ledyard, of Tupelo, Miss., and Brother W. S. Holmes, of Baton Rouge, La., are members of the Sunday School Board elected by the General Conference. No one will question their fitness for this work.

The readers of the Christian Advocate (Nashville) will miss something worth while if they skip "Bildad Akers at Junaluska." We wonder how many "forrard" men of the Jonas Bates type are to be found in our territory.

Dr. Luther B. Todd, presiding elder of the St. Louis District, has been elected secretary of the new Board of Finance, authorized by the recent General Conference. St. Louis has been chosen as the headquarters of the Board.

Rev. R. H. Harper, of Oakdale, La., spent last Sunday in New Orleans on his way to Lake Junaluska, N. C., to attend the educational conference. He preached Sunday morning at Parker Memorial, of which church he was pastor for four years.

Brother Q. R. Henry, a graduate of Centenary College, whom we knew in his student days, called to see us one day last week. He has been teaching, but is spending some time in New Orleans with a view to fitting himself for government work.

Rev. C. H. Strait, of Johns, Miss., has shown his appreciation of the Advocate by sending us a list of seventeen new subscriptions and renewals recently. We pray that the paper may be an effi-

cient help to him in his faithful service for the Master.

We have in hand an obituary, with a request to publish, that is signed only with the initials of the writer, L. N. B. We cannot break our rule not to publish an anonymous communication, but if the writer will give us his name and address, we shall be glad to give it space.

We have received a card announcing the marriage of Mr. Henry Cook Selby and Miss Corinne Blount, at Little Rock, Arkansas, on June 8. Mr. Selby is a son of Rev. Robert Selby, of the Mississippi Conference. We invoke the benedictions of heaven upon the happy couple.

We have heard of more than one preacher who enjoyed the Seashore Divinity School as a result of the suggestion in the Advocate that congregations give their pastors the opportunity to avail themselves of the great benefits of that School. We hope the suggestion will be more widely followed next year.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. J. Loyd Deeell, McComb, Miss., 3; Rev. A. R. Beasley, McCool, Miss., 2; Rev. L. Carley, Ellisville, Miss., 2; Rev. H. J. Moore, Montrose, Miss., 2; Rev. Leon I. McCain, Hammond, La., 2.

A note from Rev. Olin Ray, Tunica, Miss., dated July 5, has the following: "We closed a great meeting here yesterday afternoon. The work done by Rev. V. C. Curtis and Rev. John Robertson will be remembered for a long time. The common topic of conversation is the success of the meeting. We shall ever thank God for their coming among us."

Rev. A. F. Vaughan, the pastor of our Carrollton Avenue Church of this city, returned Saturday night from the chaplains' training camp at Louisville, Ky., where he took the course prescribed for chaplains. He has received his commission and will leave in about thirty days for Hoboken, N. J., where he will make further preparation for service abroad.

Rev. John F. Foster, the widely-traveled and cultured pastor of the Bayou La Chute charge, of the Louisiana Conference, who has rendered valuable service at Centenary College by doing considerable teaching, is greatly in demand as a speaker for special occasions. For range and accuracy of information, we doubt if the Louisiana Conference has his superior.

We have just received a note from Rev. W. M. Sullivan, of Columbia, Miss., asking us to state that Bishop Kilgo, on account of his recent illness, has been compelled to cancel his engagement to dedicate the church at Columbia on July 21. He has promised, however, to be present on September 1, and the dedication has been postponed till that time.

For the first time in its history, the Divinity School of Paris has overstepped its traditions and has conferred the honorary degree of Doctor of Divinity on Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland is now in Paris as the Federal Council's special commissioner to aid the French Protestant churches.

Rev. J. R. Jones, presiding elder of the Seashore District, Mississippi Conference, requests us to announce that Rev. G. S. Harmon, of Poplarville, Miss., will assist in the Seashore Camp Meeting, which begins August 6. In his note Brother Jones says: "Too much cannot be said for Brother Harmon as an evangelist. He is a strong preacher. His messages take hold upon those who hear him."

We worshiped last Sunday morning with our Louisiana Avenue congregation, of which Rev. A. J. Gearheard is pastor. After a fine sermon, at the close of which the communion service was held, a fine young boy was received into the membership of the Church. On Sunday night, we heard a helpful sermon at First Church, by the pastor, Rev. W. H. Coleman. At the close of the service two young ladies applied for membership.

Rev. L. E. Crooks, of Greensburg, La., in sending us a new name for our subscription files, states that he is just beginning his revival campaign. He is praying for a great revival that will reach the many young people of his charge that they may be developed into strong, Christian characters. We join him in that prayer. We know of no more important work than that of enlisting the young people in the service of the Kingdom.

Rev. E. K. Means, our pastor at Monroe, La., is the author of a volume of Negro stories just from the press of G. P. Putnam's Sons, New York and London. The dedication is short but sufficient: "To Robert H. Davis, who taught me how, and 'Ittu,' who kept me at it." We hazard a guess that "Ittu" is his charming wife. We commend the book to those who enjoy the humor and quaint philosophy of the Negro. We hope to give a fuller notice later.

Mrs. Ella K. Chadwell, of Nashville, Tenn., granddaughter of Bishop John C. Keener, has recently presented to Southern Methodist University a large collection of valuable books, geological specimens, pictures, and other articles collected by the Bishop during his long life of travel and study. This valuable contribution will take its place with the famous collection of books and manuscripts recently presented to the University by Rev. E. L. Shettles.

Rev. J. L. Evans, our pastor at Haughton, La., and son of Rev. C. C. Evans, of the Mississippi Conference, was a pleasant caller at the Advocate office last Friday. He was on his way home from the Seashore Divinity School, of which he gave a glowing account. He reported his charge as making fine progress. On an assessment of $19 for the war work fund of the Louisiana Conference, he has sent to the treasurer $104. That indicates patriotism re-enforced by religion.

Rev. W. G. Evans, formerly a member of the Louisiana Conference, now a useful local preacher in New Orleans, called at the Advocate office one day last week to extend greetings to the new Editor. He has an important position with the Leyland Steamship Line, which handles a large business through this port. Some of its vessels, Brother Evans informed us, have a freight capacity equal to that of 550 freight cars. We hope to accept an invitation to inspect one of these great boats.

According to a recent announcement, the Bishops have appointed the following members of the Commission whose duty it is to protect the educational standards of the Church: Dr. R. S. Hyer, President of Southern Methodist University; Dr. W. P. Few, President of Trinity College; Dr. C. M. Bishop, President of Southwestern University; Dr. C. R. Jenkins, President of Wesleyan College; Dr. W. A. Webb President of Randolph-Macon Woman's College; Dr. John O. Willson, President of Lander College; Dr. J. M. Williams, President of Galloway College; Dr. W. T. Wynn, President of Martin College; Dr. Andrew Sledd, Professor in Candler School of Theology.

A MESSAGE FROM BISHOP KILGO.

(Continued from First Page)

friends, and nearness to children and kinsfolk. It matters little with a Bishop where he may be or what may be his situation, but he does wish to know that his loved ones are closest to those whom they know best and whom they have loved through the years. Moving my residence would do nothing except take my wife away from nearness to our children and put her among strangers without adding any advantage to the work. We have our little home, and we have just made the last payment on it, and it is her home, and while I am willing to go anywhere and fall where death overtakes me, I wish her to have what comforts she can, as I can no longer count much in her comfort and her affairs, and she makes not one word of complaint.

Having said this much, permit me to say a bit more. I write you as brethren upon whom rests the same burdens and whose hearts and lives are bound in the bonds of heavenly fellowships. I have spent my entire life in connection with the Methodist ministry, and have regarded it the greatest brotherhood in earth. They have something in common not known to any other body of men, and any signs of decay in their traditional love and confidence are to me painful beyond measure. And I frankly confess that the unjustifiable suspicions which, to say the least, some thoughtless brethren labor to create against your brethren whom the Church has appointed to the tasks of the episcopacy, are to me amazing. I know your Bishops. I have been with them under all possible circumstances, and I know beyond the shadow of a doubt that their devotion to our Church and the doctrines of our Church is beyond all suspicion. They watch the acts of each other with far more care and frankness than they watch the acts of their other brethren. They are hard-working men, unselfish in their alms, and little given to thoughts of personal comfort. They have their chief joy in fellowship with their brethren, and it can but pain them to have lodged against them an unjust suspicion. I know that the overwhelming majority of our preachers and our people love their Bishops, but there are two or three editors who seem to entertain the notion that the Bishops are "inefficient," and some things they write are not calculated to add to the confidence which should pervade our ministry. I do not know why, but it is true that our Bishops are not lasting as long as they once did. No living man can fill one appointment out of ten that we are called on to fill, and when we have done all that can be done by one man little seems to have been done.

Do not understand that I have written thus freely to apologize for my brethren in the episcopacy. They need no defense. Nor does anything I have said have any reference to me. I do not claim to stand as tall as my colleagues. What I have written is solely to assure you that in all their labors your brethren in the episcopacy are men with a single heart and a steadfast faith. Let no person with an unkindly attitude of mind toward your Bishops mislead you into an unjust suspicion and make our labors more difficult. If you deem this open letter rather too frank, I trust you will credit me with nothing except a desire to express to you some of the secret thoughts and inner feelings of one of your brethren who desires to labor among you with abiding confidence and a holy purpose. No church can be built up by creating suspicions against any sphere of the ministry, and the person who gives himself to such a policy forfeits his rights to the confidence of saintly people.

Fraternally,

JNO. C. KILGO.

Charlotte, N. C., July 2, 1918.

ANOTHER GIFT OF $2500 TO THE MILLSAPS COLLEGE DORMITORY.

Dear Brother Carley: I take pleasure in announcing that another big-hearted Mississippi layman, who is too modest, however, to let his name be published, has just made a gift of $2500 in cash to the Millsaps College Dormitory fund, this being the third contribution of $2500 that has been made during the last two months and a half. These gifts, together with a number of smaller contributions, are all highly appreciated, and help to insure the early success of our dormitory campaign.

Yours fraternally,

M. M. BLACK, Commissioner.

Jackson, Miss., July 6, 1918.

CAMP SHELBY PASTOR.

It is imperative that all subscriptions made at the last session of the Mississippi Conference to the support of our pastor at Camp Shelby be paid at once. These subscriptions were taken with the understanding that they were to be paid during the early part of the year. Many have remitted their amounts promptly, more have failed to do so.

The expenses of our pastor are great and his needs at this time are urgent. We must realize five hundred dollars on these subscriptions within the next few days. Brethren, will you not get out at once and get this money and send it to me by the first mail after it gets into your hands?

Some of the subscribers seem to resent personal appeals for settlement, but are not so concerned about the credit of the Church in the premises. The Board of Missions assumed certain obligations based upon full payment of this subscription list and finds itself embarrassed because of failure to get prompt remittances. "The King's business demands haste." Fraternally yours,

CHARLES W. CRISLER.

Treasurer Mississippi Conf. Board of Missions.

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— REFLECTED IN —

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SALLIE STEWART GURLEY was born near Kossuth, Miss., on December 13, 1869, and died at her home on May 31, 1918. She was happily married to Mr. James Morrison, on December 20, 1888. Of this union were born three sons and four daughters. Her life was beautiful and her death peaceful. She was a member of the M. E. Church, South, and reared her children in the Church. She was seemingly in the best of health and radiated cheerfulness in her home and among her friends until the day of her death. While in conversation with her youngest child, she was suddenly called to her eternal home, leaving her friends and loved ones to grieve, not because her Savior has called her to a better home, but for the sad vacancy left behind her here. She is survived by her husband and seven children. Her oldest son, Jessie, is serving "somewhere" in France, while Robert, the second son, is at present stationed at Camp Pike, Ark. The other son, Lionel, and the four girls, Elizabeth, Roselind, Margaret, and Sarah Alice, remain at home to cheer the husband and father in his great affliction. Her pastor,

J. L. NABORS.

ABRAHAM B. JOHNSON ended his earthly journey on May 19, 1918, and went home to a well-earned reward. He was born on June 26, 1847, in this same community. In youth he gave his heart to God and joined our Church at Soule's Chapel in Lauderdale County, Miss., where he has been a useful member ever since, for forty years a faithful steward. On November 18, 1869, he was married to Miss Henrietta Robbins, who survives him. There were born to them two sons and five daughters, all of whom are living except one daughter. No one could have been taken from this community whose bright face, good life, glad testimony and effectual praying would have been more greatly missed, not only by those of his own family but also by the entire country-side. Men like this have been the Church's stay, the pastor's friend, the State's strength, and must ever be if our institutions abide. The writer was by his side when the end came. His last words were that he had no dread for the future and was ready to meet his God; so we can not afford to grieve for we shall find him in that better world where suffering will be no more and where eternal joy shall reign.

His pastor, A. J. DAVIS.

ELIZABETH FRANCIS THOMPSON FELDER, wife of R. H. Felder, was born on Sept. 13, 1837, and died on August 28, 1916. She was the daughter of Hugh and Elizabeth Thompson, of Pike County, Miss. She had five devoted sisters, and one brother, who died as a Confederate soldier. Sister Felder had an ample personality physically, mentally, and spiritually, and impressed all who knew her as a strong character. She was always interested in people and proved herself a friend to the high and low, rich and poor, alike. She laid strong hold on the virtues of religion, and though not emotional, was at times deeply stirred by them. She united with the Church early in life and lived a consistent Christian to her death, her faith in God growing stronger and her devotion to her church becoming more marked until God called her home. I was her pastor for two years. Her house was the preacher's home and a paradise for the children and grandchildren. Truly, she was the wise woman of Proverbs who looked well to the ways of her household and whose husband and children rise up and call her blessed. She is not dead but asleep in Jesus, awaiting the resurrection morn, for many times has she told me she was ready to go.

J. W. THOMPSON.

R. H. FELDER was born on October 9, 1824, in Pike County, Miss., where Magnolia depot now stands. He moved to Topisaw at the age of fifteen years, where he made his home most of the time until his death in the early part of this year, 1918. He went to war in 1861 and the next year he was made first lieutenant of the Thirty-third Mississippi Regiment and commanded the Company in Capt. Lamkin's stead. Just after the war, in November, 1862, he was elected sheriff of Pike County and served for four years. He believed in clean politics and served his county honestly and faithfully. On January 19, 1865, he was married to Francis Elizabeth Thompson, with whom he lived happily until she passed away on August 28, 1916. Five children blessed this union, four of whom are left to mourn their loss—Mrs. W. M. Sullivan, of Columbia, Miss.; Mrs. W. D. Beacham, and Messrs. John H. and Hugh Felder, all of Summit, Miss. "Uncle Bob" was a loyal member of the Methodist Church. It was my pleasure to be his pastor when he was about 85 years of age, and for two years he attended almost every service, missing only in case of sickness. His eager, upturned face was an inspiration, and he was always ready to encourage his pastor. He was the first to bid me welcome and the last to bid me Godspeed. I shall never forget his tender, tearful farewell at Topisaw parsonage gate and at Sister Beacham's home where I visited him a short time before his death. He was so anxiously awaiting God's call and told me, "I am waiting, longing to cross over." He and his good wife were among the main supporters of Topisaw Camp Ground, and their influence will be realized in the world to come.

J. W. THOMPSON.

The death angels came to the home of Brother W. T. LATHAM, June 29, and called him home to live with God. Brother Latham was born in Webster County, Miss., September 7, 1859, and died at his home, Noble, La., June 29, 1918. Brother Latham was a member of the Methodist Episcopal Church, South, from his early manhood, and was ever faithful to his Church and to his obligations. "Do right" was his word; he believed if we would only do right that whatever we might need in this life would be supplied by the great Giver of all things. Often when people would speak of calamities, drouths, wars, and the like, he would say: "If we do right," so and so will be all right. Brother Latham was one of the most faithful men to his pastor I ever knew. He was always interested in the pastor's family. All along he would call on us to see if we needed anything, and when he found that something was needed he always supplied the need. No one will miss Brother Latham more than I. All he dreaded of death was the "sting," he said; for more than a year he has talked freely to me about dying, and he would always say, "I am ready when God gets ready." On Friday before he died he asked me to have Brother S. S. Holladay to assist me in his funeral, and said that he wanted the Masons to bury him after we got through; he added, "I will be in a happier place than you while you are putting away my frail body." His place can never be filled here. "Weep not for father as those who have no hope," for he is in heaven now, awaiting your coming; when your call shall come he will be among the first to meet you at the pearly gates of the new Jerusalem.

R. T. WARE, Pastor.

AN APPRECIATION.

Our friend and co-laborer, Mrs. H. C. Turner, entered into rest June 3. As a Missionary Society, we shall miss her wise counsel and her saintly influence. She was the last of the charter members of the Woman's Missionary Society and one of its life members. In the early days of its organization the burdens and problems fell heavily upon Mrs. Turner and some others "who passed on before," and so faithfully did they bear them and so well did they lay the foundation of the Society that it has since always been an active organization.

Though for several years, because of feebleness, Mrs. Turner could not be with us as in other days, still we knew she prayed for us and, as far as she was able, helped in the work done. Her presence was a benediction that we felt, even without realizing its source, and now that she is with us no more, still the blessing remains to strengthen and encourage. To her family and loved ones we extend our sympathy; as a Society we assure them of the debt we owe them, because of what Mrs. Turner did for us. In their sorrow they have the sweet assurance that all is well with her, for when life's evening drew on and the lights grew dim, she heard the Master's voice saying: "Beloved, it is enough; come up higher."

Signed: Miss Daisy Hogan, Mrs. Susie Thomas, Mrs. W. W. Magruder.
Starkville, Miss.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.



METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.
For full particulars address
J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N.Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me, and I recommend them." 50c and $1.00 sizes.

Sold Everywhere

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Tweaty-fifth day of June in the year 1918; before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1916.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article I and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE I.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cumulative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment is made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State, of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mooney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President.
WM. B. REILY.
Secretary.
Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOONEY.
J. KENTON BAILEY,
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 122, Folio 188.

New Orleans, La., June 26th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
(Seal) J. KENTON BAILEY,
Notary Public.

Our influence is the precise equivalent of our human worth or worthlessness.—Stalker.

THE PRENTISS (MISS. CONF.) CHARGE.

We have just closed a successful campaign on our charge. Brother Bennett, our Conference evangelist, was with us at three of our churches. We started in at Bassfield on the second Sunday in June. The good Lord blessed our labors from the very start. The meeting ran through Friday night with interest growing to the last. Eleven joined the Church. It was said by some to be the best revival held there in years.

Our next objective was Carson. The people for miles around were there on the third Sunday to greet us. The church was overflowed. The power of God was manifested; the people were intensely interested and the day was well spent for the glory of the Lord. Many people were blessed during the meeting and many were saved. Eleven were received into the Church at the close, which was Friday night.

On the fourth Sunday we entered on a siege of Prentiss. I don't think I ever saw the people more attentive and more really interested than in this meeting. The meeting grew in interest and power all through the week and when the last night of the meeting came the church could not hold the people. The meeting closed the fifth Sunday night. There were eleven received into the Church.

Brother Bennett is truly a strong preacher. His work is thorough and his sermons are clear, forceful and plain. He never wearies in serving the Lord and the Church. He preached three times and sometimes four times a day the whole time he was with me.

We held three street services that proved to be a great drawing-card for the meeting. Men heard the gospel on the streets who had not heard it in years. Only eternity will reveal the good that was done, and I believe time will show the good results that will follow the revival. I feel somewhat lonesome since Brother Bennett left. We all love him, and his name will live long in the minds of our people. May the good Lord bless him and honor him with good revivals wherever he goes; may he live long to be a blessing to the Church.

JAS. M. LEWIS.

A MISSISSIPPI REGIMENT AT CAMP BEAUREGARD.

By this time the 140th Field Artillery, which is stationed at Camp Beauregard, La., is a familiar term to the people of Mississippi and many of their friends elsewhere, this regiment having been made up of Mississippi boys. The 140th has won for itself the desirable reputation of being among the leading men of the entire division, both in personnel and in conduct.

For nearly a year the regiment was unbroken except for an occasional transfer, but recently we sent a goodly number away for service "over there." The vacancy made by those going overseas has been filled by men of the new draft, all of whom are splendid men and will make good soldiers.

The people of Mississippi have been very generous in contributing to the welfare of our boys ever since they came into service, all of which is genuinely appreciated by them. At present we need a number of things that would add to the comfort and attractiveness of "our home," as the boys are pleased to call our quarters, and to the general welfare of the men. These things are made possible only by the contributions of our friends. We think to mention this is all that is necessary. Any funds sent to the chaplain will be promptly acknowledged and carefully used for the benefit of the regiment.

In the meantime I stand ready to serve the people at home in any possible way. Very fraternally.

A. A. STANLEY, Chaplain.
140th Field Artillery.
Camp Beauregard, La.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the Sec. of War there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps."

Address Col. R. Bingham, Supt., Route 1, Asheville, N. C.
Or Capt. John A. Berry, U. S. Army, Retired, Military Professor, Asheville, N. C.

CUMBERLAND UNIVERSITY

FOUNDED IN 1842



A standard college under Christian influences. Four regular courses leading to the degrees, B. A., B. S., LL. B., B. Mus. Special courses in Domestic Science and Arts, in the Commercial branches, and in Education.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 11, 1918.

For further information, address,

EDWARD P. CHILDS, President, or The Registrar,
LEBANON, TENNESSEE.



Meridian College Conservatory

A careful school for careful parents. Located in the healthful pine hills of Mississippi. One of the Nation's leading private boarding schools. A standard college with fourteen entrance units. Offers four years college work. Preparatory course for lower grades. The Conservatory of Music ranks among the highest in the South. The aim is to educate Spiritually and Physically as well as intellectually. The most careful homelike supervision, and a beautiful Christian atmosphere for its students. Write for catalog and views. J. W. BEESON, A.M., LL.D., President, Box 106 Meridian, Miss.

EMORY UNIVERSITY ACADEMY

At Oxford, Georgia, is located the best equipped boys' school to be found in this section.

Boys are prepared for college under skillful instructors.

Foundation work is always the most important both as to scholarship and character of the boy.

While the Academy is not sectarian, religious training is considered of supreme importance.

Military training.

For full particulars and catalog address,

J. A. SHARP, D.D., Head Master, Oxford, Georgia.

Emory University

Four departments now open—namely, the School of Liberal Arts, the School of Theology, the School of Medicine and the School of Law.

Fine Building---Spacious Grounds

In School of Liberal Arts (Emory College), are offered courses in Ancient and Modern Languages, Mathematics, Physics, Chemistry, Biology, Political Economy, Biblical Literature, History. Library of 50,000 bound volumes.

School of Theology offers full and varied courses leading to degree of B. D. Library contains famous "Thursfield Smith Collection" brought from England.

The Medical College is of the first grade and offers four-year course. Its hospital connections are the best, and it owns and operates the splendid new "J. J. Gray Clinic"—one of the best clinics in the United States, in which 30,000 patients are treated annually.

The Law School offers unsurpassed advantages. Large library containing State and Federal court reports and standard texts. "Case Method" of instruction. Three-year course, leading to degree of LL. B. Strong faculty composed of men who have won their literary and legal degrees with distinction in the great universities of the world. All courts, State and Federal, except U. S. Supreme Court, hold sessions in Atlanta.

For further information address

WALKER WHITE, Sec. and Treas., ATLANTA, GA.

"The bad thing about a rolling stone is not that it gathers no moss, but that it is always going down hill."

"Undertake to keep the ten commandments, and you will soon find out that God is their maker."

LETTER FROM CLINTON, LA.

Dear Mr. Editor: Here are a few lines from Clinton. We think we are progressing a little. Since we last wrote you we have held our "Children's Day." Had a good program. Collection, $13.25. During the exercise, the Young Ladies' Bible Class presented to the Sunday school a beautiful silk "Service Flag" with 21 stars.

Our revival meeting began on June 20 and closed on June 30. Rev. Lastie N. Hoffpauir, of Franklinton, did the preaching, which was of a high class, revivalistic from beginning to close. The Church was very much revived. There were four additions on profession of faith. Clinton showed its appreciation for the work done in a substantial way.

We have added some new lights and installed a magnificent Epworth organ in our church. Our collections are somewhat behind, but we think we are pulling the lines so as to drive into Annual Conference with a full report.

Brethren, pray for us, that "we may come rejoicing, bringing our sheaves with us"—that our little corner may not languish under our administration.

Fraternally yours,
A. J. COBURN, P. C.

WINNING THE WAR.

Labor is divided on the wet or dry issue. So are farmers and doctors and merchants and lawyers and preachers.

But war-time prohibition is not the wet or dry question. It is the food question. The liquor business consumes food equal to five million pounds of bread a day. Labor is a unit against that.

It is the fuel question. The beer business requires millions of tons of coal a year. It is said on good authority that the coal used and the cars required for its transporation would have averted the heatless, and hence wageless days, with millions of loss to laboring men and their families. Labor takes an undivided stand against that.

It is the transportation question. Last year when uncounted tons of potatoes, fruit and other perishables rotted for want of cars, the beer business used 500,000 cars and the locomotives to haul them. Labor is against that.

It is the man-power question. With the need for men far outrunning the supply, with the mothers and the maidens of the nation being mobilized for the rigorous toil of the farm, the manufacture. sale and transportation of beer requires 300,000 men in nonessential work. Trust labor to oppose that.

It is the win-the-war question. If the Allied armies had been stronger by ten per cent—probably by but five per cent—history would have written the story of the "spring drive" of 1918 on the other side of the page. The men, money, food, fuel, cars, buildings, profits, capital and business enterprise required in the beer traffic would have furnished the men, money and material to have strengthened our lines to a Gibraltar against which the German waves of shock troops would have dashed themselves to pieces. All labor, wet and dry, is for that.

And Congress should stop the waste, and stop it NOW! Not in the interest of "temperance;" not to speed prohibition; not to make men sober by law; not for sentimentalism—BUT TO WIN THE WAR.

Our food conservation will remain a farce until Congress ceases to save at the spigot while the beer bung is wide open. Let Congress first cast the five million loaves out of its own eye, then shall it see more clearly to cast the thick slice out of the nation's eye.

Every labor council and local, the men and women in every factory and shop should pass resolutions urging immediate war-time prohibition, not because they favor dry as against wet, but because they are patriots ready for any sacrifice to help to win the war. These resolutions should be sent to both senators, and to all the congressmen of the State. And every worker should write a card or letter of like purpose to his senators and representatives.

Let every organization and individual do his bit to hasten and insure victory.—The Unionist, Chicago, Ill.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

TIME OUT.

Don't Kick.

"A mule," said Uncle Eben, "should be a warnin' against kickin.' De better he does it, de more unpopular he gits."—Washington Star.

Modern Miracles.

Knicker: "It's wonderful, but I had a deaf uncle who was arrested, and the judge gave him his hearing the next morning."

Bocker: "That's nothing. I once had a blind aunt who walked in the lumber yard and saw dust."—Selected.

A Good Guesser.

Stranger to the street urchin: "Jimmie, can you tell me where to find the juvenile court?"

Street Urchin: "How did you know my name was Jimmie?"

Stranger: "I guessed it."

Street Urchin: "Well, then, guess where the juvenile court is."—Ex.

Maybe So.

For a week the pupils of a kindergarten school had been studying about the wind, its powerful effect, etc., and the subject was getting exhausted. In an effort to stimulate interest the teacher in her most enthuiastic manner said:

"Children, as I came to school to-day in the trolley car the door opened and something soft came in and kissed me on the cheek. What do you think it was?"

And without a moment of hesitation they answered, "The conductor."—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Greenville, a. m., July 14.
Gunnison, at Deeson, p. m., July 14.
Leland, a. m., July 21.
Glen Allan, p. m., July 21.
Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Pearson's Chapel, July 13, 14.
West Point, July 14, 15.
Sturgis, at Bethel, July 20.
Longview, at Steele's Chapel, July 21
Starkville, July 21, 22.
Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Sherman, at Liberty, July 13, 14.
Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Houston Station, July 14, 15.
Calhoun City, at Tabernacle, July 14 8:30 p. m.; July 15, 11 a. m., 2 p. m.
Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Black Hawk Ct., at Bowling Green, July 13, 14.
Acona Station, afternoon, July 14.
McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
High Point Ct., at White Hall, Aug. 2.
Noxapater Ct., at Mt. Pisgah, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Isola, at Calle, July 13, 14.
Belzona, July 14, 15.
Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Holcomb, at Sparta. July 13, 14.
Grenada, at Grenada, July 14, 15.
Red Banks, at Mahon, July 20, 21.
Holly Springs, at Holly Springs, July 21, 22.
Coffeeville, at Grey Rock, July 24.
Oxford Circuit, at Pine Flat, July 25.
Byhalia, at Fountain Head, July 27, 28.
Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Oakland, at Antioch, July 11.
Senatobia, July 14, 15.
Wall Hill, at Chulahoma, July 16.
Coldwater, at Brook's Chapel, July 17.
Courtland, at Chapel Hill, July 19.
Eureka Ct., at Lovejoy, July 20, 21.
Epworth League Conference, Holly Springs, July 22, 26.
Cockrum Ct., at Independence, July 27, 28.
Batesville, evening, July 28.
Sardis Ct., at Shiloh, Aug. 8.
Arkabutla Ct., at Truslor, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10, 11.
Hernando, Aug. 12.
Sardis, Aug. 13.
Tyro. Aug. 17, 18.
Pleasant Hill, Aug. 24, 25.
Olive Branch, at Oak Grove, Aug. 27.
Longtown, at See's Chapel, Aug. 30.
Crenshaw, at Darling, Aug. 31-Sept. 1.
Charleston, Sept. 8.
J. H. HOLDER, P. E

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless, it is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
Shuptrine Company, Savannah, Ga.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you wlil never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

REGISTERED AIREDALES

Most profitable animal for farm or home. Best watch dog. Fine companion for children. Fine stock or hunting dog. The government war dog. Most intelligent of all.

Write for prices.
MERIDIAN COLLEGE,
Meridian, - - - - - - - Miss.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and youshould soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The past session of the Divinity School was as good as any we have had, if not better. As far as the real practical results are concerned, I believe it the best.

I am off on a great trip given by one of our best laymen. I go to the great training school at Conference Point Williams Bay, Wis. I accept this as the opportunity of my life and am hoping that it will better prepare and fit me for the work in hand.

I am hoping that this trip will put something from me worth while into the District Sunday School Institutes. I am going to try to keep them in mind and am hopeful that I may return with something new for each department of Sunday school work.

I return by the way of Lake Junaluska, N. C., where our own training school for Sunday school workers is. I am glad of this opportunity also.

I feel that I am offering the raw material for the Sunday school factories to work on, and I am hopeful that they will do a good job.

I am anxious that all our Sunday school workers in the Mississippi Conference will keep the district institute dates in mind and begin to plan to go.

Pray for your Field Secretary.

JOHN C. CHAMBERS.

Shubuta, Miss.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

What does a preacher need most to help him in the great offensive against the world, the flesh, and the devil? I would say, family altars. Then what does a church need most to make it effective? I would say, a man that would teach his people how to have family altars. Cruel criticism, faultfinding, quarreling, and divorces are not the fruits of the family altar. Thousands of our people do not know that our Church has provided an excellent help in the Home Department Magazine that will meet their needs in family worship. This magazine will be mailed to a family for 35 cents a year.

A thousand new family altars in the North Mississippi Conference would change the religious atmosphere to an appreciable degree. A few men are at this foundation work—A. R. Beasley, J. G. Johnson, W. B. Baker, and J. A. George. Who will be next to join in the campaign for a thousand family altars during the next five months? Then report some of the results.

Teacher-training books have been placed in the following schools: Bluff Springs, Bethlehem, and Columbiana, on the Winona Circuit; Mt. Pleasant Union, and Marshall Institute, on the Mt. Pleasant Circuit; Noxapater and Mt. Pleasant, on the Noxapater Circuit; Pleasant Grove, Friendship, Poolville, and Sanders, on the Myrtle Circuit; Sherman and Belden on the Sherman Circuit; Bethel, on the Rienzi Circuit. It is a great thing to order the books, but a still greater thing to study them. One student, who lives in Senatobia, finished the course.

Mission study has been placed in the school at Vaiden, Bluff Springs, Columbiana, Sanders, Myrtle. Hind's Chapel has finished the course and raised $25 as a special for missions. We are training a new army for the greatest forward movement in the history of our Church. The thing that staggers me is that so few of our biggest men are taking hold of this main business of the Church—teaching missions. Do not wait for some one to tell you to do this work, but take the initiative and give your young people an opportunity to hear God's call.

Graded lessons for beginners have been placed in the following schools: Fredonia, Mt. Pleasant, Pleasant Grove, Poolville, and Sanders. Let me say again, that the Church has nothing else to meet the needs of the little child except the graded lessons. An intelligent, conscientious teacher will have nothing less than the best the Church affords. The work prospers as never before.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

"THEY'S A KETCH IN IT."

Dr. Harvey Reeves Calkins was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to a shrewd farmer he asked if he had made the matter clear. The man replied, "They's a ketch in it." "Why, my brother, I intended to make it very plain," said the speaker. "Oh, it's plain enough," replied the farmer, "but there's a ketch in it, all the same, for I can see if we adopt that plan we'll be paying out more money than we intend to give."—The Missionary Voice.

Love never dies. Our partial knowledge dies amid the revelations of perfect vision. Faith will be needed no more where we know as we are known. Hope fades in fruition. But love abides forever. It never fails. Death may cut off the interchange of words, and acts of love, but its cold hand cannot touch that which is divine in origin, eternal in nature, and everlasting in duration.—Rev. F. B. Myer.

"The man who is not conscious of his own faults has no charity for another."

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

Shuptrine Company, Savannah, Ga.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

That Diviner Night---The Night Sweet Dreams Made Possible

Sweet Dreams is a mosquito remedy, and it has made possible a night of sweet and peaceful sleep.

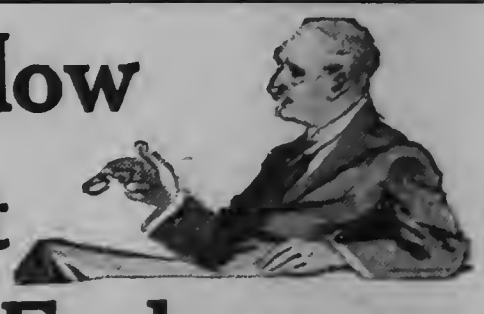
With a clear conscience and a bottle of Sweet Dreams a man can sleep any time.

Doesn't the idea of obtaining such sleep appeal, and don't you think that to-night would be a very good time for you to begin getting yours?

Sweet Dreams makes it possible and your dealer can supply the Sweet Dreams.

Sold by every store in every town.

Physician explains How to help Build up Great Strength, Energy and Endurance



Cites Cases of Men Even 60 and 80 Years of Age Who Have Gained in Strength and Energy and Thereby Greatly Increased Their Mental Powers From Taking Nuxated Iron

Says a weak body means a weakened brain; weak nerve force means weakened will power, lack of sufficient iron in the blood has ruined many a man's nerves and cast him upon the rocks of Failure.

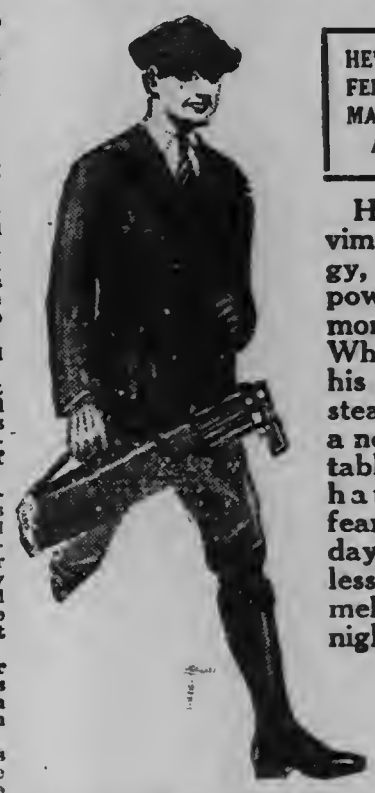
Commenting on the alarming prevalence of iron deficiency in the blood of American men and women, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through your body something like corn through an old mill with the rollers so wide apart that the mill can't grind.

As proof of this take the case of General Horatio Gates Gibson, U. S. A. (Retired) who says that Nuxated Iron has brought back to him in a good measure that old buoyancy and energy that filled his veins in 1847 when he made his triumphant entry with General Scott into the City of Mexico.

Then there is Former Health Commissioner Wm. R. Kerr of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity today is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used at every hospital in the country.

While former Health Commissioner Kerr is not himself a physician, still his experience in handling public health problems must give his opinion more than ordinary weight.

And then there is Former United States Senator Chas. A. Towne. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it. I am in a position to testify for the benefit of others, to the remarkable and immediate helpfulness of this remedy, and I unhesitatingly recommend Nuxated Iron to all who feel the need of renewed energy and the regularity of bodily functions. But, in my opinion, you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron must go through a semi-digestive process to transform them into organic iron—Nuxated Iron—before they are so ready to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken such preparations as Nux and Iron and other similar Iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."



HE'S A LUCKY FELLOW—THIS MAN OF BLOOD AND IROM

He has the vim and energy, the brain-power and the money too—Why not be in his place instead of being a nervous, irritable weakling haunted by fear during the day and sleeplessness and melancholia at night?

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and Former House Surgeon Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron said: "This remedy has proven through my own tests of it to excel any remedy I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders. The manufacturers are to be congratulated in having given to the public a long felt want, a true tonic supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

MANUFACTURER'S NOTE—Nuxated Iron, which has been used by Dr. Sullivan, and others with such surprising results and which is prescribed and recommended by physicians everywhere, is not a secret remedy but one which is well known to chemists. Unlike the older inorganic iron preparations it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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All communications for this department should be sent to the Editor at the address given above.

"Pray first, last and all the time. Pray daily, definite prayer for the work and workers; for the removal of the obstacles, especially the indifference in the hearts of professing Christians, for money to provide the workers and equipment in the fields that are open to us."

NORTH MISSISSIPPI DISTRICT MEETINGS.

One of the standing rules of our Conference is that the District Meetings shall be held as soon as possible after the Council meeting; five of these meetings for 1918 have been held. The Corinth District meeting was held at Corinth as Miss Dunstan and I were returning from the Council. There was a good delegation present; the reports showed an optimistic outlook for the year and gave promise of each auxiliary's meeting the goal of ten per cent increase. Miss Rogers has a unique plan of an Honor Roll in her district, to be attained by those auxiliaries paying up by the quarter with the ten per cent gain added.

The Sardis District meeting was held at Como, May 24; there were seventy-five visitors, representing nineteen auxiliaries. Senatobia had the largest delegation. One auxiliary organized this year had four delegates. The entire meeting was filled with inspiration. On May 25 and 26 we held what may be termed "continuation meetings." To those who have read the leaflet sent out by Mrs. Lipscomb, "The Country Drive," it will seem that this was our plan, although we had not seen the leaflet at that time. Mrs. Riley was with me on this trip. On Saturday, with Mrs. O'Bryant, we went to Longtown to hold an all-day meeting, where we came in touch with Crenshaw and Cypress Corner also. On Sunday Mrs. Neblett joined us and we went out from Coldwater to Independence in the morning and to Greenleaf in the afternoon. At all of these places we had crowds. Pope was also included in our itinerary. One peculiarity about the Sardis District is that Mrs. Short has a number of workers in different sections of the district whom I shall call "assistant secretaries." Most of these were present at Como. Whenever she needs their help to organize, to visit weaker auxiliaries, or to plan for an itinerary such as we made, she never fails to receive response. This gives a strong organization throughout the district. Perhaps some others could use this plan to advantage.

The Columbus District meeting was held at Macon on June 11, and the part the Y. P. and Juniors took deserves special mention. The Round Table on Y. P. work was presented by the Brooksville and Macon Y. P. and was as strong a discussion as I ever heard. The Macon Juniors rendered an attractive program. On this same day Mrs. Haughton had her meeting at Houston. No account of this has come into my hands.

There is no doubt of the great value of these meetings. We need the touch with workers from other auxiliaries; we need sometimes the element of contrast to bring out some weak point; we must have the latest information to keep abreast. Do not minimize the necessity for holding them.

An Appeal.

The first half of the year has passed. Is your record for that time in advance of that period last year? I cannot close without appealing to you to show the greatest loyalty to the Missionary Society you have ever shown. This question is being asked of us, "Do you find the war activities interfering with the missionary work?" So far as reports are concerned, an increase is shown. But in some cases attendance has fallen off and this may work in the end to a loss; for to maintain our interest we must go on. I would that I could adequately present the responsibility that rests upon us in this time of crisis—for it is a time of crisis for the Church as well as the nation and the world. A new era will soon come, in which the Church must be ready to take its proper place. "We cannot prepare for to-morrow when it has already come." This is no place for a lessening of "war work;" we must do what we are asked to do along this line. But it is a plea for the maintenance of the interest in the work of the Church. Have you been staying away from the missionary society? Do not forget that each day of your life is a gift and a trust from God and you are a steward of time for which you must give account. Have you lessened your gifts through the channels of the missionary society? For so long have the calls for help come from those who know not God! We must not, through our indifference, add to the years of waiting. Are you uniting in prayer for the missionary enterprise of our Church? "There is a God for this hour and He wonders still why there are so few intercessors." "Give an account of thy stewardship." Luke 16:2.

Mrs. J. W. CONGER.

BIBLE A REQUIRED SUBJECT.

The decision of Columbia University to make knowledge of the Bible a requirement for admission is a significant sign of the times. The action was taken upon recommendation made by a committee representing Biblical instructors in American colleges and secondary schools. The course will include Old and New Testament history and the life of Christ. The wonderful revival in Bible study that has come out of the war is turning the attention of educational institutions to the Bible in a remarkable way. But more than this, the world is coming to see that the awful catastrophe which is devastating the world is the outcome of the materialism that has pushed the Bible aside and tried to furnish a civilization without its guidance.—Missionary Review.

JUNE ACTIVITIES AT ST. MARK'S HALL.

June 9 was a Red Letter Day at St. Mark's. In the Sunday school was observed Children's Day. The church was decorated with white daisies. An attractive program was rendered, which was enjoyed by the seventy-five persons present. A number on the "Baby Roll" were present, and a song of welcome was sung to them by the members.

Another feature of the day was the flag raising. The Italian flag was presented by Mr. Di'Micile. Rev. Mr. Romano received it with a stirring address. Mrs. A. Palmisano presented the service flag, the one star of which is in honor of her son. When the American flag was raised, Mr. John Saint made the address.

The third event of the day was the wedding of Miss Theresa Mandala and Mr. Joseph Ferari, which was celebrated at St. Mark's Church.

The regular monthly meeting of the Union Epworth League of the city was held at St. Mark's Church on June 11. The occasion was marked by the good attendance and large number taking part in the program. On the 16th, the Epworth League of Epworth Church conducted a temperance service for the St. Mark's League.

Two sacks of clothing and a box of new dresses for children were received from the auxiliary at Vivian, La. A linen tablecloth and twelve napkins came from the auxiliary of Shreveport.

Statistics.

Visits made, 150; visits received, 325; letters written, 21; average daily attendance at playgrounds, 40; average attendance Camp Fire Girls, 18; average weekly attendance at clubs, 75.

Number clinics held, 13; new patients, 94; number patients returned, 225; total number consultations and treatments, 319; number laboratory tests, 25.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

When we are filled with love it is easy to work for God; it is easy to reach the fallen and the lost, if we can only convince them that love is the motive power; it breaks down every barrier. What we want is to be baptized with the love of God. If we are filled with love, there is no danger of backbiting, or of one person starting a false report of another; if we can only be filled with the love of God, we are going to be a power all through life.—D. L. Moody.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw.' -Mrs. SARA SHAW, R. No. 1, Portsmouth, Ohio.



Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its forty years experience...

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A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.

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FULL COLLEGIATE, literary and science courses leading to Bachelor of Arts degree, fourteen units required for entrance. Two years Academy.



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BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium.
Next Session opens Sept. 11th, 1918.
Rates are moderate. Address
SAMUEL DISMUKES LONG, D. D., PRESIDENT,
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WHITWORTH COLLEGE, Brookhaven, Miss.



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Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Prayer is inspiration on the hilltop for new toiling on the plain.—Maltbie Babcock.

A Fight for Life

It has been fight or die for many of us in the past and the lucky people are those who have suffered, but who are now well because they heeded nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's, called "An-u-ric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal, take Doctor Pierce's Anuric Tablets (double strength): You will, in a short time, find that you are one of the firm indorsers of Anuric, as are thousands of ueighbors.



SYLACAUGA, ALA.—"I suffered greatly with my back and kidneys. I called in doctors and they did me no good, but recommended an operation. I saw Anuric for kidneys and backache advertised so sent up to the drug store and got a package, and it cured me. This was one year ago. I was down in bed and had taken many different kinds of medicines but obtained no relief from them."—A. W. CUMBIE.

CAESAR, MISS.—"This is to certify I have been taking Doctor Pierce's Anuric Tablets for uric acid and kidney trouble, and would say to anyone who is afflicted with such, please, for your health's sake, try Anuric without delay. I had used several different remedies but to no avail, now I am recommending Anuric Tablets far and wide.

"I have known of Dr. Pierce's Remedies for 20 years, they are well worth using."—B. J. WILLIAMS.

Step into the drug store and ask for Anuric, or send Dr. V. M. Pierce, Buffalo, N. Y., 10c. for trial pkg. Anuric—many times more potent than lithia, eliminates uric acid as hot water melts sugar.

A LETTER FROM TERRAL, OKLAHOMA.

Dear Mr. Editor: We are spending a very pleasant vacation out here in Oklahoma. We know not how to thank God for our dear, good people in McComb for this lovely vacation to be spent at home with loved ones whom we had not seen for sixteen long years. We expect to stop over in Monroe, La., also Bryceland, La., to see loved ones there and the dear old home. We have not been there for twelve years. Our good people at McComb did not stop at just giving us a vacation, but they added a well-filled purse for all expenses. God bless them! Mrs. A. B. BARRY.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

South Mansfield and Naborton, at Ebenezer, July 13, 14.
Mansfield, p. m., July 11.
Noel, a. m., July 21.
Vivian, p. m., July 21.
Zwolle, at Prospect, July 27, 28.
Leesville, p. m., July 28.
Logansport and Longstreet, at Bethel, Aug. 3, 4.
Texas Avenue, p. m., Aug. 4; p. m., Aug. 7.
Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.
C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Morgan City, July 12.
Franklin, July 14.
Patterson, July 15.
Lake Charles, July 21.
Sulphur, at Vinton, July 22.
Lake Arthur, July 23.
Gueydan, at Gueydan, Aug. 3, 4.
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.
H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.
(In Part)

Carson, at Pine Grove, Mon., July 15.
Glenmora, at Melder, 3 p. m., July 21.
Oakdale, p. m., July 22.
Boyce, at Boyce, p. m., July 23.
Colfax, at Colfax, July 25.
Longville, at Longville, July 27, 28.
Campti, at Davis Springs, July 30-Aug 1.
Natchitoches, Aug. 3, 4.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.
(In part)

Baker, July 5, 11 a. m.
Hammond, July 14.
Zachary, July 17, 4 p. m.
Kentwood, July 21, 22.
Denham Springs, at Alford, July 26.
Springfield, at Red Oak, July 27, 28.
Franklinton Station, Aug. 2.
Franklinton Ct., Aug. 4.
First Church, Baton Rouge, Aug. 5, 8 p. m.
Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.
HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Sibley, at Brushwood, July 14.
Plain Dealing, at Concord, July 18
Gibbsland, at Bear Creek, July 25.
Ringgold, at Grand Bayou, July 27.
Minden, July 28.
Arcadia, at Bethel, July 31.
Athens, at Wesley, Aug. 1.
Elmore, at Longstraw, Aug. 1.
Ruston, Aug. 5.
Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.
J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Farmerville, at Marion, July 10, 11.
Eros, at Choudrant, July 13, 14.
Girard, July 21.
Calhoun, at Wilhite, July 27, 28.
Waterproof, at Wesley, Aug. 4.
Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 21, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.
ALBERT S. LUTZ, P. E.

NO EASY ROAD TO SELF-MASTERY.

There is no easy road to self-mastery. The body must be subdued, the flesh mortified, the passions crucified, the cross taken, the race run, the battle fought. Every temptation, whether gradual or sudden, must be watched against; every impediment, whether slight or serious, must be thrown aside. We are naturally proud, discontented, selfish; that higher nature, which makes men humble, sweet, self-sacrificing, does not achieve the victory without a struggle. We are naturally prone to the indulgence which makes us the slave of our lower impulses; it is only by strenuous and long-continued effort, that we can ever secure over ourselves a serene and tranquil mastery.—Dr. Farrar.

CHRIST OUR EXAMPLE.

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as He did? Do we begin to pray as He did? How thoughtful He was for others, how patient toward dullness, how quiet under insult! Think of what it meant for Him to take a basin and towel like a slave and wash the disciples' feet! Do we stoop to serve? Can any one think of us that we "go about doing good"? Think of His words, servants of His: "I have given you an example that ye should do as I have done to you." "Christ-like" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling.
M. D. Babcock.

Striving to better, oft we mar what's well.—Shakespeare.

HOLMES

is a

Reliable Store

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Tennessee Military Institute [illegible] all states are represented [illegible] The T. M. I. [illegible] is one of the [illegible] $595 covers all [illegible]

Colonel Robert Allen Burton, Supt., Tennessee Military Institute, Sweetwater, Tenn.

The Itching and Sting of Blazing, Fiery Eczema

Seems Like the Skin Is on Fire.

There is a harrassing discomfort caused by Eczema that almost becomes a torture. The itching is almost unbearable, and the skin seems on fire with the burning irritation. A cure from local applications of salves and ointments is impossible, because such treatment can only allay the pain temporarily. The disease can only be reached by going deep down to its source.

The source of Eczema is in the blood, the disease being caused by an infection which breaks out through the skin. That is why the most satisfactory treatment for all so-called skin diseases is S. S. S., for this remedy so thoroughly cleanses the blood that no impurities can remain. Get a bottle to-day at any drugstore, and you will see results from the right treatment. Write for expert medical advice, which you can get without cost, by addressing Medical Director, 21 Swift Laboratory, Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Renew Your Health At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in snch proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to imprnve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cnre ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortnnate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a nnmber of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent qnite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for abont three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested yonr Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksbnrg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxions to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my livermost marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has heen a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I shouid give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained ahout twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfuliy give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgiiina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for biadder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cnred my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healtby. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 2, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever dono for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend yonr Mineral Water for disorders ceused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of yonr Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 18, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"How careful, then, I ought to live!
With what religious fear!
Who such a strict account must give
For my behavior here!"

* * *

The hungry man is not satisfied with knick-knacks and light confections—he wants something substantial. So it is in the realm of the spiritual.

* * *

We owe children our love by reason of their innocence and helplessness; we owe them our care and guidance by reason of their possibilities. We generally pay the debt of love; do we pay the other?

* * *

Goodness is an abstract quality, but we nearly always think of it as concreted in character. Goodness is one of the Christian graces, one of the fruits of the Spirit, without which we cannot claim Christian character.

* * *

If I allow ignorant and sinful men to fix my standard of conduct, I have abdicated the throne of reason and done despite to God's Holy One. As I am answerable to God for my conduct, I must take his law for guidance.

* * *

Our brave sailor and soldier boys are not ashamed of their uniforms when they appear in public; rather they are proud of them, for they are the marks of their patriotic consecration. Why should the Christian ever be ashamed of the marks of his profession?

* * *

The success of a revival is not measured by the degree of excitement or emotion that is aroused. It is measured by the quickening of the spiritual currents of life, and the deepening of the springs of Christian character. It shows itself in a more perfect allegiance to the teachings of Christ.

* * *

"Time and tide wait for no man." This saying warns us to make the best use of our opportunities. How much is lost to our lives by a failure to do this! We live in spiritual poverty ourselves, and know nothing of the joy that comes from helping others. And at the end of life, we face failure.

* * *

We need not exercise ourselves trying to picture what heaven is, until we realize more perfectly what home is. The transition from home to heaven will be great, but the change will be more of degree than of kind. How can those who seem not to care for the lesser, hope to enjoy the greater?

* * *

There will always be those who are opposed to sending the gospel to the heathen, not because they object particularly to their having it, but because they do not want to help bear the expense of sending it. With many, it is a question, not of duty but of dollars. If the gospel could be sent without cost, very much less objection would be heard.

HOW TO GET A BETTER PLACE.

We are sorry for the man, preacher or layman, who does not constantly want a promotion—a better place. The motive behind this ambition should, of course, be unselfish—that is, it should result from a desire to realize fully one's own possibilities in the development of character, and to do the greatest possible amount of good. A heaven-inspired ambition always has been a condition of success. The caution is, be sure that the ambition is heaven-inspired. We have two suggestions to make especially to our younger brethren that we believe will help them to realize their own highest possibilities, and at the same time will very greatly help the work of the Church.

The first suggestion is this: Fit yourself to hold a better place. We believe that the Church's greatest practical need at this time is a thoroughly trained, efficient ministry. Modern life is very complex, and proper adjustment to all its requirements is becoming increasingly difficult. Positions of leadership can be filled satisfactorily only by those who are willing to pay the price of necessary preparation.

In most of our charges that are desirable from a worldly point of view, the social requirements, for example, are strict. We may profess a contempt for the conventionalities of social life; but that does not at all change the fact that these conventionalities have become fixed and are observed unquestioningly by those who have been reared in surroundings of culture and refinement. Their observance is not, to be sure, a condition of purely moral perfection, but it is a very simple test of social adaptation. No congregation of cultured people cares especially to have a preacher who is embarrassed, or who causes embarrassment, by his ignorance or disregard of the simple rules of social propriety. In matters of dress, of personal appearance, of table etiquette, of social intercourse, of habits of speech, the preacher who wants a better place ought to be sure that he is unobjectionable. And this is largely a matter of careful attention to such things.

The general cultural requirements are no less strict. Our people are, as a rule, more intelligent, perhaps, than we give them credit for being. They read the daily newspapers and current magazines, and a good many of them are not unfamiliar with the serious currents of thought that are controlling the policies of the world to-day. The preacher who never reads a new book, who is not tolerably familiar with the daily happenings of world interest, who is not able to join intelligently in discussion of topics of vital importance, is not likely to be sought for as the pastor of a strong church.

We will not speak of the religious and spiritual requirements; they are fundamental, and are presupposed in all cases. We cannot believe that any of our preachers are lacking in these particulars.

The second suggestion is this: Make a better place of the one you now have. The ideal appointment has not yet been evolved. There is room for improvement in the best we have; and in some of our charges, there is room for a great deal of improvement. If the authorities of the Church fail to recognize at once our fitness for a better place than the one we now have, we should not allow ourselves to become discouraged—we can overcome their lack of vision by making a better place for ourselves. If every preacher in our Church, no matter what his position is, would deliberately and courageously and determinedly and religiously resolve to make his present appointment the best of its class in the Conference, the welfare of the Kingdom would be tremendously advanced, and at the same time there would result an enlargement of power and a strengthening of resources and a widening of vision that would make him forget all about place in the greatness of the opportunity where he now is.

Do you want a better place? Then prepare yourself for it, and make a better place of the one you now have.

WHAT THE WAR WILL COST.

We have become accustomed to think of the cost of the war in terms not merely of millions, but of billions of dollars. No man can tell how long the war will last, or how many billions of dollars it will take to win it. But the chief cost is not going to be measured in terms of dollars—it must be measured in terms of human lives. Already our list of killed, wounded in action, and missing, has reached more than ten thousand. These are men who are our brothers and fathers and sons and husbands and sweethearts. Who can count the tears that have fallen, the moans of anguish that have gone up, the agonizing cries of sorrow, as the names of those who have fallen have flashed over the wires to their loved ones? And this is but the beginning, so far as we can judge. The end may come soon—God grant that it may—but if it does not, many more lives will be sacrificed for the world's good.

Is it worth it? Ask the pardoned criminal if liberty is worth the intercession of his friends; ask the radiant mother if her noble boy is worth the pain and anxiety of his rearing; ask the triumphant Christian if his joy and hope of glory are worth the Cross. Yes, it is worth it. It is a tragedy that it should have to be paid, but when the world is made safe for democracy, and Hunism has been blotted from the face of the earth, while we mourn with those who have lost their loved ones, we shall with them thank God that in our day men have counted their lives not dear, and have freely poured out their blood that this might be a fit world in which to live. It is worth it not only for what it gains for the world, but also for what it shows the world it already had—MEN.

We hear it said, now and then, that the Church ought to do this or that, because of what the world will think of her if she does not do so. Is the Church of Christ to shape her conduct by the standards of the outside world? In some of its conceptions the world is right; but the proper gage of duty for the Church is not what unchristian men would think, but what the Master would think. Too much concern for promiscuous public opinion is not apt to be conducive to the true welfare of Zion.

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TO CONTRIBUTORS.

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THE FRONT LINE—THE INNER LINE.

Behind the roaring cannon, behind the flashing steel,
The defenders of the Inner Line steady and constant kneel,
Some bent, some grey or crippled, some threescore years and ten,
Just praying, always praying, for the Front Line fighting men.

These cannot lead a sortie, nor breast the ocean's foam,
But their fervent prayers as incense rise from church and cottage home.
The poor man and the wealthy all form the Inner Line,
Linked by a common sorrow in a brotherhood divine.

You can hear old voices quaver, you can see the slow tears fall.
Yet the Inner Line keeps steady, while flag and honor call!
They pray, and who can measure such prayers' resistless might?
They trust the Lord of battles—He will defend the right.

—Author Unknown.

THE MYSTERY OF SUFFERING.

At the very heart of the mystery of pain is the mystery of suffering innocence. The problem becomes acute when we reflect on the outrages committed upon helpless women and children in Belgium and portions of France, or when we try to visualize the unspeakable massacres of helpless Armenians. A measure of light has been vouchsafed to us, however. Life is so inextricably interrelated that the good or evil of even a single individual benefits or injuries an ever enlarging number. The slight cause is ever the parent of far-reaching consequences. It is necessary to remember that no man liveth unto himself and that the law of mutual inter-relation has brought us not only the mystery of suffering innocence, but also the mystery of undeserved joy. In many ways we all reap where we have not sown.

As for the mystery of suffering innocence, we know beyond a doubt that God cares. The Cross of Calvary is the guarantee of God's saving interest in all creatures. The sufferings of Christ are the pledge of God's eternal love. The compassionate Savior has revealed the boundless mercy of our God. Already in this life we see how God is ever turning suffering to good account. All things are said to work together for good. The bee that stings is the producer of honey. God's sovereignty is surely manifest in this, that He makes even the wrath of man to praise Him. Wonderful is the grace and might of the God and Father of our Lord and Savior Jesus Christ. If in this world we see the wonders of divine Providence and find surrounding us the evidences of the lofty ministry of pain, we may leave to God's mercy and wisdom the destiny of those whose untimely end we bemoan or whose joy was turned into mourning by the fiendish acts of men. "Shall not the Judge of all the earth do right?"

It is not for us to know the details of the divine Administration nor have we the knowledge to judge finally of the ways of God with men, but we know that God is rich in mercy and that the issues of life shall be to the praise of the glory of His grace. The inconceivable resourcefulness of Omnipotent Love will provide far more than our imagination can span, for all who have been bereft of the treasures of life and who in the day of calamity turned the eye to heaven's inmute appeal. When the long story of human sin and sorrow is ended and Death has laid a blighting hand upon life for the last time, God will appear in sovereign grace as the author of a mighty salvation and Jesus Christ, His best gift to men, will have as the fruit of His redeeming love a multitude whom no man can number. "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the help of my countenance, and my God."

—The Christian Intelligencer.

THE SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY.

By Rev. Hoyt M. Dobbs, D.D., Dean.

New emphasis in all lines of endeavor has been laid during the past year upon the importance of producing trained workers for the tasks made necessary by the righteous action of the President of the United States in espousing the cause of democracy and of the allied nations of the world. The soul of democracy is the spirit of Christ. The aims of the President and of the American people are one in the great struggle to make the world safe for democracy and democracy safe for the world.

No discerning mind underestimates the significance of these days in the history of the world. The Church, naturally, has felt the stress of the time as has every other institution, religious, educational, social, industrial and political. This was to be expected. It is in keeping with Apostolic Christianity and its purposes from the beginning.

On all sides it is very generally agreed that in the rebuilding of the world, the principles of Christianity and Christian institutions will have even a larger place. Thoughtful men now recognize the fact that the forces of human progress include both spiritual and material factors. Heredity and environment are influential ones, but personal initiative and divine grace are now also included as worthy and well qualified in shaping the destiny of the individual and of the group.

This is therefore the hour of a great opportunity for the Church and its institutions. Fortunately the opportunity is realized. No longer is it necessary to argue the importance of the demand for trained workmen in the ministry. The Chautauqua, the institute, the summer school, the schools of correspondence, and the training camps throughout our country render the question of ministerial training no longer a debatable one.

The School of Theology of Southern Methodist University enjoys the two-fold advantage of being situated in a city dominated by the forces of righteousness, and of being an integral part of an institution of higher learning where Christian ideals and spiritual values have first place. The recent action of the General Conference in bringing the whole Church into vital relation not only to the School of Theology, but to the entire University, is indicative of the attitude of our people throughout the connection.

The aims of the University in maintaining a School of Theology are both historical and practical. On the one hand, it is thought desirable to relate the work in a proper manner to all that has gone before; and on the other hand, to keep constantly in mind the needs and opportunities of the present time. The religion of the age must also be the religion of the ages, and we build in the present on the past, and for the future. The spirit and the method, therefore, which will yield the largest results will have neither stupid adherence to antiquity nor profane appetite for novelty. Christianity is a certain wonderful way of living, and the institutional forms which have housed it may change and be changed in many ways, but its energies will be continually operating more and more toward individual and social redemption. It is the conviction of all representative educators to-day that it is easily possible for men to be morally certain and intellectualy respectable at one and the same time. It is now considered a reasonable thing to "think in believing" and to "believe in thinking."

The leadership of the Church of to-morrow, if it is to prove equal to the tasks committed to it by worthy predecessors, must continue to be a leadership of apostolic character, trained mind, and forward-looking vision.

The call to the colors has taken from the ranks of the University a large number of the strongest men. The School of Theology has been pleased to make its contribution. A number equal to thirty-seven per cent of last year's enrollment of those studying for the ministry have gone into that form of service for the Government. President Wilson has urged us to keep the home-fires burning in the churches and to sustain the morale of our people at home. It is gratifying to note, therefore, that both the faculty and student body have shown officially their willingness to serve either at home or abroad as the Government and the Church may see fit to indicate. Judged by character, influence and ability, the ministerial students compare favorably with other groups in the life of the University. There are no artificial lines of division or separation either in the dormitory life or the work of the classroom. It has been thought profitable for them to preserve this solidarity, and for the religious leadership of the Church of the future to mingle in and with the normal life of the church, class-room and campus; and it has been likewise thought profitable for the lay leadership of the Church of the future to feel the influence of the young men preparing for the ministry.

Another settled conviction in the work of the University and the School of Theology has been and is that the standards of scholarship must not be sacrificed to the more practical demands of the hour. We have been fortunate in being so situated as to be able to combine the theory and the practice of the work of the ministry. Twenty-six of the students have had pastorates in and near the city of Dallas. Twelve of these student-pastorates have been in the Dallas District. It is a time-honored criticism of theological seminaries that they have sometimes yielded to the inclination to become detached from the main currents about them and that in some instances they have been not only inhospitable to new truth, but also indifferent to the great zones of neglected life around them. We have been able to guard against both of these tendencies by virtue of the fact that the University as a whole embodies Christian ideals, and that in a center of civic righteousness like the city of Dallas large opportunities are given the students for observing at first hand the significant movements of the religious world. In addition to all of this, it is fitting that attention should be called to the type of men in the faculties of the University. Thus it will be seen that the motive, the method and the surroundings combine to create the type of men in the ministry demanded by the age.

The students have usually made no requests for help. They have sought and obtained many opportunities for helping themselves, and even those who have accepted scholarships amounting to $125 a year have felt constrained in a majority of instances to make some reciprocation in the form of definite service in and around the University. Religion, patriotism and democracy have been exemplified in a satisfactory manner in many instances. Devotion to Christ, self-sacrifice and heroism have not been lacking.

During the year quite a number of the most distinguished men in both Church and State have addressed the student body. We deem it essential that the leadership of our own time be known and appreciated as well as that of other generations.

Attention is called to the fact also that two new members have been added to the faculty—Dr. Jesse L. Cuninggim, Professor of Sunday School Pedagogy, and Dr. Comer Woodward, Professor of Sociology.

Additional features in connection with the constructive work of the school for the ensuing year will be the organization of classes in Christian Sociology for the purpose of broadening the con

tact of the student with the religious, economic, educational and social life of the community; and the organization of classes interested in the modern church and its management.

By action of the General Conference the School of Theology has been authorized to conduct a Correspondence School for all our undergraduate preachers west of the Mississippi River. This action of the Conference, under the Board of Education of the Methodist Episcopal Church, South, brings more than four hundred young ministers into official relation to the University. The law becomes operative after the next session of the Annual Conferences.

The Faculty of the School of Theology have rendered most efficient co-operation not only in the classroom, but also have traveled extensively throughout the West and in other parts of the Church, preaching, holding meetings, lecturing and delivering addresses in behalf of the Government and of the Church.

Mention must also be made here of the splendid service rendered the School of Theology by Rev. Bishop Edwin D. Mouzon, President Robert S. Hyer and Mr. Frank Reedy. Bishop Mouzon's presidency of the Board of Trustees, President Hyer's administration of the University, and Mr. Reedy's management of affairs as Secretary and Treasurer have made possible the work of the School of Theology.

This briefly outlines the work of the past twelve months. We are profoundly grateful for whatever measure of success has been achieved. The University, after three years has to-day accredited representatives in two hemispheres engaged in the service of humanity. Its history is the basis for the belief that its future has boundless possibilities for humanity and the Kingdom of God.

Dallas, Tex.

THE APPEARANCE OF THE PREACHER IN THE PULPIT.

By Rev. Payton A. Sowell.

I attended a service in a Methodist church, a reasonably handsome city house of worship. The adjustment of the preacher's clothes to his person so impressed my mind that the caption to this article was suggested. Being a Methodist, I am concerned for the cause of Methodism.

I recalled that a short time before I had attended services in a church of another denomination in the same city; and the quiet taste with which the young preacher was attired reminded me of the contrast, not in the matter of costly clothes, but in the difference of the adjustment of the clothes as to tasteful appropriateness.

Preachers need to sit sometimes in the audience. It was a "woeful" day when vests were discarded by preachers in the pulpit. There is a great lack of the tasteful, when a preacher wears a short-waisted pair of trousers, and no suspenders, a long-waisted shirtbosom, and leaves his coat unbuttoned and swings his arms, in constant, meaningless gesticulations. He needs to sit before himself at least one summer Sunday evening to be convinced that the laws of the best taste suggest that the coat be buttoned, if a vest is discarded. When God gave direction to His priests, He was particular about the tastefulness of their dress. It is not necessary to be buttoned in a "clerical suit," but there are laws of moderation that should govern the preacher in his dress in the pulpit.

Away up in the hills of Tennessee, at the request of a presiding elder, I went to assist a young preacher, a man of fine personal appearance, and of a charming character. The presiding elder said: "If you can find an opportune time, say something to him about wearing a vest in the pulpit." When I saw him Saturday night in the pulpit, with a long-bosomed shirt and no suspenders, I resolved I would find the opportune time. As we rode over the hills, I mentioned the vest; I did so in the most courteous way I could. I do not know whether he buttons his coat or wears a vest, or whether he still slings his arms, and wears a long-bosomed shirt; but I know my love for Methodist preachers induced me to attempt to cure him of a thoughtless habit.

Little things enter largely into the sum total of our appreciated value. People may say nothing; they may not know what it is that shapes their estimate of the preacher. Some one has said: "It will add a thousand dollars to a preacher's salary, if he shaves every day." This is not true, in fact, but it points a lesson. Of all men, a preacher should so dress that his dress will cause no mention at all.

New Orleans, La.

THE MAKING OF AN ARMY CHAPLAIN.

The following account of the work of the training school for chaplains will be read with interest by many of our own Church. Southern Methodism is furnishing its quota of chaplains, each of whom has to take this training. The account was written by Arlo Ayres Brown for the Christian Advocate (New York).

"Attention!" "Right dress!" "Front!" "Keep your hands down!" "Don't mind that fly walking over your brain—he won't fall in!" "Right about, face!" "Forward, march!" "Keep your hands down!" "Don't smile; this is serious business." "Every man who talks unless the company is given the order 'At rest!' will be reported to headquarters!"

Ministerial Rookies.

You may have guessed the scene. It is a "rookie" company getting its first taste of marching and military discipline. Or, if you wish to change the scene, see them ready for equitation. "Get ready to mount!' "Mount!" "Fall in by twos!" "Forward, march!" "Close up!" "Don't let the horse ride you, ride the horse!" "What's the matter? Slip him a quarter and maybe he will go!" "Feet out of stirrups!" "Now trot!"

Serious business? No doubt about that, and good fun too. The officers are here as instructors to make chaplains of us, and while it is not pleasant to be "bawled out" for a mistake, the "rookie" would rather be held to such discipline by instructors who are his friends and helpers than to commit a violation of the rules later when the consequences will be more serious.

If anyone doubts the determination of the War Department to develop an expert corps of chaplains, let him visit the Training School for Chaplains and Approved Chaplain Candidates at Camp Zachary Taylor, Louisville, Kentucky. The writer reported for the opening of the session which began on June 1. He had looked forward to the privilege of going because it seemed no less than tragedy for a man who represented the Church in the army to be the only officer untrained for military service.

His expectations were high, but the facts exceeded his expectations. He expected some study, but he was hardly prepared to tackle a course of college grade with about thirty hours a week of recitation when the normal requirement in a college is fifteen. He found all this in addition to "setting up exercises" before breakfast, an hour of military drill and another hour or more of equitation each day.

But no man objects to hard work in a school if the incentives are sufficient and if the instructors are good. In this case the instructors are excellent, the incentives are compelling and the associations are inspiring. Every member of the school is especially pleased with his associates. Out of an enrollment of ninety-five who began work on June 1, thirty are Methodists (twenty-three being Methodist Episcopal), and twenty-six are Roman Catholics. The Baptists have fifteen, the Presbyterians ten, the Disciples five, the Lutherans five, the Congregationalists two, the Moravians and United Brethren one each. Not the least among the privileges of the school is the opportunity to associate intimately with pastoral leaders of so many denominations. From their general bearing as well as from their sermons it is impossible to tell what a man's church affiliations are.

If their former congregations could only see this company, once so dignified (perhaps), lined up in front of the mess hall with knife, fork and spoon stuck in their leggings, and their metal pans held out for food, they might have feelings of sympathy and unholy glee. If they could see them snatch a few moments of recreation at baseball or singing, their hearts might burn with jealousy, but if they could see them doing the week's wash with soap and scrub brush, the jealousy would soon take wings.

Where Adaptation Counts.

There is a rumor here that "adaptation" counts five hundred points of 1000. The graduates of the school who cannot adapt themselves to military life with its joys and hardships will not fail for lack of training, because as a school in adaptation it is about perfect.

The outcome only the future can show, but those who are here are extremely grateful to the War Department which sent them, to Chaplain Pruden, the commanding officer, and to his staff of instructors for such an opportunity. We covet for every new man who goes to the front as chaplain the privileges of such training. And the writer covets for his own Church, the Methodist Episcopal, the honor of sending into this form of world service the largest proportion of men trained specifically for their military and religious duties. It should become a common saying in the army: "Wherever you find a Methodist chaplain you will find a man who is 'on the job,' trained and expert in his duties."

TRIBUTE TO ROBERT SCOTT RICKETTS, DOCTOR OF LETTERS.

Adopted by the Board of Trustees of Millsaps College.

Born at Vicksburg, on March 5, 1843; volunteered at 18 years of age for the Civil War, serving throughout; after the war, teacher in following institutions:

University, Baton Rouge, La.; President of Port Gibson College, from 1867 to 1873; Whitworth Female College, from 1873 to 1893; first Head Master, Preparatory Department, Millsaps College, serving from 1894 to 1911; from then to time of death, Professor in the same department.

These dates prominently mark the biography of a good and great man. Biology fleshes and fills out such framework, and cannot be expressed briefly at all. The life of Dr. Ricketts is the property of a very great number. For more than half a hundred years the flow of his extraordinary graces and gifts passed into the lives of young women, men and boys of the State. His spirit held purest virtues, so blended as to multiply in constant abundance. The philosophy of his life was so generous towards men that he could not have known an enemy, and could unaffectedly claim all men for his friends. No man went to him and came away from him without a rich share of what had been already his.

Previous to his service at Millsaps College, the steadfast force of his personality had conveyed and fixed high ideals for the future of many young women, who would testify if they were here. With the rise of the Preparatory Department of the College, Dr. Ricketts continued and completed his inspiring work.

We inscribe our belief in him upon this record, that the high principles of his life—truth, faith, honor, integrity, purity, self-devotion to duty—harmonized a conduct which never suggested any possibility of real interruption, or stain, in manner or in action. In honor to such gifts and their employment we consecrate this page, to be treasured and preserved. Clean as sunshine he lived, and as vitalizing as sunlight was he to the multitude who knew and received from him.

A great part of his life remains in the present and future values of this College. Life used as Dr. Ricketts used his holds small likeness to the lake, placid, clear under blue or clouded skies. In active, penetrating, pervasive, positive manhood he moved as the long stretch of shining water. Along the lips of the stream gathered the thirsting, the hungering, reviving at the fountain of his spirit, resting in the clear quiet of his saintly spirit.

On behalf of the Board of Trustees,

W. H. HUNTLEY.

GLOWING.

By W. C. Page.

Near a limpid lake, whose waters were ruffled by the wind, whose waves lapped and scattered spray upon its mossy banks, there lay a stretch of shady woodland, where grew many wild flowers, shrubs and vines. It was nature's own garden—uncultivated and untrampled. These plants slept all winter under the friendly cover of the fallen leaves; or, perhaps the snow softly drifted, and nestled protectingly over them.

Winter past, the sunbeams began to warm, the showers refresh, and the rough winds to awaken these plants to the glory of springtime. The flowers opened their eyes, sighed, and fell asleep again, only to awaken full of vigor and renewed life.

It was noontide of a perfect day; a white violet raised its modest head and said shyly: "I am the harbinger of spring; when I come, soon the drone of the bees, the song of the robin, may be heard; other flowers follow my coming. I am so happy to herald the spring and help gladden the earth."

A wild rose grew beside a lifeless tree, its vines and tendrils reaching far up, and covering the barren branches with a profusion of green foliage and radiant blossoms. The rose lifted its lovely tinted face, and said proudly: "I am a child of summer;" she blushed and the pink of her cheeks grew deeper. "I do my best, to make cheerful my particular place, by glowing."

The leaves drifted, the winds sighed through the brown branches of the trees, the early twilight, quivered and died away, to reveal the brightness of the stars. Birds sang a requiem over the glories of the departed summer. All the earth was sad.

A cluster of golden-rod held up its bright head, and said: "I come to proclaim the autumn; the harvests are ready to be garnered, the grain ready for the reaper; 'tis the golden fruition of the whole year. I try to brighten my corner by glowing with all my might, content and happy if I can make this spot more cheerful."

The cold came, ice and snow covered the bare earth, the water of the lake was frozen—all nature slept.

A branch of holly waved its bright leaves, smiled and said: "I am winter's only child;" and it grew scarlet with happiness. "I make wreaths and trees for the Christmas cheer; I am happy to do my bit."

So it should be with mortals, for we are created, and placed where God wishes us to be, whether in the station of the stately rose, or the modest violet. We should do our best to gladden and make bright our corner of God's garden of the world by having our hearts to glow with his love; we should make cheerful our place by self-sacrifice and service to others. Are we making glad our nooks?

Lexington, Miss.

WAR CAMP COMMUNITY SERVICE.

What It Aims to Do.

By H. S. Braucher.

The experiences of history prove that in all wars the ordinary perils of civilian life are greatly intensified for the enlisted men who are called upon to sever the normal relations of life and endure the sustained stress of the most extreme physical hardship and emotional tension.

In the present gigantic world war into which the United States has been called to defend the most precious treasures it possesses and to use its full power for the establishment of the foundation of a permanent peace in the world, our government has sounded a bugle call. Out from the cities and villages long lines of brown and blue are marching towards the front to keep the stars of "Old Glory" there and to prove that right and mercy are greater than might and hate.

Wherever a man walks in the khaki or blue of Uncle Sam's uniform there is my brother or my son, my father or my husband. Whether he serves on the sea or on the land as fighter or helper, as bridge guard or gunner, about him glows a halo. His salt red blood and his keen nerves of steel, his sinuous muscles and white bones stand between me and the concentrated forces of scientific barbarism. There he stands with the blood of all nations pumping through his heart, saying to the world that democracy shall be safe, that every man shall have his opportunity to live under liberty, that in the future little nations shall not tremble before the swash-buckling bully nation, that only one throne shall be established, the throne of God in the heart of man, and only one dynasty shall prevail, the family of friends and neighbors.

Three great interests are left behind as the men fall in line for the training camp—the work interest, interest in home, and the interest in leisure. Of these in the ordinary duties of soldier and sailor, but one is adequately replaced. Instead of the daily task of earning a living, is the service rendered as duty to the country. That this new work shall be high grade and helpful to the man as well as serviceable to the nation, we all have confidence in our government to establish.

What shall be done to link the man in the camp to his home folk and retain for him the expressions of their love, especially in his lonely hours? How shall that leisure which he has so much enjoyed in fellowship with his friends at home be filled with wholesome recreation when the tents and barracks grow tiresome and he seeks companionship in the city near by, hoping for a time to find relief and relaxation from the vigors of military duty?

Nothing less than full capacity service will be satisfactory to the government that calls, the man who responds and the home town that sends. Capacity service cannot be rendered by the man who spends his time and strength out of camp in drink, vice or even in idleness. The government knows this, every thoughtful person knows it. The War Camp Community Service Program of the War and Navy Departments Commissions on Training Camp Activities has been built with the one purpose in mind of creating every opportunity for the American soldier and sailor to become the nearest perfect physically, the most alert mentally, the most sound morally of all soldiers and sailors the world has produced to date. The magnitude of this undertaking is better understood when it is recalled that there are camps scattered over the country, some of them with forty, fifty thousand men near cities of a few thousand people who have no adequate means of handling the leisure of the soldiers and, what is more critical, some of these camps near enough to large cities to present to the men most enticing temptations to evil which commercial exploiters can devise.

Without arguing for brotherhood it is intended to establish brotherhood by extending to the men in the camps the hospitality of the homes, the fraternal societies, the churches and other organiations in the camp communities. Without scheming for sentimentality, the deepest and sweetest emotions in the hearts of the men are to be given wholesome expression, for example in community singing, which is without doubt the highest and best form of patriotic, emotional outlet. Without capitalizing or shaming religion there will be established such contacts for the men that they shall find it natural to be religious, securing confirmation of their faith in God and themselves, facing death when it may come bravely, knowing their own souls and the soul of America cannot die.

It does not diminish the glory of the symbolism of the uniform or reduce the glow of the halo that America is happily placing about her enlisted men, to look upon them as human beings with all the natural desires and longing of "regular folks." The War Camp Community workers remember that the men for whom they are organizing the civic forces are genuine men who want places to go for wholesome amusement, who want the fellowship of young women in happy social ways, who want to see pictures, sing, go to lunch and dinner with kind friends, who want to swim and skate and play ball and tennis, who want the privileges of churches, club rooms, libraries, social centers, who want the best influences used for them and a chance to choose the better places and people instead of the worse. Everyone concedes the reasonableness of the work, but it requires ability and experience in the organization of the social and recreational forces of the city to get order out of chaos and with economy secure results.

Therefore the Commission has taken direction of the work in every camp community, placing one representative or more at each camp, who shall adapt the general plan of the commission to the locality and by utilizing present facilities and developing new ones, by getting the business interests, the educational interests, the church and home interests, the fraternal interests together, see to it that the off-duty time of the men is conserved for their own and the country's advantage.

REV. S. M. THAMES.

Resolutions Adopted by the Board of Trustees of Millsaps College.

Whereas, Rev. S. M. Thames has been called from his earthly task to be with God and the redeemed who have gone before; and, whereas, Brother Thames was associated with every hour and circumstance of the history and development of Millsaps College from the inception of the plan for its organization to the day of his death; and as one of the incorporators, and as a member of the Board of Trustees, was for twenty-six years a loyal and devoted friend of the College, and gave himself unstintingly and ungrudgingly to secure its largest success; therefore,

Be it resolved, That in his going away we have sustained a loss which can never be repaired. We have lost a valuable and devoted friend of the College; but we have lost, too, one of the few of those pioneer spirits who remain of that noble company who wrought so heroically and unselfishly in the founding of this institution, and in steering it past the breakers that lie in the way of any new educational venture.

Be it resolved further, That, in recognition of the long and distinguished service rendered the College, we hereby record our very profound and sincere appreciation of the life and character of Brother Thames; and that we do acknowledge our debtorship, and the tender and affectionate regard in which we shall ever hold his memory. Though deprived of his wisdom and counsel, we hope to be worthy of his example of self-sacrifice and devotion.

W. L. DUREN, Committee.

A NEW THING UNDER THE SUN.

Dear Mr. Editor: I saw what I believe to be a really new thing last week. One, I think, was never seen before, and may never be seen again. Let me tell the Advocate readers in just a word about it.

At the request of our presiding elder, who was out of the district for a few days, I went out to Caledonia—16 miles north of Columbus—and held the third quarterly conference for that charge. As we entered the little town of Caledonia, a gentleman said to me, "I want to show you something unusual." I said, "Good; what is it?" He said, "The Methodist parsonage is the best house in this town." And, sure enough, there it was, a beautiful testimony to the love, loyalty and bigheartedness of the membership of that charge. Whoever even imagined that the time would ever be that a preacher would be given the best house in town to live in? It was something new to me.

Rev. W. W. Hartsfield, the pastor, is in high favor with his people, and is having a good year on this work.

S. L. POPE.

Columbus, Miss., July 4, 1918.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

A WORTHY EXAMPLE.

Some time since, an "elect lady" of Detroit, Texas, Mrs. M. A. Martin, owned a small farm, which she deeded to the Board of Church Extension, and thereby established a comfortable annuity for herself.

Only a few days ago, she sent in Liberty Bonds, amounting to $250, to establish a memorial loan fund in honor of her niece, Miss Nellie Evans, who died on the 19th of June, 1916. In this last letter she writes:

> "This small gift from Texas which was first loaned to my country, and after a short while will go to my Church which has been my home from early childhood, is a comfort to me, in honoring the name of my precious niece. This morning I have been thinking of the real benefit which has come to me through my dealings with the Board of Church Extension. The farm, which was a constant worry in repairs and tenants, which I exchanged for an annuity bond through Dr. McMurry, is now a source of comfort, and I feel that I am the one most benefited. I sincerely wish that other widows could see this work as I see it, especially those who have no dependents."

In answer to this very interesting letter, the Secretary wrote Sister Martin, in part, as follows:

> "I am sending you herewith Annuity Bond No. 163 for $250, in accordance with your request, having received from you Liberty Bonds of the same amount. In behalf of the Board of Church Extension, I thank you for this assistance rendered the cause of Church Extension. You may be interested in knowing that $250 thus left with the Board and loaned at 4 per cent, for aiding in the building of churches, will aggregate, by compound interest, in one hundred years, the sum of $12,623.72. At the end of two hundred years, at the same rate of interest, there will be to the credit of this fund a total sum of $637,433.48. During this time hundreds of new churches will have been made possible by your gift, and the money will continue indefinitely to increase in geometrical progression, and to honor God in helping to extend the Kingdom throughout the earth."

The Board of Church Extension affords a most remarkable opportunity for investments of this kind. Why not deposit money or Liberty Bonds with this Board, or deed good property to it, and receive annuity while you live, and, when the angels come for you, establish a memorial loan fund that will continually do good and increase in power and efficiency while time lasts?

Let us hear from interested parties. Literature will be sent on request.

BOARD OF CHURCH EXTENSION,
H. A. Boaz, Secretary,
1115 Fourth Avenue, Louisville, Ky.

THE APOSTLES' CREED AND THE GENERAL CONFERENCE.

By Rev. Geo. H. Thompson.

Dr. J. W. Boswell has written articles for the New Orleans Christian Advocate and the Wesleyan Advocate in which he quotes from my recent article on "Some Doings of the General Conference," published in the New Orleans Christian Advocate, as follows: "My impression is that the phrase, 'Holy Catholic Church,' did not find its way into our Ritual by General Conference action, but by way of a commission chosen to act with a like commission from the Methodist Episcopal Church in providing a common Ritual and a common Hymnal for the two Churches." In answer to this he quotes from the General Conference Journal of 1902, as follows: "Resolved, That the Book Editor be directed to have printed in the Discipline, at some suitable place, the proper form of the Apostles' Creed, in order to uniformity in the use of it." This resolution was signed by James Atkins, S. B. Turrentine, J. H. Weaver, and W. W. Vicar.

It is a well established rule that no change can be made in the Discipline, unless the proposed change recite the paragraph to be affected, and the language to be adopted given. The above resolution fails in both essentials. Surely so general a resolution could not sweep away former specific legislation.

Dr. Boswell says: "From 1854 to 1902 the words CHURCH OF GOD were substituted for HOLY CATHOLIC CHURCH. By what authority the change was made I have been unable to discover. The records of the General Conference, as far as I have examined, fail to show." I do not think he means to intimate that it was done without authority from the General Conference.

The History of the Revisions of the Discipline, by P. A. Peterson, shows that in 1854 the words, CHURCH OF GOD were substituted for THE HOLY CATHOLIC CHURCH. In 1836 the following foot-note was inserted in the Discipline: "By Holy Catholic Church is meant the Church of God in general." This note was omitted in 1854. That this order remained for forty-eight years unchallenged is strong presumptive proof that the change was made according to law. This history shows that our fathers were troubled on this account as we are.

To determine what the "proper form" of the Aposties' Creed is, would be a hard task. The Greek Catholic Church, the Roman Catholic Church, and the Anglican Church say: "That He went down into hell (Inferno)." American Methodists said the same thing from 1784 to 1786. This was and is the ancient and revered form, but I find no Methodist pleading for it. Such changes become needful, not because of a change of doctrine, but because of the change in the meaning of words. Dictionaries have junk-heaps, just as shops have them.

When I was received into the Church the congregation prayed that I might be received into "Christ's Holy Church," but they did not pray for me to be received into the "Holy Catholic Church." The preacher received me into the Methodist Church, but Deity alone could admit me into "Christ's Holy Church." I was not asked if I believed in the "Holy Catholic Church," but I was asked if I believed in the "Church of God." I do not see, I cannot see, why Methodists should hold on to a phrase which has given them trouble for nearly a century, and a word which cannot be spoken without suggesting to a large majority of hearers the Roman Catholic Church. I confess to my inability to repeat the creed as we have it without an arrest of my mental processes and the dissipation of my spiritual yearnings. For my thoughts to be rudely taken from the throne of God, and involuntarily centered about the papal see at Rome, may show my weakness, but it does tell of my loss.

Meridian, Miss., July 5, 1918.

CHILDREN'S DAY RECEIPTS.

The following are the receipts for the Mississippi Conference for the present Conference year to July 10:

Brookhaven District—		
South and E. McComb	$25.00	
Scotland	28.00	
Hazlehurst	17.10	
Barlow	9.50	
Pleasant Grove	10.84	
McCall's	13.21	
Foxworth	4.00	
Centenary, McComb	25.00	
		$132.65
Hattiesbturg District—		
Main Street	$50.00	
Oloh	13.13	
Court Street	10.60	
Prentiss	10.00	
New Augusta	21.85	
Seminary	9.31	
Collins	8.92	
		$123.91
Jackson District—		
Galloway Memorial	$82.22	
Brandon	20.20	
Satartia	20.14	
Capitol Street	13.75	
Madison	6.50	
Eden	12.73	
Sharon	5.00	
Silver City	30.00	
Florence	3.66	
Terry	5.15	
		$199.35
Meridian District—		
Meridian Circuit	$32.60	
Poplar Springs	6.40	
Shubuta	12.05	
Bucatunna	10.40	
Seventh Avenue	2.00	
Enterprise	4.55	
Central	26.07	
Vimville	3.13	
Pachuta	13.00	
Matherville	7.66	
De Soto	47.00	
Scooba	9.25	
		$174.11
Newton District—		
Philadelphia	$13.00	
Rose Hill	5.70	
West End	8.00	
Chunky	10.00	
Carthage	10.19	
Kingston	4.50	
Montrose	12.50	
Walnut Grove	14.90	
		$ 78.79
Port Gibson District—		
Washington	$12.00	
Harriston	12.00	
Gibson Memorial	12.00	
Meadville	11.00	
Natchez	20.00	
Crawford Street	25.00	
Centreville	5.00	
		$ 97.00
Seashore District—		
Hub	$ 7.08	
Wesley House	1.25	
Wolf River	3.18	
Moss Point	17.19	
Bay St. Louis	6.00	
Coalville	11.08	
McHenry	12.00	
Logtown	10.00	
Big Ridge School	2.50	
Wiggins	16.60	
Columbia	14.79	$101.67
Total		$907.48

District Corparison.

Jackson	$199.35
Meridian	174.11
Brookhaven	132.65
Hattiesburg	123.91
Seashore	101.67
Port Gibson	97.00
Newton	78.79
	$907.48

Our total to date is encouraging, and each charge listed above deserves the thanks of the Board; but especially should De Soto, Meridian Circuit, and Galloway Memorial be commended.

J. LOYD DECELL,
Treasurer.

EDUCATIONAL COLLECTIONS, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: I have received a check from Brother W. S. Norton, our pastor at Ripley and Blue Mountain, to cover his educational assessment, and a check from Brother O. P. Armour to apply on the educational assessment for the Houlka charge.

E. NASH BROYLES,
Treasurer, Board of Education.

July 10, 1918.

Not Well Enough Known.

We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired, so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia, because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has a "magic touch" in dyspepsia. Get it to-day.—Adv.

NEWS AND COMMENT.

What Would the U. S. Have to Pay?

A news dispatch from Paris says that Germany has demanded an indemnity of $3,500,000,000 from Russia. This demand grows out of the conditions stipulated in the Brest-Litovsk treaty. Immediate settlement of the claim is asked. This is merely an illustration of Germany's attitude in dealing with peoples who have come under her power. The finer qualities of mercy and justice have given way to heartless insistence upon payment of cash in hand. We wonder what the United States would be called upon to pay if Germany should win.

Seaplanes for Social Visits.

The newspapers last week carried an account of a visit by King Albert and Queen Elizabeth, of Belgium, to King George and Queen Mary, of England, to celebrate the silver anniversary of their marriage. That would not be an unusual occurrence in normal times. But these are not normal times, and the visit was made by unusual means. They crossed the Channel in seaplanes, the trip taking about fifty minutes. We confidently expect to see, after the war, the air filled with craft of all kinds for the convenience of travelers. Perhaps we shall not have to wait so long.

Is This Right?

The following news item is taken from a New Orleans newspaper: "Assistant United States Attorney Callan filed an information Wednesday against Belle Simms for selling liquor to a soldier. The woman pleaded guilty and was sentenced the time she had already served in jail." We have no disposition to insist that any unusually harsh penalty should have been inflicted upon the woman; but we do protest against the assumption that the crime is a trivial one that can be compensated for by a few days' imprisonment. The Government is doing all it can do to protect its soldiers against vicious influences that destroy their efficiency. It seems to us that its regulations should be efficiently enforced.

Who Knows?

According to a Washington dispatch, the Federal Trade Commission has charged the National Wholesale Druggists' Association and allied interests with conspiracy to stifle competition in the wholesale drug trade. We have no means of knowing anything about the practices of the wholesale druggists; all we know anything about is the prices we have to pay at retail drugstores for the simple remedies for ordinary ailments. We have at times thought that perhaps we were the victims of a peculiar combination of circumstances that were entirely beyond the control of the retailer, and that his conscience smote him when he took our money. We may have been right—he himself may be the victim of those "higher up." For a long time, though, the prices of drugs have been notoriously high.

Honor the Flag.

A California schoolboy recently whipped a schoolmate because he refused to salute the American flag at the proper time, according to a press dispatch. The school board, in recognition of his action, presented the pugnacious patriot with a little gold American flag pin, accompanied by these words: "We are giving you this little pin to wear, not because you have been fighting, but because you made a real effort to have the flag respected—the flag which protects us, our homes, our schools, our mothers and sisters and all things worth having and worth loving." That schoolboy probably could not give a very satisfactory definition of "patriotism," but he knew the flag stands for the country—a small symbol of a big thing—and he respected it accordingly. Let us always honor the flag!

Eugenics by Law.

The Georgia Senate has just passed a bill unanimously by the provisions of which a man would have to present a certificate signed by a reputable physician to the effect that he has no social disease or tuberculosis before obtaining a marriage license. The bill goes to the House for concurrence. This act may not become a law; but it is a strong indication of the newly-awakened social conscience that is demanding clean living on the part of those who would perpetuate the social body. It is a pity that common sense and good morals have to be reenforced by legislative enactment. Human nature is a peculiar thing. Paul realized it when he bewailed the doing of things that ought not to be done, and the leaving undone of things that ought to be done. And he knew the explanation—sin. But the world is getting better; it is going to be a pretty good place to live in, after awhile.

As Was Expected.

The German Foreign Secretary, von Kuehlmann, has lost his place. This statement causes no surprise to our readers who recall that some days ago von Kuehlmann made a speech in the Reichtag in which he declared that Germany could scarcely hope to win a victory by force and that diplomatic negotiations should be begun with a view to securing peace. These statements were so out of keeping with what the German people has been led to believe, and so contrary to the policy of the dominant party, that his downfall was confidently predicted. The facts in the case remain unchanged, however. All indications point to the fact that Germany is growing weaker every day. Undoubtedly, a new offensive will soon be undertaken on the Western front, but the Allies await it with the utmost confidence. The militarists of Germany refuse to believe the words of one of their great statesmen; they cannot doubt the proof of them that will be given in the shock of battle.

True Patriotism Stands the Test.

According to the press dispatches, an Alabama father recently turned his son over to the federal officials as a deserter from the army. When he did so, he said: "It nearly breaks my heart to have to arrest my own son and turn him over to the authorities on such a serious charge, but I cannot harbor him as a deserter or even countenance his act." The father and the patriot both speak in those words. The breaking heart of the father calls for our deepest sympathy; the stern act of duty compels our admiration. This is but an illustration of the spirit the American people have in this war, of the general attitude toward the slacker. Let us hope that the heroic act of the father will so react upon the son as to make him at last a brave soldier in the cause of liberty. It is, at least, an inspiration to the rest of us.

We Agree With Him.

At the recent meeting of the National Education Association, at Pittsburgh, Pa., Secretary Lane is reported to have said that 700,000 of the 5,500,000 illiterates in the United States are within the draft ages. He added that it is a shame that public schools are open only half a year, and a disgrace that teachers in them are paid less than a day laborer. There has been a good deal of criticism of the public school system of the United States, much of which, perhaps, is well-founded. But we protest that the fault lies more with the people in general than the teachers and educational leaders in particular. We believe that our public school teachers are among the most heroic and self-sacrificing of all those who are laboring for the public welfare. But what can we expect of them when we give them only half a year in which to carry on their immeasurably important work, and then pay them less than a day laborer can earn? We agree with Secretary Lane that it is a shame and disgrace.

Corn Crop May Be Short.

Reports from various sources indicate that the prevailing drouth in sections of Louisiana and Mississippi threatens to diminish the corn crop considerably. In view of this fact, farmers should show their business acumen, as well as their patriotism, by taking steps immediately to supply the deficiency with other crops. This is in keeping with the suggestions of the Food Administration officials. Practically everything now has a bearing on the winning of the war. The live stock industry in these two States has assumed large proportions. A diminished food supply will interfere materially with the production of meat. Our own soldiers and those of our allies must have an unfailing supply. The prices growers receive for these products are remunerative. By providing a sufficient food supply, our farmers put money in their pockets, and at the same time help the Government, without any semblance of profiteering. Build silos to save the corn that is raised, and plant forage crops before it is too late.

WE ARE STEWARDS.

Recognizing that we hold our property, not as absolute owners, but as stewards, and believing that our marvelous financial prosperity, without precedent in all history, is a definite challenge to our faithfulness, and, appreciating the opportunity to transmute material and perishable things into spiritual and eternal values, we direct the attention of our people to the world's inviting field and ask for investment commensurate with our means and adequate to the needs of our missionary enterprise.—Resolution of Laymen at Memphis.

"POLITICS IS ADJOURNED."

Since becoming the chief executive of our nation, President Wilson has, in his official and other public utterances, used many terse and pithy expressions which immediately came into popular use. His "watchful waiting," "we shall not turn back," "no gaps in the ranks," were at once taken up by the thousands of the devoted pupils of our "schoolmaster" President. One of the latest of his popular epigrams is "Politics is adjourned." Of course he did not mean that the art of civic government or the administration of public affairs should be suspended, as they have been in misguided Russia. Nor did he intend to intimate that good men should not become candidates for political office. He was referring rather to the machinations and manipulations of partisan politics which would divert so much man power from the essential things to the nonessentials. Purely partisan politics will not this year get a hearing. Men are too busy. With many States passing "anti-loafing acts" and with the Federal government declaring that all able-bodied men must be regularly engaged in some useful occupation, our nation is in no temper for long, bitter, and interest-consuming contests for political office.

Ecclesiastical and denominational politics is also adjourned sine die. The immediate task of the universal Church is too great to allow any of its man power to be diverted from its one supreme task of advancing the kingdom of God by needless and wasteful ecclesiastical politics.

The law abolishing loafing should be made permanent, and the permanent adjournment of the kind of politics which has cursed some of our commonwealths in recent years would be one of the beneficent by-products of the war.—Christian Advocate (Nashville).

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The Home Circle

HOW GASOLINE LIZZIE LEARNED TO KEEP THE SABBATH.—Her Own Testimony.

Reported by Mrs. R. M. Brown.

Sunday, March 5, midnight. Well, at last this day is over. What a day it has been! My poor engine must be nearly dead, it groaned so hard. I have been tearing madly about the country, through wind and mud. I "look my name" tonight, I'm sure. "Gasoline Lizzie" my master calls me. I don't like it, for I know it can't be a pet name. Pet names are short. I fear it is given in derision. Why, I don't know. I do my best to behave properly and I feel very respectable indeed. In fact, my family is popular.

At present I am resting for the night, or supposed to be, for how can a respectable Tin Lizzie go to bed in soiled clothes and really rest, any more than a decent human can?

Maybe some day my master will learn to take better care of me. He is not so bad. 'Most every one likes him. I heard the black cook tell the chocolate washerwoman that my "marster was jus' spile'; bein' the only chile."

He was brought up religiously, loved to go to church with his father and mother, but now he says he has to work so hard all the week that he must have Sunday for recreation. So he sleeps 'till about 10 a. m., then off we go, like a pair of March hares. He likes to see how many other machines he can pass, utterly disregardful of my feelings.

To-day, after a mad race over some indescribable mudholes, I sprung my left rear axle. I was provoked. A fine way to show gratitude to God for his day! I wanted to go, like a proper Christian automobile, to the house of the Lord on Sunday. I snorted my disapproval. My master was angry and called me a cheap junk pile.

Of course he doesn't realize it is his own carelessness. Oh, dear! What is to become of us!

* * *

Sunday, April 2, 11 p. m.

To-day is quite different from that Sunday a month ago. Mr. Jim (my owner), and I were taking our usual Sabbath recreation. We had left the hot city pavements far behind and were speeding along a cool country road. The day was warm, and I felt as lazy as the humble bees that I buzzed past.

Presently we came in sight of a little white church nestled among the oaks. Several children and a few grown-ups were trudging along in the direction of the sweetly pealing bell. I felt an overwhelming impulse to stop at the low window and hear a good old-fashioned gospel sermon.

I had an inspiration: I'd be Balaam's ass. So I balked. I wheezed. I snorted and jerked sideways into an old rail-fence.

"There you go again," snapped Mr. Jim. He sprang out and examined me carefully. "Strange," he said, "I can't find anything wrong."

Just as he passed in front of me to get in, something passed near me that I thought must be the angel that stopped Balaam. My master looked puzzled. A fair sweet-faced girl in springtime dress of white and hat of green looked straight into my master's headlights.

Mr. Jim began, "Isn't this Miss ———?"

"Yes, Annie Lee. Aren't you Jim Miller, who used to attend old Third Street Church?" said the angel.

"Yes, Miss Annie, but not for the past eight or ten years. I've graduated, I suppose. Do you still live in the city?"

"Oh, yes, and still go to the same Sunday school. I come out here to help in this newly organized Sunday school, where I also teach week-day school. You see the car-line is so convenient."

My master seemed interested. He was fond of pretty faces. I was often nervous for fear he would hastily marry one of his many frivolous girl companions who were disgusting to me. Hence, I was glad when she said, "Won't you come in and help, too?" Mr. Jim reddened.

"I, no—oh, I can't help but I may as well come in."

Later, through the window I could see that she was acting as superintendent, chief teacher, and general mechanism of the school.

When they came out she accepted his invitation to go home in his car.

We made the trip wondrously well. I never knew my master to drive so carefully and smoothly. She was speaking: "I love a car like this, it is so unpretentious and plain but gives such good service. Some day when my teaching shall have netted me a little nest egg I shall invest it in one, to help me in coming out here—I'll consecrate it."

"What do you mean by consecrating it?" said Mr. Jim.

"Why, to the Lord, just as a man does his money, his talent, or his time, you know. There are several people out here too old or crippled to walk, that I coud take to Sunday school in the afternoon. It would be lovely to use to take flowers or fruit to the hospitals and shut-ins at home."

"My! What a little preacher you are!" said Mr. Jim, but he seemed to like both sermon and preacher, for that very evening at half-past seven he brought me to the front steps at home, and instead of the gay frolickers I had shrinkingly expected to rush about with, out came the Colonel, stepping lightly on his old "war leg," and behind him came my dear old mistress.

When Mr. Jim cranked me, he said, "Lizzie, old girl, I'm going to surprise you: we're going to evening service for the first time in your life."

I was so astonished I forgot momentarily to start.

Of course having the old folks on my hands I went my smoothest pace. After service, Mr. James Miller, Sr., climbing slowly in, said, "It's like old times to hear the night sermon, and my leg didn't hurt a bit." And Miss Annie and her mother were there too and we took them home. I felt glad to be carrying about five nice people like them. Tonight I shall rest with a light heart. Isn't it grand to feel really useful! Good night.

* * *

Sunday, Several Months Later.

Well, here I am again, Gasoline Lizzie no longer. I have a nice new name. Don't you think I should have? for I am no longer a wreckless desecrater of the Lord's day. I'll tell you how I got it. One Friday afternoon in May my master and I were skimming along towards the little schoolhouse which was so often our destination of late. We were both humming happily.

Soon we stopped and Miss Annie came out behind a group of laughing children, all of whom greeted us joyously.

We took the smallest ones home, then were off, we three, for a happy drive in the sweet, balmy air. I was buoyant. I felt that something was going to happen. My engine throbbed so loudly that it almost went dead.

When I calmed down, I heard Mr. Jim's voice in low tones, "I love you Annie. Do———"

I was listening so tensely that my radiator burst. Something also happened to my steering wheel (I have a secret notion what it was) and in spite of my most manful efforts I couldn't prevent a crazy zig-zag into a little ditch. No, we didn't overturn—just hung at a foolish angle. Mr. Jim wasn't angry this time. Laughingly he said, "Now, young woman, before I'll right this machine you've got to tell me you love me."

"But that isn't chivalrous. It's equal to the Sabine of old, clubbing the girl and carrying her off on his horse. Give me a fair chance."

At that moment a beautiful, massive machine came into view. It stopped beside us. The driver looked astonished that no one was trying to right me. Mr. Jim sprang out and exclaimed, "Why, the radiator's burst and the engine's dead."

"Don't mind," said the stranger. "I can easily tow you to town."

We were soon off. After a lengthy silence, my master said, in a chagrined tone, "I'm going to sell this old Gasoline Lizzie and get a real car that I can depend on."

I felt indignant and misused. It was no fault of mine that he forgot to drive straight when he was trying to use his right arm for other purposes.

But at the gentle reply I felt my hopes rising. "No," said Miss Annie, "don't sell her. It wasn't her fault. I feel as if she were almost human. She has made the spring a happy one for me. Think of all the good she does, carrying old and sick folk to church and for outings. I almost love her. You should not call her that atrocious name, especially now that from being a sinner she has become a missionary. She should be called, not Gasoline Lizzie, but Elizabeth, the dear little car."

I tried to honk.

Mr. Jim laughed. "Elizabeth she shall be. And I won't sell her. Now, I'll do as you say if you'll do as I say. You said you love the car. Well, then, will you not love the owner?"

I could not hear the low reply. But we still go to the little Sunday school, Mr. and Mrs. Jim and I, and Mr. Jim is the superintendent.

Honk! Honk! Good night.



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New Orleans Christian Advocate

REV. HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibiy. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

CHURCH MUSIC.

Music is an essential part of a well-ordered religious service. It has at least two important functions. In the first place, it creates an atmosphere of worship. There is an emotional appeal in the tones of the organ and the blending of voices that stirs the spiritual nature and predisposes the soul to devotion. In the second place, music specifically enlists the congregation in the service and makes each member of it feel that he has a part in the exercises.

And yet it seems unfortunately to be true in a great many cases that whatever of friction and dissatisfaction arises in the church is to be traced to the management of the choir. Of course it should not be so; but sometimes we have to deal with situations as they are, and not as they ought to be. We believe a serious consideration of the subject will enable us to overcome many of the difficulties that so often have to be faced.

It shoud never be forgotten that the music is a part of the worship. It is not, primarily, a form of entertainment; it is not, specifically, an appeal to the esthetic nature; it is certainly not merely a convenient means of occupying the time in order that the service may be stretched out over a conventional number of minutes. The music is as much a means of lifting the soul up to communion with God, and of arousing the spiritual inclinations of the hearers, as is the sermon. If it has any less mission than that, it should be relegated to a relatively unimportant place in the program of worship.

When it is fully realized that the music is an essential part of the worship, the questions of selection and manner of presentation will solve themselves. No preacher will then wait till the beginning of the service to select hymns hastily that commend themselves to his judgment merely because he knows they are familiar to the congregation; rather, he will, with all seriousness and earnestness, take time enough to select those songs that will carry a real message that will fit in with the circumstances and nature of the occasion. And the organist and members of the choir will not under any circumstances be content with any special numbers of the musical program, no matter how beautiful and perfect they may be in composition, unless they contribute directly to the religious value of the service.

This conception of the function of church music will necessarily do away with the view that seems unfortunately to be held by some, that the choir is a concert organization the excellence of which is to be determined by its technical perfection in the rendition of difficult selections. Technical perfection and the highest possible class of music are desirable, but they should not be allowed to interfere with the devotional spirit of the occasion.

Should choirs be paid? In our judgment, that is purely an incidental question. We have never felt that musical talent, apart from moral character, is sufficient justification for the employment of any musician in the service of the church; but apart from that, it is a matter of the volunteer talent available, and the financial resources of the congregation.

DO THE NEXT THING NEXT.

This brief discussion is not an attempt, in any sense, to indicate the importance of the tasks that engage the attention of our people in the order of their importance; it is merely a practical suggestion that is intended to be helpful to those whose hearts are set on doing their very best in the situations in which they find themselves placed.

The most important work that confronts the preacher or the layman day by day is the work that needs to be done immediately. We once asked the late Dr. Felix R. Hill, who is said by competent judges to have been the most efficient pastor Southern Methodism has produced, to give us the secret of his success. His reply was to the effect that he always did the next thing, next. By following that plan, he said, his work never accumulated, and he always found that he had time for emergency requirements as they might arise.

We may have in mind some great task that we expect to undertake next week; a definite engagement for some future time may be uppermost in our minds a good deal of the time. But the little thing that needs to be done now, is more important than the big thing that is to be done later. It may be nothing more than entering a name in a book, answering a letter, making a call; but the fact that it ought to be done now, makes it, for the moment, the most important thing we have to do. The rule, "Never put off till to-morrow what ought to be done to-day," is beyond criticism.

SUNDAY SCHOOL CLASSES AND CHURCH ATTENDANCE.

We have had some opportunity to observe, in various places, the habit a great many Sunday school pupils have of leaving the church as soon as Sunday school is over. It is a bad habit. We do not think that very small children should always be required to stay for the preaching service, and there are doubtless occasions when it is altogether proper for older ones to leave. But it is distressing to see a well-filled auditorium during the Sunday school hour become practically empty before the preaching begins.

We believe a large part of the responsibility for this state of affairs rests upon the teachers of the classes. We realize, of course, that the teachers cannot control absolutely the actions of their pupils; but we believe influence could be brought to bear in a proper way that would greatly improve the situation. Many of the pupils are members of the Church; a kindly suggestion of their duty as such would sometimes be sufficient. But there should be definite teaching in the Sunday school concerning the importance of congregational worship. The Sunday school furnishes a large percentage of our Church membership, but it is not furnishing its due proportion of church attendants.

Unfortunately, some teachers do not stay for the preaching service; of course they cannot have much influence in getting their pupils to stay.

DEATH OF REV. J. L. P. SHEPPARD.

We give in another column a brief announcement of the death of Rev. J. L. P. Sheppard, one of the honored superannuates of the Louisiana Conference. We had the privilege a few months ago of spending a few minutes in the sick-room of this noble veteran. Suffering had even then laid its mark upon him, but he was sweet-spirited and courageous, waiting calmly for the summons of the Master. It was a benediction to be in his presence. Many friends will remember in tender sympathy the bereaved family.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold lettters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

PERSONAL AND OTHER NOTES.

Rev. S. E. Flurry, of Philadelphia, Miss., has our thanks for three subscriptions, recently sent in. Brother Flurry is pastor of the Neshoba charge.

The press dispatches report the death on July 2, in Columbus, Ohio, of Dr. Washington Gladden, who for many years has been a powerful influence in the religious thought of the age.

Rev. J. E. Selfe, the wide-awake pastor of the Covington charge, Louisiana Conference, was a visitor to the city last Monday. It was our pleasure to meet him at the luncheon in honor of Chaplain Vaughan.

In renewing her subscription to the Advocate, Mrs. S. C. Stone, of Belen, Miss., says: "The angels of the Lord are encamping round about me in my loneliness and affliction." So they do with all who put their trust in him!

The board of stewards of the Louisiana Avenue Church, of this city, has set a good example to other boards by laying in a supply of coal for the parsonage; they have also bought a supply for the church. Rev. A. J. Gearheard is serving his fourth year as pastor of this congregation.

Drs. Thomas and Johnston, who have been laboring to secure additional funds for Hendrix College, Arkansas, report that the goal of $300,000 has been passed, and that the total may reach $500,000. A mighty strengthening of our educational institutions is one of the imperative needs of this quadrennium.

We learn from a news dispatch to the New Orleans Item that work on the new dormitory to be built at Grenada College will begin within the next few weeks. A new chapel will also be built before the next session. President Countiss and his colaborers are accomplishing great things at Grenada.

The pulpit is not the only place where a preacher may speak to the people: Dr. T. B. Holloman, our

pastor at Vicksburg, Miss., makes use of the daily papers. Two recent issues of the Vicksburg Evening Post contain letters on vital subjects from his pen. We have no doubt they will accomplish great good.

Rev. Otto Porter has recently been appointed to the De Soto charge, Mississippi Conference, according to a note from him. In remitting for his own subscription, he says he wants to put the Advocate into as many homes as possible on his work. We commend him for this, and trust that he will meet with success.

Rev. R. M. Brown, pastor of our Felicity Church, this city, has been accepted for army Y. M. C. A. work, and has already reported to the training school at San Antonio, Texas, for preparation for his new field of labor. His family will remain in New Oreans for the present. His successor at Felicity has not yet been appointed.

Rev. R. H. Harper, the Louisiana Conference representative at the educational conference held recently at Lake Junaluska, N. C., was a caller at the Advocate office oh July 15, on his way home from the conference. He reported a profitable gathering, an occount of which he promised to give us for an early issue of the Advocate.

In order to develop the system of monthly collections for the Methodist Orphanage at Jackson, the presiding elders of the Mississippi and the North Mississippi Conferences have appointed district agents to whom money may be paid. We commend this plan as one likely to provide adequately for the needs of this great institution.

Rev. D. R. McDougal, the pastor of the Calhoun City charge, North Mississippi Conference, in sending us a renewal subscription recently, for which he has our thanks, stated that he was just beginning a meeting at Pittsboro, in which Rev. R. H. Pigue, of La Center, Ky., was doing the preaching. The indications pointed to a good meeting.

From a personal note to the Publisher, we learn that Rev. Henry T. Young, Louisiana Conference evangelist, has just closed a good meeting at Campti, La., whcre Rev. John Sholars is pastor. As usual, Brother Young remembered the Advocate in his work, for which he has our sincere thanks. Brother Young's next engagement was for a tabernacle meeting at Tinus, La., beginning July 16 and continuing ten days.

Mansfield Female College closed the most prosperous session in its history last spring. The enrollment of 96 boarding students exhausted the rooming capacity of the dormitories, and several applicants had to be turned away. The faculty numbered 14, and the income for the year was more than $30,000. A new dining room is being built this summer, and another building is being equipped for dormitory use. President Bobbitt has made a remarkable record at Mansfield.

We acknowledge the receipt from Rev. Isaac L. Peebles, of the Mississippi Conference, of his latest pamphlet, "Sin: The Occurrence of the Word in the English and Greek Bibles; Its Origin, Meaning, Nature, Kinds, and Results." It shows an immense amount of work on the part of Brother Peebles, and an intimatc acquaintance with the Scriptures. We especially commend his discussion of the different kinds of sin, and the results of sin. Brother Peebles states that this is his twenty-eighth production, and that he is now engaged in writing his twenty-ninth. What an indefatigable worker he is!

We acknowledge the receipt from Brother W. P. Meador, of Hattiesburg, Miss., of a check for the renewal of his mother's subscription to the Advocate. Sister Meador is the widow of the late Rev. L. P. Meador, of the Mississippi Conference. Brother W. P. Meador is a useful local preacher, connected with our Broad Street Church, Hattiesburg, of which the Editor was once pastor. We appreciate his kind words of greeting, and his invitation to come up and eat fried chicken and watermelon with him. He reports good things of the Broad Street Church and its pastor, Rev. W. A. Terry.

Our readers have probably seen before this an account of the burning of Junaluska Inn at Lake Junaluska, on Juy 10. The Advocate received the following telegram concerning it: "Junaluska Inn burned on the morning of July 10; no one injured. Summer conferences will not be affected; five other hotels will provide accommodations. Persons having made reservations at Inn notify J. D. Stentz to arrange other accommodations." The telegram was signed by Dr. George R. Stuart and Dr. John W. Shackford. While we regret exceedingly this great misfortune, at the same time we congratulate the Church that its program will not be interfered with.

The United States Government is not going to be content with merely re-educating and rehabilitating its soldiers who have been disabled by wounds, and fitting them for useful and gainful occupations; it is not going to leave them to shift for themselves, but will exert an active, continuing interest in their welfare. This does not mean that the Government is to coddle them or treat them as weaklings, but it is going to take an active interest in securing them work, and in other ways endeavor to make up to them the opportunities and advantages they lost by reason of wounds received in fighting their country's battles. Every Liberty Loan Bond and every War Savings Stamp purchased aids in this work.

On Monday, July 15, the Methodist Preachers' Meeting, of New Orleans, entertained Chaplain A. F. Vaughan, pastor of our Carrollton Avenue congregation, at a luncheon at the Monteleone Hotel. Brother Vaughan has recently compieted the course of training at the chapains' training school at Louisville, Ky., and has received his commission as a chaplain in the U. S. army. He has the rank of first lieutenant, and is under orders to report to Hoboken, N. J., early in August preparatory to assignment to work. Suitable resolutions were adopted by the Preachers' Meeting and presented to Chaplain Vaughan as a mark of esteem on the part of his brethren of the local churches. The occasion was altogether a delightful one.

We acknowledge the honor of a visit recently from Rev. F. B. Hill, of the Patterson chargc, Louisiana Conference. He had come to New Orleans to accompany Mrs. Hill part of the way to Montgomery, Ala., where, as a member of the National Defense Council, she has gone to assume the superintendency of a hospital. She is eminently qualified for this work, having had wide experience bcfore her marriage as a trained nurse. Brother Hill is a native of England, who is rendering splendid service in the ministry in this country. He has two sons in the English army in Palestine, one of whom, the younger, was recently so severely wounded that he had to be taken to the base hospital; the latest news from him was to the effect that his condition was improving. The elder son is connected with the army paymaster's office. Brother Hill also has three nephews in the war, two of whom have been taken prisoner. One of them, an officer in the engineering corps, was recently so severey wounded that his life was saved only by the transfusion of blood; he lost an arm. Brother Hill told us that a recent letter from his daughter, who lives in England, gave the following in illustration of the strictness of the food administration regulations: two ounces of oleomargarine, eight ounces of sugar, and two ounces of tea are allowed one person for one week. "Food will win the war—save it." Needless to say, Brother Hill's pastoral charge is in good shape.

REV. J. L. P. SHEPPARD PASSES AWAY.

Dear Brother Carley: One of our Old Guard has left us, and our Conference is poorer through his loss. All who knew him loved him, but to those who really knew him there has come a great loss, and they each feel the absence of his genial and cheery soul.

On Tuesday last, in the cool of the morning, Brother J. L. P. Sheppard, of Mansfield, entered his reward. He was in his seventy-seventh year, and had been a member of the Louisiana Conference since December, 1880. He was ordained deacon in 1876, and elder in 1882.

The greater part of his ministerial life was spent in the northern part of the State, while his last years were spent in Mansfield. After his being superannuated, he and his family made their home there, and his influence was felt in many ways throughout the community, religiously, socially, and in all civic questions.

He was quite a friend to Mansfield College, and at one time mortgaged his own home to raise funds to tide the college over some financial rocks.

The funeral was conducted from his late residence on Wednesday, July 10, by Rev. R. H. Wynn, Rev. C. D. Atkinson, and Rev. Jno. F. Foster. Dr. S. A. Steel was out of the city at the time, and thus was not present.

A good man has gone from us, faithful and true. His last months were spent in weakness and pain, but his faith was bright, and his outlook happy. He spoke of death without fear and planned his funeral, making all the arrangements.

May the Father abide with his aged companion, and with each member of the family!

A suitable memoir will be furnished later.

JNO. F. FOSTER.

Shreveport, La.

STATISTICAL BLANKS.

The Commission on Statistical Blanks appointed by the General Conference met in the Publishing House at Nashville, July 3, 1918, and arranged blanks for Annual, District, Quarterly and Church Conference reports. The secretary was directed to give notice through the Church papers that the old forms for statistical reports would be used during the present conference year, as collections made under the old form of assessments cannot be reported on blanks prepared in accordance with the Financial Plan adopted by the General Conference of 1918.

Respectfully,

J. R. COUNTISS, Secretary.

Grenada, Miss.

APPEAL FOR PAINE COLLEGE.

Mr. Editor: We recently suffered a serious loss by fire here at Paine College, when the rear end of Holsey Hall, a frame dormitory for men, was burned. Stored in this part of the building were furnishings and supplies to the value of more than $1500, most of which was a total loss. Altogether we can hardly replace this loss at present high values with less than $5000. We will recover only about $1000 insurance at best, and there was no insurance on the supplies lost. The fire was purely accidental, and but for the fine work of the Augusta fire department our loss would have been much greater.

In view of this special need, I am writing to ask the many friends of this institution to favor us with a liberal contribution to aid us in putting our work in good shape for the coming college year. It is imperative that we secure $4000 for this purpose this summer. Kindly make check payable to Paine College.

Yours very truly,

ALBERT D. BETTS,

President.

POSITION AS MATRON OR HOUSEKEEPER WANTED.—A widowed daughter of a Methodist preacher wishes a position as matron in a female college, or as housekeeper in a town where her sixteen-year-old daughter may enter college. Address P. O. Lowrey (pastor), Pleasant Hill, La.

THE CHRIST-GOVERNED SOUL.

And for individuals the universal rule is: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." Each true Christian heart is a theocracy—a Christ-governed soul. Not ruled by external appliances nor by mechanical rules, nor by the mere effort to follow a prescribed example; but by the indwelling of Christ's spirit, by a vital force communicated from himself. The spring of the Christian life is here—"Not I, but Christ liveth in me." This is the source of all the beautiful and fruitful Christian lives that ever have been, of all that are, and of all that ever shall be.—William Garden Blaikie.

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—REFLECTED IN—
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Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

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Healing, Antiseptic Soothing, Fragrant
Ugly splotches, pimples, eczema and other cutaneous troubles quickly disappear. It is harmless to the most delicate skin.
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Tennessee Military Institute, Sweetwater, Tenn.

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SOLD BY ALL LEADING DRUGGISTS

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine; as this is sold under guarantee of money back if it fails to remove freckles.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The death angel came to the home of Mr. and Mrs. George Sykes on June 6, 1918, and took from their embrace their darling and only child, LEON. God lent this precious child to them for the space of three years and nineteen days. While it is hard to give him up, yet we know that God doeth all things for the best. You can never call him back but you will know where to find him. Everything that fond hearts and loving hands could do was done to relieve the little sufferer, but it was a task only God could perform. So, dear parents, let this comforting thought rest with you: If you love his Savior you will meet him by and by. One bright jewel has gone on before to await the coming of papa and mamma. A FRIEND.

Pope, Miss., July 7, 1918.

FROM BIENVILLE, LA.

It is with great pleasure that I attempt to tell you a few things concerning our meeting at Bienville, which has recently closed. I launched the meeting myself, preaching on Sunday morning, and at night. Rev. H. W. Cudd reached me on Monday night and stayed until the close of the meeting.

We had what I pronounce a fine meeting. It seemed from the very beginning that quite a number of people were interested, and the interest kept growing as the meeting continued. The congregations were fine, and I am sure that the town and surrounding community felt the spirit and influence of the meeting.

Brother Cudd is a fine man to work with; not only is he a fine man in a social way, but he is a spiritual man; he preaches with a great degree of confidence in Christ, believing that through his messages God will save souls. He believes in the old time gospel, that it is the power of God unto salvation to them that believe. He is not afraid to preach it, nor is he ashamed. I trust that God may use this man for the advancement of his kingdom. I will say that any of the brethren who stand in need of good help will make no mistake in securing Rev. H. W. Cudd.

Our accessions numbered about fifteen, most of them on profession of faith. In connection with this little write-up, I say with pleasure that my people remembered the pastor and family in the way of a nice pounding. We were very thankful and appreciative of same.

C. B. POWELL, P. C.

A LETTER FROM GRAND CANE, LA.

Dear Mr. Editor: Just a word from Grand Cane charge. We began the Conference year with no unusual demonstrations. On February 6 we bought a charge Ford car. The pastor purchased half interest. The assessment for the pastor has been raised to $1400. The Conference assessments have been provided for, except at one church, and will be there soon. Cantonment money has been raised to about twice the assessment. We have had good Children's Day collections. One member, Mr. R. Moseley, has begun the support of a lady missionary in China, half support. I am looking for a man to take the other half. The Woman's Missionary Societies are preparing to repaint and refurnish the parsonage. Much of the money is in hand. I have held one good meeting. Evans, of Haughton, preached for us; he is promising. Elders, keep your eye on Evans. I have planned a charge evangelistic meeting at Grand Cane, led by Thurston B. Price. We are planning to have the charge revival next year at Stonewall, and have written to engage Rev. Raymond Browning for it. The Grand Cane meeting will begin on August 25. Rev. C. D. Atkinson will help us at Stonewall this year. Now, Mr. Editor, we are getting on nicely. Many have told us that they are glad the time limit is removed. We don't feel that we are so apt to be moved at the expiration of one or two years. Things are more stable. Men are not so apt to be picked up and hurled away without a reason, as used to be. Some small things, such as $35 improvement on the church, and pounding of pastor, we hardly care to mention. Send us fifteen sample copies of the Advocate and we will try to get fifteen new subscribers.

H. W. LEDBETTER.

Grand Cane, La., July 10.

REVIVAL AT SOUTH MANSFIELD.

The revival services at South Mansfield, commencing June 23 and ending July 2, were a great spiritual success.

The people early in the spring requested the pastor, Rev. Leland Clegg, to conduct the meeting himself, and to this he consented after some hesitancy. The first service gave indication of marked interest, and on the evening of June 23 it is said that there were more people gathered in the church to hear Brother Clegg's sermon on "Jonah" than had ever been seen at a service of its nature. The congregations grew and the seating capacity was increased by the chairs from the Sunday school auditorium of the church at Mansfield. The morning services were unusually well attended and spiritual. It was acclaimed by the town to be the greatest meeting ever held in South Mansfield.

Some of the visible results are: There were twenty-six additions to the church, 11 by certificate, 1 from the Second Baptist Church, and 14 by profession of faith and baptism. The Sunday school has been on the upgrade for a good while, and now we have the largest Sunday school we have record of. The Ladies' Society will adopt a course of mission study, which will be beneficial. On the second Sunday of the meeting Brother Clegg preached on "God's Great Pay Day," basing his remarks on a portion of Exodus 2:9, after which four infants were very impressively dedicated to God by the pastor. Some subscriptions were gained for the Advocate, along with other good things. In token of their appreciation of the work done, the people gave Brother Clegg a purse amounting to $127.25. This is the largest sum ever raised during a meeting. The Lord was with us in great power and wonderfully blessed us.

J. C. YARBROUGH (a member).

South Mansfield, La.

OBSERVATIONS AT RIPLEY, MISS.

Dear Mr. Editor: I am just back from a good meeting at Ripley, Miss., where I have been helping young Brother W. S. Norton, the pastor, in a nine days' meeting, in company with Rev. W. A. Wilson, our engineer local preacher. The pastor, I am sure, will report the meeting, but I desire to make some observations.

I found that Ripley Methodism had made splendid progress in the past 15 years. I left the Corinth District 15 years ago this fall. I was the first man the district ever paid over $1000 salary; now the district pays more than $2000. Ripley charge has steadily grown, and now has the finest class of really religious men to its membership I have seen. The church is just beginning to know her strength, to realize the possibilities that lie out before it as a church.

The people are well pleased with their new pastor, Rev. W. S. Norton, who came to them from Emory University a few months ago. He is a member of the North Georgia Conference. I hope he can be induced to transfer and remain with us. He is modest and of solid worth. Then, Brother W. A. Wilson, who was with us, is very attractive to all the people, and especially to the children, being an engineer and a witty Swede. He is affable, and has a genuine case of religion. He says many great things and no foolish, extravagant things; evidently, he has been studying since his conversion, a little more than two years ago. Any pastor who gets the service of Rev. W. A. Wilson will get good help—help that will abide in good.

My personal convictions are that the meeting at Ripley will have lasting results for good, and that the Ripley charge is to-day one of the most pleasant, spiritual and hopeful for the future in the North Mississippi Conference.

W. M. YOUNG.

Pontotoc, Miss.

TWELVE THINGS TO REMEMBER.

The value of time.
The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.

—Unidentified.

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The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.
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It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

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Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—
FOLEY CATHARTIC TABLETS
Never disappoint. Take one tonight and feel better in the morning.
George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."
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All druggists: Soap 25. Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura Dept. H, Boston."

ARTERLY CONFERENCES.

OUISIANA CONFERENCE.

eveport Dist.—Third Round.

. m., July 21.
p. m., July 21.
at Prospect, July 27, 28.
lle, p. m., July 28.
sport and Longstreet, at Bethel.
g. 3, 4.

MATISM AND INDIGESTION.

tically all physicians and medi-riters are agreed that there is a relationship between Indigestion Rheumatism. This view is sub-ated by the fact that Shivar g Water, which is probably the American mineral water for Dys-a and Indigestion, relieves Rheu-matism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these dis-eases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physi-cian, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Blad-der troubles and in Nervous and Sick headaches and find that it has acted nice-ly in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will puri-fy the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggra-vating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and con-sulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheu-matism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was en-tirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guar-antee offer below by signing your name. Clip and mail to the

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I accept your guarantee offer and en-close herewith two dollars for ten gal-lons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I glad-ly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Texas Avenue, p. m., Aug. 4; p. m., Aug. 7.
Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Kelthville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Lake Charles, July 21.
Sulphur, at Vinton, July 22.
Lake Arthur, July 23.
Gueydan, at Gueydan, Aug. 3, 4.
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Trout and Good Pine, at Selma, Aug. 4.
Standard and Rochelle, at Olla, Aug. 5.
Jena and Jonesville, at Jonesville, Aug. 10, 11.
Elizabeth, at Hopewell, Aug. 14.
Bunkie, Aug. 17, 18.
Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

(In part)

Kentwood, July 21, 22.
Denham Springs, at Alford, July 26.
Springfield, at Red Oak, July 27, 28.
Franklinton Station, Aug. 2.
Franklinton Ct., Aug. 4.
First Church, Baton Rouge, Aug. 5, 8 p. m.
Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.

HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Plain Dealing, at Concord, July 18.
Gibbsland, at Bear Creek, July 25.
Ringgold, at Grand Bayou, July 27.
Minden, July 28.
Arcadia, at Bethel, July 31.
Athens, at Wesley, Aug. 1.
Elmore, at Longstraw, Aug. 4.
Ruston, Aug. 5.
Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.

J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Girard, July 21.
Calhoun, at Wilhite, July 27, 28.
Waterproof, at Wesley, Aug. 4.
Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Unlon, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.

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"A library is but the soul's burial-ground. It is the land of shadows."

WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.



SYLACAUGA, ALA.—"I have used Dr. Pierce's Remedies and they are fine. I used the Cough Remedy myself and my wife has used Dr. Pierce's Favorite Prescription with good results. More than once she used this medicine when in a delicate condition."—W. B. GRANT.



"Favorite Prescription," the ever-famous friend to ailing women, and "Golden Medical Discovery," the greatest general tonic, are both put up in liquid and tablets, and are to be found in nearly all drug stores. They have enjoyed an immense sale for nearly 50 years, which proves their merits as well as the statements made by users. If not obtainable at your dealer's send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail trial package of either tablets.

SOLDIER TELLS OF HEROISM OF RED CROSS NURSES UNDER FIRE.

Private A. C. McLeod, the first American soldier to be wounded in France, was hurt when the Germans bombed a Red Cross hospital. He owes his life, he believes, to the Red Cross nurse who stuck by him in the shattered ward, and saw that he had prompt surgical attention. Two of the nurses were wounded by the same bomb that hurt Mr. McLeod, but the rest of the women, it was stated, were as cool as the men. Here is his own story in which it will be noticed the Red Cross nurse is given the principal place:

"Our hospital, a British-American one in Flanders, was bombed the night of September 4, last. I was working in this hospital, at which I had been assigned to the transportation section. The patients who could do so went to the bomb-proof cellar when the air-raid opened, but there were a number of soldiers so badly wounded that they could not be moved. A number of nurses stayed with the soldiers, and I remained to help.

"Suddenly, a bomb made a direct hit and exploded near by. It pretty nearly cleaned out the hospital. My legs were smashed to a pulp and I was raving with pain. I won't describe the scene about me, for that would be too horrible. A nurse stayed by my side. She stuck to me and saw that I had prompt surgical attention, and I probably owe my life to the immediate amputation which was ordered. The bombing of this hospital cost one nurse an eye, and another a foot. The rest of the nurses were as cool as the men. I can't say too much for the work of the American Red Cross in France."—Red Cross Bulletin.

TIME OUT.

Gratitude.

"It says here that a wealthy Western man has left $500,000 to the woman who refused to marry him 20 years ago," said Mrs. Gabb, as she looked up from the newspaper she was reading. "That's what I call gratitude," commented Mr. Gabb.—Cincinnati Inquirer.

What Did She Mean?.

Mother: "Henry, I want you to be good while I am away this afternoon."

Henry: "I will be good for a penny, mother."

Mother: "Henry, you must understand right now that a son of mine must be good for nothing."—Exchange.

Music With His Meals.

A young blood went into a cafe in Eldorado the other day, and, pointing to the first item on the menu, asked the waiter to bring him some of that.

"Sorry," said the waiter, "but the orchestra is playing that."—Kansas City Star.

Clear Enough.

Old Farmer (to soldier son just returned from the front): "Well, Dick, what be these tanks like that there's so much talk about?"

Son: "Why, they're just wobbling thingamabobs, full o' what-you-may-call-'ems, and they blaze away like billyo!"

Old Farmer: "Ay, I heard they was wonderful things, but I never could get any details afore."

He Knows Now.

In the early days of the war the officer in charge of a British post deep in the heart of Africa received this wireless message from his superior officer: "War declared. Arrest all enemy aliens in your district."

With commendable promptness the superior received this reply:

"Have arrested seven Germans, three Belgians, two Frenchmen, two Italians, an Austrian and an American. Please say who we're at war with."—American Boy.

We live by faith, not by sight. We do not preach that all is disappointment—the dreary creed of sentimentalism; but we preach that nothing here is disappointment, if rightly understood. We do not comfort the poor man by saying that the riches that he has not now will he have hereafter—the difference between himself and the man of wealth being only this, that the one has for time what the other will have for eternity; but what we say is, that that which you have failed in reaping here, you never will reap, if you expected the harvest of Canaan. God has no Canaan for His own; no milk and honey for luxury of the senses; for the city which hath foundations is built in the soul of man. He in whom Godlike character dwells has all the universe for his own.—Frederick W. Robertson.

SPARKS FROM THE ANVIL

Bad habits kill quicker than hard work.

Never mind the hardships, we are only camping out anyway.

A reserve of any of your possessions from God is a standing invitation to the evil one.

Some folks are spiritual junk dealers; they delight to hear an old, filthy story about some one.

God wills that every soul should be its own priest, and go daily to the throne of grace for itself, and the good of others.

Let God put a message on your heart, and then without any "fixing up" let Him transmit it to other hearts; for, if you would have others feel your message, you must first feel it yourself.—John W. Lee, in Herald of Light.

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"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

NEGRO EDUCATION A NATIONAL RESPONSIBILITY.

At the recent meeting of the Department of Superintendence of the National Education Association, Dr. J. H. Dillard, the Southern president of the Slater and Jeanes Boards, presented a plan for national assistance to colored public schools which was heartily endorsed by that body.

National aid to Negro public school education, Dr. Dillard declared, rests on justice to the Negro, to whom the nation which enslaved and then freed him owes an education which will fit him for intelligent and efficient living under the conditions of freedom. It rests also on justice to the South, which "should not have been expected to bear the whole burden of the Negroes' public education." "For the presence of the Negro, and his use as a slave, were due, not to the South alone, but to the whole country," which "as a whole, consented and abetted."

The South has done much, "yes, very much, as the great reduction in illiteracy well shows." Yet, "it is still true that in most parts of the South the terms of Negro schools are too short, and the pay and consequent fitness of the teachers too low. Longer terms and better teachers are the two outstanding needs."

The plan calls for aid for Negro public schools in fifteen States, from Delaware to Texas, with the possible addition of West Virginia and Missouri, all Federal funds being used to increase salaries, a step which would insure better teachers. The amount proposed is "for fifteen years one-third, for ten years one-fourth, for five years one-fifth, of the amount expended each preceding year for all purposes of Negro education from public funds, in each country and city, and for each State institution of higher grade."

Accurate figures are not available; but the maximum yearly total contributed by the government would probably be about $2,000,000—certainly not over $3,000,000, "a small sum for the whole nation to pay in performing a high duty and achieving a widespread benefit:" for "the prosperity, the safety and the health of the nation depend upon the spread of knowledge, intelligence, efficiency, and enlightened purposes among all citizens of every race and calling."

With the backing of the National Education Association, and embodying both justice and patriotism, it is hoped that this plan will become a reality, to the benefit of the nation, and of both races concerned.—Southern Publicity Committee, Mrs. J. D. Hammond, Secretary.

Doctors Say Calomel Is Best Medicine

According to the world's greatest physicians and medical experts, calomel is the best and most universally useful of all medicines. Medical authorities prescribe calomel for almost every disease and explain that it is the best and surest of all system purifiers. They say that calomel cleanses the liver, stomach, bowels and kidneys and purifies the blood from all poisons, making the system pure and clean so that nature can quickly restore the health.

Now that science has purified calomel of all its nauseating and dangerous qualities, the new kind of calomel, called "Calotabs," is even more popular than the old. As a liver cleanser and system purifier Calotabs are more effective than the old-style calomel, yet are entirely delightful in effect. One Calotab at bedtime, with a swallow of water—that's all. No nausea nor the slightest unpleasantness. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please and go where you please—there is no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs, and will refund your money if you are not delighted with them.

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PIANO LESSONS VERSUS MUSICAL EDUCATION.

There are thousands of systems of musical education in use in our country. Indeed there are about as many methods of teaching piano as there are teachers. Every teacher has his or her own individuality and it appears most prominent in his or her method of teaching. The American system of musical education is so complex, so incomplete, so lacking in uniformity that it has been very difficult to secure in even the country's foremost colleges and conservatories a well rounded musical education that takes up in a systematic and progressive manner the various necessary topics. Sad to say, the instruction has been so inadequate, as far as a well rounded musical education is concerned, that most of our young folks have taken mere piano lessons. Merely their fingers have been trained, not their minds. They have learned to be skilled and brilliant players without ever realizing what they are playing, without appreciating the spirit, the rhythm, the soul of their music. And so there is a difference between a mere piano lesson and a musical education, a vital difference.

The difficulty has been in the absence in our public schools and colleges of a standard method, a complete text book of music. There is, and always has been, at the disposal of the pupil the world's greatest music but it is in scattered form and every piece separate. No subject of the importance of music should be studied in this disjointed manner.

Happy to say, the standardization of music teaching and school credits for music study are subjects receiving serious attention by educational authorities throughout the country. It will soon be the rule in the high school, rather than the exception, to give credits toward graduation for outside study of music. A number of the world's most famous artists, including such men as Leopold Godowsky, Emil Sauer, Josef Hoffman, Stillman-Kelly and others, have made this great work possible by the publication of what is known as the Progressive Series of Piano Lessons. Covering as it does the theory of music and the fundamental principles of piano playing in a correlated manner, it fully meets all the requirements of such a text. It will eventually mean that the individual private music teacher, by using this text book and method of teaching and study, may enter her pupils into the high schools, colleges and conservatories with full credit for all work done. It will eliminate the loss of a great deal of time spent in rambling unnecessarily over subjects already fully covered. It will furnish for the musical world a systematic form of piano study with a thoroughly correlated study of each topic taken up progressively and will furnish a basis by which all credits may be easily given, a standard on which the cause of musical education may be well founded.

These great artists deserve a great deal of credit for the tremendous effect of such a text. The Progressive Series of Piano Lessons has already been adopted by thousands of the country's foremost conservatories, colleges, high schools and private teachers. Its influence is far reaching, and it is hoped that the time is not far off when our boys and girls may safely begin their musical education in any part of the country with the assurance that all work done, either under private teachers, or in schools, will give them full credit in the further advancement of their musical education.—Adv.

WHO WAS WRONG?

The judge (to jury who have retired several times without agreeing): "I understand that one juryman prevents your coming to a verdict. In my summing up I have clearly stated the law, and any juryman who obstinately sets his individual opinion against the remaining eleven is totally unfitted for his duties." The Solitary Objector: "Please, m'lud, I'm the only man who agrees with you!"—Passing Show.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

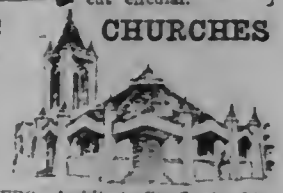
Most of the coldness and indeed most of the criticalness that we experience in the Church is of our own making and is self-generated. In a great household there must be varieties, both of taste and temperaments, and if we have the right attitude and spirit we will come to the House of God not as critics, but as lowly contributors to the weal and happiness of each and every one of its worshipers, be they rich or poor, be they high or low; be they fashionable or unfashionable, be they clothed in silks or homespun.—St. Mark's Outlook.

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1913 Ry. Ex. Bldg., St. Louis, Mo.

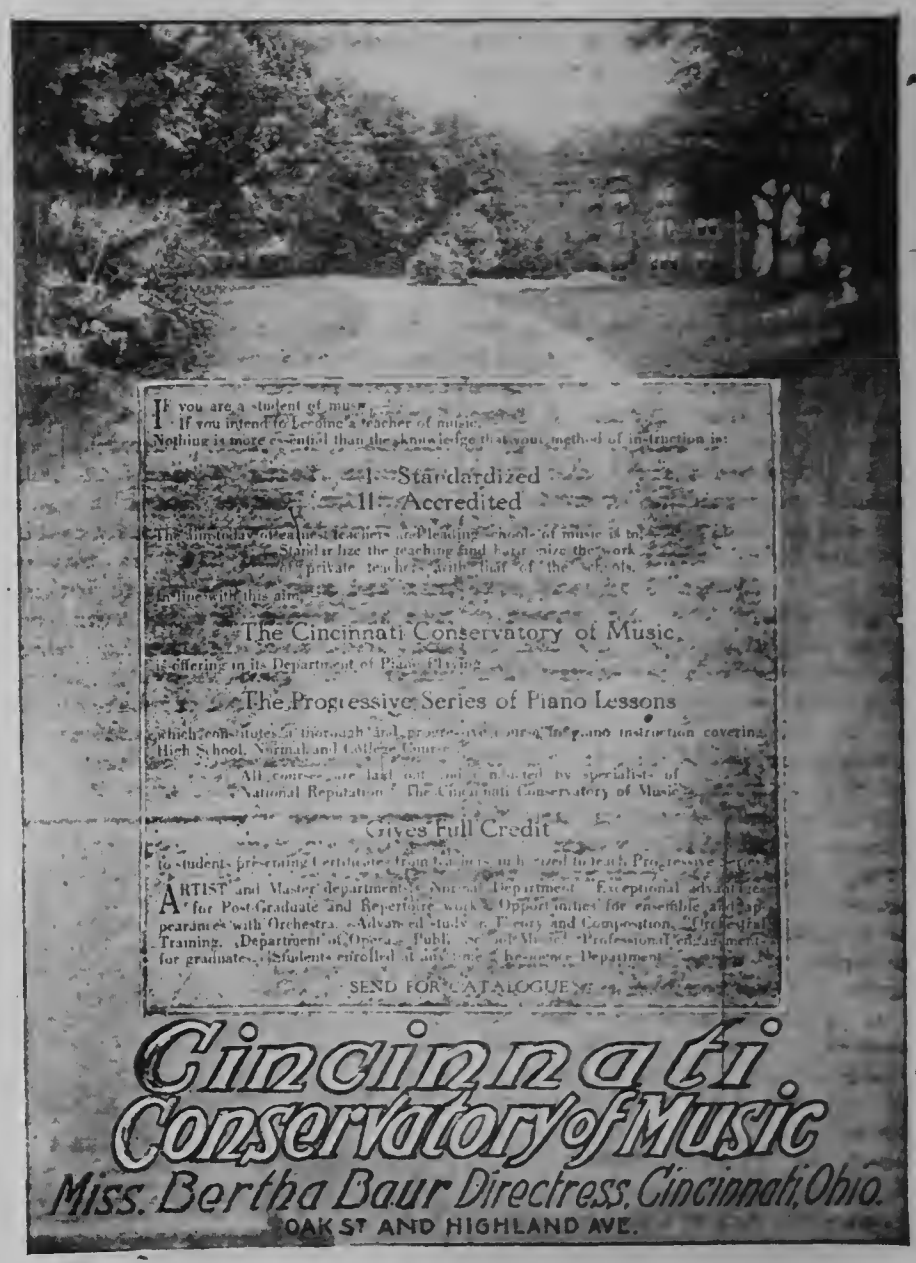


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And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

WHAT IS A CALORIE?

Since food conservation has become a vital factor in carrying on our war against Germany, the layman has encountered in his reading the new word calorie. This word, which formerly appeared only in scientific journals, now jumps at once from the daily papers, from the magazines, agricultural and trade press. In a way, the food administration is partly responsible for the increased use of the word, and, as a result, has received letters from all parts of the country asking, "What is a calorie?" Some people have gone so far as to suggest that it is the name of a new breakfast food, while in one instance an inquirer stated he had heard that it was a new type of explosive discovered by the War Department, and wanted to know what the food administration had to do with it.

When fuel is thrown on a fire under a boiler heat is produced. This heat is required in order that the engine may perform its work. To do work of any kind requires energy. Food used or burned in the human machine produces energy to maintain the normal heat of the body and to do its work. Work done by the body comprises not only that which requires muscular or mental exertion, but also involuntary exertion, such as the beating of the heart, the expansion of the lungs, etc. The chemical process within the body which transforms our food into energy is similar in nature to the process which takes place when fuel is burned over fire—though, in the body, the burning takes place very slowly and in every tissue, instead of in one central place. The value of food is determined by the amount of energy it yields to the body; and it also has a building and regulating strength.

It was necessary that a unit be established for measuring the amount of heat produced when food was completely burned. The unit chosen or universally adopted as the unit for measuring fuel value or energy value for any kind of food is called the calorie. It represents the same principle in measuring as the inch or foot, the unit of measuring length; the pint or gallon, the unit of volume, and the ounce or pound, that of weight.

The calorie is the amount of heat required to raise the temperature of one kilogram of water 1 degree C., or one pound of water approximately 4 degrees F. Our requirements of food, so far as the amount is concerned, can therefore be expressed in the number of calories needed for each person per day. It must not be forgotten that the calories must be derived from the proper kinds of food.—Bulletin.

Beware the fury of a patient man.—John Dryden.

A MORNING PRAYER AND RESOLVE.

I will try this day to live a simple, sincere, unselfish life; repelling every thought of discontent, cultivating cheerfulness, self-control and the habit of co-operation; practicing economy, friendliness and helpfulness. And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord, my Father in Jesus Christ my Savior, and ask for the gift of the Holy Spirit. It is a blessed secret, this living by the day. And one can carry his burden, however heavy, till nightfall; any one can do his work, however hard, for one day; any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life really means to us, just one little day at a time.—Bishop Vincent.

JUSTICE AS WELL AS MERCY NEEDED.

"We need not dream we can decelve or bribe God by exalting His love and mercy at the expense of His righteousness and holiness. God is not too good or merciful to allow a man to reap the legitimate and inevitable result of his sowing. He is altogether too righteous and holy to obliterate the distinction between sin and righteousness by treating both on the same plane in His administration. 'As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.' Reaping what we sow is a fundamental law in all realms, and is simple, just, natural, divine, and merciful. Sin's eternal penalty is a merciful provision of God for society's protection, as well as for the perpetuity and the protection of virtue itself."

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

EVERY MAN JACK OF THE WOMEN.

The American women on war service in Paris were addressed by Harry Emerson Fosdick, of Union Theological Seminary, at one of the Friday evening addresses at Hotel Petrograd, the American Young Women's Christian Association Hostess House, in a simple, straight-forward, straight-dealing talk, "confidential like," as between man and man." The war is bringing men and women into the confidence and breadth of relationship which marks true good fellowship among men. When Mr. Fosdick referred to the members of his women audience as 'every man Jack of us,' perhaps it did ring with the colloquialism of the front trenches, but every woman there recognized more clearly her serious and essential place in the war world because she could be talked to in this way.

This keen observer has been on the actual front, at the listening posts; he has been up in an airship over the lines, he has talked with officers who believe that wireless destruction will be the next invention of hideous war, and he has met men, "roughnecks," out of whose mouths flowed "liquid blasphemy," who, when they met little children on the street of a half-ruined village, went with the children to see their home, spent all their pay filling the larder which had been empty for days, and collected 200 francs to pay the funeral expenses of the baby who had just died.

American soldiers never can resist the appeal of little children, and, Mr. Fosdick concluded, "Never again will I call any man commonplace." Every woman there felt a benediction of the spirit when the story was told of the child who saw a star near the moon and knew that God had put out a service flag for his Son.—Y. W. C. A. Bulletin.

CERTAINLY!

A man who wanted a horse for general use went to a dealer and explained that he wished to buy a nice, quiet, good-looking animal that could be driven by his wife in a dog-cart, and that would not object to being hitched up to a lawn-mower. The dealer listened attentively, and then asked, "Would you like him to wait at the table, sir?"—Youth's Companion.

MUSIC DEPARTMENT OF WHITWORTH COLLEGE

Miss E. McVoy, Miss Annie Blue, Miss Emma Hoffman and Miss Helen Rosser are the Music Teachers of Whitworth College, 1918-1919. Miss Lois Cooper will spend a year at the Peabody Conservatory, Baltimore, under the renowned Boyle.

The Lincoln County Times has the following to say of the two new teachers:

The two teachers who have been secured to fill the vacancies in the Music Department of Whitworth College come with splendid recommendations, and Dr. I. W. Cooper feels that he is offering the Brookhaven people unusual advantages in presenting these women as members of his faculty. For piano teacher, and teacher of Harmony and Music History, Miss Emma Hoffman of New Jersey has been appointed. She is a graduate of the New York Conservatory of Music, pupil of the following distinguished teachers: August Fraemcke, Rubie Goldmark and Henry Von Hofe. She has had several years' experience in her chosen work and has won recommendations for her pedagogical ability as well as her concert work, as she has an unusual repertoire at her finger-tips and a thorough enjoyment of her art both as pianist and teacher. She comes to us from Blackstone College, Virginia, where also taught last year the Voice teacher, Miss Helen Rosser. Miss Rosser is a resident of Texas, having graduated from the school in Dallas, and continuing her work under the renowned Edwarde Clarke of the Bush Conservatory. She holds from this Conservatory a teacher's certificate and a diploma in Voice. She comes to us well recommended as a singer and director and teacher. It is thought that patrons of our college will be quite pleased with the work turned out by these women, and the college congratulates itself upon having secured such excellent talent.

WHITWORTH COLLEGE, - BROOKHAVEN, MISS.

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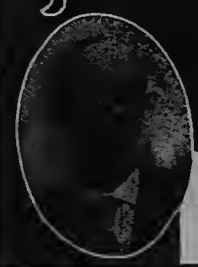
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Montrose, at Garlandville, Aug. 3, 4.
Newton, at Eureka, Aug. 4, 5.
Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Tylertown, at Tylertown, July 21.
Fernwood, at Knoxo, July 21, 22.
Foxworth, at Sandy Hook, July 27, 28.
Meadville, at Beulah, Aug. 4.
Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Mentorum, at Antioch, July 18.
Coalville and Mission, at White Plain, July 19.
Carriere and Picayune, at Picayune, July 21.
Pascagoula, July 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., July 28.
Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8, 9.
J. R. JONES, P. E.

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

Port Gibson Dist.—Third Round.

Rolling Fork, at Carey, July 21, 22.
Gloster, at Woodland, July 28, 29.
Natchez, Aug. 4, 5.
Washington, at Mars' Hill, Aug. 6.
Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Fannin, at Goshen, July 20, 21.
Camden, at Forest Grove, Friday, July 26.
Vaughan, at Ellison, July 27, 28.
Benton, at Benton, Thursday, Aug. 1.
Yazoo City, Thursday, Aug. 1, 8:30 p. m.
Lintonia, at Bethany, Friday, Aug. 2, 11 a. m.
Eden, at Carter, Aug. 3, 4.
Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.
J. M. MORSE, P. E.

Meridian Dist.—Third Round.

Meridian, Poplar Springs, July 21, 22.
Meridian, Seventh Avenue, July 21, 23.
Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.
GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

Hattiesburg, Broad Street, July 19.
Prentiss, at Carson, July 20, 21.
Silver Creek, at Oakvale, July 24.
Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Leland, a. m., July 21.
Glen Allan, p. m., July 21.
Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Sturgis, at Bethel, July 20.
Longview, at Steele's Chapel, July 21
Starkville, July 21, 22.
Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Ripley Circuit, at Faulkner, July 20, 21.
Corinth Ct., at Box Chapel, July 27, 28
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Montpelier, at Mantee, July 20, 21.
Houston Ct., at Atlanta, July 21, p. m., 22.
Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31, Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

McCool Ct., at Liberty Hill, July 20, 21.
Ackerman Ct., at Ackerman, July 21, 22.
Poplar Creek Ct., at Friendship, July 23.
Chester Ct., at South Union, July 27, 28.
High Point Ct., at White Hall, Aug. 2.
Noxapater Ct., at Mt. Pisgah, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Swiftown, at Lotus, July 20, 21.
Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Red Banks, at Mahon, July 20, 21.
Holly Springs, at Holly Springs, July 21, 22.
Coffeeville, at Grey Rock, July 24.
Oxford Circuit, at Pine Flat, July 25.
Byhalia, at Fountain Head, July 27, 28.
Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Courtland, at Chapel Hill, July 19.
Eureka Ct., at Lovejoy, July 20, 21.
Epworth League Conference, Holly Springs, July 22, 26.
Cockrum Ct., at Independence, July 27, 28.
Batesville, evening, July 28.
Sardis Ct., at Shiloh, Aug. 8.
Arkabutla Ct., at Truslor, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10, 11.
Hernando, Aug. 12.
Sardis, Aug. 13.
Tyro, Aug. 17, 18.
Pleasant Hill, Aug. 24, 25.
Olive Branch, at Oak Grove, Aug. 27.
Longtown, at Bee's Chapel, Aug. 30.
Crenshaw, at Darling, Aug. 31-Sept. 1.
Charleston, Sept. 8.
J. H. HOLDER, P. E

AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Twenty-fifth day of June in the year 1918, before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1916.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article I and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE I.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cumulative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment in made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mouney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President.
WM. B. REILY,
Secretary.

Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOUNEY.
J. KENTON BAILEY,
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 1222, Folio 188.

New Orleans, La., June 26th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
J. KENTON BAILEY,
(Seal) Notary Public.

To be ignorant of one's ignorance is the malady of the ignorant.—A. Bronson Alcott.

AN APPEAL.

To the Pastors, Sunday Schools, and Young Peoples' Societies of Louisiana:

Please pass resolutions commending Governor Pleasant for his stand in favor of national prohibition; also calling on the Louisiana Legislature to ratify the national prohibition amendment to the Federal Constitution when they meet on August 5, 1918.

Mail copy of resolution to Governor R. G. Pleasant, Baton Rouge, La., Lieutenant Governor Ferdinand Mouton, Lafayette, La., and Speaker Bouanchaud, New Roads, La.

We must, will, and we can win, if we get busy. Please show us the degree to which you are interested. Do it now.

Mail out these resolutions before August 1. Get them published in your local paper if you can.

Respectfully,
A. W. TURNER,
State Supt., Louisiana Anti-Saloon League.
Shreveport, La.

FROM BROTHER SELBY.

My Dear Brother Carley: You may say for me through the Advocate that I have recently received a scholarship equivalent to $5000 from L. N. Dantzler, Biloxi, for the education of a young minister in the literary or theological school. Where is the young man who needs this aid?

I also have the beginning of a scholarship for the education of a young man who is going as a medical missionary. The young man will enter the medical school of Emory this next session.

Another splendid donation has come from that princely layman of the North Mississippi Conference, E. M. Fant, in the amount of $2500. He has contributed to date to Emory, $3000.

All these gentlemen have done a service for the ministry of our great Church that will live as long as the world stands.

My good friend, Brother Dantzler, has made it possible in the long run to provide for the education of many scores of young men for their high calling. Long may he live!

I wish there were many others who might see their opportunity in perpetuating their interest in ministerial and missionary medical education for the young men of the Church. If there are persons contemplating such donations, I would be glad to have them communicate with me so I may visit them regarding it.

Yours very sincerely,
ROBT. SELBY,
Commissioner for Mississippi,
Emory University.
Jackson, Miss.

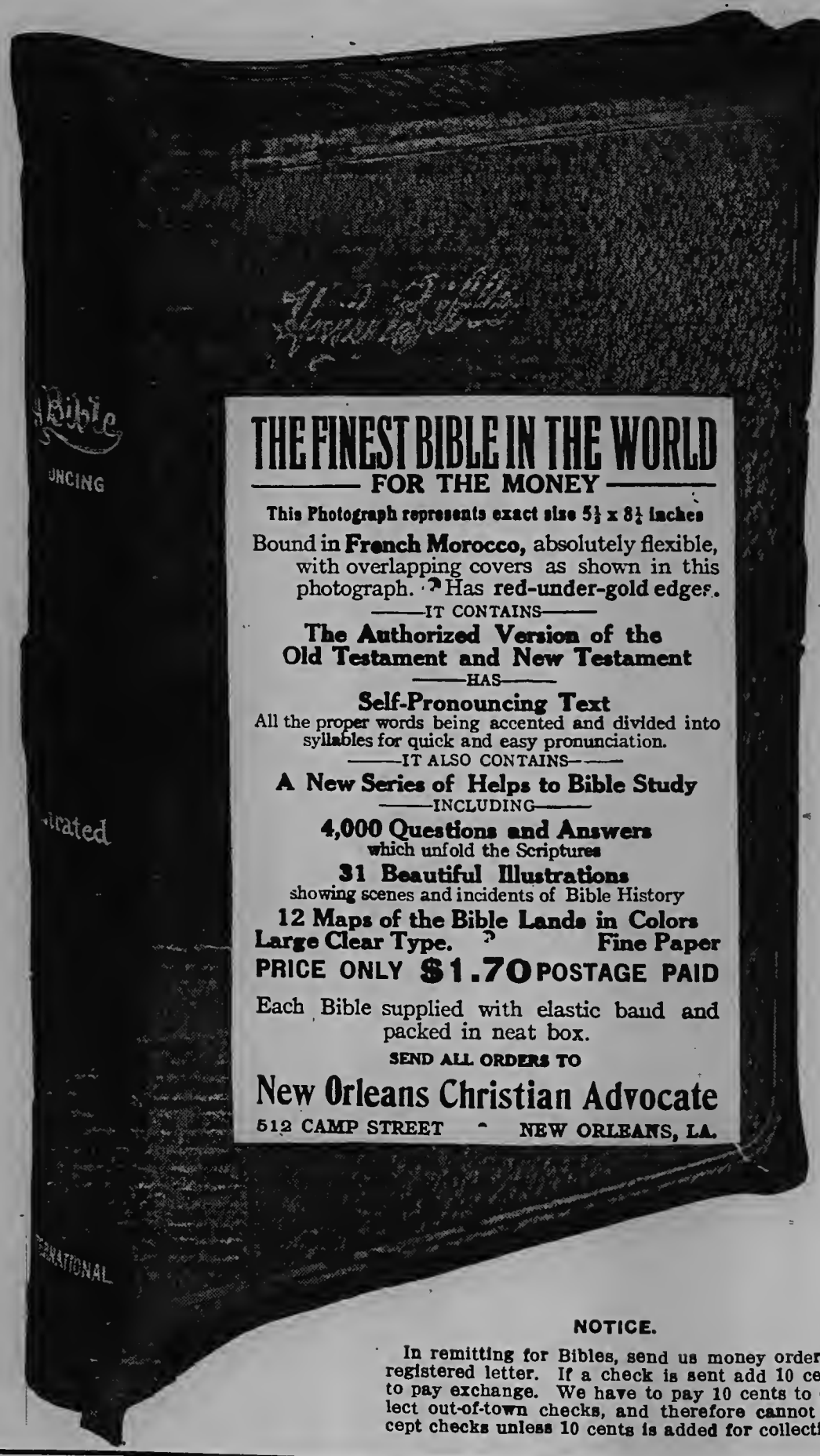
EPWORTH LEAGUE CONFERENCE POSTPONED.

The Epworth League Conference of North Mississippi, to have been held in Holly Springs in the month of July, has been postponed indefinitely on account of the illness of Bishop Jno. C. Kilgo and conflicting of dates of other prominent speakers. This notice is given by order of Rev. J. H. Holder, Conference President.

E. R. SMOOT, Pastor.
Holly Springs, Miss., July 14.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

TO THE PREACHERS AND THE SUNDAY SCHOOL WORKERS OF THE JACKSON DISTRICT.

The District Sunday School Institute will be held at Florence, on August 27, 28. We expect every preacher, Sunday school superintendent, and teacher in the district. Do not fail us. Be sure to hold Children's Day service; take a collection in each church for Children's Day fund.

Florence will care for all who come. Send names of delegates to Rev. B. H. Williams. J. M. MORSE, P. E.

HARD LUCK.

First soldier (in the trenches)—"Ain't that just my luck?"

Second soldier—"What's the matter now?"

First soldier—"With all the pretty girls there in the States knitting sweaters for the soldiers, I have drawn one with a note pinned on it saying it was knitted by a man."—Exchange.

WHERE THEY LOST THEIR LUCK —AND HOW.

In barrooms.
At the racetrack.
With the gun and dog.
In cheap, demoralizing shows.
In over-sanguine expectations.
At the end of the fishing rod.

Their luck went down in drink and up in smoke.

They never prepared for any worthwhile career.

In dawdling, idleness, indecision, ambition-sagging influences.

By not preparing for an opportunity, not being ready for it when it came.

They lived in dreamland, never put a foundation under their air castles.

By their disregard for personal appearances, their slovenly, slipshod dress and disagreeable personal habits.—Dr. Orison Swett Marden in The New Success for January.

"Accept the place the divine providence has found for you."

To bear is to conquer our fate.—Thomas Campbell.



NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3257.

REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 25, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"Open thy windows, gracious Lord,
On us the promised blessing pour,
Till the parched gardens of our hearts
Stream with thy love once more."

* * *

Family prayer is not as common as it used to be, more is the pity; we sometimes fear that personal private devotions are neglected more than they ought to be.

* * *

A man's stature is to be measured not only by what he accomplishes, but also by what he wills. Achievement may fall short of aspiration, but the true standard of judging is the one as well as the other.

* * *

Religion is not a garment that may be put on or laid off at will; it is a principle of life, a motive that lies back of all our activities. We do not "get religion"—we become religious. The spirit of Christ is manifest in all we do and say, if we are really his.

* * *

Some people seem to think that wide reading is the sure mark of the thoughtful man. The thoughtful man is usually a great reader; but he thinks his own thoughts, nevertheless. The real danger is not that we shall read too much, but that we shall think too little.

* * *

Fair warning of approaching danger should be sufficient for an intelligent man; if he heeds it not, surely, he can blame no one but himself for what follows. Yet every day men disregard the warnings against sin, fondly imagining that all will be well in the end.

* * *

The fact of influence is one of the most solemn in life. The body dies but the influence of the life goes on. Whether for evil or for good, eternity alone can show its effects. How terrible to be an eternal curse—how blessed to be a help to generation after generation!

* * *

The question of the world's getting better, is simply the question of the individual's getting better. I have no right to be pessimistic, to complain that things are going from bad to worse, until I have made all the progress possible in my own life. While I am trying to improve myself, probably others will be trying to do the same thing. And then my complaint will be groundless.

* * *

A good deal is being said nowadays about getting ready to meet conditions after the war is over. Doubtless we shall have to face many new problems and deal with new conditions; but Jesus Christ is the same yesterday, to-day and forever, and the world is not going to change beyond the necessity for the application of the principles of his teachings. The world's need after the war will be just what it is now—Christ. The true Christian is prepared to meet any situation that may develop.

THE NEW MEMBER.

This is the season when the Church usually makes its largest ingathering. Revivals are being held in many of our charges, and many young men and women, boys and girls, are assuming the obligations of Church membership.

These new members, at the time of their reception into the Church, publicly express not only their desire and purpose in connection with the religious development of their own lives, but they also acknowledge themselves bound, by virtue of their membership, to perform certain duties in relation to the Church. These duties are voluntarily assumed, as a matter of course, but they are inseparably connected with membership.

These duties should not be lightly considered, or lightly treated. It is a serious matter to stand before the altar, in the presence of the congregation and in the sight of God, and make a definite promise to do certain things. The violation of that promise is not to be thought of or countenanced by one who has thus solemnly dedicated himself to the service of God.

One of the most frequent charges brought against the Church is that its members do not live consistent lives. It is true that this charge is frequently unjust, and that mountains are made out of molehills; but the lack of attention on the part of some people to the simple duties of Church membership is constantly embarrassing the Church and hindering its work in almost every community. Let our new members take heed to perform faithfully the obligations they have so recently assumed.

But there is another matter that needs to be considered in this connection: the preacher and the congregation are under a heavy obligation to the young Christian. The new convert is entitled to, and has a right to expect, such sympathy and co-operation as will make it as easy as possible for him to develop normally and happily into mature Christian character.

The custom that obtains, in some of our congregations, of extending the right hand of fellowship, is a beautiful one; but that does not end the duty of the congregation. Only those who have struggled against temptations and difficulties know how great is the value of a word of encouragement and sympathy spoken at the proper time. Harsh criticism will sometimes crush an earnest but discouraged soul, when a kindly word would refresh and strengthen. No member of the congregation is called upon for officious interference in the peculiarly delicate problems of the expanding religious life, but in a thousand ways a sympathetic interest can be shown that will be welcome and helpful.

The preacher, by virtue of his position if nothing else, is charged with a solemn responsibility that he cannot possibly lay aside. It is his to counsel and direct the young life in ways that will result not only in the development of the personal religious life, but that will also enlist it in forms of religious activity that will bless the Church. It is just at this point that the pastor has one of his greatest opportunities. One of the crying needs of the Church is for leadership; this leadership must be developed from within. Here the pastor has the opportunity to discern the qualities of those coming into his church which, properly cultivated and directed, will make for efficiency and progress in the years to come. The greatest man after all, perhaps, in the kingdom of God is he who can lay hold of and develop those lives that will be the mainstay of the Church in the future. Our ministers and missionaries and teachers and officials of all classes must constantly be recruited from the ranks of those who are steadily coming into the Church. Some fine material is coming in this summer; but unless it is taken hold of, and properly developed, much of it is going to be lost. And the responsibility for the loss will rest upon the pastor.

THE INVISIBLE BURDEN.

Some sorrow, sooner or later, comes to everybody. It is the common lot of mankind and no one expects to escape it. The promises of God sustain us in our troubles, and the sympathy of our friends cheers and strengthens. When the burden rests heavily, then some friend takes his stand beside us and lends of his strength to make it bearable.

But sometimes the burden we have to bear cannot be seen by our friends, and then we have to struggle on alone. We can never know how heavily laden are some of those we meet on the streets every day, whose companionship we enjoy in familiar business and social intercourse. The burdens they carry are heavy indeed, but they are invisible, even to the eye of friendship.

Here is a father, whose son, away from home, in his wilfulness and recklessness has departed from the path of righteousness and has come to sorrow and shame. The news has not spread abroad, but it has come to the father; he must not let the world know of his heartache and sorrow. Bravely he struggles on, almost crushed by the burden that no one sees.

In that home is an afflicted loved one, the very nature of whose affliction brings humiliation and anguish. Day by day the load must be carried, without a word of complaint or sign of weariness; the world must be faced calmly and cheerfully—the smile must not change into a frown. But day by day the shoulders are bending under the strain of the burden that must remain unseen.

There is one whose family relationships are so broken up by discord that home is scarcely more than a mockery; but the world must never know that peace has departed. The burden of unhappiness must be carried, but it must not be seen.

And so it is; the one who may seem happiest to us may be the one whose heart is almost breaking. We would help him if we knew his need; but we cannot know. He must go on, cheerfully, bravely, hopefully, bearing his invisible burden.

But, thank God, there is One who sees and understands.

The ministry of the Spirit in the world is constant. It is not dependent upon times or places, or any of the conditions of life; but it may be reenforced by all of these.

New Orleans Christian Advocate

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THE SONG OF A HEATHEN.

(Sojourning in Galilee A. D. 32.)

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.

—Richard Watson Gilder.

WE MUST WIN AS CHRIST MUST.

Your great work, O Christian, is not to save your own soul, but to overcome the world as Christ overcame it: to overcome it by loving it, and ultimately saving it. How? "With man it is impossible. But with God all things are possible." Repent of your selfishness. Trust Christ with all your heart. Christ will, by his spirit, live in you, reproduce his own life in you, and make you what you never can be either by merit or by effort. "In me," he said, and the phrase is pregnant with vital significance—"in me," in living union with me, like the union of the branch and the vine, like the union of the members and the body, "ye may have peace." The peace not of pride nor of despair, but of disinterested and triumphant love.

Let us renounce all laziness and all cowardice. Let us never again yield to the subtle and deadly charms of selfishness. Let us in the strength of God overcome the "world" which flourishes upon the damnation of the young, the ignorant, the helpless, the friendless. It is time that all this deviltry should cease; and that the ears of a tender-hearted God should not longer be filled, morning, noon and night, with cries of agony and despair. It is time that human society should be reconstructed on a Christian basis, that brotherliness should take the place of selfishness, and that the kingdom of Jesus Christ should be established in every land and in every heart. Let us lay aside all forms of Satanic selfishness. Let us put on the whole armor of God. Let us fight against the "world" with the utmost energy of our nature. To cheer us in the conflict, the Son of God reminds us that he, too, has fought and won upon the same glorious field of strife. And he gives us the inspiring promise, "To him that overcometh will I give to sit down with me in my throne."—Hugh Price Hughes.

SOME MARKS OF A GROWING CHURCH.

Anything that is alive and healthy wants to grow—will grow. Little pigs, babies, oak trees and men, nations and churches normally and naturally grow. If the baby ceases to weigh more every time he is put on the scales, solicitous mother immediately looks for another food. If the nation's population is discovered on the decline, sober and wise statisticians and physiologists begin scanning carefully reports of vital statistics to find and remedy the cause.

The proper, ordinary business of an individual Christian is growing in Christliness. Paul recognized and constantly reminded young Christians that they should be careful to keep growing "until they attained unto the * * * measure of the stature of the fullness of Christ"—till they "grew up in all things unto Christ who is the Head." Soon after he ceases to be a growing Christian, a man ceases to be a Christian at all. Stagnation in personal religion means sure death.

A church, too, must grow; at least it must want to grow. When a church neither grows nor longs to, an epitaph may as well be prepared. "When there is no vision (of growth) the people perish." Dr. George B. Dean pointed out startling conditions recently when he said that 39 Methodist Episcopal Conferences reported a loss in membership, 9 others barely held their own, one-third of our churches did not enroll a single person in preparatory membership, and that it took 39 members of the Church to make a net gain of one last year. It is very humbling to our Methodist evangelistic pride to be told such things. The only bright ray in the picture is that "barren" churches and Conferences do not want such conditions, and are earnestly praying and working for future growth.

Again, the most noticeable thing about the church of the first disciples in Jerusalem is that it grew and kept growing. Pentecost morning there were 120; Pentecost night there were 3000. And the accessions didn't stop when the eloquence of Peter's sermon was over. "The Lord added to them day by day those that were saved." Sporadic revival gains did not mark the first Christian church; regular, daily, healthy gains, saved people every day, were the distinguishing and delightful feature of that primitive band of disciples.

Are there any features of that constantly growing church in Jerusalem which may give suggestion to other churches that want to and ought to be added to daily? Doubtless a careful perusal of the story of our "mother church," in the second chapter of Acts, would yield valuable suggestions and make clear some of the marks of a growing church.

One noteworthy characteristic of this growing church (though it is true the name "church" was not then in use) was that the people recognized that "The Lord added to them day by day. * * *" They had the correct understanding of the source of growth, the producer of development: God did it. It was not Peter's preaching, and it was not James's administrative ability; it was not John's kindly spirit nor James's plodding work; it wasn't community of goods nor love feasts that were responsible for their constant accessions; it was the Lord's doing.

A church that grows to-day must recognize that at the outset. No "methods," no "efficiency plans or charts," no eloquence in the pulpit or music in the choir, no contests or publicity work will produce a healthy, steady growth. These things may have value as secondary aids. But the only one who can really make a church grow is the One who makes a pansy, or a baby, or a pine tree grow—"God giveth the increase." It is a necessary thing that a church and anxious pastor should recognize that to begin with.

Another clear trait of these early disciples, whom God multiplied so constantly, was constancy in worship. "Day by day, continuing steadfastly with one accord in the temple," is indication aplenty that they did not "go to church" spasmodically or intermittently, but constantly, steadfastly. It was the determined and regular custom to go up to the temple to worship. They did not say, these early lovers of Jesus, "We have outgrown the old Jewish temple; there's nothing in it for us now." They didn't remark in the morning, "I guess I won't go up to the temple to-day; not feeling quite right," or "I don't care for that priest who officiates to-day," or "I can worship just as well here at home with a good book."

No. Going to worship was not a debatable question among the members of that church in Jerusalem. It was a matter of course. And it will be so among the members of any church which really grows. It will be as much an accepted part of the Sunday regime as dressing or eating breakfast. The family will no more think of questioning at the breakfast table whether they will go to church than father would on Monday whether he would go to work, or open the store, or the children wonder whether they had better go to school. When attending the church service of worship is not a regular, accepted part of the members' program, and is left to moods or weathers, it is not to be expected that the non-members will be led to think very highly of the necessity of worship and church in a life.

Another mark of the mother church was practical brotherhood. "Had all things in common, * * * parted them to all according as any man had need," tells the story of the simple, unconstrained brotherliness of the believers. This "community of goods" was nothing forced on them. It was purely voluntary and spontaneous. Not a political socialism saying, "What's yours is mine;" it was a religious brotherhood saying, "What's mine is yours." Because they were genuinely interested in each other and bore one another's burdens, they put together all their possessions and relieved the needy out of the common fund.

Of course such actual community of goods is not essential to a prosperous church to-day; but the simple, unfeigned brotherhood which did the thing then is essential to-day. In a church that men are attracted to, "brother" must be more than a word taken glibly on the lips. It must be a word full of heart-interest and practical concern over those so addressed. It must mean that the members are ready with time, sympathy and money, when needed, to make good their membership vow "to promote the welfare of the brethren." When will brotherhoods in Jesus learn the secret of the spreading brotherhoods in masonry, forestry, husbandry—the fraternal spirit and practical help in need? "Brotherhood" is a word to conjure with to-day. Everywhere, from the Boy Scouts troop to the diplomatic council chamber, fraternity is the object desired and discussed. But such desires and discussion are mere "sounding brass and clanging cymbals" unless the brotherhood extends to actual words and deeds of everyday life. And there is no place where brotherliness must be more naturally and genuinely exhibited than in a church of Jesus, humanity's elder brother.

One can discern other things, such as their joyful disposition, their unity of heart, which distinguished these primitive believers and doubtless enabled God to give them daily new members. But these are enough; and these are not to be restricted to Jerusalem of the first century. There is nothing, either recognition of God, the growth-giver, regularity in worship, or practice of brotherhood, which cannot be duplicated in any body of Christians anywhere in the twentieth century. And these marks must be seen, these conditions must be met, before the Lord can day by day add saved ones to our number.—John Leonard Cole, in Christian Advocate (New York).

THE SEASHORE DIVINITY SCHOOL.

By Miss Belle D. Pennington.

A few words about the Seashore Divinity School, which closed July 3, may interest those who were not present.

It may be said that the tenth session of the Seashore Divinity School was most successful, enjoyable, and enthusiastic, from every point of view.

On Tuesday evening, June 24, the opening address was delivered by the president, Dr. C. W. Crisler, who outlined the program and spoke of the benefits received by the students attending the Divinity School, and the influence of the Church in molding the future progress of the world.

Dr. Henry Nelson Snyder was then introduced, and gave his first address on "The Literary Interpretation of Moral and Religious Ideas." Printed words fail to convey the charm of these lectures. Dr. Snyder is a magnetic speaker, gifted with humor, whose satirical play upon words is most pleasing.

On Sunday morning, Dr. Ozora S. Davis, hailing from Vermont, but at present President of the Chicago Theological Seminary, preached to the people; but on week days he taught the young preachers how to preach.

Dr. Cadmen M. Cobern, Professor of English Bible and Philosophy in Allegheny College, held the nine o'clock hour throughout the session.

At the close of Dr. Cobern's last lecture, Rev. H. M. Ellis voiced the prevailing sentiment that Dr. Cobern's lectures were most valuable and interesting, and he hoped Dr. Cobern would be heard next summer. The President endeavored to secure a promise from Dr. Cobern that he would deliver a course of lectures at the Divinity School next summer. Dr. Cobern, after listening to Dr. Crisler, accepted the invitation amid applause.

On Wednesday evening, the beloved Dean, Dr. H. H. McNeill, addressed the classes, and gave certificates and diplomas to the divinity students. Those graduating were:

Rev. M. J. Bouterse, Alabama Conference; Rev. C. P. Jones, Mississippi Conference; Rev. W. H. Winstead, Mississippi Conference; Rev. Lambuth Evans, Louisiana Conference; Rev. S. C. Moody, Mississippi Conference; Rev. Guy Ray, North Mississippi Conference.

During this session the fund of humor that always pervades the Dean's remarks was prominent, and the Dean often regaled his colleagues by humorously holding "the mirror up to nature."

Dr. Davis found the Seashore Camp Ground to his liking. He remarked that the Seashore Camp Ground is the most wonderful and valuable piece of Church property owned by any denomination in the land, and it is a wonder that the Conferences do not take hold of it and improve it.

Dr. Snyder seemed to enjoy his cordial welcome and said that he felt perfectly at home on the camp ground.

Dr. Cobern seemed to enjoy the companionship of his fellow ministers and showed his delight on all occasions.

The absence of Dr. Frank Parker, Mr. Henry Ahrens, Dr. R. H. Wynn, Rev. W. W. Drake, Rev. Wm. Schuhle, Dr. J. M. Henry, and other friends of the School, was much regretted.

MRS. JOHN F. WYNN.

Mrs. Pauline Gorton Wynn, wife of Rev. John F. Wynn, of the Louisiana Conference, was born in Natchez, Miss., on August 1, 1844, and died on June 19, 1918, having almost completed her seventy-fourth year. She was the daughter of Joseph Gorton and Olive Fuller Wilmarth, and in their home she, along with two sisters and two brothers, received a Christian training through the plous precepts and consecrated example of her parents, which led her in early life into a clear experience of saving faith. She did not have the opportunity of a college education, but in addition to the local schools in her home community, she attended a private school in Troy, New York, where she received a good education for the time in which she grew up.

On December 25, 1862, she was married in Waterproof, La., to Rev. John F. Wynn, who was then in the beginning of a long and useful ministry. For fifty-six years she stood by his side and proved a devoted wife and an effective companion and assistant in a ministry of more than usual fidellty and spiritual helpfulness.

She was the mother of eight children, two of whom died in infancy. The remaining six, Rev. Robert H. Wynn, D. D., President of Centenary College, J. W. Wynn, of Rayne, La., Mrs. Octavia Rickey, wife of Rev. H. W. Rickey, of the Louisiana Conference, Mrs. E. W. Wall, of Baton Rouge, La., Miss Alice Wynn, of New Orleans, and Miss Mary Wynn, of Crowley, are still living and all are active Christian workers. The influence of such Christian homes as that in which Mrs. Wynn herself was reared and that in which she was for so many years the active center and inspiring force, cannot be overestimated. It is through such homes that the true Christian succession is maintained and the world's final redemption will be made possible.

For thirty-eight years, Mrs. Wynn's life was spent in humble parsonage homes in different sections of Louisiana. During these years she reared her children to manhood and womanhood, with such success in their spiritual training that each one of them in childhood, some at a surprisingly early age, entered normally into the Christian life.

The force and practical efficiency of her life in the home were strikingly illustrated in the fact that in spite of the care of a large family, the financial and other limitations that were always present and the inaccessibility of high schools, every one of her children was given a good educational equipment for life.

Perhaps nothing in Mrs. Wynn's life was quite so evident and characteristic as the simplicity and completeness of her Christian character. Her faith and devotion were sincere and unfalling. When the experience and life of Christian perfection were presented to her as a present possession, she sought and claimed such an experience, and for more than forty years, steadfastly but unobstrusively, she "walked with God" in a life of which none who knew her intimately could doubt that she was truly "made perfect in love." She was a devoted student of the Word of God, and in her last illness, when confined to her bed and too feeble to hold up the Book, she would still ask for her Bible and her glasses.

Her unselfishness was a notable characteristic. Her thought was always for the comfort and welfare of others. She literally gave herself, throughout her long life, in service of every kind. When, during her last long illness, she saw members of her family busying themselves in thoughtful ministries to her needs, she said, among her last rational utterances, "I am so afraid my daughters will make themselves sick."

Her life was indeed a life of prayer. With a deeply spiritual view of life, and a faith of unusual simplicity and directness, she carried "everything to God in prayer."

In her later years there were times when, through physical weakness, she was subject to spells of depression, when she was tempted to doubt her spiritual experiences; but those who knew the unchanging spirit and purpose of her whole life never had any doubt as to her unclouded spiritual sky.

As a pastor's wife, discharging without stint the duties of her position, she left in every community in which she lived the sweet aroma of a rich and helpful Christian life, and many in different sections of the State prize the memory of her saintly character. From several of these communities, during her last lingering illness, letters came to her telling of the good she had done and that her influence was still felt, though years had passed.

In 1900 her husband felt forced to retire from the active ministry on account of the increasing infirmities of age; and from that time till her death, their home was in Crowley, La., where her godly life, her Christly ministrations and her spiritual vision were a comfort to many hearts. Every pastor who had the privilege of visiting in the family circle found inspiration in her fellowship and carried away more blessing than he brought into the home. For several years she served with fidelity and success as president of the Woman's Missionary Society in Crowley. But whether in official capacity or not, her hands were always full of helpful ministries. Near her home was a large community of poor neighbors who quickly learned to come to her for help in all their troubles, confident of her sympathy and assistance. A former pastor wrote to the family, "Mother Wynn's face was always an inspiration to her pastors. Her love and devotion to the poor of South Crowley was the most Christlike ministry I have ever known." In the long, lingering illness which preceded her death, there were periods when she was delirious, but in these seasons the expressions which came from her lips were characteristic of the lifelong tenor of her thoughts: "If it's Jesus' will, Amen." "Thy kingdom come, thy will be done." "Jesus take me." These and other unconscious expressions indicated that the subconscious mind was permeated by the one thought.

Her death and burial were the occasion of universal grief in the community where she had lived for nearly eighteen years. "Rich and poor, from the neighbor of wealth to the washerwoman's son, Protestant and Catholic, wept over the peaceful face in its last sleep."

Such a life can not die. The gentle spirit, released from mortal sufferings and earthly limitations, lives on in fellowship with God. The influence and memory of it, like a sweet perfume, abide to bless the friends who await a happy reunion in the day of resurrection. The blessed hope of that reunion will be an inspiration and comfort to the lonely husband with whom she has wrought so faithfully and the sons and daughters who owe their spiritual hope and life so largely to her.

W. WINANS DRAKE.

CHURCH MEMBERSHIP FOR SOLDIERS OVERSEAS.

The value of maintaining all the possible ties that bind a soldier to his home town and to religious influences is undoubted. Not only must men who have such ties maintain them, but those who have not, need them. One of the most important of these ties is membership in the church in a soldier's home town to which his parents and friends belong. It has happened again and again that the soldier desires to join the church after he has found Christ in some far away camp. How shall he join the church?

In the case of the men in the camps in this country the situation has been met by having the soldier join a church of his own denomination in the camp community, and his membership has then been transferred by letter to the church of the same denomination in his home town. This method is effective and feasible in the case of men in America, but in France it would be practicable only in exceptional instances, since churches and ministers of the various American denominations are not within reach of most American military units.

For this reason the General War-Time Commission of the Churches has prepared a form for receiving the statement of faith of a man overseas, which may be transmitted to the church of his choice in his home town, and used by that church as a basis for admitting him to membership. Where an ordained minister of a man's own denomination is accessible, the minister may either definitely receive the man into church membership, or transmit to the church at home the man's confession, to be acted upon by the local church, whichever may be more in keeping with the practice of the denomination. If such a minister is not available, the use of the form makes it possible for a chaplain or other ordained minister of a different evangelical denomination than the soldier's own, to receive his confession of faith and transmit it to the church at home. The church at home may then act upon it as if the soldier had appeared at the church to make his confession in person.

The statement is addressed to the minister and members of the church and asks the applicant to answer these four questions: What has led you to become a Christian? Why do you desire to join the church? Do you accept Jesus Christ as your Lord and Savior and is it your purpose to lead a Christian life? Have you been baptized? Space is provided for the signature and for certification and comment by the chaplain. The form also asks for the names of the man's parents or next of kin, in order that the pastor of the church may inform them, and suggests that membership date from the date of the application, rather than from the date of the church's action if the church so approves. Then should any casualty occur while correspondence is en route, the applicant's friends will have the comfort afforded by his membership in the church. It is suggested that the church write as regularly to the new member as to one of its own family.

The form has been prepared in consultation with leading clergymen in a number of denominations, but in no way commits any church to the suggestions made in it. It is believed, however, that it provides an effective way of connecting closely to the church at home the great numbers of men who are sure to draw near to Christ in the sacrificial struggles of the war.—Federal Council Bulletin.

"To perceive a truth is to begin to live it."

Men dress their children's minds as they do their bodies, in the prevailing fashion.—Spencer.

FOUR PATRIOTS TRUE.

By Ulysses Grant Foote.

Four good men stood,
With true manhood,
At parting of the ways—
One way led to the battle plain;
One way led to the golden grain;
One way led to a street called Main;
And one way led to a freighted train.

One said:

"I'll go and give my strength and life,
Out where the battle reeks with strife."
The sun was in his face; the fires
Of freedom burnt his heart. His sires
Had fought one day at Brandywine!
He smiled and took his place in line.

One said:

"If he must go so must he eat.
I'll gather in the corn and wheat,
I'll herd the cattle and the sheep,
And raise his food in heap on heap."
And off he went to reap supplies
Beneath the bending summer skies.

One said:

"If he will touch the smiling earth,
Till she will give us all she's worth,
Till meat and bread there's ample store—
Then trains and ships must bear it o'er."
He hurried off to do his part;
And smiled for gladness in his heart.

One said:

"It must not be that I shall fail
While these all fight or reap or sail!
I'll pay the freight. My gold I'll give,
That none may lack, and freedom live."
He hurried off down to his bank
And piled his coin in rank on rank.

The nation's hearts all beat as one;
And thus it is the victory's won.

New Orleans, La.

A LETTER FROM CHAPLAIN VAUGHAN.

Dear Mr. Editor: With your permission I would like to say a few things to my brethren of the Louisiana Conference. On July 5, I was commissioned a chaplain and first lieutenant in the National Army for the duraton of the war. The War Department was very considerate in giving me an entire month before reporting at the port of embarkation, so I have the privilege of remaining with my family until the early part of August. I regret very much to leave my good people of the Carrollton Avenue Church, and to miss a meeting of the Annual Conference is a source of much sorrow.

It may be of interest to the readers of the Advocate to know something of the experiences of a candidate for the chaplaincy in the Training School at Camp Zachary Taylor, Ky., near Louisville. When candidates for the chaplaincy have been approved by their denominational war committees and the Federal Council of Churches, they are recommended to the War Department, and, if accepted, ordered to report at the Training School for a five-weeks' course of training. The candidate enters as a private, special quarters being provided for members of the Training School. I entered on June 15 and we had a total enrollment of 175. The oath of allegiance was taken, the men were enrolled in the school and were sent to the Quartermaster's Department to be fitted out in the uniform of a private soldier. It was a funny looking crowd at first. All of them were there—the fats and leans, tall ones and short ones, red heads, bald heads and empty heads. We fell heir to the suits that had been worn by the men of the first school. I have one consolation now—some other fellow is wearing that outfit I labored with. Some fit and others didn't, but, anyway, we looked like soldiers. The men were divided into platoons, with a platoon leader, who was a sort of presiding elder, a "go-between." Just here the spirit of democracy did not prevail, for the faculty, like the Bishop's cabinet, selected the men they wanted and announced it. I was a member of the fifth platoon and I am glad to say my platoon leader was a Southern Methodist until he fell out and then an Episcopalian from New York was promoted to that exalted position. It would have been interesting to an outsider to see the inside of our barracks. The cots were arranged in perfect order, but the interesting part was what was on them and under them, and also lined up along the wall—straw hats, civilian suits, etc. I may say in passing that many of them came into use again, for a number of the candidates were sent home to their people where they may continue their ministry as before.

It requires a little time to get accustomed to army life, and a little courage and patience, too. Our program began at 5:15 when reveille sounded. No "beauty naps" are allowed in army life, no early morning coffee; do you hear that, Ivy Hoffpauir? We have fifteen minutes in which to bathe and dress, then come "setting up" exercises for half an hour. For several days shaking hands and slapping a fellow on the back were considered a most serious offense, for, together with sore arms, backs and legs, there was the added discomfort of the "shots" for smallpox and typhoid fever. "For the love of Mike, fellow, lean off my arm," was a common expression, and often it came with real enthusiasm. We had breakfast at six, a few moments to spare to wash our mess kits and clean up the quarters, for there was inspection nearly every day and the "house had to be in order," else there would be some uncomplimentary things said about you that you would never want your wife to hear. Drill came at 7:30, lasting for one whole long hour, and I pass on hurriedly. The lecture period began at 9 o'clock and lasted until 12, consisting of lectures on army regulations, court martial, and international law. After the noon meal we had an hour of French, and if the truth must be said, it was then that the majority of us got in our afternoon nap. There was horseback riding at 2, and a number of conferences. We usually got to bed at 10:30, tired out, about the happiest crowd of preachers in all the world. How those men did sing, and how pleasant it was "for brethren to dwell together in unity!"

Aside from the regular course of study, there were a number of lectures on various subjects. Two chaplains just from France discussed the work of the chaplaincy and explained many things that will be helpful when "we get over there." An English army officer lectured on gas and gave several demonstrations to our very great discomfort, but it was extremely edifying. We were favored with a visit from the Assistant Secretary of War; and also the General War Board visited the school by way of inspection. They gave us much encouragement and assured us that our work was highly regarded by the War Department and every assistance would be given to us.

I want to say just a word about the faculty. It is composed of experienced chaplains who are selected because of their ability along certain lines. The Methodist Church is represented by Chaplain Chillingsworth, one of the most spiritual and capable men on the faculty. Of course, it is impossible to accomplish a great deal in five weeks' time, and, unfortunately for us, our time was cut down to three weeks because of the immediate and urgent need of chaplains in France. We were just given a faint idea of what army life really means, and are able to report to our commands without embarrassment. The instruction is along practical lines and we were greatly impressed with the frank and earnest spirit of the men in charge of the school. They told us that we were to be shepherds of souls and our greatest task was to help men to be religious. We begin the army life enjoying the rank and privileges of the first lieutenancy, but we are chaplains, ministers of religion. That is the highest honor that can come to any man.

There are many other things I wanted to say, but this letter is long enough. I shall miss my brethren, and the thought of being so far away from home for such an uncertain length of time is no easy thing to comtemplate. But I believe God has called me to this work and I want to do it for His glory. It is a wonderful privilege and a great opportunity that no one could despise. May God bless our people and hasten the day when there shall be peace upon the earth again.

A. F. VAUGHAN,
Chaplain U. S. N. A.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF EDUCATION OF THE MISSISSIPPI CONFERENCE.

A called meeting of the Executive Committee of the Board of Education of the Mississippi Conference was held in Jackson, Wednesday, July 10, to consider a proposition that the Board administer a fund raised by Dr. I. W. Cooper for the education of young preachers. This responsibility was accepted by the Committee for the Board upon the following conditions:

1. That the money shall be loaned only to those who purpose completing their college course.
2. That the loan shall be without interest until the college course is completed.
3. That the notes shall bear interest at 6 per cent after completion of course until the principal is returned.
4. That the Board shall require the endorsement of the pastor and one business man of the community where the student lives.
5. That no student shall be loaned money who is near a high school where he may be prepared to enter college, but the case of a student who must board while engaged in high school work will be considered.
6. That, if for any reason the borrower fails to preach after having used the fund, he will be expected to refund with interest at 6 per cent the amount loaned him.
7. That the maximum annual loan shall be $150, which shall be paid quarterly in advance.

The Committee voted unanimously (though a protest was entered by Dr. Cooper) to name the fund "The Cooper Ministerial Efficiency Fund of the Mississippi Conference."

For a number of years, aided by large-hearted laymen, Dr. Cooper has been enabled to assist annually a few young ministers to secure their education, and now the plan assumes permanent form, with semi-annual payment of subscriptions extending through a period of eight years.

The maximum subscription is $200 semi-annually, the minimum $1. One of the best known laymen of the church subscribed $75 semi-annually while the committee was in session. There is one subscription of $400, another of $250, a few of $100. The plan is to aid 25 young ministers annually while pursuing their college studies. Students desiring aid from this fund will be furnished applications by the Secretary of the Board of Education, Mississippi Conference. The preachers of our Conference are requested to open their pulpits to Dr. Cooper that he may present this cause to our people. A ministerial educational loan fund is assured.

W. H. LEWIS, President.
N. B. HARMON, Secretary.

OUR CHANGING ATTITUDE TOWARD THE FOREIGNERS IN THE UNITED STATES.

By Rev. O. E. Goddard.

There was a time, and that time is not in the remote past, when the average American, even the average church member, had but little concern about the foreigners who chanced to live in his vicinity. In many cases it was worse than apathy, it was antipathy and contempt. Now that these belated and handicapped races are showing such loyalty, such devotion to our country, we are becoming ashamed that we ever maintained such an undemocratic, unbrotherly and unchristian attitude toward them. They are proving to be a powerful asset in this world war for democracy. Many good people are beginning to ask, "What can we do to show our friendly attitude toward these races?" Anything and everything that we can do to Americanize and Christianize them will be helpful to them and self-protection to the Government. The easiest, the most helpful and the least expensive thing that churches can do along this line is to open night schools for adult foreigners. It is a monumental blunder to allow these peoples to settle in great aggregations, speak their own language, sing their own songs, publish their own papers, and reproduce here the life they loved across the seas. Under such conditions the process

of assimilation will be slow and ineffectual. But if these peoples will acquire our language, sing our patriotic songs, read our history, imbibe our patriotic atmosphere, the process of assimilation will be accelerated immensely.

This is the time of times for our churches to show themselves friendly to these foreigners. The church in which many of them were reared exploited them, charged them exorbitant prices for funerals, marriages, etc. Many of them feel that the church is a mercenary institution, watching for an opportunity to filch more money from them. If the pastor can go to them and offer to open a night school in which they may be taught to speak, read and write the English language without one penny of expense to them, it will be a demonstration to them that the church doing that has no mercenary motive. Every church ought to have in it some men and women who would gladly render services as teachers gratuitously. It would be a labor of love, the influence of which is immeasurable. Surely no church would object to setting apart a room to be used four nights in the week for this night school. (The school need not run on Wednesday and Saturday nights.)

If one hundred of our churches will open such schools, say in October, and run them until March, it will make a new era in our Methodism. Thousands of foreigners will change their attitude toward the churches. I do not entertain the hope that thousands will attend these night schools. But all who do attend will spread the news that here is an institution that loves them well enough to render a service valuable to them without pay. It will be known not only throughout this country, but many letters will go across the seas telling of what the church is doing for them over here. One night school can set in motion influences that will pervade two continents. Moreover, the church that does this will be blessed. Many of our churches in direct contact with foreigners are suffering because of an unchristian attitude toward foreigners. How can a church prosper which has no concern for these weaker races for whom Christ died? They must have the Christ attitude toward these peoples if they would be the recipients of Christ's saving power.

I am asking one hundred of our pastors to try out this experiment in their churches this winter. I trust when the pastor proposes this that he shall have the hearty co-operation of his officials—indeed of his whole church.

Nashville, Tenn.

SHIPBUILDING RECORD-BREAKERS DISPROVE HURLEY'S BEER PLEA.

When Edward N. Hurley, Chairman of the United States Shipping Board, expressed fears to Congress last week that a nation-wide ban on booze would retard shipbuilding, hundreds of brawny patriots who are pounding out ships in Camden in record time replied:

"Tell it to Tommy Mason!"

Tommy Mason was superintendent of the construction work on the Tuckahoe, the naval collier turned out of the yards of the New York Shipbuilding Company in twenty-seven days, breaking a world's record.

After the launching of the Tuckahoe, Charles M. Schwab, director of the shipping board, sought Mason to learn how he and his men had made such phenomenal speed.

"I want to pass your secret along to the other shipyards," said Schwab.

"No booze," replied Mason. "That's the secret."

Schwab didn't testify before the Congressional Committee last week in the hearing on war prohibition, or he might have repeated the story as Tommy Mason gave it to him.

Yard's Most Efficient Gang.

He might have told them Mason's group of workers, each of whom received a reward from Schwab, not only broke a world's record in turning out the Tuckahoe, but how it has attained a reputation in the Camden shipyards as the gang that can do the fastest work, has fewer absences from all causes, and 50 per cent fewer accidents than any other group of workmen of the same size in the plant.

He might have told how Mason, when the order of the day in the nation's shipyards was "speed up," watched to see that no boozers got places on his gang. Mason has spent almost a lifetime in the shipyards, and experience told him that booze and efficient work don't mix.

There were just two exceptions to Tommy Mason's ban on boozers. They were two riveters, whom he permitted to remain in his gang for awhile, although he knew that they "took a drink or two" in the morning before they came to work.

But Mason also discovered that it was several hours each day before these two men reached their maximum speed, and occasionally they failed to report for duty.

The Superintendent took a pencil and paper and did some calculating. He found out what the delay of these two men was costing the work of the gang. He deducted the number of rivets which "a drink or two" in the morning was costing.

He found that sober riveters had a larger average of rivets to their credit at the end of the week, and the two boozers left. The Tuckahoe's record satisfied him that he is on the right course.

Tommy Mason isn't the only shipbuilder who has arrived at the same conclusion. Heads of plants in Camden have asked the excise commissioners to close the city's saloons in the morning until after the workmen have reported for duty.

Booze Cuts Efficiency 20 Per Cent.

Opinions of Hurley and Bainbridge Colby to the contrary, these practical business men say that rum lessens the efficiency of shipyard workers 20 per cent. And a 20 per cent delay in ship construction these days may mean disaster. Excise commissioners in Camden complied with the request, and saloons were closed in the mornings. But now the men go to work on various shifts at all hours of the day, and the saloons open inviting doors. Besides, superintendents cannot be as particular in their choice of men to-day as was Tommy Mason when he picked the gang that broke the record on the Tuckahoe. Laborers are not so plentiful. Sometimes it is necesary to take a man who is known to be a boozer or try to run the plant short-handed.

With labor conditions, and the absence of restraining laws thus helping them, saloonkeepers in the neighborhood of Camden's shipyards are doing a rushing business. Workers line up outside to wait their turn at the bar. According to events in Washington last week, Tommy Mason's secret of the Tuckahoe's record has not reached Chairman Hurley and some other members of the shipping board. It should also be stated here that Tommy Mason is no "prohibition fanatic," as some of the booze allies call them. When a clergyman, who is pastor of a church attended by a member of the shipbuilding firm, heard of Mason's refusal to hire boozers, he went to Mason to congratulate him.

"Now don't get me wrong," replied Mason. "We may both be against booze, but for different reasons. My objections are based on the fact that it lessens the efficiency of the men. I'm against booze because it interferes with the building of ships—and we need ships."—North American, Philadelphia.

CHURCH EXTENSION NOTES.

Dr. H. A. Boaz, Secretary of the Board of Church Extension, will dedicate our new Epworth Church, at Lexington, Ky., on Sunday, August 4, and will perform a like service at Dalton, Mo., on Sunday, September 1.

The new Secretary of the Board of Church Extension visited Florence, S. C., last Sunday, to assist in raising the church debt. A goal of $13,000 was set for the day's work. Dr. Boaz preached morning and evening, and assisted in a personal campaign during the afternoon. At the close of the night service, instead of securing the $13,000, as was expected, the total sum of $21,300 had been pledged, payable on or before August 15, 1918. This is the "Texas way." The Florence people are charming and liberal.

The Board of Church Extension, in connection with the Centenary Movement, is planning a unique program, to help interest our people. Six booklets, fresh, crisp, new and sparkling, are now in preparation, to be mailed to our people, one each month for the next six months. These booklets are of unusual interest, covering the story of Church Extension from a new view-point. Should any reader of these lines desire these booklets, let him address the Secretary of the Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.

A check for $468.76, covering a bequest from Mrs. M. R. Gerald, of Thomson, Ga., to the Board of Church Extension, has just been received from the executor, Mr. P. B. Johnson. This establishes a Memorial Loan Fund in the name of Mrs. Gerald, which will continue to do good throughout all time.

A good brother in the Tennessee Conference has recently contributed $1600 to the Loan Fund Capital of the Board of Church Extension, on the annuity plan. Concerning this item, he writes, "I have made provision in my will for the Church Extension Board to receive a small sum. If you care to have it now, and will pay me annuity, I will mail you check." How much better for this money to be put to work building churches! This sum will bear annuity at the rate of nine per cent during the lifetime of the donor and his wife.

We are glad to announce the receipt of a draft for $5000 from Mr. W. W. Ball, the executor of the estate of Rev. W. F. Taylor, D. D., long a member of the Kentucky Conference. Brother Taylor provided in his will for $5000 to be paid to the Board of Church Extension. This establishes a Loan Fund to be known as the W. F. & Mary Taylor Loan Fund. This money will be loaned perpetually at four per cent, to be used in building churches and parsonages. Because of the compound interest feature, it will grow continually, by an ever-increasing progression. At the end of fifty years, should there be no loss sustained, this fund will aggregate $355,365.

WAR WORK EMERGENCY FUND, LOUISIANA CONFERENCE.

Previously reported	$1737.13
S. A. Steel, Mansfield	25.00
A. A. Bernard, Ponchatoula	21.00
W. W. Drake, Noel Memorial	50.00
J. F. Foster, Bayou LaChute	12.50
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WAR CONDITIONS
—REFLECTED IN—
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Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

She knows that the enormous increase in telephone traffic is due directly to the government's war activities, and that it is regarded as a matter of course that she will meet the new demands cheerfully and well.

So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

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NEWS AND COMMENT.

Love Laughs.

According to a newspaper report, a marriage ceremony was performed recently, with the bride at her home in Maryland, and the groom "somewhere in France." Cable communication was established, with the bride and a minister at one end of the line and the groom and a chaplain at the other end, and the knot was tied. "Love laughs at locksmiths," and a good many other things besides. Why not?

The Government Likes Cash.

The United States Railroad Administration has put the freight business on a cash basis. After August 1, all freight bills will have to be settled within twenty-five hours after the bills are received; if forty-eight hours additional are desired, a bond will have to be given. This is good business—and the Government is a business institution. If the country as a whole could pay cash as it goes, people generally would fare better.

The Cotton Harvest.

The forecast by the United States Department of Agriculture indicates one of the largest cotton crops the South has ever produced. The problem of gathering it is a very difficult one, in view of the general scarcity of labor. Measures are being considered, looking to the importation of laborers from Mexico to assist in the harvest. Every effort will be made to save this commodity, which plays an important part in the manufacture of munitions as well as in world commerce.

"Give 'Em a Lift."

A New Orleans newspaper has taken the lead in getting owners of automobiles to extend to our soldier boys the courtesy of "giving 'em a lift" when they are riding about the city with empty seats in their cars. It is altogether a commendable movement. We are wondering if there are not many weary ones in civil life to whom we might give a "lift," not by means of a ride in an automobile, but by a cheery word or a kindly act. Many a heart is hungry for sympathy.

We May Expect Efficiency.

The congressional resolution authorizing him to take over and operate for the period of the war all telegraph, telephone, cable, and radio lines, has been signed by President Wilson, and in all probability action in accord therewith will soon be ordered. Government control for the period of the war is a different thing from government ownership, but the one may lead to the other. In any case, we may expect the Government to deal justly with its employees; and to render efficient service.

It is Coming—Even in Louisiana.

The saloon interests of Alexandria, La., have done everything in their power to evade and defeat prohibition legislation, even though it has been in keeping with the Government regulations for the protection of soldiers. Their attitude shows how little concerned they are about anything except their own mercenary interests. But they are steadily being defeated. The District Court, meeting at Alexandria, has just declared the Cooper dry zone law constitutional, legal, and valid. Of course the saloon keepers have taken an appeal, but in the meantime the saloons are closed.

They Must Have Enough!

The complaint has been made by some captured German officers, so an Associated Press dispatch says, that the regular officers of the German army send the reserve officers forward during an engagement, while they remain in the rear. If any objection is made by the reserve officers, the regular officers hold a court martial and inflict severe punishment. We do feel sorry that anybody should be imposed on, but we are not surprised that the German regular officers like to stay away from the front; our soldiers, with those of our Allies, have made it a decidedly unpleasant place. And the worst is yet to come!

We Cannot Condemn Now.

A London dispatch on July 17 stated that Lieutenant Quentin Roosevelt, the youngest son of Col. Theodore Roosevelt, was killed in a fight with enemy airplanes on July 14. Many people have bitterly criticised the ex-president for various public utterances and acts, but the voice of criticism will be hushed now in the presence of the great sorrow that has come to him, a sorrow that makes brothers of us all. The father's simple words will find an echo in thousands of bereaved hearts throughout the land: "Quentin's mother and I are very glad that he got to the front and had the chance to render some service to his country and to show the stuff there was in him before his fate befell him."

Who Knows the Difference?

The food administrator for Louisiana has written the governor of the State calling his attention to the widespread complaints about short weights and the necessity for some remedial action. The complaints are directed especially against grocers and ice dealers. We want to know what the difference is between giving short weights and plain stealing. Apparently some men who would be highly insulted if they should be accused of stealing, are very indifferent about the accuracy of their scales. If we may judge by reports that have been made, consumers are paying thousands of dollars every day for things they never get. We hold the opinion that some reputable business men are in need of good consciences as well as of good scales.

We Wish He Could.

An announcement from Washington says that President Wilson has decided that, with matters of tremendous issue demanding his attention every day, he cannot afford to take a vacation this year and that he will remain in Washington throughout the summer. We do not doubt the wisdom of his decision; we shall feel safer while this "prime minister of the world" is constantly in touch with the situation. Never in the history of the world has a man shown himself more perfectly fitted for the responsibilities of leadership than has President Wilson in the present world crisis. But we wish he could find time for a little relaxation from the tremendous strain under which he must be laboring. We move to give him a year off with full pay, after the war.

We Hope Congress Will Do It.

According to a press dispatch, the board of aldermen of New York City has petitioned Congress to enact legislation that will prevent landlords from rent profiteering. The complaint was that property owners had raised their rents far above any just or reasonable limit, and that the practice had become general throughout the country. This is simply one of the many cases in which the love of money has surpassed every other affection. It is a sad comment on human nature that some men are always ready to take advantage of the misfortunes or necessities of others to benefit themselves. If the same circumstances did not often reveal shining qualities of soul in many persons, we should become despondent. We hope Congress will pass legislation that will make all profiteering unprofitable.

Malnutrition of Children.

One of the great evils attending the present war is the marked increase of malnutrition among all classes of society, remarks a recent writer in Good Housekeeping. The substitution of new foods of uncertain value and the increased cost of living have resulted in decreased vitality and lowered resistance to disease, especially tuberculosis. This is a most serious situation, one that demands intelligent attention. Parents everywhere should see to it that their children are provided with foods that contain all the elements of nutrition that are necessary for maintaining constant growth and development. The war itself will permanently incapacitate thousands of our citizens for productive labor; if the new generation is under-nourished, the situation will be deplorable in the extreme. The least we can do for our children is to give them strong bodies.

The New German Offensive.

The new offensive launched by the German military authorities last week seems to have been the most inoffensive of all the major attempts of the enemy. Our forces were on the alert, and every preparation had been made to meet the expected attack. The element of surprise, upon which the German commanders have relied so much, was practically wanting. The fighting seems to have been more in the open than usual, and the troops of the Allies showed themselves thoroughly capable of taking care of the trained legions of the Huns. The American soldiers maintained brilliantly the highest traditions of their country. General Foch, the commander in chief of the Allied armies, took advantage of opportunities to hurl counter-offensives against the forces of the enemy, and substantial gains were made. We hope and pray that this engagement marks the beginning of the end; but if it does not, we will maintain our courage and our confident faith that victory for our righteous cause is assured sooner or later. We glory in the record that is being made by the soldiers of the United States.

The Hun Propaganda.

Revelations are constantly being made that show the extent to which the German Government attempted to influence public opinion in the United States in its behalf, long before our Government had been forced into the war. The latest disclosure of such plans is that brought about by the investigations in connection with the arrest of Dr. Edward A. Rumely on the charge of having bought a controlling interest in the New York Evening Mail for the purpose of using it to convince the American people that Germany was fighting a just and righteous war. Hundreds of thousands of dollars were at his command, it is charged, and efforts were made to influence papers throughout the United States, especially in the far West. Perhaps we shall never know the extent to which German craftiness and treachery went in attempting to mislead us as a nation; but we know enough now to realize that the most intimate and confidential business and social relationship were betrayed by secret agents of the German Government. Even now, in all probability, these sinister influences are at work to poison the minds of our people, not only in connection with the war itself, but also in connection with our relations with Germany after the war. The severest test of patriotism should be applied in every case where there is even the slightest suspicion of ulterior motives.

Can any Church dare to be provincial in this hour of international realization? The Chinese are serving back of the lines in France. The African fights with the European in Macedonia. The Japanese Red Cross heals the wounded in Flanders. The Hindu strives beside the Englishman for world democracy. Can a Church have no world program now and call itself Christian?—Missionary Intelligencer.

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The Home Circle

WHO IS TO JUDGE?

A number of men drawn from widely-apart sections of the United States were gathered in the office of a country hotel in Oregon one stormy Sunday afternoon, and the talk was running along lines of food conservation, a "meatless Tuesday, wheatless Wednesday" announcement on the wall having served to introduce the subject.

There was no heat, no rancor, in the talk. Every man present was a patriot, ready and willing to do anything, to make any sacrifice, if the best interests of the nation might be served thereby. And so the conversation ran along, humorously for the most part, with anecdotes of "food-saving methods I have used" as its principal feature, until a man from Ohio, who had been half listening to the talk, half reading a newspaper, quite unexpectedly started something.

"I see it is proposed to kill the dogs," he observed quietly, his eyes upon the paper.

A tall man wearing a flannel shirt—a rough, hard-looking man, scowled alertly.

"What for?" he asked.

"Same old thing. The food they eat will be needed by more important factors in the war. A dog, the average dog at least, is a no-account thing anyway." Thus the man from Ohio.

He of the flannel shirt muttered something suspiciously like an oath, and his eyes shone with an aggressive light.

"There may be now and then a dog that would be better dead," he said. "The same thing's true of men. Listen, you gentlemen. If there's going to be much talk here about the dog-killing proposition I'll go out for a walk in the rain till you get through. Kill the dogs—humph!"

A man from Fort Worth winked covertly. He was a newspaper representative and he scented a story. Plainly the man of the flannel shirt had a reason. The reason might be interesting. Wherefore—

"You are in the dog business maybe?" he drawled.

"I am not. I'm in the ordinary everyday common justice business. I'm no dog crank. I want the dog to have a fair deal, that's all. I reckon the average dog will hold his own for services rendered with the average man. He's got his rights. Conserve his food if it is thought necessary, but kill him—why, it's diabolic to think of."

"Oh, I don't know," drawled the man from Fort Worth, provokingly.

"Well, I know. Listen, you gentlemen." The tall man loosened his shirt at the neck. "I live in Saskatchewan when I'm at home. Own four hundred acres, big barn, little house, two hundred head of stock, and one half-breed collie dog with fleas. I never cared much for dogs. This one followed me home from town one day about two years ago. I tried to drive him back, but he wouldn't drive. He knew my need of him, I reckon, better than I knew it myself. Once or twice I thought of killing him during the following year. He was a barker—and he brought dirt and fleas into the house, and was altogether a nuisance. He wouldn't have been, of course, if he'd been properly appreciated and trained, but he was only a dog and had to do the best he could. I don't believe he'd have lasted long on the place if it hadn't been for the baby. She was a year old, and from the first she loved that dog and the dog loved her. Seemed to understand each other. The youngster's sense of divine worth was keener than mine. Did it ever occur to you that so-called mature intelligence is somewhat of a joke? If it wasn't there wouldn't be so many folks down on dogs maybe. I got my jolt one morning last fall, and right away afterward I went to town and bought that dog the best collar I could find. I didn't call it a collar either—I called it a halo.

"I'll hurry over the story. It makes me sweat cold to think of it, and I know all right that one man's trouble stories are never interesting to other men. I'd gone to the barn to do the chores after building the kitchen fire. I heard a scream from the house. I hurried to the barn door just in time to see my wife run from the kitchen, her clothes blazing. The back end of the house was in flames.

"Yes, I reckon you've guessed it, gentlemen—my wife poured coal oil on the fire to hurry the breakfast. She should have known better, but that's neither here nor there. I grabbed a horse blanket and threw it about her and rolled her on the ground, and then I thought of the baby and started for the house. And at that instant the wind sent a great cloud of smoke toward me and everything was bitter dark.

"It seemed hours before the light came to my eyes again, and during that time I knew the agony of despair. And then, when all hope had died within me. I heard a bark. It wasn't a wail or a howl, but a note of cheer. I sensed that quality in it. In a vague way it comforted me, for it spoke at least of companionship in my sudden misery. I struggled forward, trying to rub sight into my stinging eyes.

"The wind whirled again, and I could see the house. I noted in that first blurred glance that it was doomed, with everything in it. But the baby—God be praised!—wasn't in the house. The baby, gentlemen, was sitting on the ground at a safe distance from the fire, and there was laughter on the blessed, tear-stained little face, and there was laughter, or something like it, on the face of the dog that stood beside the child. I could read the story in the tooth-torn clothing. The dog had dragged the little one to safety.

"Later, when my wife had begun to recover from her burns, I learned that she had left the youngster on the floor in the front room while she went to the kitchen and she had chased the dog out of doors before she did so. But when she told the story her bandaged arms were around his shaggy neck and her tears were dropping on his head."

The man was silent for a moment, his eyes closed. No one spoke. The man from Ohio rolled up his newspaper and tossed it under the stove.

"Tell me, gentlemen,"—the eyes of the man from Saskatchewan opened again—"who is to judge which dogs shall be killed. If anyone should wantonly kill my dog I'd call it murder. Who is to judge?"

No one replied. The man from Ohio stood up and walked to the window.

"It's raining harder than ever," he said noncommittally.—Our Dumb Animals.

OUR FIRST PERISCOPE.

It has been supposed that the periscope is a modern invention, but apparently this is not correct. It now appears that during the Civil War a periscope identical in principle with that of present-day submarines was used with excellent effect on the United States monitor, Osage. Its inventor, who served on this monitor, was Thomas H. Doughty, acting chief engineer, U. S. N.

It was a case of necessity's becoming the mother of invention. During the Red River Campaign, the Union gunboats were constantly harassed by Confederate cavalry which appeared unannounced along the river banks and offered sudden attacks. The monitors of those days had no observation points like those on modern ships, but were practically only steel boxes with slits in them for the guns. This led Engineer Doughty to seek some method of watching the country beyond the high river bank where the enemy lay. He solved the problem with a piece of ordinary lead pipe and a couple of mirrors.

Admiral Thomas O. Selfridge, U. S. N., retired, under whose command the periscope was first used, says of it: "This instrument was the first of its kind ever placed on a war vessel, and Mr. Doughty deserves every credit for the suggestion. It was made of a piece of three-inch steam pipe with holes cut at each end on opposite sides, pieces of looking-glass being inserted as reflectors. It was secured to the outside of the turrets opposite to the gun ports." A stationary sight was rigged below decks on a level with the eye of the observer.

The scheme proved so successful that after its installation the Osage was practically free from attacks.—Kings Treasuries.

Is it raining, little flower?
Be glad of rain.
Too much sun would wither thee,
'Twill shine again.
The sky is very black, 'tis true,
But behind it shines the blue.

Be glad of pain;
Art thou weary, tender heart?
In sorrow sweetest things will grow
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.
—Selected.

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New Orleans Christian Advocate

REV. HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders shouid be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters shouid be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at ieast an inch on the ieft-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and iegibly. 5. Use ietter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

WE KNOW HOW IT IS OURSELVES.

Two weeks ago, in discussing the matter of securing renewals and new subscriptions to the Advocate, we ventured to make two definite suggestions that we believed would be helpful to those who were willing to co-operate with us in putting the paper on a safe basis. Those suggestions were, first, that our pastors endeavor to get every Church official to subscribe for his church organ, and, second, that they write to the Publisher for a list of subscribers on their charges, and, with that as a guide, try to secure renewals.

We hope every preacher in our patronizing territory read that article. We believe we know exactly how a good many of those who did read it felt at the moment. Their thought was something like this: "That is a good idea. It will not be very much trouble to act on those suggestions, and we will at least see what we can do. And we will do it right away."

But results have not indicated that very many of our brethren acted in accordance with their thought. We have had comparatvely few requests for lists of subscribers, and there has been no remarkable increase in the number of new subscriptions received. We are forced to the conclusion, either that no special efforts have been made to secure new subscriptions and renewals, or that those efforts have been singularly unavailing.

We incline to the first view, for we know how it is ourselves. It is so easy, after we have actually determined upon a course of action, for something to come up that causes us to forget our good resolutions, or at least to put off their execution to a more convenient season. And before we realize it, days and weeks have passed and we have done nothing. There is a deep personal note in this statement—we really do know how it is.

We cannot, therefore, find it in our hearts to indulge in harsh criticism; we want to say again, in all seriousness, that the New Orleans Christian Advocate, the official organ of three strong Conferences, is in need of a better support at the hands of its constituency. As is very well understood, it is very largely dependent upon the good offices of its friends, the preachers, for its success. If they can find the time to secure renewals and push its circulation, even for a few weeks, they can bring it safely through most trying times.

We know how much our preachers have to do, and how busy they are, and we do not like to ask them to do that which will require something of their time and energy; we would not do it if we did not believe with all our heart that the circulation of the Church paper among their people will help them greatly in all their other work. But we are so largely dependent upon them that we venture again to call their attention to something they, perhaps, intended to do but have overlooked thus far. Brethren, please secure as many renewals and new subscriptions as you possibly can. The Advocate needs them more than you realize.

PREACHERS AND DEBT.

The constantly increasing cost of living is laying a heavy burden upon a great many people. Homes that before the war were able to provide fairly comfortably for every-day necessities find themselves hard put to it now to make ends meet. Epecially is this the case where the bread-winner of the family is working for a salary. In some instances, it is true, salaries have been raised to meet the increased need, but, as a rule, the disproportion is still very great.

Our parsonage homes especially have felt the pinch of the new scale of prices. Preachers' salaries, never excessive, are more than ever inadequate to the needs that do not grow less. But we are in the midst of the Conference year, and it is not likely that any increase will be provided before the first quarterly meeting of next year. The situation is a difficult one, but it must be faced and dealt with in a business-like way.

One thing that we should all do, is to make up our minds to live within our incomes. To do that, is going to entail some real hardships. Most of us, perhaps, feel that we have already economized to the last degree. But when we realize what a terrible handicap debt is, and how hard it is to escape from it, we shall be wise if we go over the situation again, carefully and prayerfully, and determine that at the end of the year we shall owe no man anything except to love him. A cabinet member took occasion to remark recently in an address, that patched trousers and half-soled shoes are becoming fashionable, even in high official circles. As Dr. T. B. Holloman, of Vicksburg, suggested in a letter to one of his town papers not long ago, our high officials seem to be a little slow in adopting prevailing styles; but the point is, the most rigid economy is perfectly in keeping with the rigorous times in which we live.

Debt has seriously injured many a preacher's usefulness, and in many cases it has absolutely destroyed it. We do not mean to suggest that any of our preachers deliberately make a debt without expecting to pay it; but some of them probably fail to weigh carefully the difficulties that will arise, and before they realize it they are heavily embarrassed and handicapped. They are constantly thinking about their obligations and worrying over them, with the result that their efficiency is impaired. And at the same time, their creditors in the community are beginning to wonder, perhaps, when they will pay, and their attitude, though unexpressed in words, reacts unfavorably on the preacher's peace of mind. "Are you in debt so as to embarrass you?" is asked us at the beginning of our ministry, and we have to answer in the negative. Nothing less than the direst necessity should ever be allowed to make us change that answer.

Just at this point, we want to urge all our people, especially our stewards, to see to it that our preachers' salaries are paid promptly and in full. No church official has any right to complain that his pastor does not pay his debts until he and his colleagues have used their utmost endeavors in a business-like way to collect in full the amount that has been promised to him as a salary. And no member of the Church has any right to complain unless his own obligations have been fully met. When the preacher knows how much he is going to receive, and knows that he is going to receive that amount in full and on time, then he is responsible before God and man for the proper use of his resources; but when he does not know what to expect, and finally has to accept less than he was promised, then the people are largely responsible.

People, pay your preachers promptly all you have promised them; preachers, keep out of debt.

LOCAL CHURCH ORGANIZATION FOR WAR WORK.

The Macon Beacon, of July 19, gives an account of the organization of the Methodist Church of that cultured little city for definite work in connection with the needs arising from the war. We venture to call attention to it for the benefit of other congregations.

Under the leadership of Rev. E. Nash Broyles, the efficient pastor, a general War Time Committee has been appointed, consisting of eight members. The duty of this committee is to carry out all war activities within the congregation. There are sub-committees on Finance, Service Flag, Correspondence, and Program. The names of the committees suggest their duties, except perhaps, in the case of one—Correspondence. The duty of that committee will be to keep on file the names and addresses of all who have gone to the army from the congregation, and to keep the church in touch with them in camp and at the front.

Doubtless, other congregations are doing all that is necessary to enable them to discharge their obligations in connection with war work, but we commend this plan of the Macon Methodists as enlisting the interest and activity of a large number of people, and making provision for practically all the needs that may arise.

In the same connection, we take the following from the Beacon: "Each evening, except Saturday, at 8:30 o'clock, the city lights will be turned out for half a minute. At the end of a five-minute period they will be turned out for another half minute. This marks the beginning and the end of a five-minute period of prayer, which will be observed by the praying people of Macon and vicinity each evening except Saturday, for the duration of the war."

NOW IS THE TIME TO ACT.

In our last week's issue, we published an appeal by Rev. A. W. Turner, State Superintendent of the Louisiana Anti-Saloon League, to the friends of prohibition in Louisiana to pass resolutions and mail copies of them to Governor Pleasant, Lieutenant Governor Mouton, and Speaker Bouanchaud, urging the adoption of the national prohibition amendment by the special session of the Legislature, which is to convene on August 5.

Brother Turner has shown unmistakably that he is qualified for the work he is engaged in. He is thoroughly informed as to the general situation, and he is an indefatigable worker. He knows what ought to be done, and he knows what methods are most effective in getting favorable action by the Legislature. This call of his, therefore, should be heeded. All of us want to see the amendment passed, but there is danger of our failing to make our wishes known in a way that will produce results. Now is the time to act; let a flood of resolutions pour into the offices of the gentlemen named in Brother Turner's appeal. And let us do everything else that we can do to swing Louisiana into line with the other States that have already put themselves on the right side of this great movement. And as Brother Turner says, "Do it now."

NEW ORLEANS METHODISM AND DANCING.

We are publishing this week, in another column, the resolutions recently passed by the Methodist Preachers' Meeting of this city concerning dancing, especially as it is indulged in as a means of raising money for war relief work, and as a form of entertainment for our soldiers. The resolutions are unequivocal in their condemnation of this form of social diversion. We believe they represent the opinion not only of the Methodist preachers of New Orleans, but also of the great majority of our Methodist people. In a recent Sunday evening service at our First Church here, after a full discussion of the subject, the question was put to a vote, and the dance was overwhelmingly condemned. We believe the result would have been the same in every one of our congregations.

Without being fanatical on the subject, we be-

lieve the time has come for the influence of Methodist people to make itself felt in every community in our connection where it is needed against various harmful forms of social entertainment. Certainly we cannot afford to sit idly by and countenance by our silence things in the name of charity that the best moral thought of the age condemns unreservedly.

The Red Cross and dancing and gambling should be absolutely divorced.

PERSONAL AND OTHER NOTES.

The Northfield Missionary Conference, which closed recently at East Northfield, Mass., had a registration of more than nine hundred.

Rev. J. T. Sawyer, D.D., preached at the morning hour last Sunday at Felicity Street Church, and Rev. J. H. Stafford, local preacher, occupied the pulpit at the evening service.

Rev. Robert Hollingsworth, of Millsaps College, has been appointed assistant pastor on the Vardaman Circuit during the protracted illness of the pastor, Rev. C. R. A. Brantley.

We desire to call special attention to the story on our Home Circle page last week. It was written by Mrs. R. M. Brown, wife of the pastor of our Felicity Church, New Orleans. Read it.

Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, North Mississippi Conference, attended the educational conference at Lake Junaluska as the representative of his Conference.

Debts on our churches at Woodland and Van Vleet, North Mississippi Conference, have recently been paid, and the church at Van Vleet dedicated. Rev. O. P. Armour, the pastor, preached the dedicatory sermon.

Rev. W. E. Dickens, of Pachuta, Miss., writes that his work is moving along nicely. He encloses the renewal subscription of Mrs. G. A. Gordon, who has been taking the Advocate for fifty years. Blessings upon her!

Rev. W. E. Thomas, superintendent of St. Mark's and Mary Werlein Missions, underwent an operation for throat trouble at the Touro Infirmary last week. He stood the ordeal well, and is making rapid progress toward recovery.

We learn from the Lincoln County News that Dr. W. G. Henry, our scholarly pastor at Brookhaven, Miss., assisted in a protracted meeting at Monticello last week. We know there was some good preaching in that meeting.

Rev. H. W. Jamieson, Y. M. C. A. religious work director at Hut 69, Camp Beauregard, Alexandria, La., was a caller at the Advocate office on Thursday of last week. His report of the religious situation at Camp Beauregard was encouraging.

Rev. H. N. McKibben, in asking that his paper be changed from Webb, Miss., to Tutwiler, says that he is gratified with the outlook as he takes charge of the Tutwiler circuit. We pray that he may have a pleasant and prosperous pastorate.

Rev. John Wesley Jones, of the Houston Circuit, was married on June 28 to Mrs. McGhee, one of his parishioners. Rev. E. M. Shaw officiating. Brother Jones and his good wife are in high favor throughout the charge, and the best wishes of all attend them.

Rev. D. R. McDougal, of Calhoun City, Miss., reports that he has just closed a great meeting at Pleasant Hill, on his charge. There were twenty-six conversions, and the Church was spiritually uplifted. This is good news. Brother McDougal has our thanks for a new subscription.

Rev. W. W. Holmes, presiding elder of the New Orleans District, was called to Mississippi by telegram last Monday on account of the critical illness of his father. This is distressing news to the many friends of Brother Holmes, who will sympathize deeply with him in his sorrow.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. R. A. Tucker, Grenada, Miss., 3; Rev. E. Blizzard, Myrtle, Miss., 2; Rev. R. W. Evans, Carrollton, Miss., 2; Rev. J. W. Price, Perth, Miss., 2.

Rev. J. L. Cady, writing from Clinton, La., requests us to announce that the twenty-eighth session of the Bluff Creek Camp Meeting will open on the night of August 16. A small admission fee will be charged. The preachers of the Baton Rouge District are especially invited to attend.

Rev. R. H. Clegg, of Harperville, Miss., in remitting for three new subscriptions to the Advocate, for which he has our thanks, says that his work is encouraging. He has held two good meetings and is hoping for good results in others yet to be held. We trust his hopes will be realized.

We regret that an error appeared in the report of the Children's Day receipts for the Mississippi Conference as printed in last week's Advocate. In the Port Gibson District, Meadville was credited with $11, when it should have been Woodville. The mistake was ours and we beg pardon of all concerned.

The quarterly conference of McKendree Church, Nashville, Tenn., has unanimously asked for the return of its pastor, Dr. T. C. Ragsdale, according to the Midland Methodist. So far as we know, this is the first church that has taken advantage of our new law to ask for the return of its pastor for the fifth year.

Rev. Briscoe Carter, the energetic and irrepressible presiding elder of the Alexandria District, Louisiana Conference, called at the office while in the city one day last week. Those who have read only the official reports of the General Conference should consult Brother Carter for illuminating "side lights."

Rev. Roy H. Kleiser, our camp pastor at Camp Shelby, Hattiesburg, Miss., paid us a call while in the city on business one day last week. He was enthusiastic over his work and the opportunities it presents for doing good. He has moved his office from the Carter Building to the Army Y. M. C. A. Headquarters, at the Camp.

Secretary McAdo is protesting against the exchange of Liberty Loan Bonds for merchandise on the ground that it defeats the primary purpose of their sale by discouraging thrift and increasing expenditures. Government bonds should be held by their original purchasers, except when sale is required by real necessity or misfortune.

Rev. C. E. Downer, our pastor at Petal, Miss., has our thanks for two new subscriptions recently sent in. He has just closed a good meeting at McCallum, where he was assisted by Rev. J. L. Greenway, our pastor at Lucedale. He expected to begin a meeting last Sunday at Lux, where he was to be assisted by Rev. J. H. Jolly, of Seminary.

Bishop Edwin D. Mouzon has recently added another valuable collection of books to the library of Southern Methodist University. One among a number of rare books is a copy of the Hebrew Grammar used by Dr. Martin Ruter in 1835. These books will be added to the large and growing collection now in possession of the University. The collection includes, also, bound copies of the Christian Advocate.

The city of Bogalusa, La., as well as the Methodist Church of that place, has recently suffered a great loss in the death of Mrs. Sullivan, wife of the "father of Bogalusa." Rev. A. I. Townsley, her pastor, officiated at the funeral, which, according to newspaper reports, was attended by more than seven thousand people. Mrs. Sullivan herself was called "the mother of Bogalusa." Seldom does a private individual receive such a tribute of affection as was paid to her memory by people of all classes who knew and loved her.

Millsaps College will be thoroughly prepared to give military training next session. Professor G. L. Harrell, and five members of the student body, have gone to the reserve officers' training camp at Fort Sheridan, Ill., where they will receive instruction that will prepare them to assist the commandant in training the students. The commandant will be chosen by the Government, and Millsaps will be placed on the same footing as are other colleges of the country. All students eighteen years of age and over may be enlisted; those under eighteen may register and be trained in the same manner.

The Council of National Defense, and the U. S. War Department, Washington, are asking that every effort be made in the various States to secure war photographs, which will be used to complete the official files showing the part the States have taken in the great war that is now being waged. Persons having kodak or camera pictures showing the departure of troops, patriotic meetings, celebrations, or anything in connection with war work which would prove of interest in future years, are asked to send them immediately to their State Council of Defense. Doubtless, many of our readers have such photographs, and will be glad to comply with this request.

One of the standard objections to foreign missions is that it takes a large part of the money raised for administration expenses. The falsity of this charge has been demonstrated time and again, but it is still evidently in use. The American Committee for Armenian and Syrian Relief answers it, in its particular case, by submitting the statement of a reputable firm of certified public accountants, that "your plan of crediting every dollar contributed for relief purposes has been followed. All administrative and office expenses have been met from funds provided privately." The total amount received by this Committee to June 1 was $10,464,337.48.

A note from Bishop John M. Moore, written in New York, stated that he would sail on July 16, on the steamer "Saga" for Rio de Janeiro. On account of the steamer's failing to leave on time, he had been compelled to postpone his first Conference, the Brazil, to August 15. He will hold the South Brazil Conference on September 5. He expects to remain on the field till January, when he will return to assist in the missionary Centenary campaign. Mrs. Moore will make her home in Nashville during his absence. The Bishop's address while in Brazil will be 47 Rua Quitanda, Rio de Janeiro; his American address will be 810 Broadway, Nashville, Tenn.

We acknowledge the receipt of three very interesting wall charts from the Board of Church Extension. In them the work of the Board since its organization is strikingly presented. In the Louisiana Conference, 197 churches and 80 parsonages have been aided; in the Mississippi Conference, 311 churches and 92 parsonages have received help; in the North Mississippi Conference, 370 churches and 81 parsonages have been helped. These charts are for free distribution and may be had upon request from the Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky. They will certainly be useful in developing interest in this great department of our work and we urge our pastors to send for them.

TOPISAW CAMP MEETING.

Dear Brother Carley: Please say to the public at large that our annual Camp Meeting at Topisaw will begin August 9. We feel we have been exceedingly fortunate in securing as our preaching help Rev. L. L. Roberts, of Hazlehurst, Miss., and Rev. L. L. Felder, of Bianket, Texas. As usual, all the preachers of the district are cordially invited to attend.

Signed by: R. Z. Felder, President of Association; J. H. Felder, C. C. McEwen, J. C. Ellis, P. C., Committee.

HIDDEN LOVE.

Are there not many intelligent Christian people who do very little visibly and expressly for Christ? Is there not a great deal of hidden, silent love in Christian hearts, burning like lamps in inner rooms and dark places, which, if brought out, would shed around some cherishing warmth, and some genial glow and brightness? We cannot hold life healthily thus.—Dr. Raleigh.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

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Now Is the Time to Get Rid of These Ugly Spots.
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Vitality
VIM, VIGOR—"PEP"—the great needs of today, when men and women should have strength, fortitude and cheerfulness—these are denied the poor sufferer from kidney and bladder trouble.
That awful tired feeling, heaviness, languidness, soreness, stiffness, backache, rheumatic pains, lumbago, painful bladder weakness and other symptoms soon disappear when the kidneys are strong and healthfully active.
Foley Kidney Pills
act promptly and effectively to restore weak, overworked or diseased kidneys and bladder to health and normal functioning. Their healing and curative qualities are guaranteed.
M. T. Weston, 325 10th Ave. W., Duluth, Minn., writes: "I am pleased to testify that Foley Kidney Pills have been the means of giving me relief from a case of kidney and bladder trouble which bothered me for some time." 50c and $1.00 sizes.
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Cuticura Soap
IS IDEAL
For the Hands
Soap 25c., Ointment 25 & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. GEORGIA WYATT, who for many years had been a resident of this city, fell on sleep at the Community Hospital in Lexington, Miss., on June 19, 1918, after many months of invalidism and long, weary days of suffering. She was a member of the M. E. Church, South, having joined here by certificate under the pastorate of Dr. H. G. Henderson, on May 12, 1912.

The writer was often a visitor in this sickroom and always found a hearty welcome. She was very appreciative of religious conversation and liked to have that season of prayer whenever I came.

The last time I saw her, she was too sick to talk, but in her suffering pointed upward. I went away to hold a revival and when I came back she had gone on to her reward.

BEN. P. JACO, P. C.

RENA JOE STEVENS was born on Sept. 1, 1874, and died on May 28, 1918. Eulogy cannot do justice to the lovely character of this Christian, whose whole life was spent in thoughtfulness for her family and friends. In a gentle and unobtrusive way she gathered into her life the true friendship of all those who were fortunate enough to know her intimately. Little children loved her, as only little ones can love when they instinctively know they have a staunch friend.

A most beautiful quality manifested itself in her love for flowers, birds and animals. They loved her generous hands, and kindly voice, and gentle steps.

A mother, father, two sisters, and a brother miss those gentle though busy steps each day. Her neighbors miss the click of the gate, as she came often with armfuls of flowers and fruit and things of her garden. The children miss her smile and little gifts. But the loss of her is most keenly felt by her father and mother, from whom she was rarely separated until her death. And she left her home so surrounded with her personality that time cannot obliterate it; time, with the mercy of God, can only temper the loss.

L. N. B.

Mrs. MARIA R. PICKENS, daughter of Rev. James and Mrs. Louisa Walton, was born on Nov. 30, 1835, and died in Lexington, Miss., on July 12, 1918. After the burial service of her Church, conducted by Rev. Ben. P. Jaco, her pastor, at the home of her son, Mr. I. B. Pickens, the body was tenderly laid to rest in the Richland cemetery in the presence of many loving friends and her three sons and other relatives.

She was converted under her father's preaching and joined the M. E. Church, South, at Richland in May, 1849, thus lacking less than one year of giving the Church three score and ten years' service. She really served God and her generation in the practical walks and relations of life. Whether in the business, social, or religious world, she showed clear ideas, well defined purposes, and high moral and spiritual convictions. Her poise of mind and peace of soul were very remarkable. It was a pleasure to converse with her in her last days because she was cheerful and kept in touch with the work of her Church and the movements of the Kingdom of God. If she missed a copy of the Church paper she was disappointed. Only a few days before she left us I visited her as she sat under the shade trees with her Bible and other things to read around her. Here she read God's word and listened to God's voice in nature, while she contemplated her eternal home, to which she has gone. "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

BEN. P. JACO, P. C.

LEVIN LAKE, son of Richard Nason and Lida Owens, was born near Grenada, Miss., on Sept. 6, 1881, was baptized in infancy by Rev. E. B. Ramsey, and joined the M. E. Church, South, at an early age. He was for a number of years in the employment of Armour & Co., having entered their service in connection with his grandfather, Col. Levin Lake, who began business with the firm in the early thirties when it was Armour, Lake & Co., young Owens making the third generation in that business connection.

He was a young man of sterling honesty, quiet, modest, unassuming, devoted to his friends and relatives, especially to his widowed mother and his aged grandfather. Between him and the latter there was a mutual esteem and confidence that was very beautiful to behold. He was kind and sympathetic, ever ready to render a service of love and ministry to his fellow-men.

His appreciation of true friendship and fellowship was shown by his devotion to the Masonic fraternity, of which he became a member soon after reaching his majority and in which he steadily advanced through the various degrees till he became a Mystic Shriner.

After lingering for some weeks he died at the home of his mother in Grenada, Miss., on June 6, 1918, and was buried beside his father in Odd Fellows' Cemetery. The funeral service was conducted by Rev. J. R. Countiss, after which the Knights Templar and Blue Lodge Masons carried out their beautiful and impressive ritual for burials. Peace to his ashes and the comforts of the Heavenly Father to his mother, and brother, David W. Owens, of Jackson, Miss., and his sisters, Miss Lida Lake Owens, Mrs. Collins Jones, and Mrs. Harvey Harris. J. R. COUNTISS.

(Reprinted from the Grenada Sentinel, by request).

RESOLUTIONS OF RESPECT.

Whereas God, in his infinite love and wisdom, has seen fit to call from an earthly to a heavenly home Mrs. J. W. Griffing, a faithful member of the Methodist Church and Sunday school, also of the Woman's Missionary Society; therefore be it resolved:

1. That we, the members of said church and Sunday school and Missionary Society bow in humble submission to His will and thank him for her pure, true life of Christian service.

2. That we cherish the memory of her sweet Christian spirit, her patient endurance and her cheerful submission throughout her long-continued illness.

3. That, while we sorely miss her bright smile and cheery presence, we will cherish the memory of her pure life and strive so to live that we shall meet her in our promised home eternal.

4. That we extend to her heart-broken husband, daughter, parents and other loved ones our heartfelt sympathy, thanking God for his precious promise to comfort and sustain them. May they realize that "God moves in a mysterious way his wonders to perform" and ever look to him who alone can bring them peace and comfort in this their darkest hour.

5. That a copy of these resolutions be given to the bereaved family, to the Winnsboro Reporter, and to the New Orleans Christian Advocate for publication.

Signed: E. F. Kelly, Chairman; Oscar McLendon, Mrs. J. S. Chennault.

Gilbert, La., July 15, 1918.

Religion is such a belief of the Bible as maintains a living influence on the heart.—Richard Cecil.

The Root of Skin Troubles
Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from
Shuptrine Company, Savannah, Ga.

AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Twenty-fifth day of June in the year 1918, before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1918.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article 1 and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE 1.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cumulative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment is made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State, of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mouney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President.
WM. B. REILY,
Secretary.

Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOUNEY.

J. KENTON BAILEY,
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 1222, Folio 188.

New Orleans, La., June 26th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
J. KENTON BAILEY,
(Seal) Notary Public.

"When man makes a religion, he tries to make one that will let him stay mean and still respect himself."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Philadelphia, July 26-28.
Neshoba, at North Bend, July 27, 28.
Montrose, at Garlandville, Aug. 3, 4.
Newton, at Eureka, Aug. 4, 5.
Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Foxworth, at Sandy Hook, July 27, 28.
Meadville, at Beulah, Aug. 4.
Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Pascagoula, July 28.
North Gulfport and Mississippi City, at Miss. City, 4:30 p. m., July 28.
Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8, 9.
J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Gioster, at Woodland, July 28, 29.
Natchez, Aug. 4, 5.
Washington, at Mars' Hill, Aug. 6.
Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Camden, at Forest Grove, Friday, July 26.
Vaughan, at Ellison, July 27, 28.
Benton, at Benton, Thursday, Aug. 1.
Yazoo City, Thursday, Aug. 1, 8:30 p. m.
Lintonia, at Bethany, Friday, Aug. 2, 11 a. m.
Eden, at Carter, Aug. 3, 4.
Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.
J. M. MORSE, P. E.

Meridian Dist.—Third Round.

Vimville, at Coker's Chapel, July 27, 28.
Meridian, Hawkin's Memorial, July 28, 29.
Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.
GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

Collins, at Ora, July 27, 28.
Lucedale, July 31.
New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Cleveland, July 28.
Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Macon Ct., at Ex Prairie, July 27, 28.
Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Corinth Ct., at Box Chapel, July 27, 28
Myrtle, at Union Hill, July 30.
Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Fulton Ct., at Friendship, July 25.
Amory and Nettleton, at N., July 26-28, p. m.
Nettleton Ct., at Union, July 27, 28.
Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Chester Ct., at South Union, July 27, 28.
High Point Ct., at White Hall, Aug. 2.
Noxapater Ct., at Mt. Pisgah, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Moorhead, July 27, 28.
Greenwood, July 28, 29.
Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Oxford Circuit, at Pine Flat, July 25.
Byhalia, at Fountain Head, July 27, 28.
Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Epworth League Conference, Holly Springs, July 22, 26.
Cockrum Ct., at Independence, July 27, 28.
Batesville, evening, July 28.
Sardis Ct., at Shiloh, Aug. 8.
Arkabutla Ct., at Truslor, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10, 11.
Hernando, Aug. 12.
Sardis, Aug. 13.
Tyro, Aug. 17, 18.
Pleasant Hill, Aug. 24, 25.
Olive Branch, at Oak Grove, Aug. 27.
Longtown, at See's Chapel, Aug. 30.
Crenshaw, at Darling, Aug. 31-Sept. 1.
Charleston, Sept. 8.
J. H. HOLDER, P. E.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 50c

"He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave."

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

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Foundation work is always the most important both as to scholarship and character of the boy.

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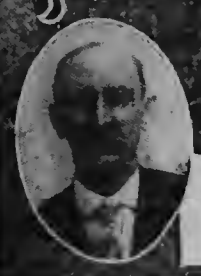
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When we are filled with love it is easy to work for God; it is easy to reach the fallen and the lost, if we can only convince them that love is the motive power; it breaks down every barrier. What we need is to be baptized with the love of God. If we are filled with love, there is no danger of backbiting, or of one person starting a false report of another; if we can only be filled with the love of God, we are going to be a power all through life.—D. L. Moody.

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Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

Sunday School

NORTH MISSISSIPPI SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Twelve teachers of the Mt. Pleasant and Asbury Sunday schools ordered "Life in the Making." At Asbury, Brother Owen secured nine subscribers for the Home Department Quarterly and the promise of as many family altars. The Tremont school has a class taught by Mrs. W. D. Taylor that will study "Heroes of Faith in Japan" this quarter.

Mrs. Connie Leech, superintendent of the primary department, and Mrs. Ethleen Riggan, superintendent of the junior department of the Smithville school, ordered "Life in the Making." Two such teachers are a blessing to any community.

Brother Driskell, pastor of Greenwood Springs Circuit, helped me to secure five subscribers to the Home Department Quarterly; this means five families studying God's Word daily and five family altars to back him in the great work of giving a religious education. Two teachers ordered "Life in the Making."

At Friendship, Mrs. Owen's class promised to give the monthly missionary program, Miss Ruby Simmons promised to organize the cradle roll, three subscribed for the Home Department Quarterly and promised to erect family altars, and two teachers ordered "Life in the Making."

At New Hope, the Cradle Roll department was put into the hands of Miss Cherry Dalrymple, five families ordered the Home Department Quarterly, the monthly missionary program was put in, and two teachers ordered the teacher-training books.

Brother T. F. Durrett. superintendent of the school at Quincy, left his store Saturday morning and invited his customers present to go with him to the Sunday school institute to be held at his church a mile from the store; say what you will, such men are rare. Miss Maggie Lou Cockrum was put in charge of the cradle roll, five family altars were promised. Of course they ordered the Home Department Quarterly, and three teachers ordered "Life in the Making."

At Pleasant Grove, Greenwood Springs Circuit, Miss Lizzie West took charge of the cradle roll department, Mrs. Springfield ordered "Life in the Making." Mrs. Thornley is superintendent of this school and is trying hard to do something for the children of this community.

Brother Driskell has learned the difference between merely telling people to establish family altars and in giving them the material that will teach them how to do this most important part of our Sunday school work. Five men ordered the Home Department Quarterly and promised to erect altars to re-enforce the Soule's Chapel school. This was a good day's work.

The superintendent at Asbury ordered "The Superintendent and His Work," and so did Brother Lem Crenshaw, of Greenwood Springs, Brother J. C. Easter, of Friendship, Brother Hillingsworth, of New Hope, and Brother T. F. Durrett, of Quincy. During the ten days spent in the Tremont and Greenwood Springs Circuits I traveled sixty miles in a buggy and one hundred and fifteen in a car. Brother Owen and Driskell are doing a great work.

TIME OUT.

Damages!

"Hurrah! Five dollars for my latest story, 'A Modern Husband.'" "Congratulations, young man. From whom did you get the money?" "From the express company. They lost it."—Santa Fe Magazine.

Both Are Bad.

Lady: "Here, my poor fellow, is a quarter for you. It must be awful to be lame, but I think it's worse to be blind."

Expert: "You bet it is, mum. When I was blind they was always handin' me counterfeit money."—Exchange.

Learning Costs.

Litigant: "Your fee is outrageous! Why, it's more than three-fourths of what I recovered!"

Lawyer: "I furnished the skill and the legal learning for your case."

Litigant: "But I furnished the case."

Lawyer: "Oh, anybody can fall down a coal hole!"—Boston Transcript.

Time Flies.

A trainload of newly drafted men reached their cantonment late in the afternoon. By the time they had passed the doctors it was nearly midnight. One of them when called at 4 o'clock the following morning to assist the cooks in preparing breakfast stretched and yawned, "It doesn't take long to spend a night in the army."—Everybody's Magazine.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 3519 Palmyra St.; 'phone, Galvez 1081.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan. pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

TO RESIST THE ATTACK



of the germs of many diseases such as Grip, Malaria means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.



HAMPTON, GA.—"I have used Doctor Pierce's medicines in my home for over 40 years, and can say to those suffering with torpid liver, it will pay you to use Doctor Pierce's Golden Medical Discovery. You will find it all he claims it to be."—THOMAS C. JONES.

WOODFORD, TENN.—"This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he again started to grow. He doesn't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE HOGAN, Route 1.



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Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

"If we hold on to sin for a day we may have to hold on to it forever."

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.
Peptiron—180 pills
Sig: One teaspoonful Hood's Sarsaparilla before meals
Two Peptiron after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

RESOLUTIONS AGAINST DANCING.

The Methodist preachers of New Orleans passed the following resolutions at a meeting held in the dining room of the Monteleone Hotel on Monday, July 15:

Inasmuch as the congregation of the First Methodist Church of New Orleans did, on Sunday evening, July 5, by a rising vote, enter its opposition to the modern dance, holding that it is unwise to teach dancing in the public schools, to encourage dancing with soldiers and sailors, or to countenance dancing in any manner as a social custom among men and women, be it

Resolved, That the New Orleans Preachers' Meeting, assembled in the Monteleone Hotel on July 15, 1918, puts itself on record as heartily endorsing the stand taken by the First Methodist Church congregation, assuring it that its stand is in keeping with the sentiment of every Methodist congregation in New Orleans and throughout Christendom.

Resolved, further, That we feel that at this time, when our sons are facing the grim horrors of death on the battlefield, all classes, without regard to the right and wrong of the modern dance, should remember that we do err grievously when we make the needs of the soldier, or the Red Cross, or any other humanitarian claim the occasion of a frolic. We roundly condemn the giving of a dance at any time and more especially as a benefit for war activity; and we condemn the running of gambling devices or the conducting of any public affair that takes on the nature of a frolic in the name of war service while we are engaged in the serious life and death matters brought on because of the war. We indeed count it a profanation of the highest conception of patriotism to manifest our sympathies at this time by giving ourselves over to such diversions as are only calculated to serve us in the gratification of physical and mental demands for pleasure.

CENTENARY CONFERENCE IN ST. LOUIS.

Letters and telegrams received at the Central Office in Nashville, Tenn., indicate that the meeting of the presiding elders, ministers, lay and district lay leaders of the Methodist Episcopal Church, South, to be held July 30-August 1, in Centenary Methodist Episcopal Church, South, St. Louis, Mo., will be the largest conference of its kind ever held west of the Mississippi River. Every session will be in the interest of the Centenary of Missions Movement.

Plans are now being fomulated to bring fifty of the leading laymen of each Methodist church in St. Louis to the night sessions to take part in the inspirational program which will be of the highest order. Each pastor will be furnished with cards of admission for his laymen ten days before the conference begins.

Bishop W. B. Murrah, of Tennessee, who has charge of the three Missouri Conferences and the Denver Conference, has issued a call to every presiding elder in his area to be present. The Bishop has been assigned an important place on the program. The presiding elders and lay leaders of the Kentucky and Louisville Conferences have also been invited to be present.

On Sunday, July 28, at the 11 o'clock service, every pastor of Southern Methodist churches in St. Louis will present the prayer and intercession program and an effort will be made to enroll every member in the fellowship of intercessory prayer.

A prominent district lay leader has telegraphed that he will bring every pastor in his district to the St. Louis meeting.

At the opening session Tuesday night, July 30, an address on "The Centenary, a Providential Movement" will be delivered and an illustrated stereopticon lecture will be given by either Rev. S. Earl Taylor, or Rev. R. A. Ward, both of St. Louis.

Headquarters will be established in the Warrick Hotel, St. Louis.

H. H. AHRENS.

Nashville, Tenn.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

REPORT FROM PONTOTOC CHARGE.

Dear Mr. Editor: Pontotoc Station last fall bought a splendid property for parsonage, one block south of the church on Main Street. During the winter we put improvements on the house by double flooring both the upper and lower stories, and repapering and revarnishing. We then put in new mantels and repainted without, including metal roofing. We spent about $900 in improvements on the building. We moved in the first of March, and now occupy one of the best, if not the best, and most comfortable parsonages in the district.

Our meeting is to begin here the fourth Sunday in this month, with Rev. A. C. Holder, of Shreveport, La., to do the preaching, and Rev. J. A. Duke, of Jackson, Miss., to conduct the singing. We hope for a good meeting, but we have lost so heavily this year by removals, and the going of the boys to war and others hunting high priced jobs, that it is serious.

W. M. YOUNG, P. C.

TESTIMONIAL PRESENTED TO CHAPLAIN VAUGHAN.

Rev. A. Floyd Vaughan.

Greetings: In following the winding stream of life, many a spring and rivulet adds to the rushing current of human experience. The Methodist preachers of New Orleans are cognizant to a man of the fact that into each heart of us there has come the fine fraternity and fellowship of a man whom we delight to call a friend and brother. You are that man. We speak not of fraternal ties such as are knotted before the altar of a chartered lodge; not of a fraternity that springs from a common birth-state; not even of a fraternity that comes from kindred blood and a common parentage; but we speak of the highest, holiest and happiest fraternity on earth—the brotherhood of Methodist preachers. You are our fellow-laborer in Christ and in the Methodist Episcopal Church, South.

You are going away to serve our nation in the common cause of human liberty. You have laid your life upon our nation's altar for the love of God, of your country and your fellow-men. We love you for the sacrifice you have made; language fails us as we endeavor to offer you a parting word of comfort, love and cheer. We hold you in the sacred inclosure of our hearts. Our every hour of meditation we will share with you for the blessings of Almighty God upon you and your family.

We commend you to that body of soldiers over which you are given spiritual oversight, to your fellow-man in whatever walk of life you may meet him, and to the God of all consolation, even our Heavenly Father, by whose Son, Jesus Christ, we have a hope of salvation from our sins and a hope of the resurrection of the body after death, and to the Holy Ghost our Comforter. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you."

Signed by all the pastors of the M. E. Church, South, in New Orleans.

ABE'S LITTLE SISTER IS LOYAL.

Bishop Walter R. Lambuth, chairman of the War Work Committee of our Church, reports the following episode having taken place on a train speeding southward from New York.

"A young Russian Jew, not long in this country, having volunteered for service with our army, had been ordered to report at Fort Oglethorpe, Ga.," said the Bishop. "He left behind a sister, whose 12-year-old daughter works in a department store, assisting in the support of her mother. Upon the uncle's departure, the niece gave him the following letter:

"Dear Uncle Abe: As sure as there is a God in heaven, mother and I will be praying for you. So be brave, hold up your head, and fight for victory and for your adopted country.

"FRIEDA."

"This serves as an example of the spirit of those Russian refugees who have adopted the United States as their land."

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph Macon System. Rates $200. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

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A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.



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For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.



Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

"GIVE AN ACCOUNT OF THY STEWARDSHIP."

The second item in the plans of the Centenary Commission is a campaign in behalf of stewardship. It is most fitting that we stop now and balance our books to see where we stand in our accounts with God. We are very apt in these times of patriotic response to forget that we must "render unto God the things that are God's," lest we prove unworthy of the trust he has placed in us.

The Christian people of America are holding the wealth upon which God is depending to finance his business. Southern Methodists share alike with other denominations the responsibility of owning and directing this wealth, for God has smiled upon us of the South and the debit side of our ledger is full to overflowing. As faithful stewards, we will see that our credit page shows a like number of entries and that our books will strike a balance.

It has not been left to our discretion to name the amount of our indebtedness to God. The standard has not been lowered since he said to Israel, "The tenth shall be holy unto the Lord," and if we fail to measure up to this obligation we, no less than Israel, are robbing our Master. A tenth of our income, time and talent is the very least that God demands of us, and not until we have paid this debt in full are we in a position to make a free-will offering in expression of our love and gratitude.

Bishop Atkins says: "The greatest need of the hour is a money conscience. Many seem to have lost the sense of their relation to God in the making and using of money. Jesus taught with the utmost emphasis that we hold our gifts and possessions, even life itself, as mere stewards of his; and yet in all the wide fields of demand we are not approximating even the Jewish law of the tithe."

If we, 2,200,000 Southern Methodists, would be fair and square in our accounts with God, we could, in one year, more than fulfil our Centenary program, and then in just indignation we could elect us a new Committee of One Hundred, which would have the courage to ask of us something really big.

MARGARET LEACH.

THE YOUNG PEOPLE'S WORK IN THE MISSISSIPPI CONFERENCE.

Dear Mrs. Harrell: The young people's work goes steadily forward. So many are doing splendid war work, but are not forgetting the wondrous work assigned them by the Prince of Peace.

The new Y. P. M. S. reporting this quarter for the first time are Brookhaven (First Church), Broad Street (Hattiesburg), Flora, Magee, and Bay Springs. Miss Fannie Butterfield, the splendid young president of the Brookhaven auxiliary, has resigned to go as a Red Cross nurse. This auxiliary is satisfied with nothing but the best, so all their departments are doing efficient work. They are specially fortunate in having Mrs. Henry as leader in the study circle.

Miss Georgia Jordan writes from Broad Street that Mrs. Gillman is a splendid "Big Sister" and all the girls are delighted with their work. Their budget is to be $100 this year. Most of the members are working girls. They realize that to hold their jobs they cannot be slothful, and so apply the same zeal to their Lord's work.

Flora, under the guidance of Mrs. Bradley, will be a banner society some day. They are new but "coming." Magee Y. P. M. S. is also very new, but judging from the way they do other things we can and will expect great things of them. They have a young man as president and each member wears a Y. P. pin. We notice many of the auxiliaries are getting these lovely pins and are glad, for this "secret fraternity" pin of theirs has a very binding and sacred meaning to them.

Bay Springs is our newest. Miss Lois Hunt organized this auxiliary last week and writes that the young people are greatly interested, and that there is splendid material for a banner society there. Miss Lois Hunt, Montrose, Miss., has consented to go to any church in the district to organize the young people. Of course, the church needing her will gladly pay her expenses. We wish we could get such a consecrated, influential woman in each district to help us, the young people, the Church and the Master.

We notice the young people of the Newton District are awaking to their opportunities—"the great church of to-morrow is the one that trains the young people of to-day."

Forest and Waynesboro, the banner of Y. P. M. S. of 1917, are still gaining greater strength, deepening and broadening their work. Petal, our "Beacon Lights," will shine brighter now, for our student volunteer, Miss Hearst, is at home from school and is always shining for Him.

Capitol Street auxiliary (Jackson) lost one of its most faithful officers when Miss Holliday became Mrs. Owens. They will miss her, but we are sure camp life will be much brighter for her presence. Miss Porter writes that Port Gibson District is taking on more life in the young people's department. When we meet in historic Natchez next year for Conference our young people's district hostesses will be numerous and enthusiastic.

Canton's auxiliary is so faithful. Mrs. Harvey writes that the girls are busy and happy in their work. They are in line for special distinction this year. Mrs. Miner, as counselor for the Lumberton auxiliary, is one of the most faithful workers we have known. Her young people will rise up and call her blessed some day.

The Epworth League Conference lately convened in Wiggins, so 'tis no wonder that Wiggins' Y. P. M. S. was greatly refreshed and has taken on renewed vigor. No auxiliary did better work than did this little band of workers in 1917. From their last letter we judge they will do still better this year.

Mrs. Kennedy writes encouragingly of the splendid work accomplished by the East End (Meridian) young people. The Newton auxiliary is wide awake and is looking for a crowd of delegates to be with them soon in a meeting.

The young people of Galloway Memorial (Jackson), although untiring in their Red Cross work, have not retrenched in their Church work. Mrs. Heald and Miss Elise Moore write such encouraging letters.

Our local auxiliary has been enjoying vesper hours. As the girls have watched the stars and talked of the orbits arranged by the Creator they seemed greatly impressed with the fact that it is when we strive to make our own orbit and refuse the one our Creator made for us that friction and unhappiness come.

Mrs. Harrell, President Wilson's peace message was flashed to the ends of the earth in less than three hours, we were told. Our Prince of Peace grieves over the delay of his message. May we each one have him say when we stand face to face, "You did what you could to transmit my message to those who knew it not."

Yours in His service for victory,
Mrs. H. O. MIDDLETON.

GIRLS AND BOYS WANTED to prepare for good positions vacated by men. Write Meridian College, Meridian, Miss.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

Christ will never accommodate his morality to the times.—Adam Clarke

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Tired Nervous Mothers

Should Profit by the Experience of These Two Women



Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. Zielinska, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. Josephine Kimble, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

PREACHING THE LAYMEN.

I was assisting Rev. W. E. Akin in a special meeting at Kentwood, and we had a feature in that meeting that is worth while. On Saturday morning it occurred to me that it would be good for the meeting to have a few of my laymen from Amite come to Kentwood for the Sunday night meeting. I wrote four letters to different men and asked one to take the matter up with the rest and let me know. In the next mail the answer came, "We are coming." And they came; and two of them gave splendid talks on "Why men should look after the work of the Church." The emphasis was great and the effect most helpful. The men sang some beautiful male quartets, and in all it was a fine service. Most of our churches have such talent; may God lead us out into this necessary field of lay preaching. ALONZO EARLY.

Amite, La., July 17.

Skin Diseases

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from Shuptrine Company, Savannah, Ga.

MUSIC STUDENTS WANTED in a great Southern Conservatory. Write Meridian College, Meridian, Miss.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurabe, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life-friend of the Spring. If I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17-E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Zwolle, at Prospect, July 27, 28.
Leesville, p. m., July 28.
Logansport and Longstreet, at Bethel, Aug. 3, 4.
Texas Avenue, p. m., Aug. 4; p. m., Aug. 7.
Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Gueydan, at Gueydan, Aug. 3, 4.
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Trout and Good Pine, at Selma, Aug. 4.
Standard and Rochelle, at Olla, Aug. 5.
Jena and Jonesville, at Jonesville, Aug. 10, 11.
Elizabeth, at Hopewell, Aug. 14.
Bunkie, Aug. 17, 18.
Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.
(In part)

Denham Springs, at Alford, July 26.
Springfield, at Red Oak, July 27, 28.
Franklinton Station, Aug. 2.
Franklinton Ct., Aug. 4.
First Church, Baton Rouge, Aug. 5, 8 p. m.
Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.

HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Gibbsland, at Bear Creek, July 25.
Ringgold, at Grand Bayou, July 27.
Minden, July 28.
Arcadia, at Bethel, July 31.
Athens, at Wesley, Aug. 1.
Elmore, at Longstraw, Aug. 4.
Ruston, Aug. 5.
Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atianta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.

J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Calhoun, at Wilhite, July 27, 28.
Waterproof, at Wesley, Aug. 4.
Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.

ALBERT S. LUTZ, P. E.

Catarrh is a Real Enemy and Requires Vigorous Treatment

Do Not Neglect It.

When you use medicated sprays, atomizers and douches for your Catarrh, you may succeed in unstopping the choked-up air passages for the time being, but this annoying condition returns, and you have to do the same thing over and over again.

Catarrh has never yet been cured by these local applications. Have you ever experienced any real benefit from such treatment?

Throw these makeshift remedies to the winds, and get on the right treatment. Go to your drug store to-day, get a bottle of S. S. S., and commence a treatment that has been praised by sufferers for nearly half a century.

S. S. S. gets right at the source of Catarrh, and forces from the blood the germs which cause the disease. You can obtain special medical advice regarding your own case without charge by writing to Medical Director, 22 Swift Laboratory, Atlanta, Ga.

The Great Mosquito Remedy---Sweet Dreams

Sweet Dreams—its greatness is conceded, for its efficiency is a proven certainty.

Its greatness is but the reward won in recognition of its wonderful performances.

Its greatness is the voiced verdict of its million users, for Sweet Dreams is, indeed, the greatest mosquito remedy ever made.

Anywhere in this great big world, Sweet Dreams will keep mosquitoes off all night long.

It will be a great misfortune if you accept a substitute.

Every store, every town. Sweet Dreams.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

Nuxated Iron To Help Make Healthier Women and Stronger Sturdier Men

Say These City Physicians—By Enriching the Blood and Creating Thousands of New Red Blood Cells It Increases the Strength and Endurance of Delicate, Nervous, Run-Down Folks in Two Weeks' Time in Many Instances.

SINCE the discovery of organic iron, Nuxated Iron or "Fer Nuxate," as the French call it, has taken the country by storm, it is conservatively estimated that over three million people annually are taking it in this country alone. Most astonishing results are reported from its use by both physicians and laymen.

Dr. Ferdinand King, a New York Physician and Medical Author, when interviewed on this subject, said: "There can be no sturdy iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone; the brain fags and the memory fails and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Out-Door-Dept.), New York, and the Westchester County Hospital says: "In my talks to physicians I have strongly emphasized the great necessity of their making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on suffering year after year, doctoring themselves for all kinds of ills, when the real and true cause underlying their condition is simply a lack of sufficient iron in the red blood corpuscles to enable nature to transform the food they eat into brawn, muscle tissue and brain. But beware of the old forms of metallic iron which frequently do more harm than good.

"Notwithstanding all that has been said and written on this subject by physicians formerly connected with well known hospitals thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.



Manufacturer's Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

GREENWOOD (LA.) CHARGE.

Dear Brother Carley: On July 14 we closed our revival services at Greenwood. Brother R. A. Bozeman did the greater part of the preaching, and Brother E. B. Moli did some preaching, led the singing and conducted the children's services. The preaching was well done. Among the various sins and blatant evils rebuked, Brother Bozeman performed an "operation" on that "error" of the cult kingdom, Eddyism, even reading a few words of Mrs. Eddy's. He gave a warning, which was timely and properly received by about 95 per cent of the people. Mrs. Eddy's "error of the carnal mind" has crept in and destroyed the faith of a few people here.

Well, the revival continued and the recording angel alone may be adequate to the task of telling the good accomplished. The Holy Ghost descended in power. The spiritual life of the greater part of the Church was deepened, thirty or more said they were either converted or reclaimed, fifteen members were received on profession of faith, three by letter, with five others to come in, and one excellent young woman fully settled the matter and dedicated her life to Jesus for public Christian service. She is planning to enter Scarritt Bible and Training School. She is a Normal graduate. For these blessings we praise the Lord. This is the first revival held in the new brick church.

Twenty-four members have been added to the Church in Greenwood this year and three in Keatchie. We opened our church in Greenwood on Mother's Day, the Sunday school rendering a brief program; the pastor preached a sermon in keeping with the day, baptized a baby, received four members; a service flag with eleven stars was presented by Mrs. Lipscomb in behalf of the Woman's Missionary Society, the pastor received it, Miss Elizabeth Taylor sang an appropriate solo, the pastor took what was pronounced to be a good collection, and all adjourned to the basement and ate dinner, which was of an extra quality. Early after dinner the congregation reassembled in the auditorium, and, as the corner-stone had never been laid, the pastor delivered an address—paying a special tribute to Brother J. C. Rousseaux, who labored so faithfully here—and placed the corner-stone, putting behind it the Holy Bible, a Discipline, copies of the New Orleans and Nashville Christian Advocates, a copy of the Shreveport District Outlook, and a list of former and present members. Then the pastor went out and preached to the prisoners and returned and preached in Greenwood at night.

Our revival begins at Summer Grove on July 21, and we hope to hold revivals at Keatchie and Flournoy this summer.

During the year twenty-three prisoners have professed conversion.

We hope to close out a successful year along all lines. I crave an interest in the prayers of those who read this article. Yours fraternally,

T. D. LIPSCOMB.

Greenwood, La., July 18.

Age and youth look upon life from the opposite ends of the telescope: it is exceedingly long; it is exceedingly short!—H. W. Beecher.

A NOTE FROM REV. R. T. NOLEN.

Dear Brother Carley: I wish to say that I am going back to Mississippi. I am sorry that I ever left. I have often wished that I was back in the pastorate. I will leave Indianapolis, Ind., the first day of August for Carriere, Miss., where we will make our home until December 4.

If there is any pastor in the Mississippi Conference or Louisiana Conference east of the Mississippi River that could use me in assisting in revival meetings, I would be glad to serve them, beginning the second Sunday in August.

I would also say, if there should be any vacancy where the presiding elder could use me, I am ready to go and serve until Dec. 4, 1918. I can give good reference.

R. T. NOLEN, L. P.

Carriere, Miss.

A GREAT UNION REVIVAL AT VAIDEN, MISS.

All the churches of the town were interested and took part in the meeting. The meeting began June 30, and closed July 14. We held our revival in the public school building, with a seating capacity of 600, and then we were crowded. The results of the meeting were very gratifying, indeed. The people of the town claim this to be the greatest meeting held in Vaiden for many years.

Rev. C. F. Wimberly, D.D., evangelist of Louisville, Ky., did the preaching; he is a great preacher. The singer, Rev. S. H. Preathey, of Henderson, Ky., led the singing for the choir of about 80 voices, and the singing was simply fine. The Lord was with us in great power, and sinners were converted at an altar of prayer.

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Plenty of people believe in a "common salvation," meaning thereby a vague, indiscriminate gift that is flung broadcast over the mass. Plenty of people believe in a "common faith." We hear, for instance, of a "national Christianity," and a "national recognition of religion," and "Christian nations," and the like. There are no Christian nations except nations of which the individuals are Christians, and there is no "common faith" except the faith exercised in common by all the units that make up a community.—A. Maclaren.

THE WHITE HOUSE, Washington, June 20, 1916

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(Signed) WOODROW WILSON.

☞WAR DEPARTMENT, Nov., 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps."☜

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NEW ORLEANS
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REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 1, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"Yet I have learned in every perilous place
That somewhere still, unseen, His watchers wait;
That each dark path leads to the Father's face,
The smile of welcome and the open gate."

* * *

A world fit to live in is conditioned upon a life fit to be lived in the world.

* * *

In every great life, there is one master-passion; Christ is the master-passion of the Christian.

* * *

Difficulties are nothing more than challenges to our faith and energy; to falter in the face of them, is to acknowledge oneself lacking in both.

* * *

We sometimes complain that everything is dark and gloomy around us—the prospect altogether drear. We can always see God if we look up; the upward look is fair, no matter what the outward may be.

* * *

The fact of a great building implies an adequate foundation beneath it, though the foundation is out of sight. It is not otherwise with a great life—it rests upon the fundamental principles of righteousness.

* * *

Business men invest their time and money with the expectation of a definite return. Business principles hold in the kingdom of God and every investment there will pay dividends sooner or later. Let us not become weary in well-doing.

* * *

Common sense and hard work will overcome practically every difficulty that confronts us. Hard work alone will accomplish wonders. Indolence and impractical thinking are responsible for a great many of the evils that are in the world.

* * *

Many a man who apparently is not given to serious thinking is in reality deeply concerned about the great issues of life. He is really better than he seems. The discerning minister will find many opportunities to help and be helped in such cases.

* * *

A great problem is to discover one's place in life; this problem can never be solved until one has discovered himself and God. Too many of us leave out of account God's plan for our lives, and doing so, we miss our place.

IT HAS STOOD THE TEST.

In view of the conditions brought about by the world war this question has been going the rounds: "Is Christianity adequate to the needs of the world?" In some quarters, the question has been asked in all sincerity; in others, it has been asked merely to furnish a starting point for a criticism of the whole system of Christian philosophy. We do not object to the question. It is perfectly legitimate always to put to the test the truth of any statement or the claims of any institution. That which is true never suffers under the most rigid scrutiny.

We venture to affirm with the utmost confidence that Christianity, in the most trying hour the nations have ever been called upon to pass through, has triumphantly stood every test to which it has been subjected, and that it remains to-day the one source to which men may confidently turn for comfort and peace and strength and hope and joy in the midst of a war-torn and sin-oppressed world.

Christianity has stood the test of an intellectual unrest that has been going on since the war began, an unrest that has shown itself in a questioning and criticism of every principle of action that men have been called upon to follow. Philosophers and statesmen and warriors, as well as the rank and file of humanity, have examined anew the motives that lie back of human action and the aspirations that lead men to noble endeavor. Things new and old have had to submit to the most searching and thorough inquiry in this tragic period that has tried men's souls. And that which could not stand the crucible test of the yearning soul has been cast aside. But Christianity has not been cast aside. The great leaders of men in thought and in action have found it satisfying in their own conceptions of life, and have united in commending it to their fellow-men as adequate to their needs. President Wilson, who has aptly been called "the prime minister of the world," has emphasized again and again the value of the Christian motive in times like these; Premier Lloyd-George and Ex-Premier Asquith took the lead in having the English House of Commons designate August 4 as a day for assembling in Westminster in a Christian service. These men have not found Christianity lacking.

Christianity has stood the test of the demands that have been made upon it in its institutional forms for service in this time of need. If it had stood idly by as the world cried out in its need, or if it had lacked the vitality to respond to those cries as they came to it, justly men might have turned away from it in disappointment. But, "the world's need is the Church's opportunity," and the Church is showing unmistakably its willingness and its ability to meet the tremendous demands that are being made upon it. It has been quick to formulate efficient plans for war work; thousands of its ministers and laymen have volunteered for service and millions of dollars directly and indirectly have been given ungrudgingly in response to its call. One of the brightest chapters in the history of Christianity will record its magnificent response to the call made upon it in the great world war.

But supremely has Christianity stood the test in the way it has met the need of individuals as they have faced death and have suffered it in camp and on the battlefield. In the hour of death men are not comforted by a sham and they do not put their trust in unrealities. The testimony that has come from the blood-baptized fields of Europe settles forever any doubt there might have been as to the adequacy of the Christian religion to meet the needs of men who are being ushered into eternity. It is more than a figment of the imagination that a white-robed One has stood by the side of the dying soldier and breathed peace into his soul even in the agony of the mutilated body; it is the vivid expression of the validity of the statement, "Lo, I am with you alway." The Divine Presence has been spiritually discerned by those who could have no motive in testifying to a falsehood. The travail of their soul has been satisfied, and joyfully they have acclaimed a present Christ.

The one great thing this war has done for the world, no matter what else it may accomplish, is to establish forever that fact that Christianity is adequate to all the needs of all men for all time. It has stood the test.

THE WAR WORK EMERGENCY FUND.

Our War Work Commission, under the leadership of Bishop Lambuth, is calling for a voluntary offering from the Church amounting to at least $300,000, for the immediate and urgent needs of its work. The call has been sent to every congregation, and already responses are being made. We earnestly hope that every pastor in our territory will give his people at once an opportunity to contribute to this great cause. We believe the opportunity is all that is needed—our people will gladly supply the necessary funds.

We cannot overestimate the value of the chaplain in creating and maintaining the morale among our soldiers that will enable them to fight victoriously, and their usefulness in promoting and conserving religious influences in the army is beyond all computing. Our Church is furnishing its quota of chaplains and it is our duty to see that they are provided with everything that is necessary to make their ministry most effective. The War Work Commission does not propose to give our chaplains their personal equipment, though we believe they would make no mistake in doing so, but they do intend that they shall have everything they need and can use for their work. A portable typewriter, a portable communion set, song books, Bibles and Testaments, stationery, and a supply of good literature are indispensable. We must see to it that our chaplains are fully equipped.

Another important activity that our War Commission is interested in, is that of the camp pastor. in some respects this is more important than anything else that is being done for the soldier in the camps. Thousands of boys have gone from Methodist homes and religious influences into these camps, where they need the oversight and encouragement of preachers of their own Church. We have done a good deal in this direction, but not nearly enough. We need to make it possible for the field to be effectively covered in the camps, and we can do this only by furnishing the money to support men and provide the proper equipment for their work. The mothers of these boys are deeply concerned for their religious welfare. Our great Church must not disappoint them by failing to meet this call. Send an offering for this cause as soon as possible.

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LET ME WALK WITH THE MEN IN THE ROAD.

'Tis only a half truth the poet has sung
Of the "house by the side of the way;"
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road;
There is only one place I can live.
It's there with the men who are tolling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way
And be a friend, as the poet has said:
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along—
Too busy to live in the house by the way,
Too happy for such an abode.
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—Walter J. Gresham, in Western Christian Advocate.

THE ONLY SOURCE OF COMFORT.

These bright June days bring thoughts not always cheerful or hopeful. We read the daily papers, and begin to see now and then names we know. Seven thousand soldiers have "gone west;" not to speak of the wounded and prisoners. A keen pain comes as we fear not to scan the lists. Day by day the time draws near when we know we shall see in the casualties names of our own flesh and blood—next year or the year after. We cannot all escape this anguish. The thing is, how shall we bear it? How shall we stand the wearing expectation, which is so heavy a drain on our nerves? And how, in the end, shall we hear the brief statement from the War Department, that sounds so cold, yet is not heartless? There are in our own Conference at least a hundred mothers who look toward such a happening; young wives who feel it would be easier to bear if their lives had been made one; and perhaps some who have less claim than wives or mothers suffer no less keenly the dread of the blow. It is folly to say we must not anticipate it. We have given our sons; we know they are necessary to victory, and we value our Government and stand by it, the women, as loyally as the men who go, and the fathers who also feel the loss.

But mere patriotism, a very high sentiment and quality, does not suffice some of us. We nced something more than a wish to keep a good government, and a belief that ours is the best possible one. We want, if we must lose them, and if we must suffer from conditions of the time, a personal support and help, such as no patriotism can give except to those who feel that sentiment deeply.

For one thing, patriotism is a very high and holy principle. Nearly twenty-five centuries ago a band of exiles sat down by a river in a far country and wept at the mere mention of their home city! And when their conquerors, knowing that some of them were good musicians, ordered them to sing, they refused, at all hazards, to profane sacred memories by singing their home songs in an alien country. And strange indeed is it to read in the Bible the fierce invective against an enemy whose cruelty sounds so modern—"Happy shall he be that rewardeth thee as thou hast served us—happy shall he be that taketh and dasheth thy little ones against the stones!" Zion was no special city until it was allotted to the Jews and made the place of the Temple. But an intense love for it and the hills around made the Jews and Israelites patriots of the noblest type. Their example, as well as their failure and punisment, are set before us to study; and by their errors our countrymen may profit, too.

Still there is more we crave as comfort and help. It is real sorrow, meant to be sorrow, and with these "casualties" heaping up, no relief comes from friendly sympathy—all the nation is in the same tense state of mind.

How wonderful it is that there is One who holds help, comfort, relief for every heart! Not just my sorrow is He able to heal, but that of all the world, millions of hearts just as heavy-laden as mine! It does not seem possible; but He is an omnipotent God! Not one but millions are in His hand; but there is no confusion, He knows each, and provides for each, not merely food, clothing, a dwelling place, but balm for pain and grief! He hears all the different sorts of cries that go to Him; and not one is unanswered, unheeded. It seems so dreadful to have all these lads, in their earliest manhood, cut off before they actually know what life is! "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Isn't that more than the seventy years could mean? No more thought of the young life cut off, but a sure promise that it shall go on, fuller and fuller, with no termination. One doesn't dwell too much on their courage and bravery, nor on their share in the victory which we confidently expect. That is the earthly side, and we being yet of the earth take pleasure in their proving themselves men. But it still does not satisfy; nothing here does, beside, we never expected our boy to do aught else.

But how will it do for the mother or the wife to lift her thoughts beyond her fear, and say to herself: "It may be, but while this is my side, his part will then be far above! He will be forever out of the sight of sin. He will be with God. I mean to make that my thought." She will bear the blow when, or if, it comes; but she can look beyond all it means. Her earthly eyes may not see into those heavenly courts; but as she tries to find out what the Book says of them, so as to know what his eternal life is, it will be no blank horror, but a very real joy that comes with each hint of the place where her beloved soldier is. His life shall go on and on; it will not end with the bullet or gas. And not few are the words of Scripture that give a clue, as to what he shall be doing through the years that lapse till we meet him again. "Search the Scriptures, for in them ye think ye have eternal life."—Baltimore Southern Methodist.

THE MINISTRY TO-DAY.

By Rev. Hoyt M. Dobbs, D.D.

At the recent session of the General Conference, in an address which profoundly impressed all, Major Gordon stated that, after two years of service on the western front, in his judgment one of the most important agencies in winning the war, and in the work of rebuilding the world, is and will be the Christian ministry. He gave as his reason the fact that "the Christian ministry holds the heart of the nation in its hands." Religion is emerging as one of the central realities of life. War conditions are proving favorable to the preaching of the Gospel. Ours is no longer an age of doubt, if it ever was. The world has entered upon a new era in its history and everywhere men seem agreed that Christianity is to have a larger application to the whole life of the world than it has had heretofore.

In view of the changed world-conditions in both thought and life, what shall be said regarding the Christian ministry and its part in rebuilding the world to-morrow? In what spirit and by what method will the Church do its largest work? These questions are uppermost in the minds of thoughtful men to-day, and upon our answer to them will depend, in large measure, the success of the vital interests committed to our care. No discerning man underestimates the significance of these days in the world's history.

The Church, naturally, has felt the stress of the time as has every other institution, educational, social, and economic. This was to be expected. It is in keeping with the history of apostolic Christianity and its purposes from the beginning. It is now generally admitted that the forces of human progress include both spiritual and material factors. There came at first the great temptation to yield to doubt and despair. Old and established methods and customs disappeared. The suggestion was made by hostile forces that Christianity itself had failed. But even this was but for a brief period. We had made conquest of our own faith and religion, as every age must do, and the expression of this experience is beginning to be seen in the form and in the content of that which men live by to-day. This is, therefore, the hour of a great opportunity for the Church and for all its institutional activities, and fortunately this fact is recognized.

A careful study of the forces which brought about the world war reveals the fact that it has all come out of conflicting views about life and the world. Heretofore we have heard it said by some that the principles of Christianity were impracticable if not chimerical, and that, however successful the application of these principles to the life of the individuals might be, they were not and could not be expected to be applicable in the realm of international relationships. But the correct interpretation of history shows clearly the existence of a moral order, and that history is ethical and spiritual in its movement and in its significance. It has taken the nations of the earth a long time to come to that point of view, but an enlightened public opinion among the civilized peoples of the world seems now focalized upon the opinion so admirably stated recently by President Woodrow Wilson, that it is a perilous thing to determine the policy of a nation in the terms of material interest. Nationality is a sacred thing because it is the instrument of labor for the good and progress of all mankind. The non-Christian view of life and of the world which must be held responsible for the world-tragedy emphasizes the fact that it furnishes no sort of foundation for international relationships, present or future.

The proportions of the present struggle make it necessary for us to form a true estimate of the task before the Churches of Christ. The cost of all the wars of the past 125 years is estimated at twenty-two billion dollars. The cost of the present war to June 1, is estimated to be one hundred and fifty-five billion dollars, and England alone has spent one-half of her national wealth. But during the past year the United States has authorized the expenditure of twenty-one billion dollars in the cause of human freedom. Twenty-four countries are involved, and four-fifths of the world's total population are directly related to the struggle. The present population of the world aggregates one billion, six hundred and ninety-one million. Of this number, one billion, three hundred and eighty-eight million are at war. Eight million, three hundred thousand have been slain. Seven million have been taken prisoners. More than

three million are in the hospitals. Two million and five hundred thousand are disabied for life. To replace in weaith alone all that has been destroyed would require a tax of five hundred million dollars a year upon the population of the whole world for one hundred years.

The significance of these figures indicates that, upon a merely quantitative estimate, the non-Christian view of the worid is inadequate to meet the needs of mankind, either individually or coiiectively. No more will it be said that it matters not what a man believes. What a man beiieves ultimately issues in thought and conduct, and makes ali the difference in the world.

The "super-man" of Nietzsche has hereafter no claim upon any man. "Enlightened self-interest" as a practicable basis for international life is no longer seriously considered hy the representative peopies of the earth. On the other hand, the principies of Christianity have heen found adequate to the needs of every zone of humanity. An abuse once removed never reappears in history and there is not a wrong iifting its head anywhere in the world to-day against which there is not some man or group of men protesting. We fight on the way up and not down. The true insight of genius is to be abie to discern the movements of divine government in the world. That declaration of principies which will stand the ultimate test is the one which stands closest to the future. Thus far in our history, Christian principles have heen always closest to the only possible future of mankind. The representatives of these principles have made practicai the ideals of the age. They have moralized methods, and emphasized spiritual values. For the first time this is now being done in full view of the whole world, with the conviction that the world itself is the subject of redemption. For Christianity and the Churches this constitutes an unprecedented opportunity.

In the other ages the golden rule was preached to individuals and the principles of Machiavelli to nations. But we have at last reached the stage in the development of the race when national morality must conform to the same standards which have been set for the moral and religious life of the individual. The nation which wishes to be broadly influential will be very slow to insult any nation or group of nations. The internationai mind must have a religious education.

The motive necessary to the accomplishment of such a task is the Christian motive. Jesus Christ is the upbuilding, regenerating, vitalizing dynamic of human society, and He functions through His followers. The struggle now is to know what world-view is to have supremacy. The various substitutes for Christianity are now appraised at their proper value. Spiritual values must have a larger place and influence than they have ever had before, and the structural life of the world must be so rebuilt as to house these spiritual values. Every religious organization and institution will be expected to answer the question—what kind of men does it produce? The Christian character is human nature organized around the central figure of Jesus Christ, and in the union of vital piety and sound learning wiii be found men who can be trusted to their own hurt, and upon such men great enterprises can be safely built. Education is at its best oniy when it is directed toward the creation of character. The standards of scholarship must not and will not be lowered in a clearer understanding of the moral ends of education.

Knowledge is not virtue. "Knowledge will not keep people from sin," said a prominent physician the other day as he observed a number of spectators around the operating table. It is safe to say that two-thirds of the bulk and body of the world's knowledge has been acquired during the past century, and yet during this enlightened period the greatest and most cruel war of all history has been evolved. Culture, with all of its many refining influences, is at the present time quite universally acknowledged to be inadequate and is largely held to be in disrepute.

The "economic man" of whom we once heard so much has almost disappeared even from the more recent treatises on political science, and the nation among the nations which had put into effect the iargest number of "reform measures" has been unahle to escape the scourge of war.

An open mind and a devout spirit compei us today to look more carefully for the springs of action in mankind. Denunciation, ridicule, sarcasm, buffoonery—none of these will suffice. The heart of the world is heavy, and many of our thoughts lie too deep for tears, and we refuse to yield to pessimism and despair. For such a time as this the Christian ministry is commissioned to deliver its great message to humanity. The methods by which Christianity will continue to impress itself upon the people will be in keeping with the social conscience. Before the sociai order can he Christianized two things must be done—(1) the units composing the social order must he Christianized, and (2) there must be a larger application of Christian principies to every department of life. The combined enginery of both Church and State will he necessary to create outward conditions in which spiritual values may have some chance for survival. We shall have the courage to comhine the mystic's hunger for God and the moralist's passion for men and interpret redemption in both individual and social terms. Men must he saved—men must be saved to serve.

The control of public opinion is going to be a new and mighty agency. Conquest by force has seldom if ever been either permanent or satisfactory. The very soul of all true democracy is the spirit of Christ. The only force equai to the task of holding men's passions in leash is a deeper and more powerful one than can be imposed upon them from without. The judgment values of Christianity enable us to place a new estimate upon the souis of men. The attitude of the Master to the so-called "threatening classes" was not one of distrust and aloofness. He taught that it is the duty of society to strive to do something for those submerged areas of humanity rather than to segregate them and exploit them. The response with which His teachings have been met suggests that in the intricate and compiex reiationships of world-life to-morrow, His attitude must more and more become our own. The solidarity of the race is rapidiy coming to be so complete that it may have the power to wreck the world if it is not governed by the principies of the morai order. Other men have labored and we have entered into their labors. The world can not be saved half-rotten and half-sound. We are hound up together for weai or for woe, and will rise or fall together.

Our age has a passion for reaiity. A young officer said to me the other day, "My experience in the trenches has taught me that religion is reality."

This is not the first generation whose faith has been tried as by fire. War, in its attack on faith, has thus far been rather the usuai order than the exceptional one. The longest period of peace of which the worid has any record is ahout three years. Other good men and true have met these issues squareiy as we must meet them to-day.

Our attitude toward the past should be one of respect and gratitude rather than one of arrogance and detachment. "They without us can not be more perfect"—and we without them couid not have come to this great hour. The largest opportunity, possihiy, which thus far has heen presented to the Church, is now before it. It is cause for gratification that there are so many indications of willingness and power. A gentleman who writes his cheque in seven figures said the other day that it would cost him more than half of all he had, but calmly added that it was gladly given. Religion is being reduced to its lowest and simplest terms and its simplicity corresponds to its power. The demands of the race upon the Gospei wiii he met, and met by men of apostolic character, trained minds, and forward-iooking vision. The days ahead of us will continue to be weighted with large tasks. "The curfew is going to ring later in these coming nights and the days of ieisure will be few." Through the Gethsemane of renunciation men come to self-realization, which is always for service.

The ministry now has perhaps its largest task since the days of the Apostolic age. To such a task, under present world-conditions, with a Gospel which is adequate, and to humanity hungry for God, we are called to-day. An exhortation to preparation is unnecessary. These facts make their own appeal. Christianity's history is the basis for our belief that its future has boundless possihilities.

Dallas, Texas.

"NOT ONE OF US WILL HESITATE."

By Bishop Walter R. Lambuth.

The war is on. We must win or face disaster. The morale of our boys in this struggle means everything. General Persning has said it in no uncertain terms. That morale depends in large measure upon the ministry of the chaplains overseas and the camp pastor at home. We need $300,000 to meet the expense of our war activities. A large part of that amount is for the equipment of chaplains and other workers. The Commission has asked this of the Church as a War Emergency Fund.

Will the Church respond? Give our people a trial and see the result. I have received many letters, and feel profoundly thankful for the spirit of our preachers. We will, without doubt, get the men for the chaplaincy and the money from the Church, for their equipment. Our Methodist parsonages foster the spirit of patriotism. Hundreds of our boys have gone out from them. Now our preachers are ready to give themselves. A leading pastor on the Pacific Coast writes:

"I surely cannot believe you will deny me the priviiege of service. * * * As you well know I have never heen choice in my piace of work. Now, I have no son to represent me at the front. My family is grown, and I am not needed in the home land. Let others take my place who cannot undergo the hardships of my contemplated work."

Thank God, the spirit of heroism in Methodism is not dead. It hurns like a fire in the bones. It is fed upon the conviction that this is a righteous war. It is one which exalts principle, empnasizes clean, strong living, ennohies womanhood and compels us to take sides, for every great issue is at last a moral issue. Concerning our place in this conflict there can he no question.

Another brother writing from Texas says:

"The matter of the cali for chaplains has been discussed with a number of the eligible men in this Conference. Ail agree that they prefer that the Church will signify her wishes. We are all anxious to take our appointments from the Church." Here is loyalty to the Church as well as devotion to one's country. They go hand in hand. How can we have a great Church without a great constitutional government back of it? And how can there be a great country without a Church with sacrificiai altars that worship God in spirit and in truth? Our brother concludes his letter in these words: "Not one of us, I assure you, wiii hesitate when called on for this service by our Church."

A Clarion Call.

The men are offering. What about the money? The responses are coming in. An alert and active presiding elder in Kentucky sends a letter to his preachers. He reminds them of the religious weilheing of our soldier boys and says:

"I do not feel that any more worthy or worthwhile call has heen made upon us than this, or one that wiii meet with a more ready response. I, also, feei that the amount that is asked of our district is most reasonabie. I am certain that you and your people will accept your apportionment gladiy. Let us show our readiness to assist in this worthy work by a prompt and generous response. Yours, for the saivation and spiritual weifare of our soldier boys."

The Check To-Morrow.

The cause will not wait. The war is on. Our hoys are at the front. Our chapiains are going overseas rapidly. They need equipment. Here is the sort of reponse from Newton, N. C., if we wouid win out, and we are going to win.

"My dear Bishop: I received your letter Saturday afternoon. I was giad to hear from you. I read your letter to my congregation yesterday morning. We secured the amount you suggested, $60, and wiii send the check to-morrow."

EDUCATIONAL CONFERENCE AT LAKE JUNALUSKA.

By Rev. R. H. Harper.

Lookout Mountain, the French Broad River and Asheville had partly prepared one from the lowlands to appreciate the beauty which is Junaluska. There an immense dam was built to halt the swift waters of a mountain stream long enough to form a large and beautiful lake ere they were allowed to plunge and sparkle over the spillway and resume the rocky bed below. Thus, only a few years since, the strong old mountains round about looked down into the deep waters of a lake and saw themselves for the first time—saw the beauty which is luring our people more and more to that place of rest and recreation, of balmy days and cool nights, of magnificent scenery and profitable meetings of interest to the whole Church.

The lake is now encircled by fine walks and driveways and numerous cottages as well as lodges and inns, where entertainment may be had at reasonable rates. Modern convenience is there combined with the charm of rural life and the finest scenery of the Blue Ridge. Go to Lake Junaluska, if you can.

Of all the buildings encircling the lake, the finest was the Junaluska Inn, which crowned a hill perhaps seventy-five or an hundred feet above the water. Statements varied as to its value; the minimum was that it cost, with its furnishings, $120,000. Like Mount Zion, it was beautiful for situation, and within, elegance and taste were combined to make Junaluska Inn a very attractive place. How sad that such costly fuel should have fed the lurid flame! Most of those who attended the Conference arrived Tuesday afternoon, and nearly all of them went to the Inn. At two o'clock the next morning the writer was sleeping a dreamless sleep in a delightful room overlooking the lake when the wild cry of "Fire! Fire! Fire!" was heard in the corridor. It was said that the fire started from the boiler room near the kitchen. Unfortunately, the fire protection proved inadequate, and although there was no breeze, and the flames proceeded slowly, they completed their ruinous task too well. During the greater part of two hours, the whole lake, with the buildings surrounding it, was brilliantly illuminated, making a tragically beautiful scene. As the papers have reported, no one was injured, and there was no loss of life. Most of the guests—about fifty in number—saved their belongings, and much of the furniture in the lobby and sun parlor was saved. The guests were remarkably calm, and no wild excitement prevailed.

The building was insured for $60,000, not enough to cover half the value. Those interested in Junaluska will be glad to know that the beautiful hostelry will be replaced by a fireproof building, and those who plan a visit to Junaluska will be assured to know that there are now a number of other places where entertainment may be had.

There were twenty-one college presidents and members of faculties who were present at the conference, eighteen or more secretaries and representatives of conference boards, Dr. Stonewall Anderson and Assistant Secretary Hogan, also Dr. R. H. Bennett, Rev. J. W. Shackford, and others.

With only a few exceptions, the program, as published in advance, was closely followed throughout. The general topics of discussion were: "The World War and Christian Institutions of Learning," "Religious Education in Our Church Schools," "Recommendations to the Commission on Education," "Religious Education at State Institutions," and "The Educational Forward Movement."

Dr. W. P. Few, President of Trinity College, led the discussion of the sub-topic, "What Changes in Curriculum are Made Necessary by the War?" He maintained that no radical changes are necessary, but that special emphasis should be placed upon certain subjects. Dr. A. F. Watkins, President of Millsaps College, led the discussion of "The War and College Attendance." It was found that the war has greatly reduced college attendance. The necessity for larger efforts to bring our youth into our institutions was clearly shown, but it was claimed by several, and their opinion is worth consideration, that canvassing for students, sometimes to the point of unfair competition with others, can only be a temporary expedient, which can never build up our schools as they should be built up, and that we need instead a church-wide effort, systematically conducted, to awaken among our people a larger interest in education. It seemed to be the opinion of all the school men present that care should be exercised to avoid trespassing upon the territory of other of our schools in canvassing for students.

The Junior College quite innocently caused a lengthy and animated discussion. Some maintained that the Junior College is really a menace to the four-year college, while the defenders of the Junior College were equally stout in contending that the Junior College has a useful place in our educational field, and that it provides an opportunity of training to many who would never go to the larger colleges.

Rev. George S. Wyatt, of the Northwest Texas Conference, advanced an interesting idea when he claimed that the conference secretary of education can never do the full work that he should do until he is given a salary, and directed to devote his whole time to the work.

The findings of the Conference were largely embodied in the resolutions, which were read by the chairman of the committee on same, Dr. Watkins, and adopted by the Conference. They are as follows:

"Military Instruction.

"Your Committee is of the opinion that all colleges for men should heartily co-operate with the United States Government in its plans for providing for military instruction in our institutions of learning of college grade.

"Religious Instruction.

"We contemplate with much cordial sympathy the advocacy of an adequate course of religious education in our institutions, believing that such a course is needed in consideration of the threefold advantage of a knowledge of the history of the Hebrew people and the fundamental principles of our holy faith; the moulding of the religious life of the students, and the preparation of the students in the various forms of Christian service.

"Relation of Junior and "A" Grade Colleges.

"Upon the delicate question of the relation of the Junior College to the standard "A" Grade College, it is the sense of your Committee that such requirements as to the equipment of the institutions, and of instruction, should be imposed upon the Junior Colleges, as will render the work done by these institutions approved by the higher institutions, and that unless that is shown by some method of official inspection to have been accomplished, the duty and the right of the higher institutions to insist upon entrance examinations should not be questioned.

"Religious Instruction in Public Schools.

"Your Committee is very much impressed with the possibilities for good contained in the plans for the co-operation of pastors and college men with the public school authorities for the religious instruction of the pupils of these schools, and we recommend to our pastors and school men that the fullest advantage be taken of the opportunities given for entering into this important field of usefulness.

"Pastoral Co-operation in Behalf of Colleges.

"In view of the conditions which call for unusual efforts upon the part of our institutions of learning to meet the demand for trained leadership, we most earnestly appeal to our preachers and people to co-operate in the fullest degree with our school men in their efforts to fill our institutions with pupils, to secure the needed equipment of the institutions, and to secure in full the Annual Conference assessments for Education.

"Three-Year College Course.

"Your Committee would also call your attention to the question of shortening the college course to three years, a change that might be accomplished by the lengthening of the annual session, or by the adoption of a session of four quarters, including the so-called summer school.

"Educational Centenary Movement.

"We earnestly recommend that this Conference, through our connectional department of Education, sound out our heartiest endorsement of the action of our recent General Conference in emphasizing the necessity for a forward movement in education, and especially the Centenary Campaign, for the strengthening of our Church educational institutions; and we desire to pledge to our educational leaders our most enthusiastic co-operation in this great campaign."

On the last day of the Conference the Educational Association of the Methodist Episcopal Church, South, was organized with the following officers: C. M. Bishop, President; H. N. Snyder, First Vice-President; W. T. Wynn, Second Vice-President; W. E. Hogan, Secretary and Treasurer. The Committee which had been previously appointed read a tentative draft of a constitution which, after one change, was adopted. It makes the provision for membership sufficiently broad to include all representatives who have a vital interest in the educational affairs of our Church. General meetings of the Association will be held every two years, and will take the place of such a Conference as this one recently held.

The addresses at the night meetings were delivered by Dr. W. Asbury Christian, President of Blackstone College; Professor Plato Durham, of Emory University, and Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education. Dr. Christian and Prof. Durham were called upon to speak in the absence of Bishops Cannon and Candler, and their addresses were of a high order. Dr. Kelly's name appeared on the program, and he delivered a very fine address on "The War and the Christian College."

IN FAVOR OF THE CHANGE.

By Rev. Jas. V. Bennett.

"Some Doings of the General Conference," by Rev. Geo. H. Thompson, was read and appreciated by the masses of our people. His statements with reference to the Apostles' Creed were timely, when thought of in connection with present conditions and needs in the rural church. So far as the pastor and church in the city are concerned, the question is seldom being raised whether the Creed reads, "Holy Catholic Church," or "Christ's Holy Church." But this is not true with the rural church and pastor. In the city and large town only occasionally members from other denominations worship with our congregations; all go to their own church. And when they visit our church those questions are not raised; if they are, the people are, as a rule, a reading people and understand the meaning of words, phrases, etc. In the country church it is quite different; the pastor preaches to members of other denominations at every service. The large majority of the people are not a reading people, and they do not know. Ninety per cent of these are what they are because their parents were; their interpretation of Scripture, doctrine, etc., is in the light of what they are taught from the pulpit, and I know some preachers in Mississippi that take a delight in prejudicing the minds of their members against the Methodist Church with this very thing. (Most of them don't know any better.) As a result, there is continued criticism, gossip and confusion. Our people report to the preachers and then he has to explain that what is meant by the phrase, "Holy Catholic Church," is, "Universal," "Church of God," "pertaining to all Christians," etc. If you say, "Christ's Holy Church," they perhaps could not tell you what is meant by the phrase, but they are satisfied. But, if you say, "Holy Catholic Church," they immediately connect the term with the papal see at Rome. That same person could not tell you one thing in the world about the doctrines, polity, practices, history, etc., of the Church of Rome; all they know is what "some one" said, and that "some one" heard another "some one" say what the author of "Thirty Years In Hell," or the editor of The Menace, said.

Says one: "Explain it to them." I answer: No man in the world can explain to them, so that the question will not again be asked. You say it is because the people are prejudiced? That may

be true, but it doesn't yet rid the pastor of the problem, or the faithful church attendant of the embarrassment. I was reared a Roman Catholic—an altar-boy—and I unhesitatingly say that my intimate association with the priests, and knowledge of the motives of the leaders in the Church, etc., prejudice me against the word.

When a pastor, I was called time and again to get some one out of the brush on that "Holy Catholic Church" phrase. Four different times I was called to visit persons, one time a family of five, who would not unite with our Church on account of the phrase, "Holy Catholic Church." This very thing is a thorn in the flesh of the majority of the circuit preachers. If it is left to the circuit riders and the membership of our Church, the Creed will be changed. Instead of "Holy Catholic Church," it will be "Christ's Holy Church." Why not? We say that is the meaning of the phrase, "Holy Catholic Church." All right, then; let's have the meat and not the bone—bones are all right to gnaw but not to eat. "Christ's Holy Church" will not have to be explained. "Holy Catholic Church" has to be explained every time you use it, in the majority of our congregations. Let's get rid of it. Why put a hardship on any pastor?

Brookhaven, Miss.

AN APPEAL TO THE PASTORS OF THE STATE OF MISSISSIPPI.

There is a movement on foot, encouraged by the National Government, to plant a large acreage in wheat this fall, so as to supply our home demands with flour and release wheat produced elsewhere to feed our Allies and our troops in the field. In addition to this being a wise economic question, it would be a practical contribution toward winning the war.

The only serious problem in the way of the plan is to get the farmers and land-owners throughout the State to co-operate and agree to plant a certain per cent of their cultivable lands in wheat. If this can be secured, assurance has been given of sufficient available capital to build flour mills at central points so as to take care of the raw material and convert it into a high grade of flour.

Wheat growing in the State has long since passed the experimental stage. It can be grown in excellent quality and in paying quantities, averaging from twenty to thirty bushels an acre. As is the case with other crops, early preparation of the soil is necessary that the best results may be secured. It will soon be time for fall planting—during September—and plans should be worked out at once for a large crop next spring.

Every planter, with comparatively little trouble and extra labor necessary to harvest the present crop, can raise enough wheat for family use and have a surplus at two dollars and fifteen cents a bushel to put on the market to help supply his neighbors. Wheat is the one food product needed to-day. Will not Mississippi farmers convert some of their cotton land immediately into wheat fields, thereby decreasing the demand for labor in next year's crop?

The pastors and church leaders can do much toward encouraging and stimulating action in this matter of fall wheat planting. Our armies must be fed and our people will have to have bread or suffer, and the problem of getting it is going to grow increasingly more difficult as the war goes on. As one with you, contributing in every way possible to winning this war with the minimum of suffering to our people, let me urge upon you to get busy and help to insure a bumper wheat crop this fall and next spring.

This is certainly a moral and religious question, since it is the paramount need of the hour. We need not go hungry during the period of this war unless we fail here. When we pray, "Give us this day our daily bread," we pray that we may help others to theirs who will have to go hungry unless we do our best to feed them. Why should we not preach this practical gospel of common sense to meet human need from our pulpits? Surely we are not indifferent to the bodies of men because we are so interested in saving their souls. Will you not co-operate in urging upon every farmer the supreme necessity of planting a large acreage in wheat this fall? Yours for humanity,

CHARLES W. CRISLER.

IN MEMORY OF MY MOTHER.

At the Methodist parsonage, Foxworth, Miss., on March 26, 1918, the spirit of our dear mother, Mrs. E. A. Barr, wife of Rev. R. H. Barr, was tenderly borne by the angels to her home eternal. Four children had come to bless this home, two of whom were waiting at the Beautiful Gate to welcome mother.

Since early childhood I remember my mother as one of the most unselfish, patient, and deeply pious persons I have ever known. She walked daily with God. One of my earliest impressions is that of my mother in secret prayer, with her arms about her four small children, asking divine aid to enable her to train them aright. Her trust in God was wonderful, and her love for His Word was beautiful indeed.

Some weeks before the end came, realizing her condition, she talked almost constantly of the Home she was soon to inherit, and many were the times we heard her pray to God with the most childlike trust, as if she were face to face with her Maker. Oh, how the influence and memory of those beautiful prayers linger with us!

Often as she quoted passages of Scripture, and spoke of her heavenly vision, we felt that we could get a glimpse of Heaven from the beautiful expression on her dear face.

Just a few days before she left us, she made this remark: "I shall soon pass into Eternity, and I want to say that all I have suffered, endured and sacrificed for His sake, is as nothing when compared with the blessed assurance of His presence and comfort in this hour of death."

For more than twenty years she had gone hand in hand with her husband in the work of the ministry, never too weary to meet the duties and share the burdens that so peculiarly fill the life of a minister. While we leaned close to the dear face to catch the last words we heard this blessed message, "I'm so near Heaven I feel the presence of the angels. I'm so happy! So happy!"

Everything was done for her comfort by kind physicians, friends, and relatives, but her work was finished. God was calling.

Two sisters, one brother, two daughters, and her husband are left. We shall miss the dear face, and especially the earnest prayers in our behalf, but Heaven seems nearer, and we shall meet her again. There is a fresh-laid sod in a quiet spot in one of the gardens of the dead. "Finished," and "Just begun," is her life.

The sun was sinking behind the western hills when we laid her to rest in Foxworth cemetery, with Brother W. M. Sullivan officiating, but to her, in her heavenly home, the day was just breaking in all its glorious splendor.

If every person who has been helped by this Christian woman could place a rose on her grave, the little mound would become more like a mountain.

Farewell, dear mother; may God help us to carry on the good work which you have laid down, and at last meet you at the throne of God.

HER DAUGHTER.

LET THEM GO TO WORK.

Dear Brother Carley: I was born in a Methodist home. All the influence thrown around me while growing up into manhood was Methodist influence. I have now been a Methodist preacher for twenty-nine years. I fully believe that 95 per cent or more of all the Methodist preachers I have ever known were high-toned Christian gentlemen.

There seems to be some unrest among some of our preachers, who seem never to be satisfied. They criticise the Bishops and presiding elders. I have noticed it all comes from a class of men who want their way about all things—men who have enjoyed the best the Church has for them.

I have been in the pastorate twenty-four years. I have never heard a country pastor criticise a Bishop. I heard one preacher, after having filled many of the best stations in my Conference, say the Bishop was a fool because h did not appoint him to a place he wanted. Another preacher, after having served as a presiding elder for no less than a dozen years, said the Bishop who took him out had no religion. Another preacher who had served the best appointments of his Conference for years told me he did not believe in the presiding eldership—if he had his way about it, he would do away with it entirely. But when he got to be a presiding elder, he said the Church could not get along without it. It never did look right to me for a preacher to condemn the presiding elder, and at the same time try his best to be one. I have heard a few preachers say some very hard things about Bishops, and at the same time they would have given anything they had to be a Bishop.

If those men who are never satisfied with the Bishop and the presiding elder will quit and join some Church where they will not be afflicted with them, I am sure the rest of us who try our level best to be loyal and support the institutions of our Church will have peace. A busy preacher has but little time to raise a racket; the greatest fuss comes from those who have nothing to do but run about over the country hunting up fine watering places.

I know preachers who have been in the pastorate for fifty years, during which time they have never taken one day's vacation. I have never heard one word of complaint from them—they seemed perfectly happy in their work. If I were a physician and could have the privilege of prescribing for those restless fellows, it would be work in unbroken doses. If the first round did not cure, I would double the dose.

One of the worst troubles with the Methodist Church is that it has too many people doing nothing else but making fuss.

W. R. WILLIAMS.

Buena Vista, Miss.

The devil does not always go about as a roaring lion seeking whom he may devour. When any given form of sin becomes stale or loses its erstwhile attractiveness, the inventive ingenuity usually fashions other forms of allurement well calculated to captivate the unwary. To wear the garb of saintliness and borrow the phraseology of the meek and lowly while the heart is steeped in sin is quite common. Religious impostors, with rare exceptions, have ever worn sheep's clothing. By their fruits shall ye know them.—Western Christian Advocate.

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Notes and Comment

"We Had To, Therefore We Did."

The announcement has just been made that a world's record has been established at the Mare Island (Cal.) navy yard in the commissioning of the Ward, a destroyer, 71 days after her keel was laid. Formerly it required 24 months to construct a destroyer in this country. There has been a great deal of talk about efficiency—here is a demonstration of it. Doubtiess a good deal of "red tape" has been destroyed in the process and a good many pottering officlals have been shocked because things were not done "in the good old way." But "red tape" and "the good old way" have no place when the world is calling for action. We are going to learn after awhlle that the best way to do a thing, is to do it.

A Business Proposition.

The Natlonal Coal Association, an organizatlon of coal-operators, has recently issued a statement in which these words occur: "The drlnking evil has become so rampant in the mining communities that its complete elimination is fundamentally necessary in the effort to speed up the mines sufficiently to get the 100,000,000 additional tons of coal this country wiii require this year." The economic argument in favor of war-time prohibition is unanswerabie. So is the moral argument, but some who wiii not iisten to the one, wiii listen to the other. Both together ought to give us not only war-time prohibition, but ali-time prohibition.

The War Situation.

Every day the news from the great battle being waged in Europe is encouraging. Steadily the Allies have forced back the troops of the enemy. Many briiliant and heroic deeds have been reported. The courage and intrepidity of the American soidiers have won the admiration of the world. Not a flaw has been detected in the strategy of General Foch. Coolly he has watched the struggle and seized every opportunity as it presented itself to strike the enemy. The German commanders have thrown reserve forces into the fight, but they have not been able to stop the progress of the Allies. The German retreat has not been a rout, but thousands of prisoners and much military equipment have been taken. This battle may be the turning-point of the war. A new chapter is being written in the history of the world.

It is Costing Something.

A recent detailed analysis of government receipts and expenditures since the United States entered the war shows a financial budget unsurpassed in the history of the world. If the Government expends by June 30, 1919, all the money Congress has voted up to date, the war will have cost the United States $35,000,000,000, including loans of $10,000,000,000 to our allies. It is estimated that four years of war have cost Great Britain up to date, $34,000,000,000, France $24,000,000,000, and Germany $30,000,000,000. War is an expensive piece of business. All our resources are pledged to the winning of this great struggle and we are not going to begrudge a penny of the cost. But we are going to have to be willing to make sacrifices and endure hardness before the end comes. The Ways and Means Committee have estimated that it will be necessary to raise $8,000,000,000 by taxation, and they are experiencing the utmost difficulty in devising a schedule which will provide the required amount without jeopardizing the nation's business. It is thought that from five to six billions can be raised by a taxation of incomes and profits. The most likely means of securing the balance is a tax on luxuries. The money will be raised somehow. In the meantime, we hope the Government will find some effective way of dealing with the conscienceless profiteers who are preying upon private individuals and the Government alike.

The Sugar Situation Is Serious.

The Food Administration has announced that it will be necessary for the American people to observe even more stringent regulations in the use of sugar than have heretofore been imposed if we are to maintain the supply necessary for our Allies and the welfare of our military forces in Europe. The following explanation of the new requirements is given: "The sugar supplies throughout the country, in homes, stores, factories and bakeries are at a low ebb; the production from the American beet and Louisiana cane crops has been disappointing; the yield in Porto Rico has likewise been smaller than anticipated; and the inability of the United States and the Allies to secure sugar from Java and other distant sources on account of the imperative call for ships for the movement of troops and their supplies has reduced materially the supply from such quarters. Added to this already difficult situation, the quantity needed for the army and navy greatly exceeds earlier estimates, and we must send a large amount to France and Italy to take the place of the great volume lost through the German and Austrian invasions, during which much beet land was overrun and many factories destroyed; we have to supply certain quantities to neutral nations under agreements; and finally, fifty million pounds were lost recently through submarine sinkings off our Atlantic coast." The request now is, that we go on a sugar ration of two pounds per capita monthly, beginning August 1. Household rationing will be voluntary at present, but public eating houses will be required to limit their use to two pounds for every ninety meals served, instead of three pounds under existing regulations. Nobody but a slacker will try to evade these requests of the Food Administration.

They Believe in Prayer.

The following resolution, moved by Premier Lloyd-George and seconded by Ex-Premier Asquith, was uanimously passed by the House of Commons on July 17: "That this House attend St. Margaret's, Westminster, on Sunday, the fourth of August, it being the fourh anniversary of the declaration of war, to invoke the Divine blessing on our just cause." This action is not surprising to those who know the essentially religious nature of the English people, but it is a heartening official recognition of one of the greatest forces in the universe for establishing righteousness. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." We certainly are not to underestimate the necessity of complete preparation in all the material equipment for war, but we must never forget the prevalling power of prayer. Scores of communities throughout the United States are setting apart a definite time each day during which the people are urged to turn to God in prayer; by day and by night, thousands of men and women are pouring out their hearts in intercession for the Divine blessing upon our just cause. When the record of the war is made up, and the forces that enabled us to win the victory are tabulated, the fervent prayers of the righteous must be given first place.

Mob Spirit Must Be Checked.

The frequent outbreaks of the mob spirit throughout the country have brought the blush of shame to the cheeks of every right-thinking American citizen. Pulpit and press generally have united in denunciation of the exhibition of lawlessness that has brought reproach to so many communities, but lawless men are not to be restrained by advice and warning injunctions. Their passions and prejudices are their masters, and the welfare of the community at large is a very small influence in controlling their actions. The situation has become so serious that President Wilson has felt himself forced to express in most emphatic terms his indignation. In the opinion of the President, the prevalence of the mob spirit not only threatens to destroy democracy at home, but is also a serious menace to the usefulness of the United States in its fight for democracy abroad. We commend unreservedly the stand our great President has taken. The time has come for us to do something more than talk and pass resolutions; public sentiment must be so aroused that those who engage in mob lawlessness will be made to feel the weight of the law which they hold in contempt. Read these ringing words of the President:

"We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their savior. How shall we commend democracy to the acceptance of other peoples, if we disgrace our own by proving that it is, after all, no protection to the weak? Every mob contributes to German lies about the United States what her most gifted liars cannot improve upon by the way of calumny. They can at least say that such things cannot happen in Germany except in times of revolution, when law is swept away. I therefore very earnestly and solemnly beg that the governors of all the States, the law officers of every community, and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain and reproach, will co-operate, not passively merely, but actively and watchfully, to make an end of this disgraceful evil. It cannot live where the community does not countenance it.

"I have called upon the nation to put its great energy into this war and it has responded—responded with a spirit and a genius for action that has thrilled the world. I now call upon it, upon its men and women everywhere, to see to it that its laws or kept inviolate, its fame untarnished. Let us show our utter contempt for the things that have made this war hideous among the wars of history by showing how those who love liberty and right and justice and are willing to lay down their lives for them upon foreign fields stand ready also to illustrate to all mankind their loyalty to the things at home which they wish to see established everywhere as a blessing and protection to the peoples who have never known the privileges of liberty and self-government.

"I can never accept any man as the champion of liberty either for ourselves or for the world who does not reverence and obey the laws of our own beloved land, whose laws we ourselvs have made. He has adopted the standards of the enemies of his country, whom he affects to despise."

A HOUSE IS BUILDING.

And if, the time ye toiled and sorrowed most,
The voice of your lamenting seemed all lost,
And from that land no answer came again,
It was because of that your grief and pain
A house was buildinng, and your bitter sighs
Came thither as toil-helping melodies,
And in the mortar of the gem-built wall
Your tears were mingled, to the rise and fall
Of golden trowels, tinkling in the hands
Of builders gathered wide from all the lands.
O brothers, come, help, build!

—In a sermon by G. Alexander Chadwick, D.D.

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The Home Circle

MR. AND MRS. BULLFROG.

By H. T. C.

Once upon a time, old Mr. and Mrs. Bullfrog and their three children, Greenback and Brownback and Beauty, lived in a hole by the side of a lake. Out in front of the hole in the edge of the lake was a big log, and every evening Mr. and Mrs. Bullfrog and their three children would get on the log and sing. Old Mr. Bullfrog would sing, "Bully-deep, bully-deep, bully-deep." And Mrs. Bullfrog would sing, "Billy-deep, billy-deep, billy-deep." And the children would sing, "Knee-deep, knee-deep, knee-deep."

One evening when they were all on the log Greenback and Brownback got to tussling, and Greenback fell in and got wet. He crawled out and they got to tussling again, and Brownback fell in and got wet. He crawled out and then Beauty ran up and got to tussling with them, and he fell in and got wet. Then old Mr. Bullfrog said, "Well, you're all wet—I'll tell you what let's do: let's stand here in a row, and when I count three everybody dive in and take a swim."

And then he counted, "One—two—three"—kerchug! they all dived in except Mr. Bullfrog—he stayed on the log. And when they came up he said, "I fooled you that time—I didn't go in. I fooled you that time!" And old Mrs. Bullfrog said, "Yes, and just wait till I get out and you'll be sorry you fooled us."

That scared old Mr. Bullfrog, and he hid behind a knot on the log.

When Mrs. Bullfrog and the children got tired of swimming they started out. But when they got to the log, Mrs. Bullfrog, instead of crawling out on the front side, dived under and came up on the back.

Then old Mr. Bullfrog stuck his head out from behind the knot and said, "Children, where's your mother?" They said, "We don't know, sir; she was here a little while ago."

Then Mr. Bullfrog stepped out from behind the knot to see if he could find her. And just then she slipped up on the log behind him and gave him a shove, and into the water he went—kerchug! He came up, puffing and blowing, "Blub—blub—blub!" so angry he didn't know what to do. And Mrs. Bullfrog said, "Oh, yes, I fooled you that time! How do you like it?"

Mr. Bullfrog was so angry he wouldn't say a word, but climbed out on the log and went straight into his hole!

Then Mrs. Bullfrog said, "Very well, if you are going to act that way, I'll just see that you stay in there awhile." So she got a block of wood and put it over the hole.

After awhile Mr. Bullfrog decided he wanted to come out, but when he got to the mouth of the hole he found it stopped up. Then he called Mrs. Bullfrog.

"What do you want?" she asked.

"I want to get out of here," he said.

"Are you sorry you fooled me?" she asked.

"No, I'm not," he said.

"Very well, then," she said, "you may stay there awhile longer."

After awhile he called her again.

"What do you want now?" she asked.

"I want to get out of here," he said.

"Are you sorry you fooled me?" she asked.

"I don't know—I'll think about it," he said.

"Very well," she said, "think about it."

After awhile he called her again.

"What do you want?" she asked.

"I want to get out of here," he said.

"Are you sorry you fooled me?" she asked.

"Yes, indeed," he said.

"Are you ever going to try to fool me again?"

"No, indeed."

"Are you going to do everything I want you to do?"

"Yes, indeed."

"Very well, then," she said, and she let Mr. Bullfrog out. And you'd better believe he never did try to fool her any more.

THE BAD BASKET.

Little Ruth and Merriam were visiting at grandma's a few weeks ago and were having the loveliest kind of a time. One morning, however, they had a quarrel over nothing at all really, but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried, and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said: "I guess you think we've behaved dreadfully this morning, grandma. Mother would think so if she were here."

But grandma only laughed. "I wasn't thinking that at all," she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam, and what my mother used to do."

"Did you used to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to go into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that?"

"The bad basket was an old clothes basket," said grandma, laughing. "At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached the 'Land of Good Little Children.' Then we would come back again. We couldn't take any toys with us. All our toys must stay outside the basket." Grandma smiled into the two pairs of dancing eyes fixed on hers. "And, of course, very soon we began to laugh. There we were, facing each other, with nothing to play with, trying to keep on being cross; but we could not. One or the other would soon laugh; and when you laugh, away goes the quarrel. Then out we would tumble and run to mother and say, 'Here we are back again;' and mother would pretend to be very much surprised, and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun," said Ruth, while Merriam leaned against grandma lovingly.

"Say, grandma," urged Merriam, "you write to mother and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandma. "I can find an old basket and an old apron and a broom, I'm sure." The children were delighted. The basket was rigged up; but, do you know, grandma never sent them there during the whole visit, though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the "bad basket" made them laugh; and they couldn't be bad long enough to be put into the basket.—Christian Observer.

WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise old man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Mary Elizabeth Stone, in St. Nicholas.

LUZIANNE coffee

Luzianne and Corn Pone —Yum-Yum!



"When It Pours, It Reigns"

WHEN you see your mammy, Honey, bringin' in the coffee and the pone, you can tell before you taste it that the coffee's Luzianne—sure-nuf—by the whifs a-streaming, steaming in the air.

It's the coffee—Luzianne—you remember and you hanker after it until you get another cup.

Luzianne Coffee (your grocer has it) comes put up in tins. Try it tomorrow morning for breakfast. If it isn't all you expect, you can get your money back.

Luzianne for aroma, fragrance and snap. Try it.



New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE TEACHER-TRAINING DRIVE.

The Teacher-training Committee of the Sunday School Council of Evangelical Denominations in the United States and Canada—the name is long enough—is planning to carry out a simultaneous drive over the whole continent during the months of September and October in the interest of teacher-training. According to the announcement of the Committee, the following are the objectives in the drive:

1. At least one teacher-training class in every Sunday school in North America, meeting at the Sunday school hour.

2. A monthly workers' conference in every Sunday school, meeting at least ten months out of every year.

3. A mid-week training class for present Sunday school teachers in every Sunday school where such a class is needed.

4. A co-operative community training school of religious education for every community where desired and practicable. This school shall have three functions: to do graduate and specialization work; to train leaders for classes in local churches; to provide central training class facilities for those churches unable to maintain their own classes.

5. A definite effort to be made toward helping every Sunday school of North America to a right selection and use of current literature and books on religious psychology, pedagogy, Sunday school organization and management.

We have thus fully outlined the plan of the Committee because of the importance of the work, and because our own Church is a member of the Council and is vitally interested in the success of the undertaking. Dr. John W. Shackford is chairman of the educational and extension section of the Council, and Dr. A. J. Lamar is chairman of the publication section.

No subject is of more importance to-day in the work of the Church than that of religious education. We are coming to realize that practically all of the problems of church organization and activity can be solved if we can provide a genuinely religious education for all our people. Our colleges and universities are beginning to make provision for courses that will meet the need so far as their own students are concerned. Religious leaders everywhere are laying emphasis upon this great work.

But a pitifully small number of our young people ever attend college or university. Most of them do not get any further than the grammar grades of the public schools, and religious instruction is certainly not stressed there. We are, therefore, thrown back on the Sunday school as the one institution to which we may look for anything like an adequate training for our children and young people in the most important of all the subjects they are called upon to study. We have emphasized the importance of the Sunday school in the past; to-day it is the most efficient agency the Church has for propagating, maintaining and extending the kingdom of God on earth.

It is as plain as anything can be that the efficiency of the Sunday school is in direct proportion to the efficiency of the teachers who carry on its work. The results that have already been accomplished by our Sunday schools are marvelous when we consider the limitations under which they have had to labor. The teachers, for the most part, have been faithful and earnest. But there has been lacking a trained efficiency in imparting religious instruction, and the teachers themselves are the readiest to admit it, which has prevented the greatest usefulness of this department of service.

Now we are to undertake to remedy this defect of poorly-trained teachers. Our Church has already made gratifying progress in bringing about a better state of affairs through our Teacher-Training Department, but much remains yet to be done. Our pastors and Sunday school superintendents and teachers and parents need to face the situation, as we believe they are doing, and unite in a constructive forward movement that will make our Sunday schools thoroughly competent to do the work which is more and more falling upon them. Let our Church be in the van in this teacher-training drive.

THE METHODIST REVIEW FOR JULY.

From cover to cover the July number of the Methodist Review is worth while. The frontispiece is a likeness of the new Editor, Rev. Frank M. Thomas, D.D., who, however, had not entered upon the discharge of his duties when this issue went to press. The table of contents is alluring in the variety and suggestiveness of its titles. We promise ourselves much pleasure and profit in reading the various articles. The retiring Editor, Dr. Du Bose, now Bishop Du Bose, speaks a feeling farewell to his readers, who have never been disappointed in his management of the Review, and who have wondered at the range and strength of his own contributions. Their interest and prayers will follow him in his new field of labor. His introduction of the new Editor leads us to expect great things of him, an expectation which his own previous achievements justify.

The usual number of book reviews concludes the number. We commend the Review to all our people.

SEND THE BOYS AND GIRLS TO COLLEGE.

Some parents do not seem to care what becomes of their children. They make little provision for them while they are small, and lay no definite plans for their future. They allow them merely to grow up, with the idea, apparently, that by some peculiar operation of the law of gravity they will fall into their places in life without any special effort or forethought.

But good parents are always thinking about the welfare of their children, and are constantly planning for their future. The compulsion of a yearning love is ever present in their hearts, and their responsibility in the sight of God is never lost sight of. There is a joy in the obligation they feel to do the best they can to make their children useful and happy in the world.

As good parents feel thus, they realize that one of the best things they can do for their boys and girls is to give them the opportunities and advantages of a good education. They do not set too much store by the mere acquisition of knowledge and the mental discipline of routine school attendance, though these are important, but they covet for them the widening vision and the uplift of soul and the enthronement of ideals and the mastery of spirit that come from contact with great-hearted men and women who are thinking great thoughts and making great lives as they deal with the forces that make for the progress of the world. They want to see their children lifted out of provincialism and set in the wide fields of knowledge and power.

We thank God for these good parents who love their sons and daughters with a love that never grows weary, and who realize their obligation to equip them properly for the battle of life. The hope of the race is largely in them. Tender are the tributes good men and women of all ages have paid their fathers and mothers who inspired them and helped them to the attainment of things worth while.

The Christian college is to-day the best means that has been devised for giving our young men and young women that larger preparation and equipment that are necessary to enable them to put the most into life and to get the most out of life. It has some defects, we are willing to admit, but after all has been said in criticism that can be said, it still stands out pre-eminently as the one institution best fitted to take the raw material of the young life and transform it into the finished product of a Christian civilization. It is manned by teachers who have added to the vitalizing power of a personal religious experience the steadying power of wide scholarship, and to both the inspiring power of a great ideal; it is dominated by a definite and expressed recognition of spiritual values; and it is operated under the direction of the Church of God, the institution that has stood through the centuries, and will continue to stand, for the salvation of all men. It is to the Christian college we must send our sons and daughters if we would give them all that love demands and all that love covets.

We urge all good parents to begin to plan now to send their boys and girls who are prepared for it to college next fall. We know full well the financial difficulties that stand in the way of some. But we know, also, that there is much truth in the adage, "Where there is a will, there is a way," and we know that love will find that way. Our plea is not that our colleges may be able to boast of their large attendance, though we rejoice when we see their halls filled with eager students; but it is that our young men and young women may be given the advantages and opportunities of a Christian education, which they themselves so much need, and which the world so much needs they should have. All over our land are young people who have within themselves almost limitless possibilities for good, who are failing of their mission in life because they have not been led to see the value of an adequate preparation for life. They are merely getting a living out of the world when they ought to be making the world richer and better for their having lived in it. The day of preparation for some may have passed; but there are thousands of others who, just on the threshold of life, are looking longingly, wistfully, toward the future. They will be something worth while and do something worthy to be praised, if they are given a chance.

Send the boys and girls to college.

PERSONAL AND OTHER NOTES.

Rev. R. T. Nolen requests us to state that his address is now Carriere, Miss., instead of Indianapolis, Ind., as formerly.

A service flag was dedicated at Rayville, La., on Sunday, July 21, where Rev. I. T. Reames is pastor. Rev. A. Inman Townsley, of Bogalusa, La., delivered the address.

We had the pleasure of meeting Rev. H. N. Harrison of Franklin, La., in the city one day last week. He was in a cheerful humor, and reported his work to be in good shape.

Rev. "Billy" Sunday recently underwent a serious operation at Rochester, Minn. He is reported to be convalescent, but has given up his proposed mid-summer visit to France.

Rev. W. E. Akin, of the Kentwood charge, Louisiana Conference, held a revival meeting at Mt.

Hermon last week in which he was assisted by Rev. A. I. Townsley. We hope to hear good reports of the meeting.

A personal note from Dr. Theodore Copeland, of Pine Bluff, Ark., informed us that he was in the midst of a great union revival at Rison, Ark. Large congregations were in attendance and there were conversions at every service.

Dr. C. P. Atkinson, of Alabama, whom many of our preachers have met at the Seashore Divinity School, has been appointed to the pastorate at Thomasville in place of the former pastor who has been commissioned as a chaplain.

The First Church of Bogalusa, La., is holding its Sunday night services during the summer in the open air. Many who do not attend church regularly are being reached and new members are being received at nearly every service.

Bishop W. R. Lambuth in a personal note received last week stated that he expected to sail for France in a few days, in company with Dr. C. C. Selecman and Rev. G. C. Emmons. They were delayed some days on account of passports.

We learn from the Yazoo Sentinel that Rev. W. H. Huntley, the cultured pastor of our church in Yazoo City, assisted the pastor of Fletcher's Chapel in a meeting last week. The report was that the meeting was accomplishing much good.

Rev. Paul H. Grice, pastor of the North Gulfport and Mississippi City charge sends us two renewal subscriptions, for which we thank him. He says that everything is in good shape on his work and the prospect is for full reports at the end of the year.

Miss Pauline Randle, a daughter of Rev. Robt. Randle, of the Louisiana Conference, honored the Advocate office with a call on Friday of last week. Miss Randle has been accepted for missionary work in Korea, and expects to leave for her field of labor early in August.

A brother whom we love very much recently cheered our hearts by sending us two new subscriptions. He added to his note, as a kind of postscript, these touching words: "Weather hot, congregations small, pickings slim." He has our sympathy—we know how it is.

We acknowledge the pleasure of a call from Rev. G. S. Harmon, our energetic and aggressive pastor at Poplarville, Miss. Brother Harmon, it will be remembered, will be one of the preachers at the Seashore Camp Meeting this year. We thank him for giving us two subscriptions.

Pontotoc Station, North Mississippi Conference, of which Rev. W. M. Young is pastor, reports its war work assessment of $75 raised in full and the amount forwarded to the treasurer a few days after notification. Good! Let all our pastors give like prompt attention to this important matter.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions recently sent in: Rev. E. Blizzard, Myrtle, Miss., 3; Rev. T. J. Hopper, Abbeville, Miss., 2; Rev. R. T. Pickett, Collins, Miss., 4; Rev. W. M. Sullivan, Columbia, Miss., 2.

Rev. F. N. Sweeney, of Franklinton, La., writes us that he has just closed a good meeting at Fisher Church on his charge, in which he was assisted by Rev. L. F. Alford, of Enterprise, Miss. His letter contained five names for our subscription files. We thank him for his interest in the Advocate.

Hereafter a double triangle will be placed above the grave of Jewish soldiers who fall in France, instead of the cross. This decision was reached as the result of conferences between the chairman of the Jewish Welfare Board and the War Department. The other allied nations have already been using the double triangle.

In sending us a new name for our subscription files, Rev. W. S. Shipman, of Ruleville, Miss., stated that he expected to begin a revival meeting at that place on July 28, assisted by Rev. J. W. Robertson. He requested prayers for the success of the meeting, and also for his sons who are in France. Many, we are sure, will heed this request.

Bishop Mouzon, according to an exchange, has announced that at the coming Conferences he will inquire of each preacher if his official members take the Church paper, and that he will consider no charge up to the standard of duty that cannot answer this question in the affirmative. We wonder how many of our charges are up to the standard.

Rev. W. E. Thomas, of St. Mark's and Mary Werlein Missions, who was reported last week as recovering from an operation on his throat at Touro Infirmary, unfortunately suffered a relapse and for several days was in a serious condition. We are glad to be able to say that his condition is now much improved and unless further complications arise, he will soon be able to resume his work.

Last week we stated that Rev. W. W. Holmes, presiding elder of the New Orleans District, had been called to Mississippi by the serious illness of his father. A telegram received last Saturday morning brought the sad news that his father had passed away. Brother Holmes' multitude of friends will sympathize deeply with him in this great sorrow, and remember him in their prayers.

Dr. H. G. Davis, formerly of the Louisiana Conference, but now stationed at Quincy, Fla., accompanied by his wife, spent a few days in New Orleans last week, visiting relatives. He expected to go from here for a visit to his old home in Alabama. He reported the recent completion of a $40,000 house of worship, with a seating capacity of 1500, at Quincy. The building is to be dedicated soon.

Rev. E. C. Driskell, pastor of the Greenwood Springs charge, North Mississippi Conference, under date of July 27, reported that he was in the midst of a great revival at Friendship Church on his charge. There had been six accessions to the Church the night before, and he was hoping for many others. We trust his hopes were realized. He gave us two subscriptions, for which we thank him.

Rev. John W. Ramsey, of New Augusta, Miss., writes that they have just closed a successful union revival meeting at that place, in which the preaching was done by Rev. J. D. Flemming, a Presbyterian evangelist of Memphis, Tenn. The community was graciously blessed, and there were twenty-three members added to the various churches, the Methodist Church receiving its proportionate share.

Rev. Dr. Ed. F. Cook, former Foreign Missionary Secretary of the Methodist Episcopal Church, South, has been elected President of the Scarritt Bible and Training School on a re-organized and enlarged basis. He has accepted and will enter on his new field on August 10, by which time full announcement will be made of other additions to the staff of teachers. Miss M. L. Gibson, Principal, will continue her relations to the School as for the past twenty-six years.

Rev. T. J. O'Neil, President of Port Gibson Female College, informs us that the outlook for the approaching session is very encouraging. The indications are that every room will be occupied. Port Gibson now meets the latest requirements of the Educational Commission for schools of its class. Its graduates receive teachers' license without examination. A four years' course is given in Bible study, and a medal is given for the one making the best grade in each of the four classes.

Rev. L. E. Crooks, of Greensburg, La., reports that the recent central revival meeting for his charge, held at Oakland Tabernacle, in which he was assisted by Rev. H. T. Young, Conference evangelist, resulted in a large number of conversions, with fourteen additions to the Methodist Church. He promised a fuller report of the meeting later. He enclosed six new subscriptions for our files, for which he has our thanks. Brother Young never forgets the Advocate in his meetings, a fact that we appreciate most heartily.

We take the following from a recent number of the Pacific Methodist: "Dr. Fitzgerald Sale Parker, General Secretary of the Epworth League of our Church, spent the past week delivering lectures at the Asilomar encampment; this week he goes to Huntington Beach as a special lecturer. Reports from the Asilomar meeting indicate that Dr. Parker made a fine impression on that body. We never expected anything else, as the Parker brothers, Dr. Fitzgerald and Dr. Frank (who declined to be made a Bishop at Atlanta) rank as two of the brightest men in our Church. Worthy sons are they of that great and good Bishop who blessed our Church years ago, Bishop Linus Parker." With all this we heartily agree.

CORRECTED LIST OF ASSESSMENTS.

Dear Brother Carley: We find that in sending out the list of assesments ordered by the General Conference an error was made by failing to give the assessment of the American Bible Society. Kindly give prominence to the corrected list enclosed.

	Per Cent	
Foreign Missions	35.5	$603,500
Home Missions	11.5	195,500
Church Extension	19	323,000
Education	5.5	93,500
Theological Schools	4.5	76,500
Negro Work	3.25	55,250
Superannuate Fund	1	17,000
Epworth Leagues	1.25	21,250
Sunday Schools	5.5	93,500
Bishops' Fund	9	153,000
American Bible Society	3	51,000
General Conference Expennse..	1	17,000
		$1,700,000

FRANK M. THOMAS,
Secretary of the Apportionment Committee.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

DR. H. B. BARTLETT
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Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193
NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped
Dental Parlors South

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Reliable Store

Tennessee Military Institute Here boys from all states are receiving a most thorough preparation to meet the responsibilities of the future. New buildings. Enrollment limited to 300. The T. M. I. faculty is one of the strongest found in any preparatory school. Special preparation for government academies, colleges, universities or business. $585 covers all expenses. Catalog.
Colonel Robert Allen Burton, Supt.,
Tennessee Military Institute, Sweetwater, Tenn.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. **THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual**—has since 1896 been impressing upon Church Officials everywhere the need of this protection. Insure against **Fire, Lightning and Tornado.** No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to
HENRY P. MAGILL, Sec't'y. & Mgr.
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For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. R. Whitehurst, R. F. D. 1, Norfork, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."
Sold Everywhere

Soothe Your Itching Skin With Cuticura
All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. W. H. McKENZIE, daughter of Samuel and Mary Weems, of Scott County, Miss., was born on December 26, 1853, and died on February 7, 1918. She was of a splendid family, highly esteemed over all the county. She joined the M. E. Church, South, in childhood. On October 15, 1874, she married W. H. McKenzie. They were industrious and were very successful financially. She was the mother of seven children, six of whom are now living: Mrs. E. F. Lane, Lorena, Miss.; Mrs. John Wicker, Forest, Miss.; Mr. W. E. McKenzie, Zula, Miss.; Mrs. Mabel Hopper, Scooba, Miss.; Mrs. Clara Mangum, Forest, Miss.; and Mrs. Zula King, Hickory, Miss. No truer woman to her Church and pastor could be found. She was a very resolute woman, helpful to her neighbors, thoughtful about the poor, untiring in her devotion to her family. Her daughters are all splendid workers in the Church; her only son is one of the best members on Homewood Circuit—steward and recording steward for years. Sister McKenzie died in the Lord and her works do follow her. Her children rise up and call her blessed. We shall see her again.

M. L. WHITE.

Mrs. ISABELLA GILMORE (nee Beard), the subject of this sketch, was born at Paulding, Miss., on July 29, 1850. She moved with her family to Hickory, Miss., at an early age and resided there until death, which sad event occurred on April 16, 1918. Mrs. Gilmore came of an intellectual, cultured and Christian family of the old school, of which fact she was justly proud. She married Dr. G. W. Gilmore at the age of seventen years, who preceded her in death twenty-seven years. Two sons and two daughters blessed this union, who have grown to be useful citizens, and they, together with her sainted mother of ninety-four years of age, and three sisters and one brother still survive to mourn their loss.

Mrs. Gilmore loved her Church, Sunday school, neighbors and home. She joined the M. E. Church, South, when quite young, and was a loyal and true member and lived up to all its obligations, and rounded out a beautiful Christian life. When the end came, she was willing to go. As a neighbor and friend of forty-two years' acquaintance, I trust and believe she will live forever beyond the skies in a perfect day.

J. H. TODD.

Hickory, Miss., July 18.

Mrs. ELIZA A. BARR, wife of Rev. R. H. Barr, was born in Clark County, Ala. She died at Foxworth, Miss., at the age of seventy-eight years and three months. At the age of twelve years she was happily converted and joined the Methodist Episcopal Church, South. She remained a faithful member until she joined the Church Triumphant, March 27, 1918.

For nearly thirty years Sister Barr gave her life devotedly to the cause of Christ, going with her husband into some of the hardest fields of our Conference. Yet no one ever heard her complain at her lot in life. She was truly a self-sacrificing, thoroughly consecrated Christian. As an evidence of this fact, her Bible was her companion. She read from it daily, was guided by its teachings and comforted by the precious promises. During her last illness, while in the sanitarium at Columbia, Miss., she asked the writer for a Book, that she might continue to read, although in a very weakened condition. As a wife, she was kind and helpful. Brother Barr said that whatever success he achieved in the ministry was due in a large measure to her. As a mother, she was devoted, indulgent, yet firm. Two splendid daughters live to bear testimony to her life as such. Her husband is lonely. The writer never talked to one more deeply grieved, and yet the Gospel with which he has comforted others has been his strength.

While Sister Barr had been in Foxworth only three months, yet the people had learned to love her, and did all they could to help her and the family.

The funeral service was conducted by the writer at the Methodist Church in Foxworth on March 28, 1918. Her husband and two daughters—Mrs. Elder of Moss Point, and Miss Barr of Foxworth—and a host of friends still live to mourn their loss. God bless the sorrowing loved ones!

W. M. SULLIVAN.

WALNUT GROVE CHARGE, MISSISSIPPI CONFERENCE.

Dear Brother Carley: We have just closed a good meeting at Scotland Chapel, where Brother Isaac L. Peebles, of Meridian, did the preaching. Scotland Chapel is Brother Peebles' old home church, where he was converted many years ago. When one can go back to his old home and his preaching is enjoyed and appreciated as Brother Peebles' was at Scotland Chapel, it shows the marks of "true blue," and of God's approval on that one. I never listened to better preaching than that which Brother Peebles did during this meeting. The presence and assistance in the meeting of Brother Peebles' wife and daughter helped more than can be expressed.

We had five accessions to the Methodist Church and two to the Presbyterian. The mid-week prayer meeting was revived and the general state of the church was made much better, and I feel sure that much and lasting good was accomplished which only eternity will reveal.

Brother Peebles is a good and forceful preacher, filled with the Holy Spirit, and with the knowledge of God and his Holy Word. He is in good health and has a lot of time which he would be more than willing to give in helping the brethren in meetings. Brethren, if you have not secured your help for all your meetings, write him. I feel sure you would make no mistake in securing his aid.

W. N. WARE, P. C.

BAY SPRINGS CHARGE, MISSISSIPPI CONFERENCE.

Dear Brother Carley: We are making progress on the Bay Springs charge. Have just closed a few days' meeting at Stringer, where the membership is small and where we have no church building. There were six accessions and other good done. Three new subscribers to the Advocate were secured and there will be another to follow. We have some good people in that little band and hope to report further progress at that point before long.

The next meeting on the charge will be held at Holder's church. At that point I found no heater or musical instrument in the church; but they have now an organ and I am sure the heater will be in place before the next winter season. They have also reorganized their Sunday school, which had been dead for two years or more.

We have a neat church building at Louin, which we will have dedicated before long.

The strongest point on the charge is Bay Springs, where the Newton District Conference was recently held. New seats have been placed in the church there and a new carpet has been laid.

A loan has been carried on the Bay Springs parsonage for several years, the original loan being three hundred dollars. Some interest had also accrued; but all that is now paid. Hope to report further progress all round within the next few weeks.

ROLF HUNT, P. C.

AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Twenty-fifth day of June in the year 1918, before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1916.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article I and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE I.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cummiative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment is made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State, of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mouney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President.
WM. B. REILY,
Secretary.

Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOUNEY.

J. KENTON BAILEY,
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 1222, Folio 188.

New Orleans, La., June 26th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
J. KENTON BAILEY,
(Seal) Notary Public.

We are put into this world to make it better, and we must be about our business.—Southern Churchman.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called "Anuric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of An-u-ric, as are many of your neighbors.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.



SYLACAUGA, ALA.—"I have used the Anuric Tablets for the kidneys and they surely did give good results. I have also used the 'Pleasant Pellets' for the liver and they have done me a great deal of good. I can recommend Doctor Pierce's medicine as mighty fine."—G. A. RAGSDALE.

ATHENS, GA.—"I had been complaining with my back for 10 years and had tried a great many remedies. Of course, I was not completely down but it was very painful through my spine. I tried Anuric and found complete relief. Now I can lift 100 lbs. and over, where before I could scarcely get up when I stooped to tie my shoe."—J. W. ANDERSON, 347 Augusta Ave.

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Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Whenever you speak evil of another you are sure to hurt yourself.—Southern Churchman.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Montrose, at Garlandville, Aug. 3, 4.
Newton, at Eureka, Aug. 4, 5.
Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Meadville, at Beulah, Aug. 4.
Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Wiggins, at Stillmore, Aug. 4.
Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8. 9.
J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Natchez, Aug. 4, 5.
Washington, at Mars' Hill, Aug. 6.
Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Benton, at Benton, Thursday, Aug. 1.
Yazoo City, Thursday, Aug. 1, 8:30 p. m.
Lintonia, at Bethany, Friday, Aug. 2, 11 a. m.
Eden, at Carter, Aug. 3, 4.
Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.
J. M. MORSE, P. E.

Meridian Dist.—Third Round.

Waynesboro Circuit, at Fedora, Aug. 3, 4.
Waynesboro Station, Aug. 4, 5.
GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—Third Round.

New Augusta, at Cross Roads, Aug. 3, 4.
Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heldelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Clarksdale, a. m., Aug. 4.
Shelby, p. m., Aug. 4.
Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Mayhew, at Lebanon, Aug. 3, 4.
Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Hickory Flat, at Palestine, August 1.
New Albany Ct., at Ingomar, Aug. 3, 4.
Mooreville, at Andrew's Chapel, Aug. 6
Mantachie, at Oak Grove, Aug. 7.
Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Houlka, at Wesley Chapel, Aug. 3.
Algoma, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

High Point Ct., at White Hall, Aug. 2.
Noxapater Ct., at Mt. Pisgah, Aug. 3.
Louisville Ct., at Rocky Hill, Aug. 4, 5.
Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontaine, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Webb, at Strathmore, Aug. 3, 4.
Dublin, at Parchman, Aug. 4, 5.
Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Toccopolo, at Salem, Aug. 3, 4.
Randolph, at Spring Hill, Aug. 4, 5.
Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Arkabutla Ct., at Truslee, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10.
Hernando, Aug. 12.
Sardis Ct., at Shiloh, Aug. 13.
Tyro, Aug. 17.
Tippo (Charleston charge), Aug. 18.
Olive Branch, at Oak Grove, Aug. 27.
Pleasant Hill, Aug. 28.
Sardis, Aug. 30.
Crenshaw, at Darling, Sept. 1.
J. H. HOLDER, P. E



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Fine hand tailoring. Choice of many snappy, smart fabrics for dress or business wear. You save one half. Every penny back quick any time you are not well pleased.

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Classy lapel pin free with your first order to show you are a regular agent. Send quick—supply limited.

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BIBLE WORKERS' CONFERENCE, LAKE JUNALUSKA, N. C.

Our magnificent Junaluska Inn burned. We had $75,000 worth of insurance. The splendid foundation, the unexcelled site, the beautiful lake, the sublime mountain scenery, the delightful climate, the faith and pluck of the stockholders, all remain intact. We have five other hotels, space in cottages, and will be prepared to take care of all conferences.

We have engaged the strongest list of talent ever used in any former conference at the Lake, and perhaps unequaled by any religious conference held in this country.

The Bible and Workers' Conference will follow the Sunday School Conference and synchronize with it Sunday, August 4. The following week will occur the full program of this conference.

Bishop Horace M. Du Bose is President of the conference, and will preside at all the sessions and direct the program.

Monday, August 5, subject of the day: "Sunday Schools: How to Build, Maintain and Evangelize the Sunday School."

Tuesday, August 6, "The Preacher and His Work: How to Get an Audience, Deliver the Message, Reach the Masses, Secure the Chief Ends of the Gospel."

Wednesday, August 7, "Evangelism: How to Prepare for, Conduct and Follow up a Revival."

Thursday, August 8, "The Laity: How to Enlist, Develop and Utilize the Laity of the Church."

Friday, August 9, "The Social Responsibility of the Church: How to Interest, Train and Utilize the Church in Social Service."

Saturday, August 10, "The Routine Work of the Church: How to Organize. Develop and Make Efficient all the Departments of Church Work, Including Music, Prayer, Social Hours, Young People's Meetings and Deaconess Work, etc."

Sunday, August 11, "Chapman and Haywood County Day." All hours occupied with preaching.

The leader of the Monday meeting will be John R. Pepper of Memphis, accompanied by W. H. Stockham of Birmingham, Fred Carter of Atlanta, and other men who have built great Sunday schools and Wesley classes and have had large experience in organization and departmental work in Sunday schools.

Tuesday will be in charge of Dr. George R. Stuart, accompanied by Bishop William Frazler McDowell of the Methodist Episcopal Church, two or three Bishops of the Southern Methodist Church, and six or eight pastors of the largest congregations in Southern Methodism, including Drs. Rice, Knickerbocker, Todd and others.

Wednesday will be led by Dr. H. C. Morrison, accompanied by Price, Jones, Culpepper and other prominent evangelists.

Thursday will be led by William Jennings Bryan, accompanied by six or eight of the most prominent laymen in Southern Methodism. We expect this Laymen's Day to be one of the greatest days and an eye-opener on laity work in the Church.

Friday will be led by Bishop James Cannon, accompanied by Anna Gordon, Wayne Wheeler, Dr. Worth M. Tippy, Secretary of the Federal Council of Social Service; Dr. William E. Todd of Chicago University, on "Moral and Social Conditions After the War," and other great national leaders. This will be a wonderful day of great instruction and inspiration.

Saturday. This will be an open day for discussion, round table talks and experiences, led by Dr. George R. Stuart, utilizing the talent on the ground.

Sunday will be led by Dr. J. Wilbur Chapman, assisted by George R. Stuart, Bob Jones and others.

The eleven o'clock hour each day and the evening hours will be devoted to sermons and lectures by Bishop Horace M. Du Bose, Bishop William F. McDowell, Bishop James Cannon, Wm. Jennings Bryan, Dr. Worth M. Tippy, of New York, and others.

All of the above named speakers, including many others who will be on the ground from all over the Church, have promised to take part in this great week's work. It will be worth the time of any preacher or layman, who desires to accomplish anything in the Church of God.

If you expect to attend this Conference, write to J. B. Stentz, Lake Junaluska, and make reservations at hotels.

GEO. R. STUART.

Birmingham, Ala.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.



TIME OUT.

He Knew His Lesson.

A professor of history met one of his class who had returned from fighting on the Western front, and asked him if he had learned any particular lesson from the war.

"I have discovered," replied the young man, "that it is a great deal easier studying history than it is making it."—Exchange.

Couldn't Overcome It.

Two small boys who had grown weary of their game, were arguing rather heatedly regarding a new form of amusement. At last one of them was struck with a sudden inspiration, and said to the other:

"I know! Let's see who can make the ugliest face."

"Gowan!" replied his chum. "What d' yuh mean by it? Look what a start you've got!"—Exchange.

Didn't Know History.

An American who recently visited London was sight-seeing on one occasion when a guide took him aboard the old battleship Victory, which was Nelson's flagship in several of his naval triumphs. The British sailor who was escorting the American over the vessel came to a raised brass tablet over the deck. As he did so he reverently raised his cap and announced:

"'Ere, sir, is the spot where Lord Nelson fell."

"Is it?" asked the American, blankly. "Well, I am not surprised. I nearly tripped over the thing myself."—Christian Guardian.

Rather Small.

An applicant for exemption who maintained that his eyesight was defective was told by the army doctor to read the card for the eyesight test, but he protested that he could not see the top letter, which happened to be about three inches deep.

The doctor accordingly sent an orderly to the mess for a dinner plate, which was brought and placed on the floor.

"Now," said the doctor, "can you see that?"

The man bent down. "Yes," he replied.

"Well, what is it," asked the doctor.

The applicant for exemption stooped to within three feet of the floor, and then, looking up with a perfectly innocent air, said, "It looks like a five-cent piece, sir!"—Exchange.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

If there be no fruit, then is everything a failure. The garden itself is a garden for this. For this it was bought and walled about; for this it is dug and dressed. The gardener works and watches for this. For this the seed was sown, the tree was planted; for this, weeding and pruning and everything else has been done. For this the rains have fallen, and for this the sun has shone. The seasons have succeeded each other for this. For this, all the life of the tree has been at work; roots have grasped the earth; leaves have drunk the dew; the sap has crept up, and blossom and bud have all been for fruit. If there be no fruit, then everything is a failure—everything.—W. G. Pearse.

New Calomel is Most Delightful

Not the Slightest Nausea, Griping or Danger—New Variety Called Calotabs.

Every doctor regards calomel as the best and by far the most useful of all medicines. Now that its unpleasant and dangerous qualities have been entirely removed, the new calomel, known as "Calotabs," is destined to become the most popular. Its effects are delightful. One Calotab at bedtime, with a swallow of water—that's all. No nausea, no griping nor unpleasantness. You wake up in the morning feeling fine, your liver cleansed, your system purified, and with a hearty appetite for breakfast. Eat what you please, go where you please, any kind of weather. No restrictions of habit or diet.

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There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

ELMORE (LA.) CHARGE.

Dear Brother Carley: Our first revival service began at Vienna on July 18, and closed on July 25. Rev. E. B. Moll did the preaching and did it well. Brother Moll is good help in a meeting.

The spiritual life of the Church was considerably deepened and a number of people claimed to have been blessed during the meeting. Nine new members were added to the Church. I witnessed a thing the last night of the meeting which was very impressive: a mother and her three daughters, all of whom were almost grown and who had never belonged to any church, came up and joined the Church and were all baptized together.

Yours fraternally,
H. J. BOLTZ, P. C.

Elmore, La.

CALL TO THE SARDIS DISTRICT.

Revivals.

The world is all astir. The very foundations of former life are being put to the test. One institution alone has stood the test under the most severe trials—the evangelistic, missionary Church. Just now, as your District Leader, I ask that we make the evangelistic campaign all-absorbing. Nothing now is of such importance as calling our Church to prayer, and calling sinners to Christ. Brethren, in the name of our God and humanity throw yourselves into this battle with an abandon that to the world may seem reckless. Some of us may fall in the fight, but what of that? Many of our choicest are falling in France. This one thing we do.

Finance.

The year is drawing rapidly to a close. Special conditions necessitate our pressing our finances earlier than usual. The fourth Liberty Loan, the Y. M. C. A. drive for a hundred million dollars, will come in October and November, followed quickly by another Red Cross drive. All of these are of supreme importance. None, however, is of greater importance than the support of the Church. It is well known to all of us that each of these campaigns will be all-absorbing. The religious thing and the patriotic thing is for the Church to do her campaigning early and get out of the way. To this end we have decided on the time from the tenth of September to the tenth of October as the time to close up our Church finances. This is the plan:

Preparation, first ten days of September.

Campaigning to raise by subscription and cash, from tenth to thirtieth.

Collections, from October first to tenth.

Conclusion.

What will we do about it? These are unusual times calling for unusual effort and sacrifice. Will we be too faint-hearted and cowardly to meet the call or will we rise up like men to meet these calls in the time of the nation's, and of the world's peril? Brethren, we believe in you and we are counting on you.

Sincerely,
J. H. HOLDER,
Presiding Elder, Sardis Dist.

July 15, 1918.

GOVERNMENT WISHES MINISTERS AS FOUR-MINUTE MEN.

The Committee on Public Information is making a strong drive to enlist in the ranks of the Four-Minute Men the ministers of the country. Over forty million communicants are to be reached from the pulpits of America, many of whom never attend the purely secular gatherings at which lay Four-Minute Men appear. These millions may be reached most effectively by their own pastors, and so the Government is now conducting a concerted effort to enroll the pastors as Four-Minute Men, pledged to devote four minutes at every available opportunity to the Government's message to their congregations.

President Wilson's personal message to the Four-Minute Men indicates the significance of their opportunity: "Men and nations are at their worst or at their best in any great struggle. The spoken word may light the fires of passion and unreason or it may inspire to highest action and noblest sacrifice a nation of free men. Upon you Four-Minute Men, who are charged with a special duty and enjoy a special privilege in the command of your audiences, will rest in a considerable degree the task of arousing and informing the great body of our people so that when the record of these days is complete we shall read, page for page with the deeds of army and navy, the story of the unity, the spirit of sacrifice, the unceasing labors, the high courage of the men and women at home who held unbroken the inner lines. My best wishes and continuing interest are with you in your work as part of the reserve officers' corps in a nation thrice armed because through your efforts it knows better the justice of its cause and the value of what it defends."

The ministers are responding with practical unanimity and with real pleasure in the service. To inspire to highest action and noblest sacrifice is their life-work; to advance the cause of universal brotherhood, under the fatherhood of God, is their constant task. The cause of world democracy is their own cause, and they have not been backward about espousing it. In New York City the work of the Church Section of Four-Minute Men has received the enthusiastic endorsement of Cardinal Farley, of Bishop Greer, and other prominent ministers, and of the leading Rabbis of the city.

All who desire further information upon the matter are invited to address the Four-Minute Men of the Committee on Public Information at 10 Jackson Place, Washington, D. C., whence they will be put in direct touch with the work.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

HATTIESBURG DISTRICT MEETING.

The Woman's Missionary meeting of the Hattiesburg District was held in Mt. Olive, July 10-11. The unstinted hospitality of the people made our stay indeed very pleasant. It seemed that the gates of the little city had been torn from their hinges and were not replaced until the guests had departed. The least that can be said concerning our entertainment, is that nothing was left undone for the pleasure of the visitors.

The efficient district secretary, Mrs. T. B. Cottrell, presided over the sessions of the meeting with dignity and ease. There was a good attendance of Mt. Olive people at every session, and the representatives from the adult, young people and junior societies of the district numbered seventeen. Two conference officers, Mrs. H. O. Middleton, first vice president, and Mrs. G. H. Thompson, superintendent of Study and Publicity, were present throughout the meeting. Two visiting pastors, Rev. W. M. Williams, of Collins, and Rev. H. E. Carter, of Magee, together with the presiding elder, Rev. W. B. Jones, and Rev. T. B. Cottrell, host of the conference, gave helpful talks and suggestions.

The reports of the auxiliaries showed that splendid work has been done over the district. Though the progress that might have been expected was not made during the year, there has been an increase in some lines. A young people's missionary society was organied at Broad Street, Hattiesburg, during the year. The Mt. Olive adult and Petal Y. P. M. S. are on the roll of honor; all the members of one society are consistent tithers and another society composed of two members, paid $25 pledge last year. As a whole, the reports were optimistic. In the message of the district secretary, Mrs. Cottrell spoke of the wonderful opportunity for missionary work in the district and appealed for more consecration to the Master's work at this critical time and for more earnest prayers for our boys in service.

The program was interesting and helpful from beginning to end. The discussions, talks and papers by the delegates were peculiarly beneficial and appropriate at this time when there are so many demoralizing forces in our midst. On Thursday morning, Mrs. Thompson, representing the department of mission study, emphasized the value of a systematic study of missions and of God's Word as an aid to realizing the goal of a ten per cent increase this year. She also spoke of the danger to the missionary societies of letting Red Cross and other war work consume the time that should be devoted to mission study classes. In the afternoon, Mrs. Thompson told in a delightful way of her trip to Lake Junaluska and spoke briefly of the Junaluska Conference.

One of the most attractive features of the entire meeting was the Young People's program Thursday afternoon. Mrs. Middleton's original production, "The King's Garden," in the form of a play, was an inspiration to all. After this splendid program each one realied more than ever before that the young people of the Mississippi Conference are very fortunate in having a leader of such wonderful originality and attractive personality as Mrs. Middleton.

A pleasant coincidence of the meeting was that a revival conducted by the evangelist, Rev. Mr. Miller, of Nashville, Tenn., was in progress at the same time. Mr. Miller's messages at the morning and evening hours were soul-stirring and were conducive to greater missionary zeal.

As the last session of the meeting came to a close, every one felt that it was good to have been there. Without a doubt the delegates went back to their respective societies with a newer, truer vision of what the Master would have them do to advance the missionary work in their hands.

WILLIE D. HEARST.

INDIA AS INTERPRETER OF CHRIST.

"When India becomes Christian, she will interpret Christ better than He has ever been interpreted before," was the recent statement of Bishop Warne in commenting upon the peculiar type of intellect possessed by the Indian people. With their idealism, with their national predisposition towards philosophic speculation, and with their Oriental characteristics and insight into things of the Spirit, the Bishop believes that they will ultimately be able to show us the Christ in aspects hitherto sealed to the Occidental mind.

The spiritual is more real to the Indian than the material, as it was to Christ, and when India learns to make the distinction between religion and spirituality (for, to quote the Bishop again, "there is more religion in India than in any other country in the world"), the way will have been paved for the unlocking of her peculiar resources in this realm, for the good of humanity.—The Centenary Bulletin.

WHO IS TO MAKE OVER TURKEY?

Unprejudiced observers like our own American ambassadors have spoken in the highest terms of the service rendered by the missionaries in Turkey. A further endorsement of them is found in an article by Sir William Ramsay, an eminent student of Asia Minor and of modern Turkey, which appeared in the Quarterly Review. He says:

"My conclusion is that Turkey must be taken in tutelage by the Western Powers, and that everything will depend upon the personal character and the knowledge of the men into whose hands the task of regenerating Turkey will be put. Foremost among those who are fit to be instructed with this duty are certain American missionaries in the country—not, by any means, all of them, for I have known one who said to me with fervor that he had never been inside a Turkish mosque. Such as he may be eliminated at once, but many missionaries whom I have known are well fitted to be guides; as in their life they are examples of economic management and moral vigor, and of living on a high standard."—The Missionary Herald.

A FEW VISITS WITH AN EVANGELISTIC MISSIONARY IN JAPAN.

To-day I called on the wife of a lawyer, who has been in bed two months now. Before marriage she was in a Canadian Methodist school. When I called, she showed me her Bible and said, "I asked my husband to get it out, and I have been reading." The husband has times also when he gets out the good Book and reads for himself.

The next place I went to was an official's home. The wife told me some time ago that she heard about Christianity from Mrs. Callahan years ago in Nakalsie. This is a rather difficult place; but the child is the net, so we call and have found the "something-in-common" place.

The next home was one from which four children have been sent to us. The husband is one-of the head men connected with the railroad here. I had a very helpful talk with this educated lady and found that I got nearer to her this afternoon than I have during all the other years I have known her. She is very earnest about her children's education; and when I asked her help on some things connected with the kindergarten, she responded kindly and frankly. When I got back, I went over to the kindergarten and found one of our lovely women there talking to the teachers. She is studying the Bible, and we hope soon to see her become a Christian. Her husband is a government official.—Miss Ida M. Worth.

MYRTLE CHARGE, NORTH MISSISSIPPI.

Dear Brother Carley: Enclosed find list of two subscribers, also check to cover same.

We think our work is in good shape and the outlook for the year is very promising. We are serving a loyal people, people who believe in progress. At the second quarterly conference the stewards voluntarily raised the assessment on the preacher's salary 15 per cent.

We had Brother Gladney with us the fourth Sunday in June, also the following Monday and Tuesday. We visited every church and schoolhouse where we have a Sunday school on the charge. Our coming had been well announced at every place except one, where the superintendent thought it impossible to get a crowd together on Monday morning, but at this same place we met one teacher and through her have been able to reach the Sunday school. At the other places we were met with good congregations that showed real interest in the work and seemed to want to know how to teach. We feel that Brother Gladney has been a blessing to the charge, and we see great improvement in the Sunday schools.

We have all our plans made for our revivals and are expecting great things. J. G. JOHNSON, P. C.

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

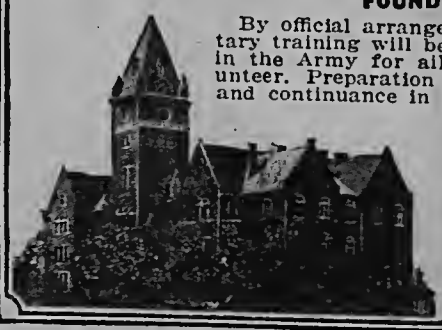


Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrberg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

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Boys are prepared for college under skillful instructors.

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While the Academy is not sectarian, religious training is considered of supreme importance.

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WHO CAN BEAT DODDSVILLE?

Doddsville is a small village on the Y. D. R. R., between Yazoo City and Ruleville, Miss. Our church has a membership of twenty-four, but the Sunday school attendance averages about ninety. Last Sunday, July 21, that Sunday school agreed to support twelve French orphans. The Adult Bible Class, taught by that most remarkable woman, Mrs. J. E. Coleman, for the last three Sundays, I think, ran in attendance. 40, 35, 38. The attendance at prayer meeting runs up to 50.

W. S. SHIPMAN, Pastor.

QUARTERLY CONFERENCES.

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Shreveport Dist.—Third Round.

Logansport and Longstreet, at Bethel, Aug. 3, 4.
Texas Avenue, p. m., Aug. 4; p. m., Aug. 7.
Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scel, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Gueydan, at Gueydan, Aug. 3, 4.
Abbeville, Aug. 4, 5.
Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Trout and Good Pine, at Selma, Aug. 4.
Standard and Rochelle, at Olla, Aug. 5.
Jena and Jonesville, at Jonesville, Aug. 10, 11.
Elizabeth, at Hopewell, Aug. 14.
Bunkie, Aug. 17, 18.
Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.
(In part)

Franklinton Station, Aug. 2.
Franklinton Ct., Aug. 4.
First Church, Baton Rouge, Aug. 5, 8 p. m.
Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.

HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Athens, at Wesley, Aug. 1.
Elmore, at Longstraw, Aug. 4.
Ruston, Aug. 5.
Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Berniee, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.

J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Waterproof, at Wesley, Aug. 4.
Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.

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Sworn Statement of Composition of its Formula

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Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to any one who desires such. It is as follows: Iron Peptonate (Special specific Standard) Quantity given below. Sodium Glycerophosphates U. S. P. (Monsanto.) Calcium Glycerophosphates U. S. P. (Monsanto.) F. E. Nux Vomica U. S. P. Cascarin Bitter. Magnesium Carbonate. Po. Ginger U. S. P. Oil Cassia Cinnamon U. S. P. Calcium Carbonate Precip. U. S. P. Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of Iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.



Dr. A. J. Newman, late Police Surgeon of the City of Chicago, former House Surgeon Jefferson Park Hospital, Chicago

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

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Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic strength and blood builder. (In case of acute illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Due Health Laboratories, Detroit, Mich.

KEEPING BABY FIT IN SUMMER.

By Mrs. Max West.

Through the long hot summer days it is a great task to keep children happy, well and out of mischief, especially when the mother already has her hands more than full with the work of her house.

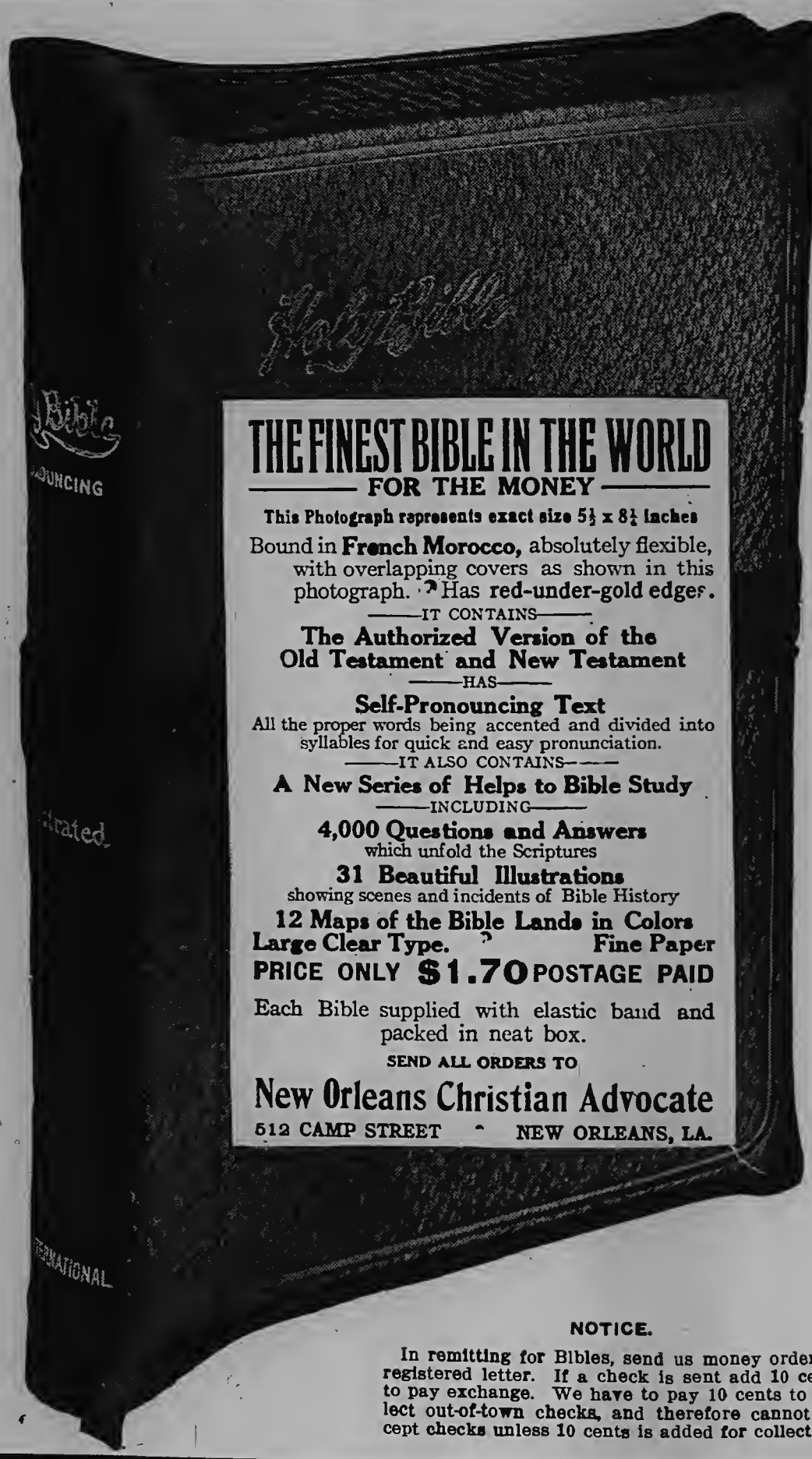
In the first place, children must be kept as cool as possible. In hot weather this is not an easy task, hut it may be accomplished in some measure by clothing them suitably. Babies need only the diaper and one other garment, band or slip. Older children need only enough to cover their bodies. As far as possible, children should sleep out of doors at night, if screened porches are available, or, if not, with all the windows and doors wide open. A full tub bath in cool or tepid water will do much to make sleep comfortable, and a little plain talcum powder will help to allay the irritation of prickly heat.

Children must be provided, too, with occupations suited to their age. A play pen on a cool porch, or even under the trees in the yard where the mother can watch the baby, will give much pleasure. Sand piles, swings, and many other simple pieces of play apparatus, which are easily made at home without any great expense, will keep older children happy and out of mischief. Rainy days may be spent on the porch. Hints for mothers as to the selection of play and occupation for young children will shortly be published by the Children's Bureau. Very much of the annoyance of mothers and the fussiness of children would be done away with if the little hands and minds had plenty of occupation. Many a cross child is cross because he has nothing to do which interests him, and many a piece of mischief is only the result of the child's trying to find something with which to busy himself.

Children's food must he chosen with special care in summer to suit the ages, and proper food habits should be established. The nursing baby will cause the least anxiety. If a baby is nursed at regular times, preferably three or four hours apart, and is clean and as cool as possible, he will not usually suffer harm even in very hot weather.

Babies newly weaned from the breast and up to the end of the second year will need special care. Properly modified cows' milk will form the principal part of the diet of all such children, and must be as clean and as fresh as possible. Detailed directions for the feeding of children will be sent free from the Children's Bureau of the U. S. Department of Labor to all who care to send for the bulletins on the care of children.

Older children should be taught to observe regular habits, also, and mothers must guard against the dangers of over or underfeeding, and especially against poor food materials, such as overripe fruit. Young children need to be taught to chew their food thoroughly and to eat slowly. Cleanliness of the body is necessary for health and comfort at all times, but is demanded in the summer time. These fundamental rules for health should be in effect in every family, and where carried out faithfully sickness should be largely done away with.—Government Bulletin.



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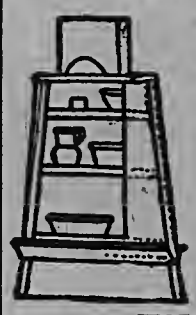
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On the rough path of homely duty they once more encountered their lost Master. He is never far distant from the plowman on the field, from the fisherman on the sea, from the merchant in his office, from the artisan at the bench; and blessed are they who realize his sympathetic presence. He comforts the worker in his weariness, encourages him in his disappointments, and by his blessing often turns failure into fortune. Happy are they who carry their spiritual perceptions into business life and secular scenes, and who, to their great joy, are able to exclaim, "The Lord is in this place, and I know it."—W. L. Watkinson.

The enjoyment of noble architecture and music is not worship, and may be mistaken for it. The hush that falls on us, walking the aisles of a church of eight hundred years; the thrill of nerves and heart as the glorious praise begins, whose echoes fall amid fretted vaults and clustered shafts; all that feeling, solemn as it is, has no necessary connection with worshiping God in spirit and in truth. And we may delude ourselves with the belief that we are offering spiritual worship, when it is all a mere matter of natural emotion, which the most godless man could share.—A. K. H. Boyd.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. H. T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 8, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

THE NEW SYSTEM OF CHURCH FINANCES.

The law passed by the recent General Conference relative to levying, collecting and distributing assessments has much to commend it.

In the first place, it is about as simple a plan as can be devised. There are only two assessments —one for the Connectional interests and one for the Conference interests. There is one Conference Treasurer, to whom all money collected by the preacher for both Connectional and Conference interests is to be sent. The Conference Treasurer will distribute monthly to the treasurers of the various Connectional and Conference boards the amounts due them according to the percentages fixed by the general Commission on Finance, and the Conference Commission on Finance. There ought to be absolutely no confusion in distributing funds under this simple arrangement.

In the second place, the plan is perfectly fair to all the interests involved. The general Commission on Finance is composed of the General Secretary of each of the boards having charge of the interests for which assessments are made, one Publishing Agent, six ministers and six laymen, none of whom shall be a member of any connectional board. This Commission is elected by the General Conference upon nomination of the Committee on Finance.

This Commission is required to make diligent effort to secure full information regarding all the interests of the Church, that none may be neglected or jeopardized, and on the basis of this information, recommend to the General Conference for its action and determination the total amount to be assessed for all these interests. The Commission on Finance determines also, under the control of the General Conference, the part of the total amount that is to be apportioned to each Annual Conference, and what percentage of the sum assessed and collected shall be allotted to each of the interests included in the assessment. The Conference Commission on Finance is composed in practically the same way, consisting of five ministers and five laymen, none of whom shall be members of the Conference boards, and the presidents of the Conference boards. The Conference Commission does its work just as the general Commission does, being subject in all its actions to the Annual Conference itself.

This plan provides for the equal representation of every interest of the Church in the Commission and at the same time insures a correlation of these interests through the deliberations and judgments of men not officially related to the interests themselves. There is every assurance that every claim will be fairly presented, fairly investigated, and fairly dealt with. As Bishop Moore says in his admirable discussion of the subject, "the boards may now become colleagues instead of competitors in their claims." This plan seems to us to be the essence of fairness.

The objection will be urged by some that this plan will cause certain interests of the Church to suffer without securing compensating advantages for others. For example, it is usually not difficult to secure the assessment in full for our superannuated preachers when that claim is presented on its merits, but, in some congregations at least, it is almost impossible to secure the full amount for foreign missions. There may be some difficulty, at first, on this point, but we believe it will soon disappear. We must remember that the amount apportioned to all the causes is on the basis of their minimum needs, and it is manifestly unfair to let one suffer for the sake of another. We should quickly imbue all our congregations with the connectional spirit, to the extent at least of causing them to realize their obligations to all the interests of the Church. As a matter of fact, this very objection may be the means of securing larger contributions than we otherwise could secure: after we have met the just claims of every interest, then we may do more for any cause that appeals especially to us.

We are firmly convinced that the plan is a good one; but let us remember that no plan will work itself. If it is to prove satisfactory, we must operate it whole-heartedly.

BISHOP KILGO ON DANCING.

I wish to express my appreciation of the position taken by our preachers in the city of New Orleans in their recently published resolutions announcing their opposition to dancing. It is especially gratifying that our First Church in New Orleans has frankly and without reserve declared her condemnation of this spiritually destructive practice.

Worldliness is an attitude of mind and spirit which manifests itself in manifold views and actions in every sphere of thought and activity. But within the realm of amusements there is no practice that is more utterly contrary to the spiritual intuitions, aspirations, health, and growth of the Christian than the dance. It is a gratification of the flesh which no truly Christian person will for a single moment approve but from which every impulse of the Christian heart moves him to flee, and it is a matter of common observation of all faithful pastors that those church members who patronize the dance show no genuine concern for their own spiritual growth and the salvation of the lost. They take up with all sorts of heresies, make no serious use of those means of grace ordained for their religious progress, display often-times impertinent distaste for the Church, and at times are positive hindrances to the work of the Church. In spite of the wide popularity into which the dance has come within recent years, no serious person can produce a single sound, moral or religious defense of it. It has its birth in those lusts of the flesh which every sense of chastity requires shall be utterly suppressed, and the unspeakable contacts of the dance can only arouse those feelings which foster in men, to say the least, temptations that often lead to the most fatal sins. It is shameful mockery to encourage a dance hall in one section of a city and cry out against a red light district in another part of the city. If school halls and club rooms and even sometimes church rooms are to become the scenes and advocates of the dance, then they surrender every just claim to the respect of honest men when they pretend to be shocked at the inevitable fruits of their sowings. If the most prominent social set is a patron of the dance, this by no means proves its innocency for there is something in the dance that gratifies the tastes and furnishes supreme amusement to the set at the other extreme of society, and the fact that the fallen patronize it, both for advertisement and amusement, should be enough to condemn it in the eyes of all moral people.

However, should our Church do no more to arrest this evil among our own people than to publish our views of its sinful nature? Shall we excuse ourselves from all responsibility in this matter and leave those of our young people who practice this sin by telling them what we think of it? We are their pastors, a term that carries with it the most solemn duty to God and to our people. We must discipline the erring and the fallen that we may save them; gently, if it will save; severely, if it is necessary. It is a hard task but we dare not evade it. First of all, allow no patron of the ball room a place in the choir, in the board of stewards, as Sunday school teacher, or in any other place of leadership. The Holy Spirit will abide in no congregation where a ball room artist is employed to lead the saints in the worship of song, uttering words in the name of sacred music which she does not believe and out of a soul that cares nothing for the Lord Jesus Christ. She may be the leading soprano of the city, but if she leads holy worship she should be the leading saint of the city, or at least a follower of Christ who hungers for sainthood. Stewards appoint committees on the supply of music, and what a shocking shame they sometimes assemble in the choir. In this matter official boards must no longer stand in the way of faithful pastors organizing their churches on the solitary basis of piety. I know that we have already been so lax in this matter that the correction of our evils will cause in some places no little stir, but we can not lose our souls and wreck our churches in order to escape trouble with the world. May I suggest that every pastor call together his official board and let them pray and talk over this matter? Mr. Wesley and Mr. Asbury both declared that Methodism would suffer religious decay when she ceased to be diligent in the matter of discipline. I trust we will never come to the point when we are so careless about the salvation and sainthood of our people that we will suffer no grief when they go astray. We have no commission to discipline our people for punitive purposes, but we are solemnly bound to discipline them faithfully for saving purposes.

I am firmly convinced, my brethren, that we can risk the success of our ministry and the life and growth of our Church upon the solitary foundation of undivided devotion and unyielding fidelity to our Lord Jesus Christ. Have we faith enough to risk it? May the Lord guide us in all the tragic tasks that come to us, giving us wisdom and courage and faith to administer rightly patience and fidelity into all of our duties that all our people may be saved.

JNO. C. KILGO.

Charlotte, N. C.

New Orleans Christian Advocate

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BE RESOLUTE.

In life's small things be resolute and great,
To keep thy muscles trained; know'st thou when fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy; do thy deed for me."

—J. R. Lowell.

THE OCEAN OF LOVE.

By Wm. C. Allen.

O thou vast Ocean! Ever sounding sea!
Thou symbol of a drear immensity!

—Barry Cornwall.

So seemed the ocean to the gentle English poet. But there is another ocean that has been on my mind of late. It is the immeasurable expanse of Divine Love.

We see the robin fluttering over her nest, the bear caressing her cubs, the mother nurturing her infant, the pure passion of the young Christian for the wife of his youth, the sweet content of the household that has long known Jesus, and in all these is love. But supreme, deeper than all, sweeter than all, more outreaching than all, is the fondness of God for His creation, is the immensity of His affection for the wonderful universe that extends beyond our grasp or sight.

The swell of the Pacific, the moan of the Atlantic, the ice-fringed Antarctic are, in some respects, the antitheses of the glorious ocean of which we speak. God's holy sea is everywhere warm with the breath of heaven. It sometimes seems restless, but that is because our own hearts are ill at ease. The confiding child of God ploughs the quiet waters of faith and exclaims:

"I steer my bark, and sail
On even keel with gentle gale."

If perchance a storm arises on this illimitable expanse, the Master is close to hand. He never ceases to walk upon its waves, and, when His people call, He replies, "Peace, be still." This is a genuine Christian experience. The angel of His presence is continually about us even when we know it not!

The billows of the sea typify His power. At times, they thunder an anthem that ministers to the needs of our passionate hearts. Then again they are still. They lap the golden sands with sweetest music and in soft symphony each ripple whispers the gentleness of God. Even so does this spiritual ocean of our Father speak to us according to our need in seasons of joy or tears. Shall we not listen, listen, listen to what it tells us?

A glimpse of the affection of Jehovah is always refreshing to our souls. The foggy things of materialism and sin hide it from our view. The agony of the world darkens our vision. I remember what George Fox saw in the midst of the bitterness of the political and religious turmoil of the seventeenth century. He wrote: "I saw that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. And in that I saw the infinite love of God." Is this not true? When men have become drunk with sin and folly, does not God finally intervene? Does not His ocean of light ultimately overflow the sea of darkness? Is there not hope for the world in this?

There is no jetsam or flotsam on this ocean of God's love—its waters are pure and clean. No wreckage is there. The farther we venture out on it the greater we discover it to be. The deeper we go down into its depth the quieter it becomes. Shall we not test its broadness and stillness for ourselves? Shall we not sail far out on its loving bosom and be baptized in its cleansing waves?

There is nothing in the splendor of the universe comparable to God and His love—it is poured into our being. I ask my friends to accept the challenge of their faith that earthly trials produce and boldly launch their little barks onto these sunny waters of God. Trim your sails, catch every breeze from heaven, seize the tiller and steer for the beautiful strand. When the glorious port is reached there will be eternal joy.

San Jose, Calif.

THE CHURCH AND PATRIOTISM.

By Rev. C. C. Selecman, D.D.

Whether we are thinking of helping to maintain the morale of our army and supporting a gigantic war machine; or of safeguarding the morale of our soldier sons while in training at home or fighting at the front; or of community welfare when at the close of the war the men shall come thronging back to our cities, villages and rural sections to assume leading roles in civil life; we can see the necessity for the Church of Christ to accept its responsibility in this present crisis. Some denomination will have made a record when the war is over, a record of loyalty, efficiency, service and sacrifice. For such denomination there will be a generous and hospitable place in the confidence of the virile men of America. Will there be any place but a narrow, begrudged sectarian corner for that Church—if such there should be—which is too busy with formal matters and conventional programs to pause and get down in the dust and drudgery of the training camps, yes down in the mud and the blood, down in the stench and the gas of the trenches where men are facing hell and wading through barrage and barbed wire entanglements for the dear cause of human liberty?

Therefore, let pastors and churches now hear the call of our War Work Commission for an emergency fund of three hundred thousand dollars. This is a small sum when equally distributed to all pastoral charges, ranging from $10 up to $300 per charge on a basis of approximately five per cent of the pastor's salary. As Bishop McMurry said in Atlanta, "this money will come easier than any money we have to raise if only the people are given a fair chance." At Trinity Church, Los Angeles, I put an enthusiastic young steward who had done service in the Spanish-American War in charge of a patriotic program, and a sum of more than a thousand dollars was raised for the benefit of a local military contingent which lacked equipment. And when all the day's results were summed up it was found that local funds had actually been helped as a result of the program. In addition to all this, it placed the Church squarely before the community as an institution where patriotism is fostered and where there is a genuine practical interest in the welfare of the soldier. Do you not think such a Church commends itself to the confidence of public-spirited citizens and to the love of parents whose boys are in the service?

Every church, large or small, should have a patriotic program occasionally. For this program the pastor should feel justified in calling upon the most prominent men within reach, soldiers or civilians. In connection with such a service it would be a comparatively easy matter to raise the emergency fund for the War Commission without embarrassing any other financial interest of the Church. In many cases the amount asked will be exceeded. There are societies in many charges that would gladly raise this money. For example, the Sunday school that has a live patriotic superintendent and a service flag bearing a score or more of stars representing "our Sunday school boys," or the Epworth League, whose former president, or leader, is now in service, will gladly undertake it. In still others, the Brotherhood or the Wesley Bible Class or the Board of Stewards will assume leadership in such a commendable enterprise. I would even venture to assert that some member or brother-in-law or friend of every church would individuaully put this matter through if he were asked to do so. Remember this, that in every community there is a wonderful basis of appeal in the example of the boys whose names are on the honor roll of the local church.

One closing suggestion. This is an emergency fund. The emergency is real. The word is upon us now. The demands are many and they are pressing. They can not wait. Men are going over by the tens of thousands. They are going into battle. We must meet the emergency. To have failed to erect a War Work Commission at Atlanta would have been perilous. To fail now to support the Commission by raising this emergency fund would be to forsake our own sons in an hour of need and to mock our own undertakings by failure to complete what we have so well begun.

Bishop Lambuth is now in New York, soon to sail for England and France. While waiting here for passports which we expect any day, I have learned that the Protestant Episcopal Church has had two Bishops in France for months past. When one returned for a brief rest another was dispatched to take his place. The M. E. Church has two Bishops in France and one more will go shortly. I am happy to know that our own Church will be represented in the person of one of our general superintendents, and I rejoice in the privilege of my personal opportunity for service overseas.

Dr. E. O. Watson and others will keep the work going at home. All that now is lacking to enable Southern Methodism to fulfill a grand program of service is for churches to raise this emergency fund and forward it at once. Already many encouraging responses are pouring in. Almost every mail brings checks, drafts, or money orders. When it is all over, no pastor or charge will want to be numbered with those who failed their nation and their Church in an hour of peculiar peril and of abounding opportunity.

OUR BOYS AT THE FRONT.

The War Work Commission of the Methodist Episcopal Church, South, Bishop W. R. Lambuth, President, has sent out a letter to all our pastors and presiding elders, asking for a special offering of $300,000 to be used by the Commission in the interest of our soldiers and sailors. This was done under the instruction of the Commission.

The request is modest. The need is urgent. The full amount asked should reach the Treasurer, Mr. John Victor, President of the Peoples' National Bank, Lynchburg, Va., at an early date—within 30 days.

There will be no trouble about it if every congregation is given an opportunity to make an offering. Our people are patriotic. There is scarcely a congregation in all our borders that has not been called on to give one or more of its young men. These congregations are following their boys with their prayers, and are ready to give of their substance to carry out the program adopted by the General Conference in their interest. The opportunity should not be denied them.

A failure to do our full duty as a Church in this time of our country's peril would mark us as unworthy the confidence and support of the people after the victory is won. Never in the history of the world has a Government turned to the Church of Jesus Christ as has our Government in this crisis. We must not fail. We will not fail. No congregation, large or small, should be denied the privilege of participating. Let the people have the facts, and an opportunity to contribute, and this small job will be behind us.

W. F. McMURRY.

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it with their hearts."—Abraham Lincoln.

A GREAT MEETING AT EMORY UNIVERSITY.

A conference of Methodist laymen from the States east of the Mississippi River was held in the chapel of the School of Theology of Emory University, on July 24, to confer with the Commissioners who are conducting the campaign on behalf of the University, and with the Trustees of the institution, with reference to its present needs and future development.

The body was thoroughly representative, among those present being many of the ablest business men in these States.

Judge W. A. Covington, of Moultrice, Georgia, was elected President and Rev. C. C. Jarrell, D.D., Secretary, of the meeting.

The immediate needs of the University are additional buildings on the campus in the Druid Hill Park, Atlanta, Georgia, for the Collegiate Department of the institution, which will be removed from Oxford to Atlanta at the close of the school year 1918-19. It is estimated that these buildings will cost approximately $185,000, of which amount the sum of $35,000 is already in the treasury.

The Conference considered carefully all these needs, and while the meeting was not called for the purpose of making appeals for funds, but for seeking counsel of wise men, donations aggregating more than $30,000 were made during the session.

The Conference was asked to consider especially the action of the General Conference authorizing and directing a campaign to raise, during the next four years, $5,000,000 for the University and to advise concerning the best way for projecting and prosecuting this great movement.

In response to this request, a committee was appointed to consider the whole subject, and this committee presented an able report, which was adopted with enthusiasm.

The report as adopted said:

"It is of the very first importance that some definite and practicable plan be devised for the speedy accomplishment of this great end. We have the stimulus and the inspiration for this worthy task, in the urgent need of a real university of commanding influence in this section of our country.

"We have the resources in the present and ever-increasing wealth of our people, and we have the encouragement for earnest endeavor in the wonderful success already achieved through the generous gifts of a few noble and consecrated benefactors.

"The movement looking to the realization of this high purpose is timely. We are at the threshold of a new era. There is a sense in which it is proper to say that the world must be rebuilt.

"The world's confusion is indeed the Church's opportunity. The next decade will determine the character of our civilization for centuries.

"If we are to conserve and make enduring our Christian ideals, we must control and direct the mighty transforming forces which center in and emanate from our colleges and universities.

"The history and traditions of our beloved Church commit us irrevocably to the work before us, and we must not suffer the reproach of failing to meet adequately the demands of these momentous times.

"We recommend, therefore:

"1. That the policy of keeping before our people the claims and needs of the University by thoroughly competent and zealous commissioners be continued.

"2. That all our people heed this call as the call of God and the country; that every man give as he is able, and that those who are able to make large contributions remember that no university was ever built without large gifts from a comparatively small number of men.

"3. That the University in its organization, and plans and purposes, be so ordered that it will make a constant appeal to all noble and patriotic sentiments.

"4. That a campaign committee be constituted to arrange all details necessary for a thorough canvass of our territory without delay. That the Executive Committee of the Board of Trustees of Emory University be this Committee together with such other men as they shall select to serve with them.

"5. That every pastor in our section of the Church be asked to present from his pulpit, in an informing and inspiring way, the scope and needs of this University."

With these conclusions of the Conference, the Trustees and Commissioners present were entirely agreed, and the Campaign Committee will be constituted at an early day.

This is the second Conference of the sort which has been held at the University, and both meetings have been most delightful and useful. When our able men see the broad foundations which have been laid and comprehend the scope proposed for the University, they are moved by what has been achieved already and by what is manifestly now within the reach of our Church. They perceive the greatness and importance of the enterprise, and are willing to put forth their efforts most zealously in its behalf. It appeals to them as an enterprise big enough to be worthy of their most generous support. They observe that the institution is one which will endure through all the years with ever-increasing influence throughout the South.

It was stated to the Conference that the assets of Emory University now amount to $3,500,000, and that it owes nothing more than the usual obligations for current expenses such as an enterprise of this kind always has and which may be discharged at any moment. This result, achieved in the short space of four years (the University was founded July 17, 1914) is very wonderful, indeed, and especially in view of the fact that the four years have been years of war and financial unrest and uncertainty.

The Conferences held during the years 1917 and 1918 have been so interesting and inspiring, a resolution was passed requesting the authorities of the University to make the meeting an annual celebration of the Foundation of the University, and hold it each year in the future on July 17, unless that day should occur on Sunday.

In the notable meeting just held, there were men from Mississippi, Alabama, Tennessee, Kentucky, Georgia, Florida, South Carolina, North Carolina, and Virginia. Its influence, it is believed, will be felt throughout the entire region east of the Mississippi. Among those who made generous donations were laymen from Tennessee, Georgia, Mississippi, Alabama, and South Carolina.

It is not permitted to print the names of the donors but it is not improper to say that the gifts ranged from $25 to $10,000, and only two were for a less amount than $1000. One brother gave $10,000, two brothers gave $5000 each, nine gave $1000 each, two $500 each, and one $200. Men gave as the Lord had prospered them, and gave with glad hearts and free.

It is believed that other gifts will speedily follow as the result of the meeting.

A strong committee considered carefully the immediate and urgent needs of the University during the next twelve months, and recommended the erection of three new buildings by the first of September, 1919, at a cost of $185,000, and the committee further recommended that a canvass for this sum be prosecuted by designated Commissioners without delay.

As has been said the sum of $35,000 is already in hand, and more than $30,000 was contributed at the meeting. There remains, therefore, to be raised the sum of $120,000. This amount will surely be raised at once, and of course it will be reckoned as a part of the $5,000,000 which the General Conference ordered to be raised during the current quadrennium.

Surely the membership of our Church in the region east of the Mississippi River, seeing that we are in reach of a really great University, will not delay to carry forward this great enterprise to complete success.

THE METHODIST CABINET.

By Rev. A. H. Williams.

A place in the work of the Church for every saved individual is a binding obligation in God's plan for developing a great people, and for extending his kingdom in the world. Other conditions, of course, are implied, but "Go ye also into the vineyard" is an essential; and, says the Word, "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them."

The minister is not an exception to this rule. He, too, has his place and mission, and if God has "called" him, he can "find a way, or make a way." The Author of the call would be unjust to him, as he would be to any Christian worker, to provide for him a "Salvation-made-easy" plan of entrance to the ministry and to success in his appointed duties. "These are they which come out of much tribulation," is the final compliment at the day of rewards, and no special question will be propounded, at that time, as to whether the expounder of the Word has wrought at the First Metropolitan on $4000 per annum, or at Grundy Mission on $350, provided he has "fought a good fight." God knows his own, and the angels come to the mountain small chapel just the same as to the city auditorium. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." "Was he of Nazareth or of Damascus?" found no place when the everlasting gates were lifted, and the King of glory came into his eternal triumphs.

The Grundy pastor, however, may not greatly desire to return to his present charge. Perhaps he should not. A good and true man may be damaged by being kept too long at a trying post of duty, not for any defective interest for the post, but out of consideration for the man. And then the man on $4000 is at the peril of classifying himself as being "superior dirt" by reason of his continued prominence and big pay.

Men of the ministry differ, of course, and so also do pastoral charges. A "silver trumpet" may do the work of a "ram's horn," but not always may the order be reversed for the good of God's Church, nor even for the good of the minister himself. But a chance for life and an opportunity for growth are needed by all alike.

"The fittest will survive," it is suggested; but this applies only in part. Proper stationing has much to do with church surviving, and also with growth for the man of the pulpit. Too many burdens too long endured by a pastor, or by a pastoral charge, must produce damage and prevent progress. Take a Bishop, even, and place him at Wool Sack Circuit on $200 per year, and instantly he is needing a double portion of Divine grace. A city home with $4000, is a large item, and helps immensely to carry burdens. And $4000 is small, of course, considering the large service to be rendered, and the compelling much of expense. But remove the sufficient salary, and let the minister become simply John Brown, on $200, without name and special consideration, "little and unknown, loved and prized of God alone," and then it comes to pass that "grit and grace," with every good preparation, are at a premium. The timbers of his structure are seriously tested, and the same process continued must, in time, crush the man of even "flint-and steel." Men, in instances, make opportunities, but more often do opportunities make men.

The Methodist Church is doing well, and promises to become yet more a factor in disseminating the Word of life, until the truth of God shall have been spoken around the globe, and until the knowledge of Christ shall fill the earth. Any weakened faith in the "stationing power" must do grave damage, and produce exceeding unrest among the churches, and among the men of the ministry.

In providing for the pastoral charges it is natural to be solicitous, first, for the more prominent and better-paying congregations; and in stationing two men of equal merit it is easy for "the Elder," and for the Bishop, to remember the one of these most fully in mind, and to leave the other to the good mercies of whatever may occur, and all this without wrong intention and in perfect innocency, except that men charged with duties so responsible are supposed to be awake fully to the needs of every pastoral charge alike, and to the needs, as well, of every man of the pastorate who is committed for assignment.

A great business of the Church is to produce preachers, as well as to develop pastoral charges. The working forces of the kingdom, both as to ministers and congregation, must have consideration; not simply is the dispenser of divine truth developed and brought to best efficiency by ordinary education, and by instructions at the "Institute," but also by prudent stationing among the churches. The greatest "Seminary" may not pro-

duce a full-fledged man of the ministry, important as is this preliminary preparation. Finest fruit trees are not grown entirely in the nursery.

Many times a good charge should take a competent pastor who has "endured hardness" to his financial hurt, and the well-fixed preacher many times needs a large opportunity with smaller salary. This would be wise and just, unless we insist that a hungry man should eat little for the reason that already he is famished, and that a well fed minister should be sumptuously provided for because of the fact that already he is abundantly supplied; this, at least, unless it be true that the Bible teaching, "Bear ye one another's burdens," does not apply to men in the ministry.

The men of the pulpit, along with the best educators and very greatest statesmen, do not serve for money as a first consideration, but even a racing horse, of finest blood, must perish from extra work and too little in feed for too long a time; equally is it true that too much in continued plenty, and the added service, must unfit for the best efficiency and largest usefulness.

The American Methodist churches have developed a good percentage of valiant and well-trained men of the ministerial office by means of rather much in abstemious habits, and a few in very many of the Conferences have been well provided for with less than greatest good to themselves and with something in damage to the cause of Christ, and injury to the less-favored men of smaller opportunity.

The aphorisms, "a lean dog for a good race," and "a hungry soldier for a good fight," are honoring, in a sense, and comforting (?), but previous good treatment is implied in each case, and it still remains true that "extremes are dangerous."

Also it is written, "Whatsoever ye would that men should do to you," under like conditions, "do ye even so to them."

Cochrane, Ala.

A LETTER FROM THE ARMY.

Dear Mr. Editor: I would like to send a message through the columns of our paper to the friends and loved ones "back home." A preacher in the ranks of the army seems to be a rare thing here, but Company 6 has one at least, myself, a Methodist preacher from Newton District, Mississippi Conference.

In the first place, I want to say that the Y. M. C. A. deserves the highest praise for the work they do here. Theirs is the first friendly hand extended to the new comer. As soon as new men arrive here they are taken to the Y. M. C. A. tent where they are furnished paper, envelopes, stamps and pencils and are required to write a letter to the homefolks enclosing a letter from the commanding officer explaining conditions here.

The soldiers are well fed and equipped and every precaution is taken to insure health and happiness. Good, wholesome forms of recreation are furnished in order to "cheer up" the boys.

I am sorry to say that the men as a whole are not religious. We hear lots of cursing and bad language, but I have an idea that the men who are cursing here cursed when they were at home. In my own tent the five men besides myself all cursed at first, but every night after mess I read aloud a chapter from the Bible and pray. Last night I pleaded with my boys to leave off cursing and every man in my tent gave me a solemn promise not to curse any more; and their promises have not yet been broken in my hearing. Praise God for that much! and I'm humbly praying that every man in Tent 35, Company 6 (my tent) shall be converted before we go to France. You pastors, pray for us, and insist on your people's praying for us. Drop a card with a word of exhortation to any one that you know in camp. The men will appreciate it and great good may be done. You home folks, write us cheerful letters and send them often; just a few lines every few days will cheer us up wonderfully.

Well, I must cut my letter short—a soldier hasn't much time to write. I hope, Mr. Editor, you can give space for this. I will not see it in print unless you send me an extra copy, for my paper goes to my home address at Pelahatchie, Miss.

I would appreciate getting cards from any one who cares to write to me here and will answer as many as possible. The address must be given in full as I give it below.

Don't forget us when you pray; and if it isn't asking too much will you make a special prayer for the men of Tent 35, Company 6?

Yours truly,

MARVIN K. MILLER.

Private: Dn. Camp Bu. No. 15, Co. 6.
Camp Greenleaf,
Chickamauga Park, Ga.

EVERY PRESIDING ELDER INVITED PRESENT.

In point of spiritual fervor and holy enthusiasm, there never has been a more successful and joyous meeting than the conference of the presiding elders, pastors, laymen and lay women of the Missouri, Southwest Missouri, St. Louis, Illinois and Denver Conferences, held July 30-Aug. 1, in Centenary Church, St. Louis, Mo., which was called by Bishop W. B. Murrah, who is in charge of the Sixth Episcopal District, to study and plan for the great Centenary of Missions in our Church. Every one of the presiding elders of the above-named Conferences, and several from other Conferences, were present. Laymen from a great distance broke important business engagements to be present. The good women of the missionary societies of the several Conferences contributed much to the success of the meeting.

Hear a few testimonies: Rev. Clarence Burton, of Sikeston, Mo., said: "This conference has wonderfully impressed me. It was a season of refreshing from the Lord. The Centenary of Missions is the biggest program ever put on by our Church and if other regional conferences will be as enthusiastic as the one just closed in St. Louis, every measure proposed in the Centenary plan will be carried out."

Rev. H. P. Crowe, presiding elder of the Farmington District, St. Louis Conference, bore testimony to the fact that "this is one of the greatest conferences I ever attended and a remarkable fact is that every presiding elder invited to be present was at the meeting. The program was intelligently presented by our leaders and I rejoice at the enthusiasm shown by preachers and laymen in the Centenary Movement."

Bishop James Atkins, with glowing face, stated: "This conference again proves that there is a God for this hour and that nothing is impossible with him. I am glad I could be at this conference with my honored colleagues, Bishops Hendrix, Murrah, McMurry and Ainsworth. The conference was inspirational, instructive and spiritual, and there is no doubt in my mind that our great Church will mobilize her spiritual forces and that our centennial celebration will be a triumphant success."

The other Bishops present also expressed themselves confident of victory in the greatest undertaking ever enterprised by the Church.

Mr. John R. Pepper, of Memphis, Tenn., said: "The enthusiasm shown by the presiding elders, pastors, laymen and the consecrated women present at this conference is fresh proof to me that our centenary program will go 'over the top.' Bishops, presiding elders, pastors, laymen and lay women were alert to every phase of the work to be undertaken and I am sure they will return to their charges with an intelligent grasp of the campaign so finely planned. Such a meeting as this means the reaching of the last member of every church in the Connection. It is indeed applied religion in a thorough-going way."

Every address delivered by the Bishops and others was a call to the Church for the cultivation of her spiritual resources and the promotion of the recognition and practice of stewardship of life and substance.

Rev. F. T. Keeney, pastor of the First Methodist Episcopal Church, Syracuse, N. Y., who was instrumental under God's blessing in securing the full quota of tithers in the Central New York Conference, and Rev. E. G. Richardson, district superintendent of the Brooklyn North District, visited the conference and imparted valuable information.

The following Centenary Commission was appointed by Bishop Murrah: President, Bishop W. B. Murrah; Vice President, Rev. W. T. McClure; Secretary, Rev. Clarence Burton.

Denver Conference—Rev. R. E. Dickenson, Messrs. J. R. Killian and J. R. Shivers.

Missouri Conference—Rev. A. C. Johnson, Messrs. Paul M. Culver and A. E. Richardson.

Southwest Missouri Conference—Rev. W. T. McClure, Messrs. W. J. Campbell and Burt S. Lee.

St. Louis Conference—Rev. Clarence Burton, Messrs. J. D. Baker and R. D. Lewis.

The St. Louis pastors were untiring in their attention to their guests and expressed themselves as delighted with the attendance of the St. Louis Methodists at all sessions.

In brief, all who attended the conference left with the determination to secure large numbers for the fellowship of intercession; to work for the enrollment of all as Christian stewards and to plan for definite work in public presentations during the campaign.

The next conference will be held in September, in Dallas, Tex.

H. H. AHRENS.

A PROGRESSIVE PASTOR.

Dear Brother Carley: For the past two weeks it has been my privilege to assist in the Gasque Chapel and the Homewood meetings with Brother M. L. White, the faithful, diligent, and painstaking pastor. Fourteen years ago, when a "boy preacher," I helped him on the Walnut Grove charge in fourteen meetings. I was then impressed with his progressive way of doing things. He was all over the country, preaching, holding meetings, receiving people into the Church, and organizing churches. I find him doing the same thing now. One reason I write this is to mention his work with the young people in the "Teacher-training" course. It was my privilege to address a class of seven the other night, when they received their diplomas. Two others on the charge have received diplomas, and still others will finish the course soon. Now, if this pastor can do this out here in a country circuit, ten miles from the railroad, why can't we have more graduates—trained teachers—in our Mississippi Conference? I was very much impressed with the service and predict for the Sunday schools on the Homewood charge a great future. We must have trained leaders in every department of our church work. Let us all follow Brother White's example.

JAS. V. BENNETT.

Brookhaven, Miss., August 3.

GOOD NEWS FROM COMMISSIONER SELBY.

My Dear Brother Carley: I have received some splendid contributions for Emory University during the past few days. Brother James Hand, of Purvis, is the largest contributor so far—$5000. With the $1000 previously donated, he is to be credited with $6000. Brother L. N. Dantzler has made another thousand dollar contribution, thus making $2500 so far.

One of the very best contributions I have received is that of $500 from Dr. W. P. Gray, of Waynesboro. This is made notwithstanding the doctor enters the service of his country right away.

The above contributions bespeak the growing interest in Emory University.

ROBT. SELBY,
Commissioner for Mississippi.

ASSESSMENT FOR EDUCATION PAID.

Dear Brother Carley: I have just received check for educational assessment for Friar's Point, Miss. Brother A. S. Raper is our pastor there.

E. NASH BROYLES, Treasurer.

"To be, or not to be?" is a question of small moment, either in time or eternity, if there is no serious intention or desire to articulate that being with the purposes of God.—Western Christian Advocate.

IN MEMORIAM.

By Rev. S. A. Steel, D.D.

"Friend after friend departs." The year has hardly more than half gone, yet the gaps in the ranks made by the fallen heroes, both men and women, are conspicuous. David Sullins, D.D., "the old man eloquent," of the Holston Conference, has passed over the river. What a host doubtless welcomed him in the "land that is fairer than day!" W. S. Harrison, D.D., poet, philosopher, theologian, farmer, nobleman, has ascended to learn the secrets of the sky, glimpses of which his musical genius disclosed while still here below. If he had lived in Massachusetts instead of Mississippi, he would have had a national, instead of a merely provincial, fame; which speaks well for Massachusetts and is hard on Mississippi. It takes brains to appreciate such a poem as "The Supremacy of Life." If Milton is in heaven, I fancy he and Harrison are congenial spirits there. And S. M. Thames has joined the hosts above. There was a man for you! Not brilliant, but strong and true, courageous and faithful, common sense in breeches! He was a clear thinker. His logic was a sledge hammer. He lisped, and it gave flavor to his speech. Methodism and Mississippi owe much to this stalwart champion of the Christian order of the world.

It is going back some time, but let me lay a flower on the tomb of Dr. Felix R. Hill, Sr. I believe his entire ministry, with possibly one or two breaks, was spent in the pastorate. So it was with some of our strongest men, like Leroy M. Lee, and John E. Edwards, and R. N. Siedd, of Virginia, and so on. We probably never had a more beloved man, or one less ambitious for place. When John R. Deering, of Kentucky, got to heaven, I am sure there was a shout among the sons of glory! Perhaps that grand old hero, Bishop Kavanaugh, led the hallelujah, and Hiner, and Messick, and all the Blue Grass choir! The last time I saw him we did not finish our talk. I'm anxious to renew it, and will by and by. Amen!

Here in Mansfield I am reminded of another friend and faithful soldier of the Cross, inconspicuous in the roll of fallen heroes, to whose memory our official records pay scant regard; but whose devotion and useful service in the Church well deserve a tribute of love. I mean Rev. T. H. Morris. I had the pleasure of knowing this good man many years, and of noting his fine service and effective ministry. He was born in Elberton, Ga., in 1862, but was reared in Elizabethtown, Ky. Before he began preaching he was engaged in editing and publishing several papers, but feeling that he was called to a higher work, he joined the Louisville Conference in 1897, and served Mansville Circuit, and Smith's Grove, and then was sent to the home of his boyhood, Elizabethtown, where he built the "Lucinda B. Helm Memorial Church." It was there that my acquaintance with Brother Morris began, and our friendship was born of the goodly fellowship we enjoyed. He was then physically strong, and in the full prime of his useful life. After serving the "Marcus Lindsey Memorial Church" in Louisville, Bishop Key requested his transfer to the Texas Conference, and he was stationed at Palestine. From that work, he went as presiding elder of the Tyler District. After that he was pastor at Bryan, Texas, where he did a fine work. Bishop Mouzon then transferred him to the Louisiana Conference, and sent him to Mansfield. He was here four years, and left a gracious memory of his useful ministry

Brother Morris' health began to fail here. The root of the trouble seemed to be malaria, but it took the distressing form of a facial paralysis that affected his speech. He was sent to Monroe for one year, but in the second year had to stop and try to recover. He came to Shreveport for awhile, and I was hopeful he would master the disease. But all effort was in vain. After bravely battling with his affliction, he went to Dallas, where he quietly laid off the armor he had so faithfully worn for twenty-one years, and went home to God. Brother Morris was happily married to Miss Josie Rouse, of Louisville, Ky. Sister Morris survives him, together with a son, and three married daughters, and his aged mother. I never heard him preach, for he always made me preach for him when I was in his charge. But the works he served, and the testimony of those who did hear him, show that he was a preacher of unusual ability. From what I knew of him, however, I think his chief forte was as a pastor. He got hold of the hearts of his people. He did a great work here in Mansfield. He rests from his labors, and his works do follow him.

So they pass and are no more seen in the walks of men. And we forget them so soon! But they are with God, and the amaranth that never fades encircles their brows, and they find high employment in the sky, and await our coming after awhile. There is no malaria to poison the air of "the sweet fields beyond the swelling flood;" no paralytic stroke to hush the tongue that makes the music of heaven; no sickness to interfere with the glorious service of the "saints to glory gone!" And when I think of the goodly society of those I have known and loved here below, I, like Paul, am almost in a strait betwixt two, having a desire to depart, and be with Christ and those celestial friends.

Mansfield, La.

GENERAL CONFERENCE ACTION ON THE CORRESPONDENCE SCHOOL.

Methodism was born in a university and has always put high emphasis on education. In the extent of its holdings and the number of its students it is probably the leading denomination in our country. At the same time our Church has known how to make use of the unlearned man with a sound religious experience and a genuine call to preach. More and more our Church is emphasizing college and seminary training for our ministry. For those who cannot take their studies in residence, no better method of mastering the four years' conference course of study than the Correspondence School has been devised. The great majority of our preachers have enjoyed its benefits. Its methods of study are vastly superior to the necessarily hasty and superficial work of examination at the Annual Conference. Hundreds of unsolicited testimonials from our preachers certify to their profit under its instruction. Our recent General Conference, following the recommendation of a number of Annual Conferences, was so impressed with these facts that it very wisely made compulsory attendance on the Correspondence School for all undergraduate preachers. The Conference also ordered that the work of the School hereafter should be done at two different points, namely, at the Southern Methodist University at Dallas, Texas, and at Emory University at Atlanta, Georgia. Those students west of the Mississippi are to do their work through the School at Dallas and those east of the Mississippi through the School at Atlanta. This new arrangement will become operative on the first of September. On and after that date students west of the river will address all their communications to Correspondence School, Southern Methodist University, Dallas, Texas, and those east of the river will send theirs to Correspondence School, Emory University, Georgia (leaving off in the address Atlanta. This will insure quicker delivery of mail).

The work of instruction will be done by the full professors of the theological faculties of the two universities. Our students will thus receive the highest official instruction in our Church. There will also be great benefits to the universities from this regular articulation between them and every undergraduate preacher in our connection.

I am glad to be able to announce also that Prof. J. L. Cunninggim has been elected Director of the Correspondence School at Southern Methodist University and that Dr. C. C. Jarrell has been elected Director of the Correspondence School at Emory University. Prof. Cunninggim is well known to the Church, having been the founder and for a number of years the director of the Correspondence School when it was located at Vanderbilt University, for which service he deserves the thanks of the Church. He is now an esteemed member of the faculty of the Southern Methodist University. Dr. Jarrell is a prominent and honored member of the North Georgia Conference and is known to the Church for his past work as pastor and author. He has been for several years the Commissioner of Emory University for the North Georgia Conference.

By direction of the General Conference, the undersigned will have general oversight of the two Correspondence Schools, though most of his time is to be devoted to ministerial supply and religious education.

Will not our presiding elders, our Conference committees, and other friends interested notify expected candidates for admission on trial and other undergraduates of these new regulations so that they may enroll promptly and complete their course of study in time? These new regulations are to take effect in each Annual Conference with the beginning of the new Conference year.

Some of the brethren have asked, if all undergraduates are now to take their studies through the Correspondence School, what is there left for the Annual Conference committee to do? The answer is that the Discipline still leaves the Annual Conference committee supreme. They are the judges of each student's work and if they consider that a student is not qualified to advance, they can refuse to advance him although he may have a certificate from the Correspondence School. The law of the Church still requires all undergraduates to appear before their Annual Conference committees for examination. The committees can make this examination as brief or as extensive as they think wise. It seems to me that the purport of the legislation is for the Conference committees, unless they think advisable to make exceptions in special cases, to accept the work of the Correspondence School as showing the technical knowledge of the subject by the student. And the committees can examine and advise the brethren as to their ideals of the ministry, their methods of work, their habits of study, and their general personality; that is to say, to continue the same investigation of a man during his four years of study that the committee on admissions exercises when he applies for admission on trial. There is a wide field just here for usefulness both to our young brethren and to the Church.

R. H. BENNETT,
Secretary of Ministerial Supply and Training and of Religious Education.

"Giving up means giving upward."

Character is not made in a day. It is the accumulated result of the long period investment.—Dr. Albert Hurlstone.

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Every telephone operator understands that she is working under conditions unprecedented in our national life, and in rendering efficient service she is doing a patriotic duty similar to that of the soldiers in the trenches.

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So when the increasing business is reflected in your telephone service by a slowing down and by more frequent busy reports, remember that the operator is not entirely to blame.

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Notes and Comment

The New Liberty Loan.

Secretary McAdoo has announced that the campaign for the fourth liberty loan will begin Saturday, September 28, and continue three weeks, ending October 19. The amount of the loan will probably be $6,000,000,000 and the rate of interest which the bonds will bear 4½ per cent. There is no fear that the loan will not be promptly over-subscribed.

Cotton Crop Smaller.

The August report of the Department of Agriculture on the cotton crop condition shows a loss of 1,616,000 bales, as compared with the July report. The deterioration is due largely to the drouth that has prevailed for several weeks over the cotton belt. The estimate now is 73.6 per cent of a normal crop, against the July estimate of 85.8. The short crop that now seems likely will probably not cause the grower much loss, the increased price offsetting the decreased number of bales. There is something, after all, in the law of compensation.

What It Is Costing.

A recent official statement says that the war is costing Great Britain $34,920,000 a day, or $1,455,000 every hour, or nearly $25,000 a minute. It is costing the United States about $50,000,000 a day, or a little over $2,000,000 an hour, or nearly $35,000 a minute. The British casualties for July were 67,291; the total of the casualty list for the United States was reported on July 31 as 12,318. This is a big price in money and men and it is becoming greater all the time, but—"a pearl of great price is not to be had for the asking." We can and will pay all it costs to make the world fit to live in.

The Submarine Menace Being Overcome.

Sir Eric Geddes, first lord of the British admiralty, gave the House of Commons last week a review of the shipping situation now as compared with a year ago. Then the net loss in tonnage was 550,000 gross tons monthly; submarines were not being destroyed as fast as the Germans were building them; merchant shipyards were short of men and material. Now the situation is changed in many respects. Instead of losing tonnage, during the last quarter there has been a gain of something like 100,000 tons a month. This result has been obtained by decreased sinkings and increased buildings. The submarine has not been wholly overcome, but we no longer fear it as a decisive factor in the war.

The War Situation.

The war situation in France continues to be favorable to the Allies. The Germans have used every effort to maintain their ground, but under the driving attacks of our forces, have been pushed gradually back. There has been no indication of a rout, but in the fiercest kind of hand-to-hand fighting, as well as in artillery and infantry attacks, the Allied troops have shown their superiority over the Teutonic forces. The usual excuse, that the retreat is a part of the strategy of the German commanders, is being used to convince the German people that their army is still victorious and invincible. The Allied commanders, however, without making any boasts, seem to be very well satisfied with the course of events. We are prepared to hear at any time of some decisive action.

Turkey, Too.

Although it has not been officially confirmed, news has come that Turkey has broken official relations with Germany. In explanation of the break, it is said that the Turkish officials have come to resent the domineering ways of the Germans and have blamed them for the lack of food and other supplies in Turkey as well as the reverses suffered by the Turkish arms. They believe they are being impoverished by the Germans in the effort to provide food for the Teutonic soldiers and civil population. They claim, also, that Germany failed to keep her promise of aid against the British in Palestine and Mesopotamia. This is merely another illustration of German's utter selfishness in her attitude toward all the nations of the earth. The trouble is that Turkey has found it out too late.

They Must Know a Good Deal.

A report from the American field hospitals in France says that when a wounded German officer is captured and has to go on the operating table, before ether is administered he begins counting "one, two, three," monotonously but with an earnestness indicative of his concentration. The explanation given by the nurses is that the average person talks when under an anaesthetic; the German knows this, and instead of talking and giving information, he keeps on counting. We admire the determination he shows in keeping the enemy from getting information, but we imagine if he would talk, he would tell many a story of discouragement and despair that would be worth as much to our men as the revelation of military secrets. Enough information has already come through the lines to show that the German morale is not what it was in the beginning of the war.

No Place for a Congressman.

News dispatches last week announced that a party of six American congressmen had witnessed from a hillside some severe fighting on the Aisne-Marne front. The report naively says: "The congressmen probably would have remained on the eminence longer had not the German heavy shells begun exploding overhead. That ended the sightseeing trip in that vicinity, one congressman remarking that the Germans could quit that sort of business right then so far as he was concerned." We do not blame the congressman for his natural trepidation under such circumstances; he was not there as a combatant but as an on-looker, that he might learn that which would make him a better legislator at home for winning the war. But we cannot help thinking of the thousands of brave men who, in trenches and shell holes, hold their ground in spite of the murderous assaults of the enemy; who have won imperishable glory by driving on in the face of shot and shell and gas and all the horrors of war.

Under Government Control.

The Postoffice Department of the United States Government assumed possession, control and supervision of the telephone and telegraph systems of the country at midnight, July 31. This step was in keeping with congressional action and presidential proclamation. Postmaster General Burleson has announced that until further notice the companies will continue operation in the ordinary course through the regular channels, and that all officers and employees will continue in the performance of their present duties on the same terms of employment. The plan is, however, to coordinate the facilities of the various companies for the best interest of the public and the stockholder. This action is in keeping with the Government's determination to bring under its control every agency that is essential for the proper conduct of the war when it becomes evident that private control would interfere with progress. The selfishness and inefficiency of private individuals will not be allowed to hinder the program for winning the war. Government control will probably work hardship and inconvenience in some cases, but every loyal citizen is willing to do his part for the good of all. The Government at least will not attempt profiteering.

This is War.

We have known it all along, but to see the bald statement of it in print makes us shudder: the ultimate military objective of both sides in the great battle now raging in Europe is to kill—to destroy the fighting power of the other; all the energies of mankind to-day are centered upon the accomplishment of this terrible task—the destruction of human life. When we think of it in general terms, it is awful. But after all, it is well. There are some things that are worth infinitely more than life. When the attainment of those things hinges upon the sacrifice of life, we cannot hesitate. "Better a live dog than a dead lion" is a coward's expression of a most contemptible philosophy of life. When the maintenance of self-respect, the welfare of our children, the sanctity of our homes, the preservation of liberty, the freedom of conscience make it necessary, it is not only permissible to kill—it becomes a duty. The allied nations of the earth are not violating fundamental morality in their efforts to destroy the enemies of civilization—they are observing it; even Jehovah commanded the Israelites to destroy utterly their enemies. It is the last resort of outraged humanity. We reverently pray for the success of our arms. But personal hatred has no place in our hearts.

THE CREED CHANGED BY GENERAL CONFERENCE IN 1854.

Dear Brother Carley: I desire to thank Brother Geo. H. Thompson for the information he gives in regard to the change in the Apostles' Creed effected by the General Conference in 1854. I searched the index of the Journal of several sessions of that body and failed to find anything concerning the Creed. I did not have Dr. Peterson's History of the Revisions of the Discipline at hand.

It occurred to me after reading Brother Thompson's statement that I might find the matter under the head of "Revisals," and I found it. In the Journal of 1854, page 362, it is recorded: "Report No. 4 of the Committee on Revisals, was taken up and acted upon item by item." Among the items was this: "On page 114 (Discipline), fourteenth line from the top—strike out 'Holy Catholic Church,' and insert 'the Church of God,' and omit the foot note." The item was adopted. That settles the question as to the authority by which the change from "Holy Catholic Church" to "the Church of God," was made. But it does not settle the question as to the original form of the Apostles' Creed. It simply shows that the General Conference of 1854 rejected the form of the Creed as originally held by Methodism, and as I understand is held to-day by all Christians who use the Creed at all.

Fraternally,

JNO. W. BOSWELL.

WE MUST DO OR DIE.

By Bishop U. V. W. Darlington.

The Centenary Celebration of Missions is the unmistakable call of God to our Church. The time has come for us to give ourselves to the task assigned us. While we have an honorable record in missionary endeavor, yet we have by no means measured up to our ability. In this celebration we have an opportunity such as we have never had to fix the heart and thought of the Church upon the world's need of our Christ.

The doors of the world are open to us and the needs are much greater than we are able to conceive. Our possession and the world's need makes the obligation a binding one. The suffering world needs our Christ, and we have the means to meet those needs. What will become of us if we do not discharge our obligations?

The time has come for us to do or die.

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LITTLE PANSY FACES.

Little pansy faces,
Smiling at the sun
From the early morning
Till the day is done,
Always bright and cheerful—
Can't we be like you,
Helping those around us,
As you pansies do?

Brown and yellow pansies,
Don't you mind the rain?
If you do, you never
Grumble or complain.
Oh, when things seem trying,
How I wish we might
Be as sunny tempered
As the pansies bright!

—Sclected.

STRAIGHT TRAFFIC.

"Father," said Ernest, as he rode downtown in New Haven beside Dr. Benton in the automobile, "why are you always laying so much emphasis upon habits? I think you're asking me to take a pretty long look ahead. Shouldn't a fellow have a few years in which he can be care free? It doesn't seem to me that a young fellow should take life as seriously as you are trying to make me take it. I want to have my four years in college care free, without everlastingly thinking of consequences. If I need to, I can turn over a new leaf when I get through college."

As Ernest finished his protest they were just approaching the corner of Chapel and Church Streets. About twenty-five feet from the corner they passed a traffic signpost that read, "Straight Traffic at Next Corner."

"What does that sign mean?" asked the doctor, for he was from out of town and had not seen it before.

"It means," said his son, "that now you've passed that post you have to go straight ahead. You can't stop, and you can't turn."

"Well, I guess," said the doctor, as his machine shot out of the traffic into the open street ahead, "that's as good an illustration as I need. Ernest, I've been practicing medicine long enough to have seen a good many sides of life, and the more I see of it the more I'm convinced that it's pretty much like that traffic post—once you get beyond a certain point with some things there's no stopping. You simply have to go right through. The drink habit or the drug habit is an example. I don't suppose anyone who started out with a friendly glass now and then thought he was going to end with delirium tremens. But before he knew it, he ran by the last point of recovery, just as I ran by that signpost, and after that it was 'straight traffic at the next corner' for him.

"It reminds me of one time when I took the wrong train at New York. I wanted to get off at Norwalk, but I'd got on a through express to New Haven, and to New Haven I went. First you take the train; then the train takes you. The time to do your thinking about your destination is before you take the train. You say you don't want to be everlastingly thinking of consequences while you're in college. Well, it's because I don't want you to have to think everlastingly about consequences after you get out of college that I am warning you to be careful now. The turning over a new-leaf idea is a snare laid by the devil. What you've written by habit in your nervous system is written, and it's always there either as an ally or as an enemy. Don't run past the signposts, and then expect nature to reverse the traffic regulations for your benefit. Beyond a certain point it's 'straight traffic at the next corner' for us all."—Youth's Companion.

THE ONE WHO WAS REALLY BRAVE.

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I was as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle, and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the oldest boy who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself; 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred.—Pacific Methodist Advocate.

THE DOG THAT SAVED A SOLDIER.

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable," centered his affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety Michael scanned with anxious eyes each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man had been accounted for and Henri was still missing, the animal darted toward the battlefield, and after some time returned, greatly excited and carrying an old half glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Being left alone, he mounted his solitary guard, his face almost humanly expressive of grief.

The attack took place about sundown and it was not until late that night that comparative quiet had settled down upon the trenches.

Suddenly the moon flashed from behind a cloud, and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly toward the trenches, but halting abruptly every minute, loomed a large dark object. The sentry advanced cautiously, finger on trigger, demanding curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was, gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the battlefield, inch by inch, by the devoted animal. And miracle of miracles, the boy was actually breathing.

How the animal had accomplished such a Herculean task and escaped the vigilant eyes of the attendants will ever remain a mystery, but suffice it to say that little, fragil-looking Henri ultimately recovered, to challenge death once more at the front.—Our Dumb Animals.

"YOU'RE A BRICK."

When Tom says admiringly to Harry, "You're a brick!" I wonder if he knows how the saying originated.

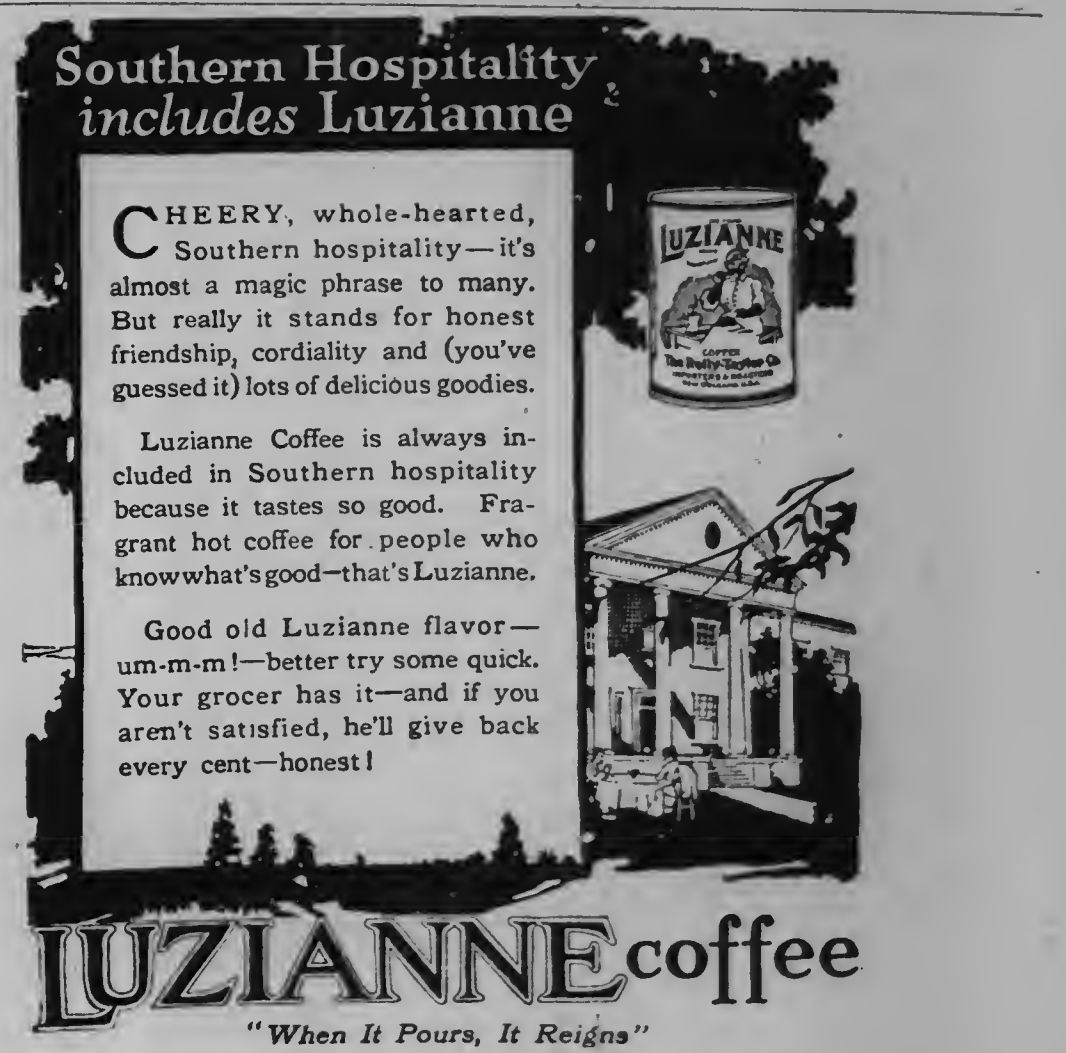
In the golden days of Greece an ambassador once came from Epirus to Sparta, and was shown by the king over his capital. He was surprised to find no walls around the city.

"Sire!" he exclaimed, "I have visited nearly all the towns in Greece, but I find no walls for their defense. Why is this?"

"Indeed!" the king replied, "you cannot have looked carefully. Come with me to-morrow and I will show you the walls of Sparta."

On the following morning the king led his guest out upon the plains, where his army was drawing up in battle array, and, pointing proudly to the valiant soldiers, he said:

"There you behold the walls of Sparta—every man a brick!"—Exchange.



New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE COUNTRY PREACHER.

We are thinking to-day of the country preacher on the hard circuit, off the railroad, away from the current of things, traveling dusty roads and preaching in little churches and schoolhouses twice, three times, maybe four times a day. He has not many books, and he gets few newspapers, and he is cut off largely from association with his brother ministers during the year. His salary is not very large, and it is not paid regularly; he may not even get all of it at the end of the year. His wife and children have normal tastes and he would gratify their desire to live like other people and have what other people have. But his resources are small, and the high cost of everything makes it hard for him to keep out of debt and provide the necessities of life. He is having a hard time.

But we are not thinking of the hard time he is having so much as we are of the work he is doing. It is important beyond all estimate. Those men and women in the country, those boys and girls, to whom he ministers, have souls of infinite worth. They need the gospel of salvation as much as the wealthy and cultured dwellers in the city—and the country preacher is giving it to them. He may be lacking in the learning of the schools, but he is a pupil of the great Teacher and he is taking a course in the university of experience. He may not speak with the finished grace of the orator, but the simple words of truth have a strange power as they fall upon the ears of people whose lives he knows and whose needs he knows. And these country men and women, these country boys and girls, after awhile move to the city—some of them do—and their affiliation with the city churches and their activitiy in religious work show how faithfully and how well that country preacher did his part. People are being saved in the city, and leaders are being raised up in the city, but it is still true that the country churches are furnishing a large proportion of the working force of the average city church. And what would we do for candidates for the ministry, if these country preachers were not constantly laying their hands upon some one called of the Lord and leading that one into the way of consecration and service? The country preacher is having a hard time, but he is doing a glorious work.

And as we are thinking of the glorious work he is doing, we are thinking, too, of the recognition that is his due. He will be honored in the courts of Heaven—let him not be forgotten on earth. The salary a man receives and the name of the charge he serves are but poor standards, after all, by which to estimate his value in the sight of God. Humility, and patience, and courage, and faithfulness, and sympathy and love—these are some of the things that count for most, wherever a man is found.

Certain titles are taken, and rightly so, to show the esteem in which a man is held by the world—titles represented by A. B., and B. D., and D. D., and Ph. D., and LL. D. We hold that one of the noblest of all titles that a man may affix to his name is indicated by the letters, C. R.—Circuit Rider.

PATRIOTISM DOES NOT JUSTIFY PROFANITY.

It is a pity that some enthusiastic patriots give profane expression to their feelings. Patriotism is a holy sentiment that stirs the depths of a man's soul. We do not wonder that those who are emotionally inclined adopt vigorous methods in letting the world know how they feel.

But patriotism and religion are too closely allied for one deliberately to violate the precepts of the other. A godless patriot and a Christian slacker seem to us to be contradictory terms. The natural fitness of things would at least suggest that the best Christian is the best patriot, and vice versa.

It is not unusual, however, to hear men, and women too, in declaring their devotion to their country and their hatred of their country's enemies, use expressions that shock even sophisticated sensibilities. We are accustomed to hear profanity as we pass thoughtless and wicked men on the streets of the city—men who evidently are habitually careless of their forms of speech; but we cannot accustom ourselves to the use of oaths and imprecatory expletives by those who are normally clean of speech, even though they are agitated by the holy feeling of patriotism.

Least of all have we patience with profanity in the pulpit.

WE BELIEVE IT.

We take the liberty of quoting two sentences from a personal letter to the Publisher by Rev. Henry T. Young, the active and successful Conference evangelist of the Louisiana Conference. Speaking of the close of a good meeting in which he had been engaged, he says: "Sixteen gave their names at the close of the meeting to take the paper. * * * I believe if every one holding a revival meeting this summer in Louisiana and Mississippi would urge the claims of our paper at the close of the service that we would reach the ten thousand goal."

We believe Brother Young is right. We are convinced that one of the first things every new member of the Church ought to do, is to subscribe for his church paper. And we believe most of them would do so, if the matter were presented to them clearly and forcibly. And in addition to the new members, it is altogether probable that a great many old members of the Church, who have never taken the Advocate, would gladly take advantage of the opportunity to enroll as subscribers. New members usually want to have something definite pointed out for them to do in line with their Christian duty, and old members who feel the reviving influence of a religious campaign are glad to express their renewed determination to be loyal Methodists by some definite act. In many cases, all that is lacking is for the preacher to present the matter with proper emphasis.

We very much hope that our brethren will keep the Advocate in mind during the remainder of the year, and that they will make special effort to secure renewals and new subscriptions this month. August is the dullest month of the year, usually, in the Advocate office. There is just as much work to be done, and the expenses are as great as ever, but the income is materially less. This puts a heavy strain upon the resources of the paper. We are bending every energy now to the task of pulling through successfully what has been, in many respects, one of the most trying years in our history. Under normal conditions the strain would not have been so great, but we have had to meet unusual demands as to labor, paper, and postal charges. We need the help of our friends. Their energetic efforts at this particular time will help us greatly, and they will be deeply appreciated by Editor and Publisher alike.

TRANSLATING RELIGION INTO LIFE.

One of the difficult things for the average Christian to do is to translate religion into life. It is very easy for most of us to separate thought and feeling, and action. As we read the Bible, or join in the worship of the sanctuary, or listen to the preaching of the Word, our hearts are stirred within us and our thoughts range the high hills of spiritual excellence. But when we come into contact with the hard realities of life, too often we forget those holy emotions that made us happy, and become querulous and hard and bitter. Our tempers are ruffled by some incident of business or social intercourse and before we know it our tongues have uttered the stinging word that violates the law of love. Or under the stress of driving labor and keen competition we do something that is not in keeping with the strict requirements of the religious life.

After all, a religion that is not lived is not worth very much. It does not satisfy the deeper longings of our own hearts, and it does not commend our faith to our fellow-man. Our actions always speak louder than our words, and the world, at least, will judge us largely by our actions. When we translate our religious feelings and thoughts into the details of conduct, we speak a language the world can understand. And the world will listen reverently to what we say.

PERSONAL AND OTHER NOTES.

Rev. W. E. Thomas, of St. Mark's and Mary Werlein Missions, is still in Touro Infirmary, but is gradually improving. He has suffered a great deal, but is now well on the road to recovery.

Rev. A. J. Gearheard, the hard-working pastor of our Louisiana Avenue Church, New Orleans, has been on the sick list for several days. He is improving, however, and expects to be able to fill his pulpit next Sunday.

Rev. T. L. Oakes, of Sallis, Miss., brings us under obligations by sending us two subscriptions. He adds the encouraging word that he is trying to get others to take the paper. He reports that all is going well in his charge.

A Bible class is maintained at the First Methodist Church, this city, that is always glad to receive new members. Visitors in the city will receive a cordial welcome to its meetings, which are held at the Sunday school hour.

Rev. H. P. Lewis, Jr., our pastor at Madison Station, Miss., writes that he is busy in the midst of summer revival work and that the Lord is blessing the work. Brother Lewis is a choice spirit and a fruitful laborer in the vineyard.

Dr. Jno. T. Sawyer reports that it was his privilege to preach last Sunday to large and appreciative summer congregations at Louisiana Avenue Church at 11 a. m., administering the communion, and at Carrollton Avenue Church at 8 p. m.

Rev. R. M. Brown has completed the work of the Y. M. C. A. Training School, at San Antonio, Texas, and has returned to New Orleans. He will not enter the Y. M. C. A. work at present, but will continue in charge of Felicity Church.

Rev. J. E. Selfe, our pastor at Covington, La., was a caller at the Advocate office on July 5. He reported the outlook encouraging on his work. His son, Maurice, has recently entered the army service, being connected with the ordance corps, at Fort Hancock, Ga.

We regret to learn that Rev. W. W. Mitchell, the popular presiding elder of the Durant District, has recently suffered a painful and extended period of illness. Missing his appointments was no small part of his suffering. We trust that he has fully recovered his health.

Rev. Jas. T. McCafferty, our efficient pastor at

Durant, Miss., has recently closed a good meeting at that place, in which he was assisted by Rev. E. S. Lewis, of Greenville. Brother Lewis was among friends at Durant, having served as pastor there some fifteen years ago.

We appreciate expressions like the following from Rev. Chas. F. Smith, presiding elder of the Beaumont District, Texas Conference: "The 'Old New Orleans' is a welcome visitor. Having been brought up on it, I still like it. Blessings upon the paper and the new Editor."

We enjoyed a visit one day this week by Rev. J. L. Williams, formerly a member of the Louisiana Conference and now a local preacher in our Church. He is Superintendent of the Louisiana Child Finding and Home Society, which has its headquarters at Shreveport.

Rev. C. W. Alford, a son of Rev. N. E. Alford, a very useful local preacher in the Brookhaven District, Mississippi Conference, himself a local preacher, has enlisted in the army. He has been stationed at Jackson, Miss., but is expecting to be sent with his company overseas in the near future.

Rev. J. H. Jolly, of Seminary, Miss., in renewing his subscription, says that his charge is moving along nicely. He had just closed a splendid meeting at Sanford, where he was assisted by Rev. Chas. E. Downer, and was to begin one at Eminence on August 4, with Rev. Jasper T. Smith assisting.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, recently sent in: Rev. Rolfe Hunt, Montrose, Miss., 2; Rev. J. R. Bright, Rosedale, Miss., 4; Rev. G. L. Lauderdale, Brookville, Miss., 2; Rev. H. B. Thomason, Bayou Chicot, La., 3.

Rev. E. B. Moll, who for several sessions has been a student at Centenary College, has been actively engaged during the summer in holding revival meetings. He informs us in a personal note that the Lord has graciously blessed his labors. He was expecting soon to begin a union meeting at Ringgold, La., to last two weeks.

The Seasbore Camp Meeting began its annual services last Tuesday evening. Rev. F. M. Freeman, of the Louisiana Conference, and Rev. G. S. Harmon, of the Mississippi Conference, are two of the preachers for the occasion. We have received no information as to the Alabama representative. We trust that the meeting this year may be a gracious season of refreshing.

Dr. U. G. Foote, the scholarly pastor of Rayne Memorial, New Orleans, will spend the month of August in Kentucky and Missouri, his old home. Provision has been made for all the services of the church during his absence. Dr. Foote has poetic gifts of a high order. For the benefit of any who may have failed to notice it, we call special attention to his strikingly original and beautiful poem, "Four Patriots True," in our issue of July 25.

Rev. J. A. Alford, pastor of our Second Methodist Church, New Orleans, reports that his church has suffered a great loss by the enlistment of its Sunday school superintendent, Brother H. C. Husson, in the service of his country. Brother Husson is now stationed at Jackson Barracks. For two years and seven months he has made for himself a fine record, and rendered a great service to Second Methodist Sunday school. We doubt not he will make an equally fine record in military service.

Rev. R. G. Moore, of the North Mississippi Conference, writes that he will spend the month of August at Holly Springs, Miss., with his mother. He will remain there until September 13, when he will leave for San Francisco to take steamer for China. He goes out as a regular missionary, having been assigned, for the present, to educational work in Soochow University. He will keep in touch with his former work by having the Advocate sent to him regularly in his new field of labor.

A personal note from Bishop Jno. C. Kilgo informs us that he is gradually returning to normal strength. As soon as he can get from under the immediate treatment of dentist, throat specialist, and physicians, he expects to go to the mountains for the benefit of the bracing air. He expresses a longing to get into his district that he may take up the work that is on his heart. Prayers will continue to be made that this great servant of the Church may soon be completely restored to health.

Dr. F. N. Parker, of the Candler School of Theology, Atlanta, Ga., filled the pulpit at Rayne Memorial at both the morning and evening hours last Sunday in the absence of the pastor, Dr. Foote. We had the privilege of hearing him in a great discourse on "The Grace of God" at the evening service. Dr. Parker honored the Advocate office with a call Monday morning. He will preach at Rayne Memorial next Sunday, and it is probable that he will hold all the services during the absence of Dr. Foote.

The death of Judge T. C. W. Ellis, at his home in Amite, La., last week, removed one of the most eminent jurists of Louisiana. For thirty years he served on the bench in the Civil District Court, New Orleans. He was a member of a notable Methodist family of Louisiana, himself being a graduate of Centenary College. The funeral services were conducted by his pastor, Rev. Alonzo Early, and Dr. F. N. Parker, of the Emory School of Theology, Atlanta, Ga. We extend our sympathy to the bereaved family.

We acknowledge the honor of a call by Mr. F. E. Gunter, of Jackson, Miss., on Monday of this week. Brother Gunter is one of the most progressive and successful business men of his State. We happen to know that he has done magnificent work recently as the State Chairman of the War Savings Stamps Committee. With it all, however, he is not too busy to give attention to the work of the Church. He is an official member of Galloway Memorial, at Jackson. He has just returned from the great missionary meeting at St. Louis.

Rev. R. A. Clark, formerly of the North Mississippi Conference, but now of the Memphis Conference, is a happy man; he should be, at least, and he says he is. He is stationed at Covington, Tenn., "one of the very best appointments to be found anywhere." He has seven hundred members, who give him an elegant house to live in, pay him a living salary, love him and brag on him. What more could a man wish for? We thank him for cordial words in memory of the happy days when we were students together at Millsaps College.

Rev. W. H. Nelson, pastor of our church at Yuba City, Cal., has been elected editor of the Pacific Methodist Advocate to succeed Rev. W. E. Vaughan, who was compelled to give up the work on account of ill-health. Dr. Vaughan served the Church faithfully for seventeen years in his responsible position, and it is with sincere regret that we chronicle his retirement. We pray that he may soon be restored to health and strength by a period of rest. We extend hearty greetings to the new editor and wish for him abundant success in his new work.

The Church Extension Handbook for 1918 lies on our desk. It is fully up to the standard of previous editions. It gives an exhaustive account of the work of the Board, including the loan fund and annuity departments, which have reached such large proportions. The book is prefaced by a short sketch and splendid likeness of Bishop McMurry, who, as Corresponding Secretary of the Board, accomplished a monumental work. Every pastor who has not already received it should write to the office of the Board, at Louisville, Ky., for a copy.

We have received a copy of the Handbook of the Methodist Men's Club from the general secretary, George Stanley Frazer, of Washington, Ga. The organization is pledged to promote loyalty, fellowship, and service among men of the Methodist Episcopal Church, South. The Club has received the endorsement of Bishops, connectional officers, presiding elders, pastors, college presidents, and hundreds of leading business men from all walks of life. The organization seems to be spreading rapidly throughout the Church, evidently meeting a real need.

Announcement has been made that Rev. John F. Foster has been appointed to Carrollton Avenue Church, New Orleans, in place of Rev. A. F. Vaughan, who is now a chaplain in the U. S. army. Brother Vaughan left the early part of the week for Hoboken, N. J., to await further orders. Brother Foster is expected to be in his new pulpit next Sunday. He is no stranger in New Orleans, having been reared in this city and having served pastorates here in former years. He will receive a cordial welcome from the membership at Carrollton Avenue and his many friends hereabouts.

Rev. J. L. Evans, of Haughton, La., is happy because a fine baby boy has come to bless his home. The visitor arrived on July 21. We pray Heaven's richest blessings upon this son of the parsonage whose grandfather is Rev. C. C. Evans, of the Mississippi Conference. Brother Evans states that he has made application for a chaplaincy in the army.

Governor Pleasant, of Louisiana, has issued a proclamation designating Sunday, September 1, as Young Men's Christian Association Recruiting Sunday. The purpose of the special services called for is to find and recruit men and women for the great work of the Y. M. C. A. overseas.

CRYSTAL SPRINGS CAMP MEETING.

Dear Mr. Editor: Please announce through the Advocate that the Annual Camp Meeting at the Camp Ground at Crystal Springs will begin on August 15 and continue ten days. Rev. W. C. Swope, of Charleston, Missouri, will do the preaching. We are expecting a great meeting. Let all who can, attend. J. S. PURCELL, P. C.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss SITA MAE GARRETTE, daughter of Mr. and Mrs. Edgar Garrette, was born in January, 1899, and passed from this life on July 12, 1918. It is hard to give her up but God doeth all things well. She be united with the Methodist Church in early days. She lived a quiet life, making friends wherever she went. She was thought well of by all who knew her. The body was laid to rest in the cemetery at Union Church, her pastor, Rev. J. W. Price, conducting the funeral service. She leaves a father, mother, three brothers, four sisters, and a host of relatives and friends to mourn her death. Cheer up, loved ones, for you must remember your loss is her gain. And if all goes well, some sweet day you will be with her never to part. A friend,

N. A. FLOWERS.

RESOLUTIONS OF RESPECT.

Whereas our Divine, merciful and just Father, in calling his faithful workers from earth to their eternal rest, has seen fit to call our beloved friend, Mrs. Mary Forrest Ingram; and whereas she was a faitbful member and teacher in this Sunday school, a member of the M. E. Church, South, of this place, a member of the Woman's Missionary Society, a member of the Daughters of the Confederacy; and whereas her life was tbat of a good Samaritan, a faithful neighbor, a faithful friend, a devout and constant Christian; therefore be it resolved

1. That we bow in humble submission to the will and works of our Heavenly Father, her precious Savior, who doeth all things well.

2. That in her death our Sunday school has lost one of its most faithful and useful members, and her class a most competent and consecrated teacher.

3. That we ever hold in grateful memory the useful life, the splendid character, the unselfish and loving service of tbis noble woman in our Sunday school, in our church, and missionary societies, in our community, in our hearts.

4. That we commend her pure life, her love of Christ, of little children, and all things good, as tbe greatest source of condolence to those who mourn for her.

5. Tbat a copy of tbese resolutions be entered on the minute book of our Sunday school, a copy sent to the bereaved family and a copy be sent to the New Orleans Christian Advocate for publication..

KILMICHAEL METHODIST SUNDAY SCHOOL.
Kilmichael, Miss., July 28.

MEETING AT MARIETTA, MISS.

We have just closed our meeting here at our church in Marietta. Brother J. W. Ward, of Booneville, did the preaching for us. We all enjoyed his splendid and inspiring sermons, and were elevated to a higber plane of spiritual living. We feel sure that our church was greatly benefited by his presence and great preaching. We are moving along smoothly here on the Marietta Circuit. We are serving a good people here. We are just commencing our protracted meetings. We enjoy reading your editorials in our paper. Yours truly, in the cause of Christ, G. B. LOVE.

Marietta, Miss.

BOSSIER CITY (LA.) CHARGE.

Dear Brother Carley: Just a few words in regard to the Bossier City—Wesley charge. There are four preaching places on the work, three church buildings, no parsonage. I am glad to say the Bossier City Methodists and their friends are anxious for a church building and are working to that end. There are four Sunday schools, one Missionary Society and a Teachers' Training class, all doing fairly good work.

We held a meeting at one of the country churches the first week in July, Holly Springs, with Brother J. B. Williams doing tbe preaching. Tbe services were well attended; sometimes half the people could not get in the church. There were no new members added to the roll, but the members and the community were greatly helped. There are some as fine people in the Holly Springs neighborhood as you will find anywhere. May God's richest blessing rest upon that people and that church.

We are in the midst of a meeting here in Bossier City, with Brother Williams doing the preaching. My goal for this place in regard to membership is 100 per cent increase and a mighty awakening of our people. The call today is for Christian men and women, and I believe if the call is strong enough, the people will heed.

At tbe close of the service at the Wesley Church last Sunday I had the privilege of baptizing seven children in one family, with the father and mother standing on each side, and of receiving the oldest daughter into the Church.

Tbere have been several special days in my churches this year, and "dinner on the ground" is a common thing.

Everything is moving along very nicely. I hope and pray, the year will close with good results in every way. Pray for us. Your brother,

J. M. BOYKIN.

LETTER FROM REV. M. G. JENKINS.

Dear Brother Carley: I have suffered a return of the malady with which I suffered last year about the time of the session of the Louisiana Conference, which placed me near deatb's door, but I am rejoiced to say that my condition is not near so bad. Yet I have not fully recovered from it.

I wish to express my sincere sorrow at the death of Brother J. L. P. Sheppard. Brother Sheppard was my first presiding elder in tbe Louisiana Conference, and I always held him in the highest esteem. I regarded him as one of the best of men. I regret deeply his demise—a great man has fallen in Israel. May God bless his affectionate wife and family.

There are others of the Louisiana Conference for whom I cherish the profoundest love and respect. I feel assured that I shall not be able to meet them all again in this life—I am now in my eightieth year—but I feel assured I shall meet them "some sweet day."

I am living with my widowed daughter at Mineola, Texas.

M. G. JENKINS.

A GOOD BUSINESS OPENING.

The steady increase of the livestock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep and poultry compared to Northern States like Iowa that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town and we prefer men with some knowledge of livestock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady and growing outdoor business.

Full particulars by mail upon receipt of request. **The Jans Company, Union Stock Yards, Chicago, Ill.**

AMENDMENT TO THE CHARTER OF STANDARD COMPANY, INC.

UNITED STATES OF AMERICA,
State of Louisiana,
Parish of Orleans.

BE IT KNOWN, that on this Twenty-fifth day of June in the year 1918, before me, J. KENTON BAILEY, a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned,

PERSONALLY CAME AND APPEARED, William B. Reily, Jr., herein appearing in his capacity as President of the "Standard Company, Incorporated," and William B. Reily, herein appearing in his capacity as Secretary of said corporation, which said corporation was organized by an act before Wm. Andrew Collins, Notary Public, on February 23rd, 1916.

And said appearers declared that a special meeting of the stockholders of said corporation, at which all of the stockholders were present or represented by proxy, was held this day at the domicile of said corporation, by virtue of and pursuant to a unanimous waiver of notice, agreed to and signed by all of said stockholders in person or by proxy, and that at said special meeting of stockholders, by the unanimous vote of all of the stockholders of said corporation, all consenting and agreeing thereto, and by resolutions unanimously adopted, Article 1 and Article III of the charter of said corporation were altered, amended and changed so as to read as follows, to-wit:

ARTICLE 1.

"The name and title of this corporation shall be 'STANDARD TEA AND COFFEE COMPANY, INCORPORATED.' It shall have a period of duration of ninety-nine years, unless sooner dissolved. Its domicile shall be in the City of New Orleans, State of Louisiana. It shall have, possess and exercise all of the powers, privileges and immunities conferred by law upon corporations of this character. All citations and other legal process shall be served upon the President, or, in his absence, upon the Secretary."

ARTICLE III.

"The Capital Stock of this corporation is hereby fixed at the sum of FIFTY THOUSAND DOLLARS, divided into Five Thousand Shares of Ten Dollars each, which stock shall be paid for in cash before issued. Ten Thousand Dollars, represented by One Thousand Shares, shall be denominated 'COMMON STOCK,' and the balance of Forty Thousand Dollars, represented by Four Thousand Shares of said stock, shall be denominated 'PREFERRED STOCK.' Said Preferred Stock shall have a preference and priority over said Common Stock in the assets of this corporation and shall be entitled to a dividend of Seven per cent per annum from the date of issue upon the par value of the same. Said dividends shall be cumulative and shall be paid in preference to any dividend on the Common Stock. In the event of liquidation or disposition of the assets of this corporation, the holders of said Preferred Stock shall be paid the par value thereof, together with the dividends above provided, before any payment is made on the Common Stock.

The Common Stock shall own the remainder of the net earnings of this corporation after the payment of the dividends on the Preferred Stock as above provided, or as much thereof as may be distributed by the Board of Directors and not reserved for the surplus or undivided profits.

Each stockholder shall be entitled to one vote in all stockholders' meetings for each share of Common Stock standing on the books of this corporation in his name, to be cast in person or by proxy, and the majority of the votes cast shall control any election or issue in all stockholders' meetings, but no vote on any matter shall be allowed to any stockholder on account of any Preferred Stock standing in his name.

This corporation may begin business as soon as Five Thousand Dollars of its Capital Stock is subscribed and paid for in cash. The Capital Stock of this corporation may be increased to One Hundred Thousand Dollars in either Preferred Stock or Common Stock, or partly in both, as shall be deemed best at a stockholders' meeting. The One Thousand Shares of the Capital Stock at present outstanding shall be classed and denominated as "Common Stock" and shall be so marked upon the face of the certificates by the Secretary of this corporation upon presentation for that purpose by the several holders of said stock. The remaining Four Thousand Shares of Preferred Stock shall be sold and issued, from time to time, at not less than par and for cash, as the Board of Directors of this corporation may authorize and direct. And this corporation, through its Board of Directors, shall have the right to call in and cancel any outstanding shares of Preferred Stock, in blocks of One Thousand Dollars at a time, upon the payment of the par value thereof, provided dividend amounting to Seven per cent per annum from the date of issue to the date of cancellation is or has been also paid on said stock."

All as will appear from a certified copy of the resolutions of the meeting of said stockholders, hereto annexed and made a part of this act.

THUS DONE AND PASSED in my office in the City of New Orleans, State, of Louisiana, on the day, month and year hereinabove written, in the presence of William Andrew Collins and Daniel W. Mouney, competent witnesses, who have hereunto signed their names as such, with said appearers and me, Notary, after the due reading of the whole.

(Original Signed)
W. B. REILY, JR.,
President.
WM. B. REILY,
Secretary.

Witnesses:
1. WM. ANDREW COLLINS.
2. D. W. MOUNEY.

J. KENTON BAILEY,
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of amendment to the charter of "Standard Company, Incorporated," was this day duly recorded in my office, in Book 1222, Folio 188.

New Orleans, La., June 26th, 1918.
(Signed) EMILE J. LEONARD,
Deputy Recorder.

A True Copy:
J. KENTON BAILEY,
(Seal) Notary Public.

The secret of life is not to do what one likes, but to try to like what one has to do.—Southern Churchman.

Women Prepare!

Thousands of women in the South have overcome their sufferings, and have been cured of woman's ills by Dr. Pierce's Favorite Prescription. This temperance medicine, though started nearly half a century ago, sells most widely to-day. It can now be had in tablet form as well as liquid, and every woman who suffers from backache, headache, nervousness, should take this "Prescription" of Dr. Pierce's. It is prepared from nature's roots and herbs and does not contain a particle of alcohol or any narcotic. It's not a secret prescription for its ingredients are printed on wrapper. Send 10c. for trial package to Dr. V. M. Pierce, Buffalo, N. Y.

ATLANTA, GA.—"It is indeed a pleasure to tell what Dr. Pierce's Favorite Prescription did for me during the state of gestation. I was so nervous I would shake almost like anyone with a chill and could not eat anything without being nauseated. My husband got me one bottle of the 'Favorite Prescription,' and I began to take it. The nausea ceased after the first dose. I took only two bottles of the 'Favorite Prescription,' and was surprised and gratified at the marked improvement in my condition. I have also used this medicine for other troubles with good results."—MRS. DORA E. DONEHOO, R. F. D. 5.



SYLACAUGA, ALA.—"We have used Dr. Pierce's Remedies and found them to be of great value.

"My mother has used the 'Favorite Prescription,' and thinks she could not do without it. I highly recommend Dr. Pierce's Medicines."—N. HAMMETT.



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

Walking with God will always lead you toward man.—Southern Churchman.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Trenton, at Pine Grove, Aug. 9.
Homewood, at Gasque, Aug. 10, 11.
Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Summit, at Osyka, Aug. 11.
Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Vancleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8, 9.
J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Mayersville, at Fitler, Aug. 11, 12.
Utica, at Bear Creek, Aug. 14.
Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Terry, at Forest Hill, Aug. 10, 11.
Bolton, at Brownsville, Wednesday, Aug. 14.
Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Frlday, Aug. 23.
J. M. MORSE, P. E.

Hattiesburg Dist.—Third Round.

Oloh, at Clyde, a. m., Aug. 11.
Sumrall, p. m., Aug. 11, 12.
Hattiesburg, Main Street, Aug. 12.
Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Blodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Columbus Dist.—Third Round.

Shuqualak, at Ridgeway, Aug. 10, 11.
W. L. DUREN P. E.

Corinth Dist.—Third Round.

Marietta, at Gilmore's Chapel, Aug. 8.
Burnsville, at Burnsville, Aug. 10, 11.
Iuka Ct., at Bethel, Aug. 12.
Booneville Ct., at Blackland, Aug. 14
Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Algomâ, at Troy, Aug. 10, 11.
Pontotoc, Aug. 11, 12.
Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Bucna Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Mathiston Ct., at Providence, Aug. 10.
Eupora and Maben, at Maben, Sunday night, Aug. 11, 12.
Bellefontalne, at South Union, Aug. 13.
Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Tutwiler, at Vance, Aug. 10, 11.
Lambert, at Belen, Aug. 11, 12.
Minter City and Philip, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Waterford, at Lebanon, Aug. 10, 11.
Oxford, at Oxford, Aug. 14.
Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Arkabutla Ct., at Truslee, Aug. 9.
Horn Lake Ct., at Lake Cormorant, Aug. 10.
Hernando, Aug. 12.
Sardis Ct., at Shiloh, Aug. 13.
Tyro, Aug. 17.
Tippo (Charleston charge), Aug. 18.
Olive Branch, at Oak Grove, Aug. 27.
Pleasant Hill, Aug. 28.
Sardis, Aug. 30.
Crenshaw, at Darling, Sept. 1.
J. H. HOLDER, P. E

COLLEGE ATHLETICS and outdoor life for boys and girls on the large, beautiful campus emphasized. Special inducements to good athletes. Write Meridian College, Meridian, Miss.

"We are now, as never before, aware of the invisible."

You Can't Rub It Away; Rheumatism is in the Blood

Liniments Will Never Cure.

If you are afflicted with Rheumatism, why waste time with liniments, lotions and other local applications that never did cure Rheumatism, and never will?

Do not try to rub the pain away, for you will never succeed. Try the sensible plan of finding the cause of the pain, and go after that. Remove the cause, and there can be no pain.

You will never be rid of Rheumatism until you cleanse your blood of the germs that cause the disease. S. S. S. has never had an equal as a blood purifier and scores of sufferers say that it has cleansed their blood of Rheumatism, and removed all trace of the disease from their system.

Get a bottle of S. S. S. at your drug store, and get on the right treatment to-day. If you want special medical advice, you can obtain it free by addressing Medical Director, 23 Swift Laboratory, Atlanta, Ga.

Some time when you are tired drinking just ordinary Coffee and feel like drinking **"A REAL GOOD CUP OF COFFEE,"** try a pound of

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What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

The last and worst thing that can be said of a nation is that it has made its children sad and weary.—Ruskin.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.



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MILITARY BEDFORD, VA.

A school where a boy receives a thorough training for college, scientific school or business. Student body of 210, strong athletic teams, clean sports. Our students excel in scholarship and athletics at college—528 graduates have received full college degrees or entered professions in the past 20 years. $325 covers expenses of school year. Ask your parent or guardian to send for catalogue. Address

E. SUMTER SMITH, Principal

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.



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ONLY $2.95

1½ Year's Satisfaction or Money Back

Fine hand tailoring. Choice of many snappy, smart fabrics for dress or business wear. You save one half. Every penny back quick any time you are not well pleased.

NO EXTRAS—WE PAY EXPRESS

No strings to this offer. Not a penny extra for anything. We even prepay all postage and express.

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Classy lapel pin free with your first order to show you are a regular agent. Send quick—supply limited.

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Your friends will buy on sight at our low prices. Our agents get up to $40 a week, cash for spare time. You can do it easy. Write quick for BIG, new sample outfit to choose from, and our astonishing offer FREE. Do it NOW.

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A GREAT MEETING AT BELEN, MISS.

The town of Belen has passed through a very unusual and gracious protracted service of over a week's duration. The Rev. J. H. Bell, of Columbus, was secured to conduct the services.

From the first, the meeting gave evidence of vital power. The evangelist strove to make the revival revive; that is to rekindle the smoldering sparks of faith and godliness and quicken into active consecration the pious energies of the church members. All denominations took active part in the services and we feel the whole community has been stirred as never before. We have never seen such unmistakable evidence of the power of the Holy Spirit.

Most evangelists operate along original lines. If three words could depict Brother Bell, they would be freshness, force and faithfulness. He has his own characteristic way of getting close to the people and his appeals are irresistible. His compelling and moving illustrations are profoundly thrilling and gripping. But his unflinching effort to show God's people their errors and call them back to their allegiance by vivid appeal to Scripture and the Omnipresent One—"there was the hiding of his power."

It was interesting to note the increased attendance from time to time and how he held his congregations—the last service being the very best of all. At this service many men who had never spoken in church before voluntarily rose and gave expression to the good the meeting had done and the blessings received in their own lives.

The churches are on a higher plane; believers are strengthened, discord and dissension are wiped out; the pastor is held in higher esteem and appreciation; and with one accord and earnest desire and purpose our people are reaching out after the higher ideals of life.

The prayers and best wishes of the community will follow Brother Bell in his fruitful and efficient work for the upbuilding of the Kingdom.

As an aftermath of the meeting and as a most beautiful Christian and characteristic act on the part of this neighborhood, next morning after the close of the meeting the good people of the three churches, led by Brother Bell as their spokesman, invaded the old courthouse, where the Presbyterian minister was marooned, and "showered" him and his family with the most substantial and abundant proof of their desire to remember the "stranger within our gates."

Mrs. G. C. JONES.

REVIVALS ON THE KILMICHAEL CHARGE.

Dear Mr. Editor: I have just closed three glorious meetings in my charge, which is Kilmichael, Miss., of the North Mississippi Conference. Rev. E. M. Vance, of Atlanta, Ga., did the preaching at Kilmichael and Stewart; Rev. Johnnie Johnson, of Myrtle, did the preaching at Tomnolen, and Uncle Sunny Elliott, a great layman of our Conference, was with us at Tomnolen. We had the "old-time religion" display at each of these places. God was mightily with us and blessed our efforts. W. V. SHEARER, P. C.

Kilmichael, Miss.

LATEST WAR NEWS.

An editor in the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for awhile and then rushed to his office.

"What are you fellows doing? What about the news from the seat of war?"

"What news?"

"Why, all about the Egytian army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word in our latest. Bustle around, you fellows, and get out an extra-special edition."

WHAT WE CAN DO.

What can we do? We can pray. Modern knowledge is showing more and more the reasonableness of prayer. Mind is now known to touch mind, and thought to influence thought. The united direction, the sustained intention of many minds will reach other minds. We give up prayer, because we so often pray amiss, without intensity, without fervor, and there is no answer. God, in Whom are the spirits of the blest, in Whom are gathered up the aspirations and the high thoughts of countless generations—God waits, ready, if we earnestly ask, to pass on to those who need our strength, our faith, our hope.—Canon Barnett.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

TIME OUT.

A Literal Shopkeeper.

"What have you in the shape of cucumbers this morning?" asked the customer of the new grocery clerk.

"Nothing but bananas, ma'am," was the reply.—Christian Register.

Repartee.

"Pop, what is repartee?"

"Repartee, my son, consists of thinking, when it is too late, what we might have said if we had only thought of it in time."—Exchange.

All the More.

"I'm afraid, Will, you do not love me any more—that is, not as well as you used to."

"Why, Gracie," interposed hubby, "why do you say such a thing?"

"Because you always let me get up to light the fire now."

"Nonsense, my silly love! Your getting up to light the fire makes me love you all the more."—Exchange.

Honors Even.

Once in a while the choirs are able to score off on the minister. The minister announced just after the choir had sung its anthem, as his text: "Now when the uproar had ceased." But the singers bided their time patiently, and when the sermon was over, rose and rendered in a most melodious fashion another anthem, beginning, "Now it is high time to awake out of sleep."—Exchange.

Too Much for Him.

Bobby, the son of the house, aged four, was not the sort of boy that comes in to entertain grown-up visitors. Quite the contrary. His place was the backyard playground, and he knew it. But one day, when he entered the drawingroom inadvertently, he was beckoned forward for introduction to a caller. "Bobby," said his mother, "this is Mrs. Lord." Bobby went up and shook hands gravely. Then he turned and regarded his mother with an amused twinkle. "Aw, say, muvver," he returned, "you're kiddin' me. There ain't no Mrs. Lord."—New York Evening Post.

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

Shuptrine Company, Savannah, Ga.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable condition due to impure blood do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 17-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

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BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

CHURCH IN NO MAN'S LAND.

All over the war zone, even out in No Man's Land, the soldiers of the American Expeditionary Force seek religious service, often at the additional risk of their lives, and assemble in places of worship as unusual as were the meeting places of the early Christians. Never before was there such an army, whose fighters seek worship calmly amid shells, in the shadow of hostile aircraft. No matter how dangerous the position, these sincere boys from America who came overseas for a great, unselfish purpose, always welcome the Y. M. C. A. secretary who risks his life to reach them to hold Sunday services.

A shell crater in No Man's Land was the strangest place in which a "Y" man held services, though others reported cover the entire field of danger. Pews and pulpits are the least essential requirements. A camouflaged gun emplacement often is the sanctuary and the gun butt is the pew. In a village under fire, where gatherings were prohibited, a thin line of men backed against the walls along a street while the speaker flattened himself against the opposite wall.

Men seated on the firing step of trenches have listened eagerly to words of comfort, while in an outpost two sat looking out into No Man's Land with their automatics handy, but as much at religious services as were those Pilgrim forbears who carried their matchlocks to church. In a little summer house of an old chateau one Sunday morning men sat about a round table. Others heard a "Y" man speak from the pitcher's box of a baseball diamond.

Another "Y" man stood beside an old stone cross near a village church above which two aeroplanes were swooping down upon others in an attack, and as the villagers pushed their way into the sanctuary the American spoke quietly to his fellows in khaki. The band did not play its concluding number that evening, for the old pipe organ within the church was booming forth a hymn of praise as the preacher out-of-doors lovingly placed his hand on the old cross and summoned the fellows before him to respond to his challenge.

Let no reader think this religious work is forced on the soldiers. Far from it. In the face of the great problem, united for a great, serious purpose and with the artificialties of life stripped away, these men demand and seek spiritual solace. They have risked death or terrible wounds to assemble when they can hold religious services, as did some American boys one Sunday recently in the Lorraine sector when they gathered to take communion in an old apple orchard, surrounded by a wall.

Having finished the prayer of consecration, the minister at the communion table beneath the trees was about to break the bread when the enemy started firing. At the time ten men were on their knees in a semi-circle about the pastor, while many others stood farther back, respectfully watching and waiting. Suddenly a gun boomed, a shell shrieked through the orchard, and the congregation threw itself prostrate on the ground.

"Could put a saddle on that one, all right," muttered one boy.

All quietly resumed their reverent attitudes and the service proceeded. Another shell sirened through the orchard trees and again the communicants pitched full length on the grass, to rise and resume the sacrament when the missile had passed, the service continuing as steadily as though this alternate kneeling and prostrating was part of the ritual.

The circumstances leading to the services actually held in No Man's Land were as dramatic. A Hun shell had felled a great tree out there and ten Americans had been sent over the top to hold this outpost in the crater. A Red Triangle man, arriving at the front line for his regular Sunday services, heard of them and with his bag well-filled with supplies cautiously followed their trail through the tangle of ugly barbed wire. He found ten men sitting low in the crater under the shadow of the tree roots. Snipers would have picked off any one who stood. They presented eight different denominations, but they did not care about that. They wanted Sunday services.

So with trench mortars bellowing and high explosives whining overhead, the older man with the Red Triangle on his uniform spoke about "peace in the individual heart" in the center of war's whirlpool.

"We're going to write home that we've been to church in No Man's Land," one soldier told the Y. M. C. A. man before he started back over his perilous trail. "We'll never forget this Sunday—if we ever get out of this crater. It's made better men of us."

Then the "Y" man went on, looking for stranger churches, knowing that if he did, he would also find the congregations, for the Red Triangle must go everywhere in the war zone ministering to the mental, spiritual and physical needs of the soldiers.—Bulletin, National War Work Council.

Jefferson Military College
Washington, Miss.

In the hill country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Diploma admits to all colleges and Government academies. Commercial courses. Rate $300.00 Catalog. Col. C. G. Prospere.

MILITARY STUDENT can pay way in college by acting as Drillmaster. Must have good habits. Meridian College, Meridian, Miss.

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Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

MARTIN COLLEGE
FOR GIRLS AND YOUNG WOMEN
Pulaski, Tennessee

A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.

WHAT RELIGIOUS BOOKS ARE BEING READ.

The Methodist Book Concern has recently issued lists of the six best-selling books on religious subjects at its various bookstores. We give the list below by way of information and suggestion:

New York.

The Outlook for Religion....Orchard
The Christ We Forget.....Wilson
Side-Stepping Saints.....Peck
Studies in the Parables of Jesus..
—Luccock
A theology for the Social Gospel
—Rauschenbusch
The Meaning of Faith.....Fosdick

Boston.

The Book of Revelation Not a Mystery
—Keppel
Giant Hours With Poet Preachers
—Stidger
Side-Stepping Saints.....Peck
The Psalms and Other Sacred Writings .....Eiselen
The Meaning of Faith.....Fosdick
When Christ Comes Again....Eckman

Cincinnati.

The Book of Revelation Not a Mystery
—Keppel
The Weekly Rally Service.....Hunt
Side-Stepping Saints.....Peck
Services and Prayers for Church and Home.....Thirkield
Giant Hours With Poet Preachers
—Stidger
The Master Quest.....Woodhull

Chicago.

When Christ Comes Again....Eckman
The Meaning of Faith.....Fosdick
The Challenge of the Present Crisis
—Fosdick
The Millennial Hope.....Case
The Weekly Rally Service.....Hunt
The Book of Revelation Not a Mystery
—Keppel

Kansas City.

Services and Prayers for Church and Home.....Thirkield
The Master Quest.....Woodhull
Side-Stepping Saints.....Peck
The Meaning of Faith.....Fosdick
Modern Pagans.....Sheldon
The Book of Revelation Not a Mystery
—Keppel

San Francisco.

Side-Stepping Saints.....Peck
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We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

DR. BELLE H. BENNETT SPEAKS TO THE WOMEN OF SOUTHERN METHODISM.

Members of the Committee appointed by the Woman's Missionary Council at its last session held in Knoxville. Tenn., April 3-11, to attend the General Conference of the M. E. Church, South, in the interest of the legislation touching the Woman's Work of the Church, reached Atlanta, Ga., the seat of the Conference on the first day of the session.

The memorial and petitions presented by the women were referred to the proper committees, and later reached the body for action. All the requests of the Woman's Missionary Council were granted. The memorial for full membership for women in the Church created perhaps the greatest interest and the warmest discussion.

From the beginning it was evident that a very large majority of the body was heartily in favor of granting laity rights to the women of the Church. However, in a few days our committee was informed that some sharp opposition to the form of the memorial had developed in the Committee on Revisals, to which it had been referred.

On May 13, the memorial came before the house and after less than 30 minutes' debate, was passed by an overwhelming majority, despite the fact that a rider, involving the Constitution of the Board of Missions, had been attached to it by the committee. When the Chair announced that the measure was adopted, the enthusiasm was so great that the men rose from their seats and turned to the women in the galleries, waved hands and handkerchiefs and cheered with hearty, sympathetic approval.

The following morning in a formal paper the College of Bishops declared that the admittance of women to the councils of the Church was a constitutional question that could not be decided by even a two-thirds vote of the General Conference. The body immediately reaffirmed the action of the previous day by a vote of 256 to 57, thereby "over-ruling the Bishops' veto," this sending the matter down to the Annual Conferences for final decision.

By a resolution later in the session, the Bishops were requested to present the matter to all the Annual Conferences of Southern Methodism within the next twelve months. A constitutional question thus referred to the Annual Conferences requires a three-fourths vote of all members of all the Conferences to legalize the change.

Many prominent friends of the cause said that the men so sincerely and earnestly desired to give the women full membership in the Church that it is evident that it will pass the Annual Conferences by a large majority.

The women of the Council believe that God's time has come for woman to assume her full responsibility in the Church. They realize that it means indefatigable and patient work on the part of the friends of the cause, both men and women, to present clearly the issue to the eight or nine thousand preachers and laymen who compose the Conferences, and in whose hands, under God, rests the final decision.

My appeal to the Church now is for constant and united prayer that the Holy Spirit may guide and direct in all this work and that in the result which is inevitable, the spiritual life of the Church may be quickened, the name of Jesus, the Savior and liberator of women, may be glorified and the kingdom of this world may become the kingdom of our Lord and his Christ.

BELLE H. BENNETT,
President, Woman's Missionary Council, Methodist Episcopal Church, South.

NOTES FROM THE FRENCH FIELD.

The MacDonell Home, the home established by the Woman's Missionary Council in the French field, has continued its activities through the summer, touching the heart of the missionary problem by reaching the heart of the homes in getting hold of the women and girls. Now the regular fall work is being taken up, the work of taking girls who have had little or no advantages and giving them religious, industrial, and educational training.

Two girls are in the home already. A number of others wish to come. Most of them have not means sufficient for the entire expense and must wait for outside help; others who might pay the amount required do not yet realize that it is of much value to a girl to know how to read and write, or to receive training of any kind.

There are two girls who should be of special interest to our Methodist people. They are Lucile and Maggie Martin, daughters of our French missionary, Rev. Anatol Martin. Brother Martin is a zealous, consecrated servant of the Lord who for more than a decade has given himself unsparingly to the work in the French mission field, enduring hardships, privations and persecutions with joy and thanksgiving. His family, likewise, is devoted to the work, striving in every way to witness for Christ and to be a blessing in the community. Brother Martin receives a small salary and has to provide his own home. The amount is insufficient for even the daily needs of a family of ten and there is nothing left to spend for the education of these two splendid girls who want to be fitted for service.

If you, reader, wish to help these girls, send contributions, or write for further information to Mrs. L. M. White or to Miss Ella K. Hooper, Houma, La.

REPORT OF TREASURER OF NORTH MISSISSIPPI CONFERENCE, SECOND QUARTER, 1918.

Dues—adult, $1,346.02; young people, $46.35; juniors, $102.55; baby division, $7.57.

Pledge—adult, $1124.92; young people, $74.70; juniors, $148.02; baby division, $8.65.

Scholarships, $175; Bible women, $120; Day School, $175; Retirement and Relief, $36.40; Scarritt Endowment, $9.75; Mary Black, $13; Carolina Institute, $22; Armenians, $5.60.

Total sent Council Treasurer, $3,415.53.

Amount Spent Locally.

Local Relief, $1074.44; orphans, $75.65; co-operative Home, $15; value of supplies reported, $402.77. Grand total, $4983.39.

Mrs. CALLA WILBURN,
Treasurer.

REPORT OF CORRESPONDING SECRETARY OF LOUISIANA CONFERENCE SOCIETY, SECOND QUARTER, 1918.

Adult auxiliaries 112, new auxiliaries 7; members 2578, increase of 177; Y. P. auxiliaries 27, new auxiliaries 1; members 471, increase of 77; Junior auxiliaries 55, new auxiliaries 4; members 1227, loss of 2; Baby divisions, 30; members 304, increase of 32.

Subscribers to Voice, 618; to Y. C. W., 376.

Bible women paid, 1; Day Schools paid, 1.

Total sent Conference Treasurer, $3528.38. Increase over first and second quarters of 1917, $572.24. Pledge paid, $1427.13; pledge increase over first half 1917, $368.87.

Districts paid in full to date—Alexandria, Baton Rouge, New Orleans, Monroe and Shreveport.

New adult auxiliaries—Lafayette District, Robert's Cove, Abbeville; Ruston District, Antioch, Alexton, Bienville, Gibsland; Shreveport District, Pelican, Noble, Pickering.

Mrs. A. P. HOLT, Cor. Sec.

"GOD'S LANGUAGE."

The native name for the new Navaho Bible is God Bizad, God's Language. Surely no greater service than this work of translation could have been done for the Navaho people, who number over 30,000, and whose 93 per cent of illiteracy makes their country "the darkest spot in the United States."

Rev. F. G. Mitchell, of Tolchaco, Ariz., one of the present translators, writes:

"The Navaho young people in the Training School at Tolchaco, Ariz., were very happy indeed when the beautifully printed Scriptures in their own language came from the American Bible Society, and the missionaries at the various stations are exceedingly grateful for this much-needed help for which they have waited so long."—Missionary Review of the World.

"Life never begins to be serious in the largest sense until we feel that we have a mission in the world."

WAR HEALTH AXIOMS.

Every sick civilian worker means waste of war power.

Every sick child withdraws an adult from needed work.

Every case of serious illness increases pressure on doctors, nurses and hospitals.

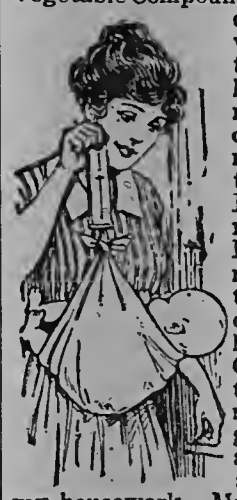
Women, as a real war service, must prepare themselves to prevent needless illness, to care intelligently for the sick in their homes and thus to hasten recovery and return to usefulness.

The Red Cross course in Elementary Hygiene and Home Care of the Sick prepares women for this life-saving, energy-conserving war activity.—Red Cross Bulletin.

MOTHERS TO BE

Should Read Mrs. Monyhan's Letter Published by Her Permission.

Mitchell, Ind.—"Lydia E. Pinkham's Vegetable Compound helped me so much during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, some days I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all my housework. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good."—Mrs. PEARL MONYHAN, Mitchell, Ind.



Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegetable Compound.

— THE —

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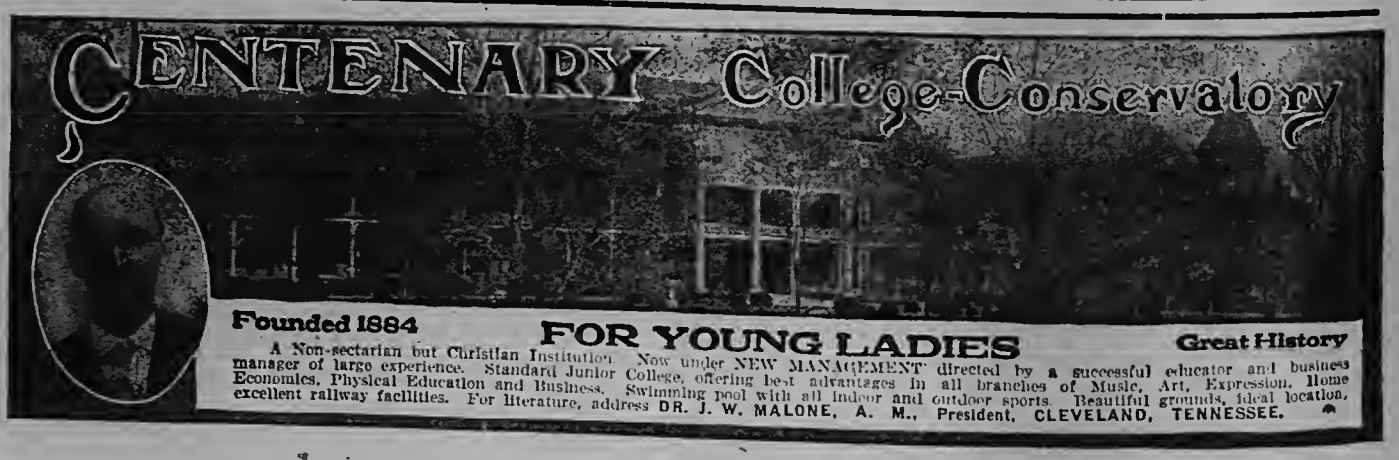
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REVIVAL AT PURVIS, MISS.

Dear Mr. Editor: I wish to report a splendid series of services at Purvis, recently conducted by Rev. H. T. Young and his singer, Mr. Aldridge, of Louisiana. The services were very spiritual and greatly enjoyed by us all. Mr. Young is a fine preacher. His genial and happy disposition won our hearts. His simple gospel messages drew us closer to our Savior, and made us feel our responsibility as Christians. The messages were just what we needed. Some ten or more joined the Church. But this does not measure the amount of good accomplished.

HERVIE MELLARD, Jr.

Purvis, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Many, at New Hope, a. m., Aug. 10.
Coushatta and Lake End, at Powhattan, Aug. 11.
Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Indian Bayou, Aug. 10.
New Iberia, Aug. 11.
Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.

H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Jena and Jonesville, at Jonesville, Aug. 10, 11.
Elizabeth, at Hopewell, Aug. 14.
Bunkie, Aug. 17, 18.
Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round
(In part)

Keener Mem., B. Rouge, Aug. 11, 12.
Istrouma Mission, Baton Rouge, Aug. 12.
Jackson, at Jackson, Aug. 13.
St. Francisville, Aug. 14.
Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.

HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Cotton Valley, at Hortman, Aug. 9.
Alberta, at Saunders Chapel, Aug. 10.
Haughton, at Haughton, Aug. 11.
Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Blenville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.

J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Winnsboro, at Crowville, Aug. 10, 11.
Tallulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Oak Grove, at Forest, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Midway, at Bayou Macon, Sept. 28, 29.

ALBERT S. LUTZ, P. E.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.—Adv.

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Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 3519 Palmyra St.; 'phone, Galvez 1081.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.

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If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

THE WHITE HOUSE, Washington, June 29, 1916

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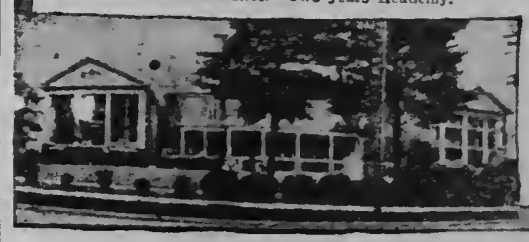
(Signed) WOODROW WILSON.

☞WAR DEPARTMENT, Nov., 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps."

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Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

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BUILDINGS, five, modern, brick, connecting, steam-heated, electric lighted. Modern Gymnasium
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27th Session begins September 18, 1918. For catalogue and other information address

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Fine Building---Spacious Grounds

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For further information address

WALKER WHITE, Sec. and Treas., ATLANTA, GA.

Sunday School

NOTES FROM MISSISSIPPI CONFERENCE FIELD SECRETARY.

I should like very much to devote a good deal of space to the wonderful trip that I have just had the pleasure of taking.

I had the privilege of being in John L. Alexander's class, who is considered our very best authority on the adolescent. He was good. Mr. Smith gave a fine course in Sunday school music, which was most helpful. The rest of the faculty at Conference Point was good but these two did me the most good.

Conference Point is the beauty spot on Lake Geneva. Lake Geneva is the prettiest body of water I ever saw. It is an ideal location for a training school.

Lake Junaluska is much better equipped and the grounds are much prettier and the natural scenery is much better. I wish that they might have a Lake Geneva there. Lake Junaluska is the prettiest artificial body of water I ever heard about. It is over fifteen hundred feet higher than Lake Geneva so there is that added advantage in the natural physical conditions. It was a sight to me to see the clouds bumping around all day on the top of the hills. It just looked like they were going to break themselves into a thousand pieces.

The work I took at Junaluska was adult. Dr. Barclay gave a most excellent course and dealt with the very problems that the adult worker needs, I thought. Dr. Harris gave a fine course on the young people also. The public lectures were strong and helpful.

I came home feeling that, taking everything into consideration, the Divinity School was giving as strong and in some respects a stronger program than I found in either of the above places.

For Sunday school work alone I could not say this, of course, for that is the purpose of the other two and they are trying to fill their mission, surely a much needed one. I hope that there might be worked out in connection with the Divinity School a Sunday school program that would be similar to the work done at these other places. I believe it can be done and hope the way may be opened up so that it will be done.

Pray for the District Institutes. On to Enterprise, August 13, 14; on to Forest. August 15, 16, Meridian and Newton Districts. Pray for me.

JOHN C. CHAMBERS.
Shubuta, Miss.

SPECIAL NOTICE.

On account of the primary election, the Port Gibson District Sunday School Institute, will be postponed from August 20-21 to September 3, at 2:30 p. m., to September 4, at 12 m.

I hope you who read this and are affected by it will give it wide publicity so that we may have a large crowd in September, and that no one will be disappointed.

JOHN C. CHAMBERS,
Field Secretary.



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the association with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.

THE RESPONSIBILITY OF THE CLERGY IN THE RECONSTRUCTION OF THE CRIPPLED SOLDIER.

The following statement has just been issued by Douglas C. McMurtrie, Director of the Red Cross Institute for Crippled and Disabled men:

"We must count on the return from the front of thousands of crippled soldiers. We must plan to give them the best possible chance for the future.

"The Government will provide the best of surgical care and special training for self-support. But whether this really puts the disabled man back on his feet in the community depends on whether the attitude of the public operates as a help or hindrance.

"The American Red Cross desires to enlist the assistance of the clergy of the United States—in their joint roles of personal advisers and leaders of community opinion—in promoting sound doctrines on these four points:

1. To convince the public that the cripple is not helpless but capable of being restored to complete independence if trained and placed in the right line of work.

2. That it is no kindness to encourage the cripple to idleness; that on the contrary every influence should be brought to bear to have him accept training and prepare for useful employment.

3. That the duty of the community is intelligently to employ him, rather than to expend equivalent energy in social entertainment or in the expression of unwise sympathy which tends more to demoralize than to build up character.

4. To make known to the public in general, and to the families of soldiers in particular, the remarkable results in the reconstruction of crippled men being attained by modern methods of medical and social science. The greatest terror in war has been the prospect of returning home disabled. It is no more than fair that mothers should know how little the loss of a limb means now to the man who is himself determined to succeed.

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God knows how my heart longs for the day in which it can be said, "It is Peace." But I would rather for the whole of the rest of my life, whatever it costs, be unable to say these blessed words until I could say the other and greater words about the task committed to us: "It is finished."—The Archbishop of York.

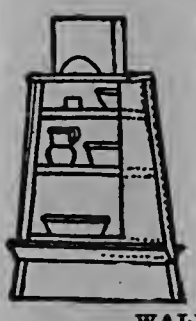
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 15, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"'Tis not for us to sadly mar
The perfect web He wrought,
But it is ours to look afar
And seize the hidden thought.
'Tis ours to work, and working, give
The smile that helps some one to live."

BIG THINGS IN A BIG WAY.

One of the tragedies of life is the way some of us deal with big things. We never seem able to get the idea of big things into our heads. In a kind of half-conscious way, we know this is a big world we live in, and we have a vague feeling that big deeds are being wrought; but we never really sense the tremendousness of the interests at stake and of the work to be done.

One reason of this, perhaps, is to be found in the fact that we allow ourselves to assume a kind of detached attitude toward the world at large. We have our own small circle, filled with our immediate personal interests, and we are never able to see beyond or above these. We are satisfied to be left alone because we practically live alone, knowing nothing and caring nothing about things that do not bear directly upon our own well-being. We are confessedly provincial and rather take pride in being so.

Another reason of this tragic way of dealing with vital issues, is our failure properly to coordinate values. We do not "see things sanely and see them whole." The insignificant is elevated to the place of the supreme and we spend our lives contending for that which at least is worth only a small part of our time.. We belong to the party of the "Big-endians" or "Little-endians" and fritter our lives away over a purely incidental detail of conduct, utterly unaware that the chief thing, after all, is to get at the meat of the egg.

But the chief reason of this every-day tragedy of life is our unwillingness to pay the price in the expenditure of intellectual and spiritual energy that will enable us to grapple vigorously and effectively with the forces that are contending for the mastery to-day. We do not have to overcome inertia of mind and soul in following the line of least resistance. An indolent confidence that "all's well with the world" leads to an easy-going, sluggardly attitude expressed in, "what's the use?" What ought to be prophetic vision and apostolic zeal dwindle away in the face of the comfortable doctrine of "let alone."

We need to awake. This world will never again be what it was before the war began. The foundations of the Faith stand firm, but there is going on a recasting of philosophies and a reorganization of institutions that will vitally affect the race for ages to come. The Church faces a situation more stupendous in its significance than it faced when the Roman Empire acknowledged the validity of its claim. To be alive to-day is an inspiration beyond any that men have ever felt before; to be a minister of the gospel in times like these is a privilege that comes only once in the course of events; to be a young minister, with the strength of youth, hearing the high call to service and viewing the measureless fields of usefulness, is an opportunity the angels might covet. Now is the time, if there ever was a time, to do big things in a big way.

SOME PREREQUISITES OF GOOD PREACHING.

This is the time of all times for the preacher to do good preaching. There is a religious predisposition on the part of a great many people, brought about by war conditions, that is enlarging our congregations in many places. The moral needs of the individual and of the community are standing out in an unusually clear light. The insistent call of duty is making itself heard in no uncertain tones. The sufficiency of the gospel has been demonstrated in extreme cases. The preacher who does not realize the situation and respond to it needs to bethink and bestir himself.

It may not be amiss to consider briefly some of the essentials of good preaching. We are not presumptuous enough to suppose that we can instruct our brethren, who are wiser than we, but we may be allowed to emphasize some of the things that all of us need to keep in mind.

First of all, the preacher must himself have a genuine religious experience. It must be a present, continuous experience. Probably very few men have responded to the solemn call to preach without having felt in their own hearts the saving power of the grace of God. They have entered upon their work not as a profession, but as a passion. But it is altogether possible for a preacher, as a layman, to lose the vivid sense of spiritual reality and become more or less formal in the discharge of the obligations that rest upon him as a minister. The passionate zeal, the overflowing joy, the boundless hope, the invincible faith that characterized us in the beginning, may have largely disappeared because our personal religious experience has not been continuous. If we are to be good preachers, we must at least have an experimental knowledge of what we are recommending to others. We cannot make others understand clearly what we know very little about ourselves; we cannot show to others what we have never seen; we cannot give what we have not received. Therefore we cannot be good preachers unless there is in our own souls a vital consciousness of the wonder-working power of God.

The reality of our own religious experience is, after all, the strongest credential we can carry into the pulpit. It sustains us under the pressure of the problems that bear heavily, sometimes, upon every thinking man; and it commends us, as nothing else does, to those who sit under our ministry. People will listen attentively to a man who, they know, is speaking of the facts of his own consciousness. The actual experiences of the soldier who has acquitted himself creditably in the trenches are listened to with a great deal more eagerness than are the theories of the recruit.

In the second place, before a preacher can do good preaching, he must become a part of the people to whom he ministers, and of the times in which he lives. This alone will articulate his message with the needs of mankind. The ascetic idea was that separation from the world was necessary for sanctity; as a result, the system of hermitages and monasteries arose. But the social teachings of Jesus have clarified men's minds on the subject of personal relationships, and to-day the Christian ideal is to be worked out in associational life. The man who does not feel a gripping interest in the lives of his fellow-men, who detaches himself from the community activities where he lives, who is not in touch with the spirit of his own times, is not likely to count for much in the moral uplift of the world. This identification with the interests of the world does not, of course, imply conformity to the ways of the world. It simply means that before a man can preach a good sermon he must learn to know men as they are, to know the things they are interested in, to feel the influences that are shaping their lives. He cannot do it by keeping himself away from them.

Again, good preaching is dependent upon hard work, careful study, thorough preparation. We always try to maintain a reverential attitude when we go to church; but we confess that our patience is sorely tried when we have to listen to a discourse that is altogether platitudinous. We take it that preaching is a serious business, and to attempt it without a realization of its seriousness is largely to fail in the very beginning. "The hungry sheep look up and are not fed," is an indictment that was brought against a careless ministry some centuries ago; it may be applicable in some cases to-day. Certainly, the shepherd who depends upon chance harvests of hay and grain to feed his flock will not always be able to satisfy them. And it will be no wonder if they begin to look elsewhere for provender. A few extraordinary men have the power of speaking effectively without much preparation, apparently; but most men have to labor diligently in the acquisition and organization of material before they are ready to appear before an audience. Fortunately, we can always have the pews to speak to, because they are fastened down; but live people are likely to go away unless we say something. And we cannot say much unless we give ourselves to diligent study.

In this day of need the preacher who has a genuine religious experience, who makes himself one with his people, who works hard, will be able to get a hearing. And many a heavily-burdened man, many a sorely-tried woman, after listening to such a man, will say gratefully, "That was a good sermon to-day."

It is a remarkable fact that Jesus never lost heart. He suffered all the weariness and pain and disappointment that men suffer, but he kept his faith in human nature and he maintained his grip on God. As a result, though he sweated drops of blood in Gethsemane and died in agony on Golgotha, he now dominates the moral universe and reigns in glory.

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CATCHING THE WAY OF GOD.

Yes, they have caught the way of God,
To whom self lies displayed
In such clear vision as to cast
O'er others' faults a shade.

A bright horizon out at sea
Obscures the distant ships;
Rough hearts look smooth and beautiful
In charity's eclipse.

Love's changeful mood our neighbor's faults
O'erwhelms with burning ray,
And in excess of splendor hides
What is not burned away.

'Tis not enough to weep my sins,
'Tis but one step to heaven;
When I am kind to others, then
I know myself forgiven.

—Frederick W. Faber.

THE PROSPERITY OF THE WICKED.

Long ago the psalmist confessed that he "was envious at the prosperity of the wicked," and we find ourselves thousands of years afterwards feeling just about as he felt. If goodness be pleasing to God, then why is not prosperity linked to it by divine ordination? And if wickedness be under the frown of the Most High, how is it that so many wicked men are prosperous? To clear-visioned souls whose gaze sweeps beyond the petty limits of today and here this question offers but little difficulty; but to weak-visioned souls it seems to undermine the very foundations of the faith. "The prosperity of the wicked!" It is with us. How shall we account for it?

In the first place, we must remember that not all the wicked are prosperous. We know half a dozen such in our immediate neighborhood, and we jump to the conclusion that the majority of the wicked are like these. But a little reflection reveals the fact that only a very small percentage of the wicked are really prosperous. We know a few hard drinkers who seem to be making money, but as a rule hard drinking does not add to wealth, but quickly dissipates it. And gambling and debauchery, dishonesty and lying, hatred and envy, all undermine prosperity rather than cause it. It is not fair in such a purview to count those who have inherited wealth, and apart from these we shall find that the wicked who prosper are not nearly as numerous as we had reckoned.

And when we begin to consider the cases that undoubtedly exist, we find another explanation. These men are prosperous, not because of their wickedness, but in spite of it. With few exceptions a man's sins are unprofitable even on a dollars and cents basis. The fact that a man is a drunkard does not bring custom to his door; the fact that a man is untrustworthy does not aid his business; the fact that he is hateful and hates others does not add to his profits. And if he be prosperous while he is wicked, we shall have to look elsewhere than to his wickedness to discover the secret of that prosperity.

Some of the causes of prosperity are very clear, and hard work is one of the clearest. If we delve into the secret of many a fortune we shall find it built upon this solid foundation. While others slept or idled, or played, this man toiled, and the success he has won he has deserved to win because of his unremitting toil; and even the fact of his wickedness does not cancel the fundamental fact of his toil. His success came, not from his sin, but from his toil. And the man who doesn't toil, but is only "good," hasn't anything like a good argument against the success of the man who laid one good foundation stone of success in his hard and unremitting toil.

But toil alone does not win success. If a man desires to prosper in any business, then he must adapt his business to the constituency which he aims to serve. The man who desires the patronage of any community must find out first what that community wants. To force my choice upon any community in preference to its own is usually neither possible nor profitable. The chief secret of many a prosperous life is its adaptability to the conditions around it.

And honest service is usually at the bottom of men's prosperity. Advertising does much, but it soon wears out unless there is something worth advertising. It is possible, perhaps, by unlimited advertising to mix a cent's worth of sugar with half a cent's worth of dye and unlimited whiskey and water, and sell the result as a Universal Pain Panacea at one dollar per bottle, and so clear a fortune in a few months; but the panacea will soon cease to do its work, and some fresh fraud must be designed. But usually prosperity is based upon real service, and honest and upright dealing with the public. It is common in ill-informed quarters to look upon any great success as based upon fraud, but it will be found rather to be based upon real value rendered to a public which cannot always be fooled.

But sometimes business prosperity is founded upon such a little thing as good-nature. We patronize the man who smiles, the man who shows that he appreciates our custom, the man who not only has "the goods," but who also is easy to deal with. Crankiness is a costly luxury, in which no business man can afford to indulge. Many a church member has found all sorts of fault with his fellow members for patronizing a rival who was a "sinner," forgetful of the fact that that sinner somehow was a much pleasanter man with whom to do business than was he who had for years been a member of the church. It was not the rival's wickedness which created his prosperity, but his kindness and good-nature.

There are cases, however, where a fortune has been made possible only by uniform cultivation of the most hardened selfishness. There are fortunes which are built upon tears and blood; there is a prosperity which damns its possessor to the lowest hell; a wealth every dollar of which cries out to the God above for justice against the possessor. Fortunately few men are built of such stuff as will enable them to acquire such a fortune, or will make them proof against the sufferings of their business victims, and yet while the cases of such prosperity are few they are sometimes startling, we must confess. Such men we can only leave to the judgment of the future and the muttered curses of the thousands whom they have wronged. Apart from these cases we think we shall find that the prosperity of the wicked is due, not to their defiance of God's laws, but to their obedience to those laws.—The Christian Guardian.

THE SUNDAY SCHOOL AND A PATRIOTIC OPPORTUNITY.

By William T. Ellis.

To "keep the home-fires burning;" to prevent a slump in national idealism; to maintain patriotism on the highest levels; to save America to essential religion; to help Christians to be big and brave enough for any changes in conventional religious forms that the war may bring to pass; and to preserve the soul of the nation from becoming calloused or embittered or darkened or otherwise hurt by the war—this is the clear present task of the Christian Church and all her agencies. "New occasions teach new duties." This grave hour of history seriously summons all leaders in religious thought and activity to great and unusual efforts.

Some uncertain spirits may falter and ask whether the Gospel has any word for this unprecedented day. Such know neither the times nor the Gospel. The eternal contemporaneousness of the message of Jesus was never more clearly manifest than now. The war itself has unleashed for all the nations, in newness and practicality, the principles and spirit of the Savior. Our present need is for alert interpreters of the Gospel and of our times. The clamant query is not "What?" but "How?" Methods of pressing home to the hearts of all the people—especially of those outside the normal reach of the Church—the pertinency and power of the truth should engross us now.

Even more pervasive than the outreach of the pulpit is the influence of the Sunday school. It goes to every village and cross-roads of the nation. The Sunday school lesson is possibly the most potent single educational or character-shaping influence in the whole world to-day. Its message is multiplied ways and times without number: what the teacher reads is carried to classes and homes and into conversation, growing like a snow-ball as it goes. I wonder if even the Sunday school workers have realized the full potency of the lesson? For these Scripture portions are all related to life. They are selected for their character-forming qualities. They contain the truth which, if pressed home with regularity and with interest, will keep the nation itself steady.

There are surprising potentialities for patriotic and Christian propaganda in these lessons. Every qualified commentator and teacher will interpret them in the light of the world war and its implications. They offer a rare opportunity for presenting the reality and workability of the teachings of Jesus. As one who has been treating the Uniform International Sunday School Lessons for daily newspaper readers, I can testify that I have found them aglow with messages of fortitude for our fighters, of comfort for their kindred, of illumination for patriotic service, of inspiration for new ministry to the world, and of vindication for the ideals of America and the Allies, as expressed by that stalwart Sunday school man, President Wilson. These lessons bring the eternal Word of God to bear on present perplexities which will never be satisfactorily solved in any other manner. When the lessons are linked with life, the throbbing, thrilling, tremendous life of the present crisis, they are as absorbing as dispatches from the battle-front. By them, the purposes and principles of the people may be maintained at the lofty levels which the occasion requires.

Patriotism summons editors and writers and teachers to utilize the Sunday school lessons as a vehicle for conveying the highest interpretation of our country's cause. In times of great feeling, like the present, the public is most sensitive to spiritual appeals. Therefore, if the sincerely religious aspect of this war for righteousness is clearly and consistently presented to the people, their spirits will be strengthened and their resolution will be established. Patriotism is unshakable when founded upon faith in God. Surely this is the hour wherein all the tides of national feeling may be purified and directed by religious conviction. Both State and Church may greatly be served now, if Christian leaders are alert to the occasion.

That is the note which should be dominant during these heart-hungry days in Church press, Sunday school publications, and wherever else the truth may be told. Religion and patriotism should be inseparable. A reverent and teachable respect for the truths of religion can keep patriotism from deteriorating into mere blatant nationalism and militarism. So it becomes the task of all who write or speak in the name of the Gospel to pour into the day's spirit of patriotism the great impulses and inspirations and inhibitions of the Christian religion. Thus shall we not only help to win the war; but also we shall help the nation to win our own souls.

Swarthmore, Pa.

"Life, indeed, must always be a compromise between common sense and the ideal—the one abating nothing of its demands, the other accommodating itself to what is practicable and real."

IS THE YOUNG MAN SAFE?

A country boy went to the big city to achieve success. He was a product of a Christian home, a Sunday school and church. His time and money were in a new market. Worldly forces made him flattering offers, the enticements were insistent, the points of contact were numerous. The church was there, but not everywhere. The Sunday school was willing that he should come, but not determined to get him. He went where he was most wanted. He made his investment with the fever-stricken pleasure-seekers of a pulsating city. After bitter experience, robbed of his value to the world of pleasure, he was found by the belated church, and won to the unselfish forces of Christ's kingdom. He became a wide-awake church man.

He could not forget the multitudes of victims sent from the country to the hydra-headed, insatiable city. He determined to do what he could to have his church on time at the city ports of entry. He became the teacher of a young men's Bible class. He associated with him young men who knew the ways and the perils of the city, but knew also the saving power of Jesus Christ. The regular sessions of the class were understood to be occasions for spiritual re-enforcement for the main task of winning others. The prayers were intimate, breathing a spirit of real brotherhood. The sick members were mentioned by name. They were visited and ministered to. Men out of work were helped to get employment. They were followed with an interest deeper than professional. Finding employment was regarded as but one step toward safety. The class must help the man to find food for his unnourished soul. He must find Christ, and fellowship with Christ's folks.

The leaders of this class never admit that there is a man who may not be won. If their efforts seem to be failing, they apply more love—love in terms of kindness, sacrifice, patience, the love that never fails. One evening the teacher and the president of the class pointed out to the writer a fine upstanding, forward-looking man, saying, "It took us seven years to win that man, but we got him."

One day a distinguished leader in organized labor circles visited the class. He was restless under the weight of responsibility that rested upon him. He was to meet the President of the United States and other distinguished leaders within a few days for the consideration of matters of great moment to the nation's welfare. He was so impressed with the spirit of the men, who sang and prayed and worshiped so devoutly, that he was emboldened to ask their prayers on behalf of his mission to Washington. He is now one of the most ardent supporters of the work of the class. He enjoys richly the fellowship of this body of brothers.

The class has grown in numbers, and has developed such a strength of organization and control of resources that it has assumed the support of its teacher, who is now able to devote his entire time and consecrated genius to the direction of the class activities.

One might travel the country over and not find a finer example of what Christianized fellowship among men means for the conservation of character amid the strain and stress of a modern city.—Rev. W. S. Bovard, D.D., in Zion's Herald.

CENTENARY IS OPPORTUNE SAYS BISHOP JAMES ATKINS.

Calling it the greatest meeting which had ever been held at Lake Junaluska, Bishop Atkins made the opening speech of the conference. As a preface to his address on the opportuneness of the Centenary, he told of the first meeting held in the tabernacle, a missionary meeting at which a small group of laymen pledged one hundred and fifty-two thousand dollars. "Since then other great meetings have been held here," he said, "but none in the class of this meeting to-night."

Answering the question as to the opportuneness of the Centenary celebration, Bishop Atkins said, "This opportuneness manifests itself from a number of considerations. One of these is that the Church now as never before regards its obligations to the races of the world. All lines have been wiped out, political, civil and social lines, as the needs of humanity have become one. The needs of the world, without regard to other conditions, have become the one objective of the Church of Christ."

The second reason was given in the fact that the Church is in the eyes of the world as it has never been before. Men are recognizing, according to the speaker, that the Church is proving itself alive to every interest of mankind.

Again, the opportuneness of the missionary movement appears, said the Bishop, in the fact that the Church is united and that every branch of the Church of Christ falls into line to do the patriotic act and to do the religious thing that we are called upon to do for our Lord and Master.

"The opportuneness of this Centenary," said the Bishop, "is also seen in the deepening religious sense of the times. This is true not of the Church alone, although the Church itself is on its knees more than at any period of its history, but it is also true of the world on the outside. It is this deepening sense of the religious things in the world that constitutes a responsibility to us. If Methodism should flinch in the face of such a time it would everlastingly disgrace the name of Methodism."

The needs after the world war are such that the Bishop urged upon his hearers that, "We must find ourselves and let the world find us in a state of preparedness for meeting this issue. The commercial side of the world must meet its issues; politicians and statesmen will take care of theirs, but you are charged with the responsibility for meeting the highest issues of the Church of Christ. All this constitutes a reason for the opportuneness of the Centenary movement."

MAKING PROGRESS BY GOING BACKWARD.

The first Christian century, as regards its unrivaled revelations of truth and life, is still far in advance of the twentieth century. The New Testament is the most up-to-date book in the world. Jesus was not only ahead of his time, but ahead of all times. The fortieth century, no matter how advanced its science may become or how perfected its art of living, will still look to him as the Author of all progress. More than three thousand years ago Moses gave the Hebrews a code of moral laws which have, ever since, been the basis of the world's most humane and just legislation. The modern man, who in character, ideals, and achievement would be abreast of his age, must go back thirty centuries for his moral inspiration and instruction. The Man of Galilee, in like manner, is to-day far in advance of the world's best thought and life, and the twentieth century is compelled to go back to the first for the ideals and motive power of its coveted progress.

In so far as it has not done this it has lapsed into barbarisms that outstrip the most extravagant inhumanities of ancient paganism. Eliminate from the intellectual and moral life of a great nation the moral instructions and principles of Jesus, and the people most boastful of progress and efficiency will sink back into conditions that are bestial and diabolic. The Teutonic repudiation of moral law and order, of justice, truth and brotherly love, of the common decencies of organized society, is nothing less than twentieth-century science, efficiency, kultur, without the spiritual illumination of the first century. A river runs dry when its far-off mountain springs cease to flow. The springs from which Christian civilization flows are the Sermon on the Mount, the moral principles, life and spiritual revelations of Jesus. Without them the boasted evolutions of mankind are soon found to be devolutions. In fact, creative evolution in the realm of morals has been a false claim. It may be, as Bergson says, the characteristic process in nature, but in the realm of man's free will and spiritual personality progress comes only through "creative revolution," which is only another name for supernatural redemption.

Progress in morals is optional, not natural. Men elect to be good, or they never become good. God co-operates with the intelligence and voluntary will of man when man covets and appropriates the divine enduement. His incarnation in Jesus Christ becomes man's opportunity for godlikeness. It is both an ideal of character and a method of revelation and redemption. In his divine humanity Jesus opens the way for humanity's co-operation with God in the moral and spiritual process of world-building. Wherever and whenever men have availed themselves of this divine provision for their deeper needs they have made steady and majestic progress in character, capacity, and achievement. Whenever they have severed connection with supernatural energy by skepticism, materialism, false philosophies of life, or voluntary choice of evil, they have sunk into rapid decline.

To-day this process of decline, in the moral decay of great empires, is visible to all the world. Teutonic science has set aside the supernaturalism of the New Testament. Jesus is reduced not only to a mere man, but to a man with a sentimental, impractical, false philosophy of life and morals. The sanctions of morality thus gradually and imperceptibly lost their hold on the Germanic empire. Human wit disowned its need of spiritual illumination and guidance. Abandoning the ideals of the gospel, the leaders of a great nation resorted to material force and scoffed at reliance upon divine energy. Caesar took the place of Christ, and the collapse of civilization and of Germanic Christianity has been the natural and necessary outcome of despising the teachings of the first century, through the materialistic ambitions of the twentieth.

This appalling revelation of human depravity and decline, and of man's inherent capacity for self-destruction, has renewed the confidence of the western world and of all lovers of truth and humanity everywhere, in the spiritual verities of the New Testament and in the divine ministry of Jesus. The Church has never adequately had the courage of its convictions as to the practicability of the gospel, and, just now, international conditions make impossible the present application of the pacific principles of the Sermon on the Mount. Jesus himself recognized the fact that there were times when self-defense and the cause of justice itself made it impossible to operate the higher motive and principle. Referring to such a time, he said to his disciples, "He that hath no sword, let him sell his garment and buy one." In other words, it is impossible to deal with a burglar or murderer on the basis of gentleness and love. Conditions are not normal. And they are not normal because one of the parties has refused to be governed by the divine program of conduct and character. For the time being he has to be dealt with on the basis of his own spirit and action. This, however, in no way qualifies the literal truth of Christ's teaching. It is the exception that proves the rule. Its abnormality proves that right human relationships can be established only in the spirit and according to the teachings of the Master. Jesus taught his disciples not to retaliate, to have great patience with personal insults and turn the other cheek to the offender, and even to love and pray for one's enemies. This rule of life is for universal application, and it is self-evident that universal obedience to this ideal would put an end to human strife and controversy, and change the face of the world.

To say, then, that such an idealistic conception of human relationships is impracticable is worse than infidel, it is sheer nonsense. It is the only ideal that will work, for in the present suicide of the race the world is learning, or should learn, that of all programs on earth the most unworkable and ruinous is that of strife and hatred and war. When men and nations are mutually willing to adopt the principles and accept the spirit of Jesus as not only normal and practical, but divine, skepticism will cease, and the Sermon on the Mount will be seen to be the only key to world-unity and peace. The world must go back to the first century for its inspirations and ideals if it would live normally and make progress in the latest century of its onmoving life.—Western Christian Advocate.

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MEMOIR OF REV. W. C. LESTER.

The true epic of our times is not man and material splendor, but man and God. The only essential revelation of God is man and the only super-man is the God-inspired man. A noble life filled with the light of God and breathing the radiance of hope and faith, crowned with heroic service and deathless love, rises infinitely above and outlives all pride and pomp and glory of empire. If we must have heroes, and wars in which to make them, there is no war so brilliant as the war with wrong; no hero so fit to be sung as he who has gained the bloodless victory of a spotless life and unquenchable sympathy and mercy for bewildered and broken humanity. This quality is the positive virtue of character and not transient impulse, a rocket rushing fretfully up to disturb but for a moment the darkness which surrounds it, but it is a steady fire which darts forth tongues of flame. True life is no sparkling epigram of unmoral action but a luminous epic of character. In the long, dark history of the ages, men of God, the heroes of the Cross, have been the highest types of chivalry, the best exponents of truth and righteousness, the noblest reliance of virtue and the safest guardians of civilization.

All of the above, and much more than can be expressed by our poor tongue, is true of our dear, erstwhile brother and fellow-laborer, but now sainted, William C. Lester. He was born in Yalobusha, County, Miss., on October 29, 1853, and was a son of Dr. James D. and Lizzie Cook Lester. His own mother died when little William was two years of age. It is said that for almost a day before she left this earthly scene she had her child near, her hand upon his head, praying God to keep and guilde and make a preacher of him.

It is not hard for those who knew Brother Lester, als exceedlng sweetness of spirit, his gentleness of manner, his loving radiance of soul, to believe that the earnest prayers of his sainted mother were answered in his life to the end of his days. Upon his mother's death he was left to the care and training of his Grandmother Lester, who was nobly furnished for such a delicate and responsible duty. How well she succeeded in this sacred charge was evidenced in the life and character of the man.

Brother Lester's early years were spent on the farm, where he caught and interpreted many of the head and heart problems of life which built him into a man of rare strength, poise, calmness of spirit and soundness of judgment. The beginning of his education was in the country school. Later on, his grandfather moved to the city of Oxford and William was put in the State University. From this university his mental training and discipline were obtained which so well fitted him for his life work.

Brother Lester was married to Miss Permella Allen Patterson, of Tula, on August 26, 1875. She proved to be a wife and mother worthy the name and the companionship. She is a woman of rare character and common sense and they two made a happy, attractive home, not only for their children but for all who entered it.

His faithful wife and six devoted children survive to mourn their loss: Mrs. Capt. Bradford, Miss Daisy and K. P., of Tutwiler, Miss., Mrs. Thatcher, of Dallas, Texas, Lieut. William C., with our Expeditionary Force in France, and John P., a noble, heroic soul who was among the very first volunteers of that immortal army of American patriots to brave the seas and the deadly submarine menace to give their lives for the sacred heritage of world liberty. John P., true to his blood and ideals of Christian training, was among the very first few of American youth to draw the sword and face the enemy in the thick of the fight on the sacred soil of sunny France. In this battle he was slightly wounded and is now in a German prison in West Prussia. The Dear Lord—some sweet day, when peace shall come again to men—will bring these brave sons of a noble sire back to their loved ones and their friends who are lonesome while they are gone.

Brother Lester was soundly converted at the Oxford Camp Ground and united with the Methodist Episcopal Church, South, in 1874. He was licensed to preach in December of the same year and was admitted on trial in the North Mississippi Conference, November 23, 1875. He was received into full connection two years later and was ordained deacon by Bishop Pierce. In 1879 he was ordained elder by Bishop Kavanaugh. His entire itinerant life was spent in the North Mississippi Conference, where he served the following appointments: 1876-7, Newport circuit; 1878-80, Richmond circuit; 1881, Quincy circuit; 1882-4, Sarepta circuit; 1885-6, Benela circuit; 1887-8, Atlanta circuit; 1889-92, Chester circuit; 1893-4, Eupora circuit; 1895, Ackerman circuit; 1896, Coffeeville circuit; 1897-1900, Black Hawk circuit; 1901, Sidon and Itta Bena; 1902-4, Houston and Wesley; 1905-8, Guntown and Baldwyn; 1909, Crawford circuit; 1910-11, Webb circuit; 1912-13, Isola circuit; 1914-16, Arcola circuit; 1917-18, Tutwiler circuit. From this latter appointment the faithful itinerant was transferred from the labors of the church militant to the rest and peace of the Church Trlumphant. Suddenly, like a watch in the night, without previous warning and with only a few minutes of violent coughing on the night of February 28, 1918, just at 11:30 o'clock, the wheels of life stood still and the spirit of comrade and loving friend and brother went home to the God whom he adored and served. The writer was with him only a few days before his demise in his first quarterly conference. Brother Lester was just beginning what promised a fine year's work. He was hopeful and cheerful, but alas, alas for our human calculations! His people loved him and showed the keenest anguish of sorrow and loss when he was taken. They did all they could for him and his stricken family.

Brother Lester was a strong, thoughtful gospel preacher, a man of keen observation, analytical mind and great spiritual insight into the deep things of God, in the Bible and outside of it.

His life was greater than any sermon ever preached by the most eloquent of men. His troubles and griefs over the loss of his children had only mellowed and sweetened his great heart of peace and quiet and made radiant with eternal assurance the deep and silent yearnings of his noble soul. His love was like the love of a woman and his life the clear shining of the sun on a cloudless day. He was a noble husband, a tender father, a genial friend, a faithful minister of Jesus Christ, and we know where we shall find him. On the first Sunday in March the writer accompanied the sad members of the household to Ackerman, Miss., where, in the afternoon, we held the last rites of the funeral service under the tabernacle of old South Union Camp Ground, and amid the sorrow and tears of scores of his former friends and parishioners, we laid his mortal remains beneath the red hills to await the resurrection of the just in that glad day when the Lord shall come to gather his children home.

I loved him devotedly for the warm heart he carried for all his kind. The dear Lord bless and guide and keep in peace his lonely companion and sorrowing children!

L. M. LIPSCOMB.

LAKE CHARLES AND THE STORM.

Dear Brother Carley: Our little city has just passed through the worst storm ever known in this section of the State. In fact, we deemed ourselves outside the storm area. Beginning early Tuesday, the 6th, the wind increased in velocity until it reached its maximum in mid-afternoon. Not a single building wholly escaped and many were completely demolished, including residences, stores, factories, mills, schools and churches.

Fortunately the storm came in the day time or else hundreds would most certainly have lost their lives. None of my own congregation were fatally injured, though a number were hurt, and several quite seriously. The steeple of our church was wrecked, and, indeed, we may not be able to make further use of the church; but that has not yet been determined. In case it can be repaired, we have sufficient storm insurance to make temporary repairs. The parsonage, including garage, was damaged also, but all of my family escaped without the slightest harm.

The total damage is immense and it will take a long time to repair homes, rebuild churches, factories and mills, and years to repair the financial losses. The more advanced rice crops have been badly damaged, but the late rice will probably recover somewhat.

The people as a whole are setting themselves to the task of opening streets and repairing and rebuilding, and everybody is cheerful, looking hopefully to the future and thankful that no more lives were lost. Thirty persons were killed in this section, but less than one-third of them in Lake Charles.

While we were unable to use our church, the Presbyterians and the Methodist Episcopal people opened their churches to us in a most brotherly way. As the M. E. pastor is away on his vacation, we decided to accept the invitation extended by his congregation, and I preached to good congregations at both the morning and evening hour.

This is the fourth storm of the kind that I have passed through, and if the "weather man" is willing, I have had enough.

N. E. JOYNER.

Lake Charles, La.

OUR REPRESENTATIVE CHURCH, WASHINGTON, D. C., NEARING COMPLETION.

It will be good news to the Church at large to be informed that our Representative Church at the National Capital is rapidly approaching completion.

The Commission, appointed by the General Conference, to erect this great church, met in Washington, D. C., on August 7 to inspect the work already done and to provide for the speedy finishing and furnishing of the structure.

It was found that the work on the building has so far advanced that the congregation can worship in the Sunday School Assembly Hall by the last Sunday in September and occupy the completed building by January 1, 1919, provided all outstanding subscriptions and pledges are paid at an early day and a few thousands of dollars additional are secured within the next few months to supply furnishings suitable for such a church.

Even in the present unfinished condition of the building, it is one of the most impressive churches in Washington and represents Southern Methodism more than creditably. It may be described justly as magnificent.

The Commission directs me to request all who have made subscriptions, or pledges, to make payment without delay, to the end that the work may be finished free of all debt or incumbrance. This result is in easy reach if all parties will heed this request and if some who have not contributed heretofore will now come to the aid of the enterprise. Many subscribers have already paid in full their subscriptions. Others have paid in part. Some have not paid anything yet.

The Commission has made contracts, relying upon the payment of all outstanding subscriptions and pledges, and these contracts can be promptly met if all parties concerned will send without delay their contributions to the Financial Secretary, Rev. George S. Sexton, D. D., Shreveport, La., or to Rev. H. A. Boaz, D. D., Secretary of the Board of Church Extension, Louisville, Ky. The Commission delayed the execution of the building until resources were in hand or in sight to finish the work without debt, feeling that our people could not afford, and would not approve, a debt on this Representative Church at the Capital of the Nation.

Rejoicing in what has been accomplished, the Commission now calls upon the Church at large to supply the funds still lacking to complete this noble enterprise without a penny of debt upon it. This can be done, and the Commission believes it will be done. Complete success is in sight.

WARREN A. CANDLER,
Chairman of the Commission.

Washington, D. C., August 7, 1918.

WANTED, for a mission church, a second-hand organ; must be cheap. Address Julian S. Duncan, University, Miss.

TO THE PASTORS, STEWARDS, SUNDAY SCHOOL SUPERINTENDENTS, AND LAY LEADERS OF THE HATTIESBURG DISTRICT.

Dear Brethren: Please allow me to call attention in a special way to the following very important items, and urge that they be given early and very earnest attention. Our Church is calling on us as never before-to rally to her needs. Let us not falter in the great demands laid upon us, but be as true and brave soldiers of the Cross as we expect our soldier boys to be on the battlefields fighting for our life and liberty.

1. Let all of our pastors and lay leaders and Sunday school superintendents inform themselves thoroughly on the Missionary Centenary Movement that they may be able to instruct the membership. Later on in the year it is hoped to have at least three institutes in the district to consider this greatest movement our Church has ever made. Be ready for it.

2. The War Work Commission of our Church is asking for a special collection from each charge for equipment of chaplains and other workers at home and in foreign fields where our boys are to bleed and die, and to win their great victory. May we not make special effort and send in the amounts at an early date, that we may not be behind other churches in this work? Bishop Lambuth, Chairman of the Commission, and our own Bishop Kilgo are urging that this be done at once. We cannot afford to be less loyal to the call of our Church than to the calls of our Government to which you have so nobly responded. The amounts have been apportioned by the Commission, and some of the brethren are already busy raising their part.

3. The Sunday School Institute of our district will be held at Collins, August 29, 30. Let every pastor and superintendent be present, if possible, as well as officers and teachers, members of Sunday school committees, officers of Wesley Bible classes, and delegates elected by the Sunday school. Don't let us forget to have Children's Day services in every Sunday school where they have not already been held, and have as large collection to report as possible. Ours must be a banner district.

4. The time for pushing the Conference collections and pastors' salaries is upon us, and should be vigorously prosecuted before the next drive comes for Liberty Bonds, Red Cross, and other calls necessary to winning the war. Times are prosperous, and we should have the best report at Conference in the history of our district. Let us all bestir ourselves to this end.

5. It is highly important that the very best men available be elected at the fourth quarterly conference as lay leaders, and that every charge leader be present on Centenary Day at our Annual Conference at McComb. Let us ask God to help us find the men and secure their attendance at our Conference. Pray and work for great revivals.

6. There can be nothing more helpful in assisting us in measuring up to the present responsibilities and in aiding us in keeping our people informed, than our Conference Organ. It should be put into as many of our homes as possible. No one can be a well-informed Methodist without it. We have been asked by the Annual Conference to secure 200 new subscriptions in this district this year—a very modest request; yet, so far as I have been informed, we are considerably short of that number. Can we afford to fail to do that much? Some of our pastors have secured their allotment, and some have gone beyond. Are you one of these?

W. B. JONES, P. E.

Hattiesburg, Aug. 6, 1918.

EDUCATIONAL ASSESSMENT, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: I have just received a check from Brother G. L. Lauderdale, our pastor at Brooksville, to apply on educational assessment.

E. NASH BROYLES, Treasurer.

LOUISIANA CONFERENCE CHILDREN'S DAY RECEIPTS TO AUGUST 5.

Alexandria District—	
Alexandria	$53.00
Boyce and Woodworth	4.00
Campti Charge	25.16
Colfax and Montgomery	5.00
DeRidder	12.45
LeCompte and Cheneyville	10.96
Pineville	2.46
Total to date	$112.03
Total last year, $202.00.	
Baton Rouge District—	
Amite	$13.00
Deerford	8.28
Keener Memorial	14.00
Clinton Charge	30.63
Denham Springs	4.55
Hammond	3.96
Kentwood	6.00
Springfield	10.50
Zachary and Slaughter	20.90
Greensburg	2.55
Total to date	$114.37
Total last year, $134.00.	
Lafayette District—	
Crowley	$11.75
Eunice	5.00
Evangeline Ct. (Garland)	6.65
Lake Arthur	15.00
Lake Charles	26.00
Melville (Palmetto)	2.00
New Iberia	12.39
Bourg	4.38
Total to date	$ 82.17
Total last year, $101.00.	
Monroe District—	
Bastrop	$ 5.26
Bonita Ct.	11.15
Columbia	10.50
Farmerville	6.50
Mangham Charge	28.30
Mer Rouge	18.00
Monroe	31.20
Waterproof	6.36
West Monroe	11.00
Winnsboro Charge	21.58
Total to date	$139.85
Total last year, $120.00.	
New Orleans District—	
Bogalusa	$ 8.77
Algiers	11.73
Carrollton Avenue	10.37
Epworth	4.00
Felicity Street	16.15
Parker Memorial	16.00
Second Church	10.29
Slidell	6.85
Total to date	$ 84.16
Total last year, $117.00.	
Ruston District—	
Athens	$ 8.46
Dubach	9.00
Haynesville	12.00
Plain Dealing	5.00
Ringgold	2.00
Winnfield	10.00
Haughton and Doyline	53.00
Total to date	$ 99.46
Total last year, $129.00.	
Shreveport District—	
Cedar Grove	$10.40
Coushatta and Lake End	2.69
Grand Cane	13.33
Logansport and Longstreet	6.00
Pleasant Hill Ct.	5.50
Pelican	7.80
Noel Memorial	19.35
Zwolle	7.00
Total to date	$ 72.07
Total last year, $157.00.	
Total receipts on Children's Day offering to date	$ 704.11
Special contributions	843.70
Paid on assessment	110.27
Total receipts	$1658.08

Special mention should certainly be made of the Haughton and Doyline charge with an offering of $53, as this charge stands right at the top with First Church, Alexandria, which led in Children's Day offering last year.

There are a number of the large schools which have not made remittance on Children's Day offering, and there are a number of the smaller schools which have secured programs from the Publishing House and have not sent in funds.

The Monroe District is the only one that has sent in more money this year than was paid in last year, and if we reach the $1000 that the Board is working for, each of the other districts will have to do just a little better than was done last year.

Brethren, please help to ring up the $1000. If you have observed Children's Day, send in the money. If you have not observed the day, have some kind of service which will be a credit to your school and take an offering for the Sunday School Board.

Brother Holloman has gone to Chicago and from there overseas in Y. M. C. A. work, and as acting Treasurer, I count on you to keep enough money coming in to keep us going till Conference, without borrowing from the bank, to meet current expenses.

Louisiana Conference Sunday School Board.
Per C. V. BREITHAUPT.

THE STORM AT MERRYVILLE, LA.—AN APPEAL.

Dear Brother Carley: A terrific storm struck our town yesterday, doing great damage to crops and property. The town is a wreck. Many houses are down all over town. Only one life was lost. Our church was blown off its blocks and badly damaged. We may be able to jack it up and put a new foundation under it. The parsonage was damaged very little. Our loss is considerable. We have just finished repairing our parsonage, and the home of almost every member of our church is damaged, some of them totally wrecked. Any help the brethren can render us will be greatly appreciated.

Very truly,

J. A. McCORMACK, P. C.

Merryville, La., Aug. 7.

The following anecdote shows the regard which most men have for wisdom: "Old Diogenes, receiving no attention while discoursing of virtue and philosophy, fell to singing a funny song; and multitudes crowded to hear him! 'Ye gods!' he said, 'how much more is folly admired than wisdom!'"

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Notes and Comment

Let Them Do It.

A dispatch from Paris says that an order issued by the new chief of the German admiralty staff, Admiral Scheer, is taken to mean that the Germans want to attack the British naval forces. We know very little about the exact present condition of the British navy with reference to a general engagement; but we do know something about the fighting qualities of British seamen. If the Germans want to try issues, let them do it.

What Shall We Do Now?

According to newspaper reports, the Negro servants of New Orleans have formed a union with a membership of 1800 at present. They have announced that when their membership reaches 2000, they will strike for shorter hours and higher wages, all of which shows that the Negroes are progressive citizens who keep abreast of the times. "Less work and more pay" is a popular cry everywhere—and in a good many cases it is just. People who are able to keep servants will probably grant their demands before the strike takes place. Labor is to-day coming into its own.

Hoover Signally Honored.

Mr. Herbert C. Hoover, the American Food Administrator, doubtless has his enemies at home. But the value of his work is fully recognized by most people and it is placed to his credit accordingly. A unique distinction has been conferred upon him by the Belgian government. By official action he has received the title, "Honorary Citizen and Friend of the Belgian Nation." This honor is given him in recognition of his service when he stood at the head of the colossal undertaking of feeding Belgium. To live in the hearts of the people, is the greatest honor that can come to any human being.

"Marse Henry" Retires.

Announcement has been made that the Louisville Courier-Journal has passed into the control of Judge Robert Worth Bingham and that Mr. Henry Watterson, who for almost fifty years has been in editorial control, will retire as active editor. Mr. Watterson has, in our opinion, been on the wrong side of many questions, but he has been a striking and influential force in American journalism, and his public utterances have been widely quoted. He will continue his connection with the paper as "editor emeritus," a title chosen by himself, and will contribute to its editorial columns from time to time.

All Right Everywhere, Then.

We clip the following from a New Orleans daily newspaper: "The Moose lodge of New Orleans No. 477, voted itself dry Wednesday night at a session at its headquarters, 1422 Canal Street. This was in honor of Senator E. M. Stafford's prohibition vote in the State Senate. Senator Stafford is Dictator of No. 477. There were only two dissenting votes. The clubhouse bar goes immediately. 'Otherwise we are all right,' say the Moosers." We do not vouch for the truth of this report, and we know nothing of the habits of the Moosers generally, but they are certainly "all right" when they vote out the clubhouse bar. If they are all right "otherwise," they must be pretty good people.

Storm Strikes Lake Charles.

A terrific storm struck Lake Charles, La., on Tuesday afternoon of last week, killing and wounding a score or more of people, and doing damage that is estimated at over a million dollars. For awhile on Tuesday it looked as if New Orleans would be in the path of the tornado but, fortunately for the city, the storm changed its course. The Methodist Church at Lake Charles was injured by the crashing of the bell from its place in the steeple; every church in the city was injured. Offers of help were immediately sent to Lake Charles by Governor Pleasant, the mayor of New Orleans and others, but the heroic people of that city announced that they were able to handle the situation. Gerstner Field, the government aviation training camp, situated near Lake Charles, was greatly damaged.

The First Bale.

The new cotton crop is beginning to be put on the market and the daily newspapers contain numerous reports of the appearance of the "first bale" in various communities. Far be it from us to say which was the "very first" reported. We really do not know, and if we did, we would not risk the danger attendant upon the stirring up of personal and community jealousies. But we are glad to note that the opening price for cotton seems to be good. The recent unfavorable government report on the crop condition for the month of July immediately stiffened the market, and the prospect now is, that the growers will be well compensated for the abnormal expense they have been put to in raising this great staple of the South. This means much to the Church and all benevolent causes. We trust many of our preachers will be able to report "collections in full" at Conference.

A Close Call.

It was reported last week that a German submarine shelled and sank the Diamond Shoals lightship, off Cape Hatteras, N. C. The submarine came within a half-mile of shore, according to the report. That was a pretty close call—closer than enemy vessels have ventured to make for sometime. We attach no special importance to these isolated attacks of the under-sea craft. They are probably made with the hope of bringing terror to the hearts of timid Americans. But they will fail of their purpose. We know perfectly well that our naval and military authorities are thoroughly alive to the situation, and no great danger is to be anticipated from these enemy boats. Probably considerable capital is made of these visits in Germany, but we are accustomed to the wild boasting of the Hun leaders made to keep up the spirit of their misinformed people. We are not uneasy.

The War Situation.

The war situation continues to be altogether favorable to the Allies. The retreat of the German forces has gone steadily on, the Allies capturing a large number of prisoners and much material. The French and British forces have struck a new blow against the enemy in Picardy, winning notable success. It is reported that a proportion of officers and sturdiest soldiers is being withdrawn from sections of the German army for the formation of a force of half a million which is to receive special training and have special organiation. It is believed that this force is being organized to stand behind the Rhine against an invasion of German soil. This would seem to indicate that the Kaiser realizes that the tide of war is about to turn, if indeed it has not already turned, and that he is making preparation for a defensive stand. Looked at from any angle, the prospect at this writing is most encouraging for the Allies.

The New Draft Bill.

The Government authorities are urging the passage by Congress of a new draft law changing the present age limits to 18 and 45. The Senate Military Committee is holding hearings on the bill now, and will present the measure when Congress convenes on August 24. General March, Chief of Staff, has announced that the United States has reached the decision to enlarge its military program to carry out the policies agreed upon at the recent inter-allied conference at Paris to speed up prosecution of the war and bring it to an early conclusion. In keeping with this decision, the War Department plans an army of approximately 5,000,000 men, to be raised as soon as possible. We now have about 3,000,000 men under arms. It is the general impression that while, according to the new bill, all men between 18 and 45 will be subject to military duty, those between 18 and 20 will be kept in this country until the last. More and more we are coming to realize that we must put into this war all our energies and resources if we would be victorious. Food and man-power are the essentials of success. We have both, and we are going to put them unreservedly into the fight.

Shall the Government Enter the Packing Business?

The Federal Trade Commission, after an exhaustive investigation of a great volume of evidence, much of it taken from the confidential files of the packing companies, has recommended government acquisition and control of all the principal stock yards, cold storage plants, warehouses, and refrigerator and cattle cars. The Commission says the power of the five leading packing companies has been "unfairly and illegally" used to manipulate live stock markets, restrict interstate and international supplies of food, control the prices of dressed meats and other foods, defraud both the producers and consumers of food, crush effective competition, secure special privileges from railroads, stock yard companies and municipalities, and profiteer. If these accusations are supported by the evidence, we sincerely hope the Government will lose no time in taking such measures as will effectively remedy such an intolerable situation. It is almost impossible to conceive of men who have become so lost to all feeling of decency as to become guilty of the things charged in the report. The penitentiary would be the proper home for an indefinite period for such business perverts.

Ratification Wins in Louisiana.

At 12:50 p. m., Thursday, August 8, the House of Representatives of the Louisiana Legislature, by a vote of 69 to 41, adopted the resolution that had previously been adopted by the Senate, ratifying the prohibition amendment to the Constitution of the United States. This action is a most encouraging sign of the growth of sentiment in favor of national prohibition. When the amendment was proposed by Congress, its opponents counted confidently on its rejection by Maryland, New York, and Louisiana. However, when the issue was presented, Maryland promptly ratified; in New York, the fight ended in a draw and the question was put off till next year; now Louisiana has lined up on the right side. Governor Pleasant is to be commended for his quiet determination that the State should have an absolutely fair chance to pass on the question with a full representation in the Senate after it had failed in that body by one vote owing to a vacancy in a district that was known to be strongly prohibition. To that end, he called a special session of the Legislature. Full credit must be given, also, to Rev. A. W. Turner, the State Superintendent of the Anti-Saloon League, who has led the fight valiantly. The following praise, contained in an editorial of the New Orleans Item, in its issue of August 8, is fully deserved: "Meantime, friends and opponents of Dr. Turner, who has led the prohibition fight, will have to congraulate him. He has fought long, handled his case ably and successfully. He has not been played with by the politicians but has proven himself a master strategist, for he has played with and against the politicians and has proven a master at the game." Louisiana is the thirteenth State to ratify the amendment. There are still thirty-five States to vote, and their Legislatures will meet next January. Of these, eighteen are already for prohibition, and can almost certainly be counted on to vote for the amendment. Of the remaining seventeen, only five will have to vote for the amendment to make it effective. It does not take a prophet to foretell the outcome. National prohibition is almost at hand.

Do not run after happiness, but seek to do good, and you will find that happiness will run after you. The day will dawn, full of expectation—the night will fall, full of repose. This world will seem a very good place, and the world to come a better place still.—Southern Churchman.

Your Brain Must Have Pure Blood.

No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one-tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain an imperfect stimulus and there is mental and physical languor, sluggishness or inactivity.

Pure blood is blood that is free from humors; it is healthy blood, and the term pure blood as it is generally used means blood that is not only right in quality but also in quantity. Hood's Sarsaparilla makes pure, rich, red blood. This is one of the great truths about this great medicine.—Adv.

The Home Circle

GIT TO LAFFIN'.

When you git an ornery thump
  Go to laffin'.
When you hit a stubborn stump
  Git to laffin'.
'Taint no use to groueh and cry
Like you thought youz gona die.
Hit hard; don't stop to sigh;
  Start to laffin'.

When your money slips away
  Git to laffin'.
When you see your poorest day
  Keep a laffin'.
If your dreams eaint allers be,
Remember laffin's allers free.
Wade right in to what you see,
  An' keep on laffin'.

When you think that you're all in,
  Git to laffin'.
Bein' down and out sure ain't no sin.
  Go to laffin'.
Meet every job with lifted ehin,
Shout.In the pessimistic din.
When you feel like cryin', grin,
  And keep on laffin'.

—Clyde Shepard, in "Little Sermons for To-day."

THE SAMPLER'S MESSAGE.

"I don't love Annabelle any more. She's not niee to me and I'm not going to play with her, so there! there!"

Mother sighed. Annabelle was the little girl next door, and she and Isabella had been having far too many quarrels of late. The two children were really lnseparable in spite of all their fussing, so after Isabella had been playing alone for a little while she made the complaint that she always made when she tried to get along without Annabelle for more than half an hour.

"Oh, dear! What shall I do now?"

"Why not go up into the attie and play 'dress-up,'" suggested mother.

The little girl clapped her hands.

"Oh, goody!" she cried, "that's just what I'll do," adding, naughtily, "Annabelle hasn't any dress-ups. Guess she never had a great grandmother!"

Isabelle elimbed to the attic, and was soon deep among the treasures it contained. At last in the very bottom of the trunk, she found a box she never had seen before. She opened it expectantly and out of the discolored paper wrappings fell the quaintest little dress in the world, with shoes, stockings, and even pantalets to go with it!

Isabelle held them up.

"They'll just fit me," she eried. "Oh, goody, goody!" Flve minutes later Isabelle was changed into a little girl of long ago. And how quaint she looked! She was dancing up and down when her eyes fell on great-grandmother's sampler in a corner of the storeroom.

Isabelle sat down on a stool in front of it. The letters were dull and faded and the little girl could hardly see them. At last she managed to piek out all the letters of the alphabet and afterwards to spell out the words, and this is what they said:

"Love one another, 1841, Ann."

Isabelle hung her head for a moment or two.

"That means me—and Annabelle," she said aloud. "Love one another!"

She jumped down from the stool and ran lightly down the stalrs. She was halfway down when she remembered something. "I must get a dress for Annabelle," she said to herself.

Ten minutes later mother looked out of the window and smiled as she saw two little girls of long ago walking together happily in the garden.—The Sunbeam.

WINGLESS BIRDS.

There ls a myth about the birds, that when they were first ereated they had no wings. The story ls that God made the wings, put them down before the birds, and said: "Now, eome, take these burdens up and bear them." The birds had beautiful plumage and voices. They could sing and shine, but they could not soar. But at the word of their Maker, they took up the wings with their beaks and laid them upon thelr shoulders to carry them. At first they seemed to be a heavy load and rather difficult to bear. But as they eheerfully and patiently bore them, and folded them elose over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings.—G. B. F. Hallock.

THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rieh man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day tlll the famine is over. I will give you a loaf eaeh day."

The ehildren were very hungry. They seized the basket and struggled to get at the largest loaf. They even forget to thank the man who had been kind to them. After a few minutes of quarreling and snatehing for bread, every one ran away with his loaf except one little girl, named Gretehen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

The next day the children eame again, and they behaved as badly as ever. Gretchen, who would not push with the rest, reeelved only a tiny loaf, scarcely half the size of the others. But when she eame home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"Oh, Gretehen!" exelaimed the mother; "this must be a mistake. The money does not belong to us. Run quiek as you ean and take it back to the gentleman."

So Gretehen carried it back; but when she gave the gentleman her mother's message, he said: "No, no; it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have the smallest loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Ella Lyman Cabot, in Ethics for Children.

BLESS HIS DEAR HEART.

Into a very elegant palace car entered a weary-faced, poorly-dressed woman, with three children, one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "start her boots." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

"Don't be foolish, dear. You may need them yourself."

"No, I'll not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I don't speak a kind word to the least of these when I meet them."

The worldly aunt brushed a tear from her eye after the boy had left her, and said, audibly, "Just like his dear mother."

About five minutes later as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The eldest child, with his mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes "but he is doing an angel's work, bless his dear heart!" And we, too, said, "Bless his dear heart!"—Peoria Call.

OUR RESPONSIBILITY.

When Sir Noel Paton painted that wonderful picture of the thorn-crowned King outside the door knocking, he showed his picture to his dearest friend, in the studio before it was publicly exhibited. His friend looked at it, at the kingly figure of Christ, at the rough and rugged door, and at the clinging tendrils which had spread themselves over the door. Suddenly he said: "Paton, you have made a terrible mistake here." "What mistake have I made?" said the artist. "Why, you have painted a door without a handle." "That door has no handle on the outside. It is inside." Hear me, my brother, as I say reverently that Jesus Christ cannot open that door of Mansoul and force an entrance. He knocks, and waits, and woos, and warns, and calls you. Man, open the door. That is your responsibility and mine.—G. Campbell Morgan, D.D.



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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

"I HOPE TO MEET YOU IN HEAVEN."

In a recent number of the Northwestern Christian Advocate, mention is made of Rev. Joseph Wardle, who is known above everything else for his habit of including invariably in his greeting to another person. these words: "I hope to meet you in heaven." Whether he is handing his fare to the street car conductor, or being presented to the President, he never fails to express that hope. He bears testimony to the fact that time after time expressions of gratefulness have come to him for his words.

Many of us do not realize how much good we may accomplish by a word fitly spoken. Oftentimes a kind of fearful timidity keeps us from uttering the helpful word that springs to our lips. We are too afraid that an expressed interest in the spiritual welfare of those we meet will be resented as an impertinence. Of course, common sense should be our guide, but it is doubtless true in many cases that such interest on our part would meet with a grateful response.

Some of us cannot do much at best; but we should not fail to do what we can. A little act of kindness, a simple, helpful word, a warm clasp of the hand may bear rich fruitage in eternity. The seeing eye and the willing heart will enable us to take advantage of many opportunities to cheer some struggler along the way.

THE VALUE OF AN EDUCATION.

We do not believe that the value of an education is to be measured chiefly by materialisitic standards at all; but these have to be taken into consideration. They appeal tremendously to the average boy and girl, and if they can be induced to continue in high school and college for the sake of the purely material rewards that will come to them, we may hope that they will receive the larger values of a widened horizon and a keener perception of the essential things of life.

The following statements, taken from an exchange, are worth pondering by young people and their parents who are facing the question of continuing the school course next fall:

"A college education multiplies the values of a life career over a common school and high school education by 9 1-3; over a common school education only by 125; over no school education by 817. If you have a common school education, your life is worth 3.8 times as much to the world as though you had no education. If you have a high school education, your life is worth 23 times as much as if you have only a common school education, and 87 times as much as if you have no education. If you have a college education, your life is worth 8 1-3 times as much as if you have only a high-school education, 215 times as much as if you have only a common school education, and 817 times as much as if you have no education. Certainly it pays in life values to get a college education.

"The college graduates of this country comprise about one per cent of the male population over twenty-one years of age. Yet this one per cent has furnished more than one-third the members of Congress, over one-half the Presidents and Cabinet officers, and over two-thirds of the Justices of the Supreme Court. Every Chief Justice has been a college man but one, and he left college to serve in the Revolutionary War. The ratio of our distinguished men who are college graduates is very much on the increase."

Somebody has gone to the pains to figure out the average earning power of a high school graduate compared with one who is not; the result shows a difference in favor of the graduate at the end of 23 years, of $74,982.

Measured even by the money standard, an education is worth while.

THE MIDDAY PRAYER.

The custom has become established in a good many places of ringing the bells at noon, or some other convenient hour, as a signal to call the people to prayer for the success of our cause in these trying times. The little town of Verbena, Alabama, has adopted this as a kind of official prayer: "God bless our President, our soldiers and the nation, and guide them on to victory." Every afternoon at six o'clock the church bell rings, and the men, women and children, wherever they are, stand and repeat the brief prayer. It is a beautiful custom. In New Orleans, every day at eleven o'clock, the bells ring and, we doubt not, thousands of heads are reverently bowed while a prayer is breathed for the success of our cause.

The deepening of the prayer-life will, we believe, be one of the great spiritual results of the war. Men and women who have never prayed before are turning to God in these troublous times. And as they are doing it reverently and in faith, they are receiving help and comfort that sustain them in their daily walk. After the war is over, they are not going to forget the source of their help, and they will continue to turn to it.

It will be well for all of us to fix this habit of regular, daily prayer, whether it be specifically for the success of the war or not. We need God's blessing upon us at all times for all things. We can scarcely conceive of an American Christian's praying now without remembering the cause that lies so near to the hearts of us all; but we need to call upon God in normal times as well as in war times, and if we fix the habit now, it will be the cause of untold blessing in the days to come.

CHANGES IN SUNDAY SCHOOL WORK.

At its recent annual meeting at Lake Junaluska, the General Sunday School Board inaugurated several changes in the method of carrying on its work. One of these changes was the practical abolishing of the divisional system of field work and the centering of all field activities in the office of the Corresponding Secretary of the Board at Nashville. Dr. C. D. Bulla was elected to the office of Corresponding Secretary, and Rev. A. L. Dietrich, Field Secretary for the Gulf Division, was elected Assistant Corresponding Secretary. Brother Dietrich will remove from Meridian, Miss., to Nashville, Tenn., at once. He has made many friends among both preachers and laymen during his service in the Gulf Division. who will follow him with their prayers in his new field of labor.

GENERAL PERSHING A METHODIST.

The Central Christian Advocate of July 10 contains this interesting item: "General John J. Pershing was born in a Methodist home in Laclede, Missouri. His father was Sunday school superintendent. A letter from our pastor in Laclede, Dr. T. E. Sisson, says that the people there get rather warm at any criticism of their hero. Dr. Sisson speaks of the lad as one who more often listened to elders than consorted with any village rough. He was converted in the Methodist Church and his name is recorded as a member. They had a big Pershing celebration on the Fourth of July. Amongst other things a message to the 'home-town boy' was passed by his old schoolmates and chums, Aunt Susan Hewitt, who used to make an apple turn-over for the towheaded youngster, being one of the signers. Dr. Burris A. Jenkins, who returns to France this week as a representative of the Kansas City Star, takes the message to the general in person."

PERSONAL AND OTHER NOTES.

Rev. R. H. Barr, our pastor at Foxworth, Miss., reports that his work is on the upward grade spiritually. We thank him for sending us a renewal subscription.

A note from Rev. W. H. Jordan, of Arcadia, La., enclosing a subscription, says that things are moving along nicely on the Arcadia charge. Arcadia is a delightful North Louisiana town.

Professor Joseph Henry Gilmore, of Rochester University, the author of the well-known hymn, "He leadeth me, O blessed thought," died at Rochester, N. Y., July 23, in his eighty-fourth year.

Rev. A. J. Gearheard, after an illness of considerable duration, was able to fill his pulpit at Louisiana Avenue last Sunday. He will assist Rev. Leland Clegg in a meeting at Naborton, La., next week.

Brother J. A. Price, of Corinth, Miss., has our thanks for a club of five renewals and four new subscriptions. Our friends who are looking after the interests of the Advocate are encouraging us very much.

Mrs. M. B. Dottery, of Carbondale, Ill., in renewing her subscription to the Advocate, expresses her love for the M. E. Church, South, and her appreciation of the Advocate. We thank her for her kind words.

Bishop Kilgo's article on dancing which appeared in the Advocate last week has attracted considerable notice in the local secular press. The Times-Picayune, the State and the Item reproduced it in part.

Rev. J. L. Nabors, of Kossuth, Miss., in a note enclosing four subscriptions, states that his work is moving along splendidly. He gives us the promise of additional subscriptions soon, for which we thank him.

Rev. J. F. Foster, the new pastor of Carrollton Avenue Church, New Orleans, paid the Advocate office a pleasant call on Monday. He occupied his new pulpit on Sunday and reported a cordial reception by his congregation.

Brother T. W. Howard, of Athens, La., has brought us under obligations by sending us a club of ten subscriptions, with check to match. He will receive as a premium a fine Bible. We hope many others will do likewise.

A note from Rev. W. D. Bass has some kind words concerning the Editor and a promise to present the claims of the Advocate in connection with his evangelistic work. We thank him very much for his interest in the paper.

The United States Treasury has extended additional credits of $100,000,000 to France, $9,000,000 to Belgium, and $3,000,000 to Serbia. The total of credits advanced to our associates in the war against Germany is now $6,492,040,000.

Rev. F. J. McCoy, of the Houma charge, Louisiana Conference, paid us an appreciated call one day last week. He had accompanied a friend to the city for treatment in a local sanitarium. He reported his work in a prosperous condition.

We thank Rev. B. H. Williams, of Florence, Miss., for a list of four subscriptions recently sent for our files, with the assurance that he will soon send at least six more. The energetic efforts of our friends are greatly appreciated by both Editor and Publisher.

We learn from the Holly Springs Reporter of August 8 that Rev. E. R. Smoot, our pastor at Holly Springs, Miss., had been called to Indiana on account of the serious illness of his father. We sincerely hope he found his condition improved when he arrived.

Rev. J. E. Williams, of Sumrall, Miss., recently sent us a club of eight subscriptions. We express appreciation of his kindness and commend him for his interest in the Conference organ. We believe the Church paper will help him in every department of his work.

In the absence of the pastor, Rev. F. M. Freeman, the Editor had the pleasure of preaching twice last Sunday to our Parker Memorial congregation in this city. He received a cordial greeting from his old parishioners, and was given an attentive hearing.

"Lightless nights" are effecting a great saving

in coal, the Fuel Administration reports. A saving of 60,000 kilowatt hours, equal to about 100 tons of coal, was made the first night in Manhattan Borough, New York City. It is estimated that 1,000,000 or more tons of coal will be saved every year in this way.

Rev. E. C. Driskell writes from Greenwood Springs, Miss.: "I have just closed a great meeting at New Hope Church, with fourteen additions. The work is moving forward." We are always glad to hear news of this kind. Genuine revivals among our people mean the strengthening of the Kingdom in every part of its work.

We take off our hat to Rev. R. H. Bamburg, of Oak Grove, La. He sent us last week a club of ten subscriptions, which was secured by Mrs. Bamburg. We also take off our hat to her. Brother Bamburg has under way a splendid brick church at Oak Grove, upon which he expects to be able to report good progress by Conference.

Rev. John G. Sloane, who is well-known to all Louisiana Conference preachers as a most accommodating and efficient member of the Auditing Board, is the wide-awake pastor at Haynesville. He is mindful of the interests of the Advocate as well as of other phases of his work. We thank him for two subscriptions recently sent in.

The National War Work Council of the Y. M. C. A. has just begun the publication of a new weekly, which is definitely designed to strengthen the morale of our soldiers as they leave the home land. From a careful reading of the copy which it was our privilege to see, we are sure it will accomplish its purpose. It is called, "Going Over."

Rev. W. A. Terry, pastor of Broad Street Church, Hattiesburg, Miss., has our thanks for two subscriptions recently sent in. Brother Terry states that the congregations are good at all his services and he is meeting with encouraging success in his work. We have the pleasantest recollections of the Broad Street people—we were their pastor once.

Rev. A. S. Lutz, the energetic presiding elder of the Monroe District, Louisiana Conference, has been busy in revival meetings since the Divinity School, and he has three more to hold. He was to assist Rev. S. D. Howard at Boeuf Prairie church, beginning last Saturday. He reports that the prospects are good for an advance over the record of the District last year.

Rev. H. H. Smith, of Ford, Va., has compiled a 32 page booklet, "The Soldier's Armor," containing helpful quotations from the Scriptures and other sources, prepared especially for pastors and others to enclose when corresponding with soldiers. We find it to be a most excellent tract for the purpose. It may be had of the compiler for ten cents a copy, or for five cents when five or more are ordered.

A recent note from Sister T. S. Randle informs us that Brother Randle is still in poor health, and the physicians have advised that he go to Texas for the benefit of the climate. They expect to go to Yoakum, Tex., in September. Their son was on the Covington when she went down, but escaped with his life. He is now in France. Their many friends will remember Brother and Sister Randle in their prayers.

Brother H. H. Ahrens, who is in charge of the publicity department of the Missionary Centenary Campaign in our Church, made us a pleasant visit one day last week. He was accompanied by his son, F. Herman Ahrens, a successful business man of New Orleans. Brother Ahrens reports gratifying progress in connection with the Centenary campaign. Great plans are being made for the meeting in Dallas, Tex., early in September.

We thank Rev. R. I. Collins, of Courtland, Miss., for a good list of subscriptions sent in last week. Brother Collins was in the midst of a good revival meeting at Chapel Hill on his charge, where he was being assisted by Rev. Will J. Harney, of Kentucky, one of our general evangelists. The subscriptions were secured as a result of the meeting. This fact confirms our opinion that the revival season is a fine time to extend the circulation of the Advocate.

Rev. Frank Seay, of Southern Methodist University, has declined to accept the degree of D.D., conferred on him by Emory University at its recent commencement, on the ground that he disapproves the custom of setting some apart in an honorary group by calling them "Doctor," while others are called by what society considers a lesser term. His general position is that titles conferred by university degrees are contrary to the spirit of Americanism.

We learn from the Columbus (Miss.) Dispatch that Rev. S. L. Pope, the beloved pastor of the First Methodist Church of that city, has volunteered his services for the Y. M. C. A. in France, and that in all probability he will within a few weeks be en route to his new field. Brother Pope is the third Columbus minister to offer his services to the cause. Rev. J. H. Bell, and Rev. T. L. Holcomb, of the First Baptist Church, having previously entered the service.

To acquaint the people of the country more thoroughly with the part the U. S. Navy is taking in the present war, an elaborate exhibit, with equipment and accoutrements of the service, is to be made this summer at the large fairs throughout the land. The display will be made in connection with that of the Joint Committee on Government Exhibits, which includes the various departments and activities of Federal work. The exhibit will be shown at Shreveport, La., October 30 to November 4.

Brother S. H. Meyer, the treasurer of the Board of Missions of the Louisiana Conference, requests us to call attention to a letter he has received from Dr. O. E. Goddard, urging all pastors to remit money collected for the Board of Missions in order that the Home Department may be placed on a cash basis. The Department is now running on borrowed money, and the amount that has to be paid for interest is a considerable item. We trust all our pastors will give prompt attention to this appeal.

Since the Advocate went to press, we have detected an error in the paragraph on page 6, "Ratification Wins in Louisiana." Louisiana is the fourteenth State that has ratified the amendment, instead of the thirteenth, as stated. The States that had previously ratified, according to an official publication of the Anti-Saloon League, are: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland, Montana, Texas, Delaware, South Dakota, Massachusetts, Arizona and Georgia.

Rev. Standifer Raper, of Friars Point, Miss., evidently knows how to do things. All the Conference assessments and church debts on his charge have been paid, and some needed repairs have been made on the parsonage. Several members have been received into the Church. He was assisted in a good meeting at Farrell by Rev. I. F. Holland, of Gunnison. He hopes to have the church at Friars Point dedicated soon by one of our Bishops. We thank him for an invitation to be present on that occasion.

The National Committee on the Churches and the Moral Aims of the War is arranging for the resumption this fall on a wide scale of the speaking campaign in which fifty-five prominent ministers and laymen toured the country during April, May and June. Sir George Adam Smith, Principal of Aberdeen University, returned to his home in Scotland a few days ago; but two other noted British clergymen will be brought to America in September to take his place—Rt. Rev. Charles Gore, Bishop of Oxford, and Rev. Arthur T. Guttery, minister of the Primitive Methodist Church of Liverpool.

Rev. H. T. Young, the Louisiana Conference evangelist, has recently closed a fine meeting at Oak Grove, where Rev. R. H. Bamburg is pastor. There were two decisions for the ministry, and one young lady, the daughter of the pastor, gave herself to work in the mission fields. Notwithstanding the fact that Brother Bamburg had recently sent us ten subscriptions to the Advocate, Brother Young secured nine more at the close of the meeting. The revival season is the time to push the circulation of the Church organ. Brother Young was scheduled to begin a meeting with Rev. T. J. Warlick, at Grayson, La., this week.

We had the pleasure of spending Wednesday, August 7, on the Seashore Camp Ground. The morning service had been held when we arrived, and we could not remain for the night service. But we heard fine reports of the preaching of the brethren who are conducting the meeting, Rev. F. M. Freeman, of the Louisiana Conference, Rev. R. J. Haskew, of the Alabama Conference, and Rev. G. S. Harmon, of the Mississippi Conference. The three presiding elders who have the meeting in charge, Rev. O. V. Calhoun, of the Mobile District, Rev. J. R. Jones, of the Seasbore District, and Rev. W. W. Holmes, of the New Orleans District, were at their posts. The reports were that the meeting had made a good beginning.

Bishop W. F. McMurry was called to Louisville, Ky., on August 4, and after a sermon in the Methodist Temple, of which Rev. A. R. Kasey is pastor, ordained the following ministers, who have been approved by the Commission on War Work and accepted as chaplains by the War Department of the United States Government. These brethren are completing their course in the Chaplains' Training School at Camp Taylor: Francis Asbury Budkin, South Carolina Conference, deacon and elder; Baebman Gladstone Hodge, North Alabama Conference, deacon and elder; Clinton Jay Bushey, Mississippi Conference, deacon and elder; John Byron Coan, Northwest Texas Conference, elder; Edwin Earl White, Northwest Texas Conference, elder.

THE ONE THING LACKING.

A young minister had been making an idol of his sermons. They were to him the one thing in his ministry. He read, and culled, and studied oratory, and searched for illustrations as men hunt for gold, and studied climaxes and epigrams; but some way he seemed to bring down no game with his arrows. He went to an old minister with his heartache, and after the old minister had listened sympathetically, he gently said, "It seems to me that you have put about everything into those sermons that you could think of; but suppose you try mixing in a few blisters and backaches."

"Blisters and ba—"

"Yes, go a mile out of your way to lift someone's burden. Rob yourself of an hour from your precious books just to let some old woman bore you with her story. You have heard it already, but never mind. Give up your sleep some night to hold the hand of someone in suffering. All that your sermons lack is just a few drops of your own heart's blood."—John F. Cowan, in the Christian World Pulpit.

TREASURER'S REPORT, WAR WORK EMERGENCY FUND.

Previously reported	$1845.63
A. Early, Amite	21.00
J. F. Foster, Bayou La Chute	12.00
N. E. Joyner, Lake Charles	40.00
Samuel Riggs, Lake Arthur	20.00
W. H. Jordan, Arcadia	25.00
	$1963.63

S. H. MEYER,
Treasurer, Board of Missions, La. Conf.
August 10, 1918.

"A gloomy Christian is not contemplated in the New Testament."

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

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NEW ORLEANS
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Colonel Robert Allen Surton, Supt.,
Tennessee Military Institute, Sweetwater, Tenn.



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MILITARY BEDFORD, VA.
A school where a boy receives a thorough training for college, scientific school or business. Student body of 210, strong athletic teams, clean sports. Our students excel in scholarship and athletics at college—528 graduates have received full college degrees or entered professions in the past 20 years. $325 covers expenses of school year. Ask your parent or guardian to send for catalogue. Address
E. SUMTER SMITH, Principal

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STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS



FEELS GOOD
to the eye. Immediately soothing and healing. No burning or hurting. Use Dickey's "Old Reliable"
EYE WATER
for sore, weak or inflamed eyes and granulated lids. Call for genuine in Red Box. At all druggists or by mail 25c.
DICKEY DRUG CO. Bristol, Va.

Drink Castalian Springs Water
It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.



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The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.
SOUTHERN DESK COMPANY,
HICKORY, N. C.

√ Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MALISSIE ANN WOODS JONES PERRYMAN was born in 1848, and departed this life on July 26, 1918. Good-by, dear mother; you have gone to a better land, where there is no pain or sickness. Oh, how I will miss you! But I rejoice to know you are at rest. May your soul be with your loved ones in the bright beyond, where all is love. You have left but one dear child here below; she still cherishes and loves you. Her loving daughter,
MARY BELLE JONES.

Mrs. MARTHA LELILD TOWNSEND was born in January, 1819, and died on July 21, 1918, after a few days' illness. She was twice married, first to Madison Harrell, in 1843. To this union one child was born. After his death, she married Wm. S. Townsend in 1845. To this union nine children were born, three of whom survive: Allen Townsend, Houston, Tex.; O. E. and W. S. Townsend, Oaknolla, La. She made her home during her widowhood with her two sons, O. E. and W. S. Townsend. She was born in Calcasieu Parish, the daughter of Martha L. Morgan and Reece Perkins. With the exception of a few years, her life was spent in east Feliciana Parish. She was always of a cheerful disposition; she loved company, loved her Church, was always hospitable. Her home was always open to preachers. She was always active, rarely ever sick. Her eyesight never failed. She always read her Bible the first thing after breakfast. She died in her 99th year. She leaves a host of grandchildren, great-grandchildren, and great-great-grandchildren to mourn her lost. But we weep not for Grandma, as those who have no hope, knowing that if we follow her as she followed Christ, we shall meet her in the great reunion, where we shall be with her and the redeemed of God forever. Her pastor,
J. L. CADY.

After a long illness of seven weeks, MONROE SPELL passed away from labor to reward. The deceased leaves to mourn their loss a host of friends and relatives. He served in the war of 1864. He was born on January 20, 1843. Near the end of the war, on December 6, 1864, he was married to Miss Egalentine Hoffpauir. To this union 12 children were born. The deceased fell asleep on July 28, 1918. He is missed among us, but we mourn not as those without hope. While he lived a quiet life, being a member of the M. E. Church, South, for fifty years, he attended the church as often as possible, and was willing to use all his talents when called upon. His last days were spent in Estherwood and his delight was to be with his children. He left the testimony that he was going to rest, in the arms of Jesus. Just a few days before he passed away he told us he was soon going home to Jesus. He was always submissive to the will of God and seemed to be anxious to go home. On his bed he would have the old songs sung to him and would join in. His remains were laid to rest in the old home cemetery where a host of his loved ones sleep, awaiting the trumpet sound. The funeral service was conducted by Rev. J. I. Hoffpauir, who had known him all his life. His nephew,
J. H. HOFFPAUIR.

Miss LURLINE WADE was born at Dubach, La., on December 27, 1902, and left this world, which continues not, near Eola, La., on May 12, 1918, for the "city which hath foundations whose architect and maker is God." Lurline was always a girl of sweet disposition, noble character and attractive manners, but after her translation into the kingdom of God's dear Son, there was a marked change and transformation of heart and life. The divine fires refined her nature, the presence of God's spirit exalted her character and energized all the powers of her being. She visibly became a partaker of the inheritance of the saints in light, for her face shone from the happy day that fixed her choice on her Savior and her God with a radiance never seen on land or sea, except in the countenance of a child of God. She had a depth and richness of religious experience rarely known in the life of a mere girl. Out of the abundance of her heart she would relate the wonderful work of God in her own life and praise Him for his great saving and helping power whenever the opportunity was given. She was not only ready in testimony and gifted in prayer but she was "always abounding in the work of the Lord," being fruitful in every good work and increasing in the knowledge of the Lord.

Her religious experience involved her whole being, quickening her intellectual faculties and energizing all her physical powers, which were unmistakably manifested in her exuberance of spirits and her mental superiority and literary excellence and scholastic attainment. Her natural life was so short and her death so premature to her devoted loved ones and true friends; but an all-wise God and loving Father hath taken her away. He doeth all things well. Help us, O God, to say as the Master did in Gethsemane, "Thy will be done!"

Her second translation has occurred in that an entrance has been ministered unto her abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. The brief lapse of time intervening between the two translations, the one into the spiritual kingdom of God's dear Son and the latter into the everlasting kingdom of the Savior, gave her a glorious opportunity (which she utilized to the utmost) of serving her fellow-beings, of shining for God and holding forth the word of life, which have left an indelible imprint on the lives of those among whom she lived and labored. Like faithful Abel taken in the bloom of youth, "she being dead yet speaketh." She has blazed the way to the glory world; she has gone to be with Christ, which is far better. May her dear grief-stricken parents and loved ones meet her and be with her in that kingdom that never ends! May all that have known and loved her here join with her in the everlasting song and crown Christ Lord of all! Her former pastor,
LEON I. McCAIN.
Hammond, La., August 1, 1918.

GOOD MEETINGS ON THE RINGGOLD CHARGE.

Dear Brother Carley: I wish to give notice of a meeting just held at Grand Bayou. We had a great meeting. There were 35 who professed to receive a blessing in the meeting. I am sure this was a great revival. Many of the members of the Church were blessed and will work more, as they realized their duty. Brother Moll is a power for good. God is with him. He comes to each service confident that God will bless, and he does.

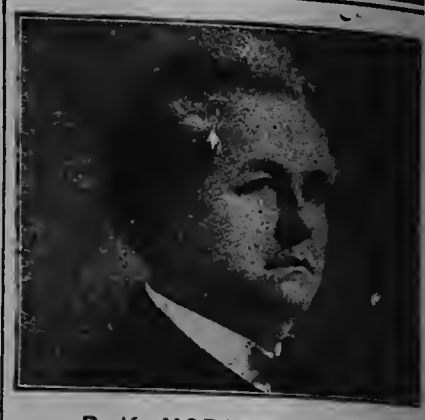
We received eleven members, nine of this number by baptism. Our hearts were made to rejoice to see little children come into the kingdom and testify to the loving power of God.

We begin another meeting here at Ringgold on August 4. Brother Moll is on the job to help. He will be here for ten days. He has a few open dates and the brethren will be fortunate to secure him in this work.

I closed my meeting at Rocky Mountain on the 20th with a great revival. Twenty souls were added to the kingdom, 14 by profession of faith and baptism. Brother C. B. Powell, of Bienville, helped me at this point. He is a good man, full of faith and the Holy Ghost, and has power with God. The Church was revived at this point. I am rejoicing because our God is still with us and will bless if we trust him.

I will send you some subscriptions to the Advocate in a few days.

Yours for service,
J. F. DRING, P. C.
Ringgold, La.



R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalogue and full information about this school.

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Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

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Indigestion, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath or other conditions caused by clogged or irregular bowels, take
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A wholesome and thoroughly cleansing physic—mild and gentle in action.
B. B. Haward, Unadilla, Ga.: "I find Foley Cathartic Tablets give me quicker relief from constipation than anything I ever tried."
Sold Everywhere

Our Boys in France and Home Protection

The men on the firing line represent the pick of our American youth. One in four of our boys at home was sick, rejected because of physical deficiency. Many times the kidneys were to blame.

If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Surgical Institute, Buffalo, N.Y., says that you should drink plenty of water daily between meals. Then procure at your nearest drug store, Anuric (double strength). This "An-u-ric" drives the uric acid out and cures backache and rheumatism.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month.

Send Dr. Pierce ten cents for trial package. "Anuric"—many times more potent than lithia, eliminates uric acid as hot water melts sugar. A short trial will convince you.



SYLACAUGA, ALA.—"I have successfully used Doctor Pierce's Remedies, especially the Anuric Tablets, and they did me much good, as I suffered a great deal with my kidneys."—E. BLACKWOOD.

DAYTONA, FLORIDA.—"I procured two packages of Anuric Tablets, and after taking one package will say I have been almost completely relieved of the chief trouble, the dropsical swelling of my feet and legs, and I also note a marked improvement in my circulation."—E. DILLINGHAM, Box 294.



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and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

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Spiritual growth is spontaneous. The earth beareth fruit of herself. No amount of pressure can force it.—Dr. John A. Rice.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Rose Hill, at Paulding, Aug. 17, 18.
Harperville, at Hillsboro, Aug. 19.
Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Monticello, at Omar, Aug. 17, 18.
McCall's, at Sontag, Aug. 18, 19.
Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Vaneleave, at Mt. Pleasant, Aug. 17, 18.
Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8. 9.
J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Vicksburg, Crawford St., Aug. 18, 19.
Vicksburg, Gibson Memorial, Aug. 18-20.
Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Satartia, at Wesley Chapel, Aug. 17, 18.
Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.
J. M. MORSE, P. E.

Hattiesburg Dist.—Third Round.

Heidelberg, at Philadelphia, Aug. 16.
Eucutta, at Boyles' Chapel, Aug. 17, 18.
Ellisville, Aug. 19.
Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Biodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Jonestown, Aug. 18.
Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benoit, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Corinth Dist.—Third Round.

Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Greenwood Springs, at Friendship, Aug. 17, 18.
Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Third Round.

Minter City and Philip, at M. C., Aug. 17, 18.
Schlater, Aug. 18, 19.
Ruleville, at ....., Aug. 24, 25.
Drew, at Drew, Aug. 25, 26.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Mt. Pleasant, at Marshall Institute, Aug. 17, 18.
Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Tyro, Aug. 17.
Tippo (Charleston charge), Aug. 18.
Olive Branch, at Oak Grove, Aug. 27.
Pleasant Hill, Aug. 28.
Sardis, Aug. 30.
Crenshaw, at Darling, Sept. 1.
J. H. HOLDER, P. E

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Pelican, at Oxford, Aug. 17, 18.
Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scei, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.
C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Melville, Aug. 17, 18.
Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.
H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Bunkie, Aug. 17, 18.
Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.
(In part)

Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.
HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Winnfield, at Atlanta, Aug. 18.
Homer, Aug. 21.
Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Blenville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.
J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Taliulah, a. m., Aug. 18.
Rayville, p. m., Aug. 18.
Sicily Island, at Pine Hill, Aug. 19, 20.
Harrisonburg, Aug. 21.
Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Midway, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Oak Grove, at Forest, Sept. 28, 29.
ALBERT S. LUTZ, P. E.



IF you are a student of music.—
If you intend to become a teacher of music.—
Nothing is more essential than the knowledge that your method of instruction is:

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Standardize the teaching and harmonize the work of private teachers with that of the schools.
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Sunday School

SUNDAY SCHOOL NOTES, LOUISIANA CONFERENCE.

To Louisiana Preachers and Superintendents.

Mr. T. W. Holloman, Treasurer for the Conference Sunday School Board, has left Louisiana for Y. M. C. A. work, and as the bank through which the business of the Sunday Schooi Board is handled is in Alexandria, it has been decided by the Executive Committee of this Board that the Field Secretary, C. V. Breithaupt, shall receive moneys and disburse necessary funds for the carrying on of the work until Conference convenes.

Please make your remittances for Children's Day or on 2 per cent assesment direct to our Field Secretary, payable either to him or the Louisiana Conference Sunday School Board, and he will acknowledge receipt of same.

Nine Louisianians were at Lake Junaluska for the July-August Sunday School School of Methods, and despite the fact that the burning of the Junaluska Inn caused some to abandon the trip to this wonderful assembly ground, the consensus of opinion seems to be that the school this year was better in the work done by those who attended than heretofore.

The month of August will be spent in the Monroe District, September in the Ruston District, and October, or a part of the month, is to be spent in the Baton Rouge District by Brother Breithaupt, our Conference Field Secretary for the Sunday School Board.

LA. CONF. SUNDAY SCHOOL BOARD

TEACHER-TRAINING ENROLLMENT.

The enrollment of classes in the Standard Training Course for the period from May 20 to June 20 was as follows in the Conferences of the Gulf Division:

Alabama Conference—two classes, with fifteen students, and one individual student, at Montgomery, Pensacola, and West Blocton.

Little Rock Conference—one class, with nine students, and one individual student, at Little Rock.

Louisiana Conference—two classes, with fourteen students, at Bossier City, and Mer Rouge.

Mississippi Conference—one class, with seven students, and one individual student, at Sanford, and Seminary.

North Alabama Conference — one class, with ten students, at Altoona.

North Mississippi Conference—five classes, with forty-four students, and four individual students, at Como, Fearn's Springs, Horn Lake, Moorehead, Poplar Corner, Sardis, Sunflower, and Winona.

Total enrollment from the Division—twelve classes, 106 students.

Aggregate enrollment from the whole Church for the same period—twenty-eight classes, 297 students.

Diplomas were granted to Gulf Division students during the month as follows: Alabama Conference—one incomplete diploma, at Montgomery; Mississippi Conference—eleven incomplete and one gold seal dipiomas, at Meridian, Homewood, Lorena, and Shubuta.

A. L. DIETRICH.

SUNDAY SCHOOL NOTES FROM LAKE JUNALUSKA, N. C.

By Rev. R. H. B. Gladney, Sardis, Miss.

The number of students taking credit work this session of the schooi for Sunday school workers is larger than last year. North Mississippi has nine out of a class of one hundred and twenty-three to receive the Junaiuska Honor Certificate.

It would be hard to find a more interested, cheerful, and at the same time more serious group of people anywhere. A large percentage of the students are graduates of our best colleges. The instructors are nearly all university professors, and there the students do university work. Dr. Shackford is having first-class work done for the teachers attending this great school.

Dr. Edward Porter St. John, Professor of Pedagogy in the Hartford Schooi of Religious Pedagogy, and author of many books, taught a class of about one hundred in Story Teiling. The students that studied under him were charmed with his artistic skill in presenting the truth through the form of the story.

Dr. W. C. Barclay, author of the "Pupil, the Teacher and the Schooi," has rewritten the division of his book on the Pupil. He is one of the great teachers of this generation.

Mrs. Morehouse, Elementary Superintendent of the M. E. Church, taught a class of teachers for beginners; Miss Minnie E. Kennedy, Elementary Superintendent, of our Church, taught a class for primaries; Miss Bailey, of Wisconsin, taught a class for primary workers; Mr. Emmett Hightower taught a class for intermediate and senior workers; Prof. Hugh H. Harris, of Emory University, a class for young people; Dr. Siedd, of Emory University, a class in the Life of Paul; Dr. C. D. Bulla, a class for adults. These are all specialists of a high order; to study under them is a privilege to be coveted.

Dr. Henry S. Cope, Secretary of Religious Education, gave a series of lectures on Democracy in the Church. Dr. S. Parks Cadman thrilled us with a great address on some phases of the war. His striking personality made the following sentences fairly burn: "War is always moral when it reveals a state of things worse than itself." "The most dangerous man is the man that can't think straight." No permanent peace can exist between God and man, and man and man until righteousness rules." "Why this war? Because we do not live in a fool-proof universe." "When the Kaiser forced this country into war, he sealed his doom."

Bishop McDowell, of the M. E. Church, gave four addresses on "The Worker," "The Workman's Tools," "The Product He Seeks to Make," and "Our Ideal." It is not the subject, nor is it what the speaker says that makes the soul feel its poverty of spirit and makes it yearn for the higher things of Christ, but it is the speaker himself. Bishop McDowell is one of the great preachers of Methodism.

Ten years ago we did not have two people in the Southern Methodist Church that could do the class of work that can be done by two hundred men and women that have been trained in the Junaiuska Training School. This school will emphasize the necessity of having trained men in every department of church work. Goodness is not to be discounted in the least, but goodness alone is not sufficient; the good man should have some definite training when he is sent out by the Church to perform the most difficult task God has assigned mortal man—that of nurturing and training immortai souls to live the life of Christ.

SUNDAY SCHOOL NOTES, MISSISSIPPI CONFERENCE.

On account of the primary election the District Institute at Natchez has been postponed to September 3, 4, same hours and the same program.

At Wesson, Miss., August 22, 23, the Brookhaven Institute convenes. I hope the Sunday schooi workers of the Brookhaven District will be on hand in full force. We have a good program and I feel that it will be a profitable one.

The Jackson District Institute will meet August 27, 28, at Fiorence; Hattiesburg Institute, at Coliins, August 29, 30.

I had a delightful day last Sunday with Brother Gunn at East End, Meridian. He and his good folks were so patient and kind with the Secretary and were such an inspiration, too.

Any one who has a good plan for increasing Sunday schooi attendance, please iet me hear from you. I know of several, but I need some more plans and it will be a great help to me.

If any have tried a Teacher-training class and failed with it, would you mind writing me your opinion as to the reasons of the failure and just what the trouble was? It will be helpful both to me and others.

If any one has succeeded with a Teacher-training class, will you write and teii me about it?

Never has there been such a need for trained workers. May we not ali pray the Lord of the Harvest to send forth the workmen Pray for me.

JOHN C. CHAMBERS.

Shubuta, Miss.

YOUNG MEN FROM 18 TO 20

Work your way through Coilege and take miiitary training at the same time. Deferred classification. Write for particuiars. Meridian College, Meridian, Miss.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for according to standard medical books, the human body contains sixty-seven and one half per cent of water. Now disease is invariably caused by impurities which we call poisons, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar mineral water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the solubie part of it is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

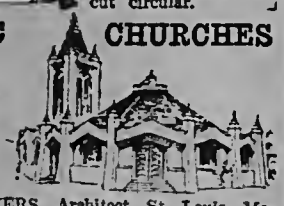
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Cuticura Soap

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, pureiy vegetabie remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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"Take Nuxated Iron"

As a tonic, strength and blood builder probably no remedy has ever met with such phenomenal success as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by such men as Hon. Leslie M. Shaw, former Presidential Cabinet Official (Secretary of the Treasury), United States Judge Atkinson of the Court of Claims of Washington; Judge Wm. L. Chambers, Commissioner of the United States Board of Mediation and Conciliation, formerly Chief Justice of the International Court, Samoa; former United States Senator and Vice Presidential Nominee Charles A. Towne of Minnesota; former U. S. Senator Richard Rolland Kenney of Delaware, at present Assistant Judge Advocate General U. S. Army; General John L. Clem (Retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only twelve years of age; General David Stuart Gordon (Retired), hero of the battle of Gettysburg; physicians who have been connected with well-known hospitals have prescribed and recommended it. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be in every hospital and prescribed by every physician.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says there are thousands of men and women who need a strength and blood builder but do not know what to take. In his opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping to increase the strength and endurance of men and women who burn up too rapidly their nervous energy in the strenuous strain of the great business competition of the day.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

MANUFACTURERS NOTE: Nuxated Iron which has been used by former members of the United States Senate and House of Representatives and other prominent people with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well-known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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The combination of Hood's Sarsaparilla and Peptiron is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

THE J. H. BELL REVIVALS.

Dear Mr. Editor: Rev. J. H. Bell is nearing the close of his second gracious revival on my charge. The first was a nine days' campaign at Belen, resulting in six additions to our Church, and many brigbt testimonials to a definite experience of grace.

If we close to-morrow (Sunday) night, we will have had an eleven-day campaign at Marks, the county site of Quitman County. Up to date, we have had thirty-five additions to our Church and we think there will be more. Both these meetings come nearer being real union revivals than any I bave ever been in, the people of all denominations apparently forgetting what church they belonged to, this being true not only in attendance, but in interest, both spiritual and financial. A number of the largest contributors to Brother Bell were Baptists, Presbyterians, and Episcopalians.

Our church building at Marks is entirely too small for the crowds, but tbe Baptist pastor and his people invited us to tbeir church. Auditorium and class-rooms are filled every night. Being with Brother Bell for three weeks, I am convinced that we have a young Knickerbocker or Culpepper in our midst if we will open the way for him to prove bimself, and to develop his resources.

Brother Bell's absence from our Sate while at one of our cantonments has interfered with his making engagements. He would be glad to hear from any of the brethren who might need his services. No pastor need be uneasy about money matters. If the people are given an opportunity, the collection will be entirely satisfactory. Bell asks no more of the pastor and his congregation than the pastor asks of his board of stewards and church membership. Nothing less tban that is a fair deal. H. G. ROBERTS.

Lambert, Miss., Aug. 10, 1918.

P. S.—I fully believe that if the pastor has been active in preparing the way, Brother Bell can go anywbere in the Delta and hold a successful revival. R.

MERIDIAN, SEVENTH AVENUE CHARGE.

Dear Brother Carley: We are making fair progress on this charge in the Lord's work. The interest is growing gradually in all of the services. As I have stood and viewed the work of our Sunday school here at this church, I find that the need of the hour is for a more efficient leadership. We have got some splendid teachers who are faithful and true, but we need some more good teachers to help us to carry on this noble work of the Church. No grander work bave we in tbe Church, than that of the Sunday school, and if we fail to push it properly, we have hurt the Church of to-morrow.

Our spring revival here at Seventh Avenue Church was a great one; it seemed to be of spiritual worth to the Church in many ways. The Rev. B. L. Sutherland, of Poplar Springs, Meridian, did the preaching for us, and did it well. His messages from day to day were of a high spiritual order. Every message that was brought to us by this true man of God seemed to be shot through and through with the love of Jesus for a lost world. And, then too, they seemed to have the stamp of the heavenly Father's approval upon them from the very first service of the meeting. We all enjoyed having this faithful man of God with us, and all those that heard him were lifted closer to God and heaven. His sermons are still living in the hearts of some. May God continue to bless and use "Ben" in soul winning.

The Rev. George H. Thompson, our faithful presiding elder, was with us on the evening of the 31st, ult., to hold the third quarterly conference. He preached for us an able sermon on "Jonah's going to Nineveh." And following his sermon he held the business session of the quarterly conference, which was well attended. The reports were all very good, and all the officials seemed to be optimistic over the outlook of the charge for future work.

D. V., we will begin our autumn meeting on the first Sunday in October, and we are to have the assistance of the Rev. Henry A. Wood, of Lauderdale, Miss. "Henry" is a fine exegete. When you hear him once you will want to hear him again. He has been used by the Lord Jesus in the bringing of many precious souls into the kingdom of God. We are planning and praying for a great ingathering of precious souls in the coming fall meeting.

The true and tried ones on the charge are cheerful and happy, and we are hopeful and joyful, and take courage and press on toward the beautiful city of God. Pray for us!

Yours in the true work,
HILARY S. WESTBROOK, P. C.
Meridian, Miss., Aug. 6, 1918.

Winona Dist.—Fourth Round.

Winona Ct., at Columbiana, Aug. 31-Sept. 1.
Winona, Sept. 1, 2.
Duck Hill, at Mars Hill, Sept. 7, 8.
Carrollton, at ———, Sept. 14, 15.
Itta Bena, Sept. 15, 16.
Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Phillipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

GO TO COLLEGE. Work given to help young men pay expenses. Meridian College, Meridian, Miss.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small and the small great.—Charles Reade.

COLLEGE ATHLETICS and outdoor life for boys and girls on the large, beautiful campus emphasized. Special inducements to good athletes. Write Meridian College, Meridian, Miss.

It has often been said, very truly, that religion is the thing that makes the ordinary man feel extraordinary; it is an equally important truth that religion is the thing that makes the extraordinary man feel ordinary.—G. K. Chesterton.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

AMERICA'S INFLUENCE ON FOREIGN STUDENTS.

What influence are the Christians in America exerting on foreign students from non-Christian lands who come here to study? Recently 900 Chinese students returned to China after four years of study in the United States. Of these, 800 entered Chinese government service and only 125 were Christians.

Every mission field is represented by the foreign students in American universities, colleges and high schools. There are now about 1400 Chinese, 1000 Japanese, 200 Korean, 300 Filipino, 150 East Indian, 2000 Latin American, and 200 Armenian young men and women who have come to pursue their studies in the United States for periods of from one to eight years. Many of these students are the product of mission schools—others are prejudiced against Christian missionary work—practically all of them have some knowledge of the program, methods, and activity of our missionary societies.

At least one-half of the entire number of these foreign students are not professing Christians when they arrive in America, but most of them are open-minded. If American Christians did not reveal such indifference and apathy regarding the importance of bringing these students into touch with Christ, hundreds of them would not have been permitted to return to their homes as non-Christians, or anti-Christian. In politics, business, education and religion, these students are destined to be the future leaders of their nations, and they should go back in full sympathy with the program for the expansion of evangelical Christianity.

Churches and individuals at home may render a great service to the cause of Christ and of humanity by ascertaining from their mission boards or from the "Committee on Friendly Relation Among Foreign Students" (347 Madison Avenue, New York) the names and addresses of students whom they may invite into Christian churches and homes. Missions abroad should communicate to associations and other organizations at home the facts about students coming to America. Many at home will find it both interesting and useful to subscribe to "The Chinese Students' Christian Journal," "The Japanese Student," "The Hindusthane Students," "The Cosmopolitan Student," and other magazines of a similar character published in America. Some of these foreign students are well able to address churches, Sunday schools and conventions. Some may be materially helped by part time employment. They may be greatly benefited by being taken to visit large institutions, factories, and places of historic interest. All may be remembered in prayer and many should be urged to attend student Christian conferences and other similar gatherings.

Some foreigners have come to America expecting to find every thing Christian and thinking that they would be overwhelmed with Christian influences. They have returned without even being invited to attend a church where they might hear the Gospel. Others, who have come to America without any purpose higher than to prepare for leadership among their own people, have returned home to devote their lives to the service of Christ. Any Christian may he the determining factor in the scale.—The Missionary Review of the World.

INTERESTING CHILDREN IN MISSION WORK.

If we are going to claim the world for Christ, we must claim the children for mision work and train them to be missionary leaders. Unless we are doing this, we have failed to begin at the beginning.

We spend hours arguing with some opposer of mission work who is so "set in his way," that he has no eyes for the Lord's way, and who has grown so confident and hoastful of bis own wisdom that he dares contradict the demands of the Savior.

Let him alone! It is a pity, but while we are wasting time on him, a whole congregation of children are likely to follow after him. Go to work with the children. They need no argument. They only want leadership. It is so easy to interest them in the work, if some one who is interested will only make the effort.

Dr. Jefferson said: "With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child." And we know to-day that the power of the German people lies in the fact that they begin in early childhood to train their children to a thought. That thought—that God intended them to rule the world—is no jest with them, but a stern reality, because of this early training.

Missionary work with the children is the missionary work of the greatest possihility.

The mother of Alexander McKay did not know when she told missionary stories to her boy, that she was helping to send out "the greatest missionary since Livingston," according to Stanley.

So the leader of a children's missionary society can never estimate the value and the possihility of the work she is doing.

It is hers to train the children of today, who shall be the missionaries and the missionary supporters of to-morrow. Do not he discouraged because you do not see the fruits of your work immediately. Too often we go about our seed sowing with one hand, expecting to reap immediately with the other. Remember that the harvest is promised "in due season" and on condition that we "faint not."

The space allotted to this article is too brief to take up in full the "Hows" of this fascinating work, hut a word as to how to hegin. One of the greatest possibilities for missionary training is through the Sunday school. It is a possihility that extends from the Cradle Roll to the Home Department. Our missionary women should help to make their Sunday schools thoroughly missionary in spirit and training. However, the Sunday school hour is too short to meet the need. Therefore we should have additional meetings for the children. This has led to the formation of Missionary Societies, Mission Study Classes and Reading Circles.

How organize? How conduct a meeting? How keep up interest? How and why a Mission Study for children? When a Reading Circle?

Get your constitution for Junior and children's societies and study it. Consult your pastor. Write the Home Base Secretary. Get your catalogue of publications and select that needed literature. Plan your work, work your plan. Talk to the children, talk to the mothers. Above all pray earnestly to God for help and guidance.

Then as our boys say, "go to it!"—Selected, by Mrs. L. G. Fant.

ITEMS FROM ST. MARK'S HALL.

The vacation school is a new feature of the work, and it has gone beyond all expectations. There are sessions three mornings each week, 9, 9:30, Play Ground; 9:30, 10, Chapel Exercises, Gospel Songs, Prayer, Bible verses and Story Hour; 10, 11:30, Basketry, chair caning, sewing, dressmaking, cooking, kindergarten; 11:30, closing patriotic song, salute the flag and march.

There are five volunteer teachers, others are needed. Eighty children have been enrolled; new boys and girls come each day.

July 6, St. Mark's Service Flag was raised. The three stars are in honor of Dr. E. L. King, Dr. Wm. T. Palton of our clinic, and Mr. Wm. Beer, former Scout Master. The flag was presented hy Mrs. J. B. Parker, who spoke of the faithful service given by these doctors and scout master and of how hard it was to give them up even temporarily.

Statistics.

Number visits made, 208; number visits received, 260; number visits to institutions, 24; letters written, 37; number telephone calls, 279.

Clinic.

Number clinics held, 17; number patients treated, 463; visits by nurse, 40; visits received by nurse, 37.

Receipts.

Clinic, $8.15; supply store, $9; summer school, $2.02; Boys' Club dues, $1. Total, $20.17.

REVIVAL NEWS FROM NATALBANY (LA.) CHARGE.

Dear Brother Carley: We have just closed one of the best revivals ever held at Pipkin's Chapel. Christians were inspired, sinners converted, and God glorified. There were ten accessions by profession of faith. Brother Alonzo Early, of Amite, did the preaching. We commend Brother Early as splendid help in revivals. We have a splendid lay force at this church, and they are doing things.

We have held three other good revivals on the charge, assisted by the following brethren: L. E. Crooks, W. A. Mangum, and L. 1. McCain, all of whom are splendid help in revivals.

Our work is progressing and we are looking forward for a full report at the close. B. D. WATSON, P. C.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it falls to remove freckles.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.



Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.

The reason this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, was so successful in Miss Kelly's case was because it went to the root of her trouble, restored her to a normal healthy condition and as a result her nervousness disappeared.



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A GOOD MEETING ON THE ST. FRANCISVILLE (LA.) CHARGE.

Our meeting began at New Hope on the third Sunday in July and went through the following week. Rev. P. S. Carpenter, our pastor, did the preaching. The gospel was presented to us in a way that we had never heard before. God was with us from the very first service to the last, and twelve bright young people were converted and joined the Church; five young girls renounced dancing. Our church has never had such a great revival before.

The pastor offered a nice book to the one who would read the most verses of scripture in the New Testament; eleven entered the contest and 23,819 verses were read from Tuesday to Friday night. Miss Daisy Spillman was awarded the book for having read 5008 verses.

Brother Carpenter is well loved by the people of this section and all are praying that the Conference will send him back to us another year.

T. E. SPILLMAN,
Sunday School Superintendent.
Alice, La.

MR. GLADSTONE IN HIS HOME.

Mr. Gladstone was the soul of courtesy and consideration toward his hosts. On Sunday mornings when we came down to breakfast we would find him already down, probably with his Bible and Greek Testament. He always had special books for his Sunday reading, and he put official business altogether aside unless an emergency arose.

He had a sense of intense responsibility as a public servant, and considered it to be his duty to the country to try to keep himself at his best, and to take only such relaxation as seemed necessary for that purpose. While he was in office he left the management of his private affairs to Mrs. Gladstone and his son. He was a regular attendant at church, and very pleasant are the remembrances of our drives through the country lanes to the picturesque church of Willesden. There he often read the lessons, until the hope of hearing him drew such large crowds that he gave up the practice and took to attending a small and very old church in a more sequestered part of the district.

We treasure as a precious remembrance of those days a whole shelf full of books that he read and discussed with us—books that he marked himself, and that he annotated by a system that Mr. John Morley explained in his biography. We also like to remember that it was at Dollis Hill, one summer morning, that he translated the beautiful hymn, "Hark, my soul, it is the Lord," into Italian—the language in which he took so much delight.

But to know what Mr. and Mrs. Gladstone's home life meant, it was necessary to see them at their own beloved Hawarden Castle. Never was there a wedded couple whose lives were so absolutely one. Mr. Gladstone told us that never had he kept any secret, political or other, from Mrs. Gladstone, and never had he found any secret leak out through her knowing it.

Soon after our marriage Mrs. Gladstone said to me, "Now, my dear, your husband is going in for a political career, and there is no career that more separates man and wife unless they determine to share it. I will tell you my experience. When we returned from our wedding trip, my husband at once took up his political work again; and as soon as we settled in our new home, I took my desk into his room, and said, 'Now I am going to write my letters and do my work here, except when you want to see anyone in private, when I shall go away.' Politicians coming in would look surprised, but they soon became accustomed to it. When health permitted, I have always accompanied my husband to all his meetings and campaigns; and so our lives have never been divided."—Youth's Companion.

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Rev. W. W. Holmes, presiding elder New Orleans District; residence, 1127 Fern Street; 'phone, Walnut 93.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

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Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

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NOTE FROM BROTHER W. D. BASS.

Dear Brother Carley: Recently I helped Rev. W. A. Bowlin in a very successful revival at Independence, on the Cockrum charge, Sardis District, North Mississippi Conference. Independence is a nice country village in one of the best communities in the State. We had great congregations. Brother Bowlin is doing a fine work. His people love him. That made seven revivals I have assisted Bowlin in during the past year.

The latter part of the week was the occasion of the third quarterly conference held by Brother Holder, the beloved presiding elder, who is doing a great work on the district. I have never been associated with a presiding elder who was more beloved by the pastors and people than Brother Holder. He is the right man in the right place.

I have a few vacant dates I could arrange to spend with pastors, if they will write me at once.

W. D. BASS.

Corinth, Miss.

A FINE MEETING AT RIPLEY, NORTH MISSISSIPPI.

Dear Brother Carley: We closed a very fine nine days' meeting here at Ripley on July 8. The Lord was with us from the first to the last service. Five persons joined the Church—four on profession of faith. Our church was revived and the people of the town blessed. Our church is doing the best work of any I know of its size. In this meeting we had the co-operation of the Presbyterian and Baptist brethren. The ministers of these churches were with us and did what they could to promote the interest of the meeting. I have never seen, in any town, a more beautiful spirit existing among the people of all denominations.

Rev. W. M. Young, of Pontotoc, Miss., and Rev. W. A. Wilson, the engineer preacher, of New Albany, Miss., did the preaching. Brother Young gave us the old-time gospel in its saving power. He is intensely spiritual and it tells in all his life. He gets close to the people and every one soon learns to love him. He is good help in a meeting. Our town was greatly blessed by the ministry of Brother Young. He was not a stranger to many people here, for at one time he was presiding elder on this district.

Brother Wilson preached to the children and young people every afternoon and soon won all of their hearts. He also preached several times in the other services and held three or four services on the streets of Ripley. We were greatly blessed by a service held for men only by him on Sunday afternoon of the meeting. Brother Wilson has religion and all have the utmost confidence in him. Preaching and telling his experience over this country he is doing great good. Any one desiring help in meetings will do well to secure his services.

I have been here since the 15th of March. We have paid our assessments for all Conference benevolences in full and our church is moving forward along all lines.

W. S. NORTON, P. C.

Ripley, Miss., Aug. 6, 1918.

TIME OUT.

Quite Another Chap.

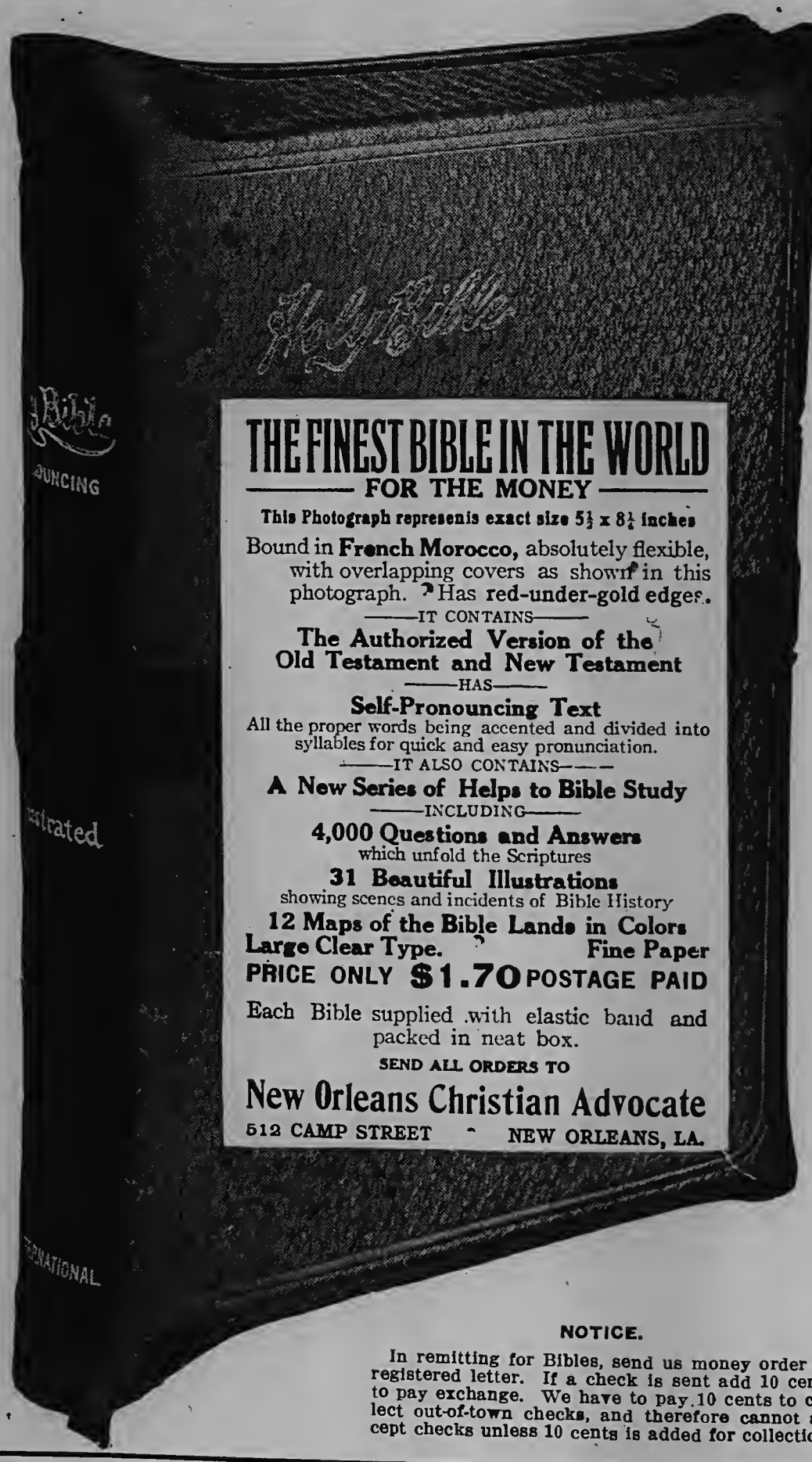
A rookie was reading an article about the kaiser which compared him with Nero. "Who was Nero, Bill?" he asked of a fellow rookie.

"Wasn't he a man that was always cold?"

"Naw," was the reply, "that was Zero, another guy altogether."—Boston Transcript.

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Did She Guess?

He—I have—er—something to ask you—er—something very close to my heart, and—er—er——

She—I'll bet I can guess what it is!

He—Ah! you have divined! You know! You—er—

She—Yes, you want to ask me where I put your hat when you came in.—Grit.

No Earthly Chance.

A native of Glasgow was seeing his prosperous cousin off by the night train to London.

"Mon, David," he said, as they waited, "wud ye no like to leave me a shullin' or sae tae drink yer health an' a safe journey?"

David shook his head regretfully, as he thrust his hands tight into his pockets.

"A'm awfu' sorry, Sandy," he replied. "A' the few shillin's I can spare I send tae ma puir ould mother."

"Hotts awa!" retorted Sandy. "An' jist the ither day yer auld mither telt me ye niver sent her a penny piece!"

"Well, then," said David, placidly, "if I niver send onything tae that puir auld soul, whit chance dae ye think ye stan'?"—Exchange.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

Do not let us lie at all. Do not think of one falsity as harmless, another as slight, and another as unintended. Cast them all aside.* * * Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—Ruskin.

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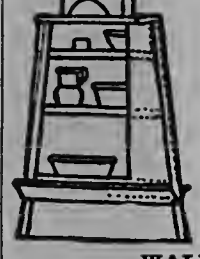
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NEW ORLEANS
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 22, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"What is noble?—that which places
Truth in its enfranchised will,
Leaving steps, like angel-traces,
That mankind may follow still!
E'en though scorn's malignant glances
Prove him poorest of his clan,
He's the noble—who advances
Freedom and the cause of man."

* * *

Some men expend a prodigious amount of energy in accomplishing a very small task. That is their affair; but they must be content for the world to value them by what they accomplish rather than by the noise they make.

* * *

There are youths and maidens in every community, in every church, who need only a vision of their possibilities and the world's need to arouse them to high aspirations and noble endeavor. What a pity if they never get the vision!

* * *

A reputation for honesty and fair dealing is the greatest asset a business firm can have. Some men are willing to sacrifice this asset for the sake of immediate gain. They are as wise as the men who will lose their souls for the sake of money and pleasure.

* * *

There is great satisfaction in arriving at the place we started out to reach, in accomplishing the thing we undertook to do. A definite aim in life gives a steadying power that makes achievement almost certain. One reason why some people never amount to anything is that they never tried.

* * *

"He's what I call a man." We overheard that remark the other day in a street car by a man we had never seen before about one whose name even we did not catch. But it brought a picture to our mind of an upstanding, forward-looking, clean, brave man who means something to the world. We do not know what standards of judgment were employed by the speaker—they may have been altogether too low—but we admire the gracious tribute he paid his friend. It was no small thing to say.

LEADERSHIP IN THE CHURCH.

We hear on every side to-day the call for leadership. In war and in peace, in Church and in State, the insistent demand is for men who can and will take the lead in great movements for the betterment of the world. One of the strongest arguments used to get boys and girls to go to college, is that they may prepare themselves for positions of leadership. In the limited field of community activities as well as in the larger field of national life, leaders are constantly being looked for and called for.

The question as to what constitutes leadership is both interesting and important. It is entirely too large, however, for us to consider it in all its phases; we desire to discuss it briefly with reference to only one field: What constitutes leadership in the Church?

We name spirituality as the distinctive and supremely necessary characteristic of genuine leadership in the field of religious endeavor. Spirituality is a term that is hard to define exactly. It is not to be identified with a soberness of conduct that may be nothing more than the result of a temperamental predisposition, or a morbid self-consciousness. It is certainly not gloominess of spirit and solemnity of manner. It involves an apprehension of the real values of life and the constant, joyous recognition of the Divine immanence. It is the quality of mind and heart that accepts cheerfully and obediently the fact of the revelation of God in nature and in man. It shows itself more in act than in profession. It is the intangible but powerful influence that radiates from the life, making itself unobstrusively but irresistibly felt in all places and under all circumstances. It springs from the submergence of the human will in the divine. It is the manifestation of the transforming power of God in normal humanity. It is the infallible sign of a genuine religious experience.

Spirituality, then, is a condition of real leadership in the Church of God. It could not be otherwise, since the Church is the visible expression of an invisible order—the spiritual order. We may not ask a man if he has spirituality—but we cannot fail to recognize it if he has. The Church cannot safely follow for long those who are lacking in this essential element of Christian character. Only spiritually minded men are fit to lead the forces of the Kingdom.

While spirituality is an essential prerequisite for safe leadership in the Church, it is not the only qualification. In addition, there must be a broad understanding of the essential facts of Church history and a comprehensive knowledge of present-day conditions and needs. In other words, leadership requires full intellectual equipment in order that it may be saved from one-sidedness, narrowness, and bigotry. Ignorance of itself is one of the great curses of humanity; but when it is the state of mind of one who has been set in a position of responsibility, or of one who would set himself there, its power for evil is multiplied many times. History is the marvelous record of all that men have felt and thought and done in the past. It is the record of men's efforts to realize their hopes and ambitions and dreams. It unfolds their failures as well as their successes. It is the inexorable comment of time upon the ceaseless activity of the human mind. It is the revelation not only of what man was, but of what he is and of what he would be. Therefore, he who would lead men to-day, is but poorly equipped for his task unless he is reasonably familiar with the record of the past. The idea is not at all that those who would prepare for leadership should immerse themselves in the pages of history merely for the sake of making themselves familiar with facts and theories; it is that they should acquire the knowledge that will enable them to articulate the past with the present in order that they may, with some degree of assurance, point out safe paths for the future. Passionate enthusiasm, though hampered by ignorance, may be effective in bringing to pass measures that are of local and temporary interest; but constructive leadership that looks to the future must be based upon knowledge.

It is largely for this reason that we have scant patience with the so-called education for efficiency that seems to have no higher aim than to fit boys and girls to enter the earning class with the least possible expenditure of time and effort. We do not believe that education, in the true sense of the word, can be acquired or imparted in any such way. However, those who are eager to begin earning money are not likely to aspire to places in the higher field of service. They get what they want and are satisfied.

Definite convictions as to what ought to be, growing out of full knowledge, is a third condition of real leadership. A real leader is one who knows pretty well where he wants to go and is headed that way. He may not be altogether certain about some details of the way, but he has general directions clearly in mind, and he is not going to be constantly changing his course. There is a certain broad-mindedness that is compatible with an uncompromising adherence to fixed principles; but uncertainty and hesitancy are sure signs of weakness. One who is swayed by every wind of doctrine may not deserve our censure—he may be merely trying to find himself and his place in a world of conflicting opinions; but he is not to be pointed to or followed as a leader.

These definite convictions do not preclude a tolerance for other and conflicting views, and a willingness to listen, with an open mind, to suggestions from all sources. But they mean steadiness of purpose and constancy of effort for the attainment of the goal that has been set.

One other thing that must be mentioned in this connection, is courage. The leader must have the courage of his convictions. It is no easy matter, sometimes, to stand out in the open for things that may be unpopular though they are right. The leader is liable to be misunstood, and to have his motives misinterpreted. He is likely to be assailed by those he called his friends, as well as by those he knows are his enemies. But in the midst of it all, he must be strong enough to maintain his ground, and courageons enough to face his opponents, unshaken and unafraid. He must not fear to be found in advance of his times. He must expect men to come to him—he falls back at the risk of his soul. Burdens he will have to carry, and great loneliness of spirit will come upon him. It will take courage of the highest sort to keep him from losing heart and hope.

Spirituality, full knowledge, definite convictions, courage—these are some, at least, of the essentials of leadership in the Church. We thank God that we have men to-day who are qualified to lead the hosts of Zion. We have faith to believe that others are being raised up to take their places in the fulness of time.

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GOD KEEP ME.

In all I think, or speak, or do,
Whatever way my steps are bent,
God shape and keep me strong and true;
Courageous, cheeful, and content.
God help me! Help me to suppress
All longing for what cannot be,
And grant me means wherewith to bless
Whoever may have need of me.

—W. D. Russell, in The Independent.

THE EFFECT OF THE WAR ON THE EDUCATIONAL AFFAIRS OF OUR COUNTRY.

Within sixty days after the declaration of war nearly all college presidents had pledged to the President the loyalty of their trustees, faculties, alumni, and students, and had placed the resources of their respective institutions at his disposal. An expert writer on educational topics for the Boston Transcript reported last November that the colleges had contributed forty thousand students to war service, representing a loss in tuitions of four million dollars. But the drain extended also to alumni, faculties, trustees, and patrons; larger figures are required than those given; and they have grown daily since that time. The industries and activities in aid of war service have been depleted of man power; young people of college and high school age have been fruitful recruiting fields; the unusual wages offered in these and various other commercial and industrial concerns have made strong appeal for young people to leave school and college.

These facts are matters of grave concern to President Wilson, Secretary Baker, Secretary Daniels, and to all thoughtful patriots. Our allies warn us of their grave danger. Appeals have been made by our President, and others, that young men can best serve their country by staying in school and college until they are called to service by the Government. But youth cannot be restrained from the cause glorious. They hurried forward to the cantonments; there they were restless until sent to France; there they deserted in such numbers as to cause official investigation, which revealed that the "deserters" had gone to the trenches. "The only difference," says Secretary Daniels, "in the spirit of the youth of to-day and of Paul Revere's day is, that he rode as fast as his horse could carry him, while our boys seek the flying machine of fleetest and longest flight."

That the boys may follow the wiser and more patriotic plan of going to college, the Government has ordered that, beginning this fall, there shall be formed in each college, a College Army Corps, provided with uniform, equipment, and instruction; thus they will be in army service and in college at the same time, fitting themselves best for the most immediately effective military and civil service. To aid in this, one out of every twenty-five of last year's students, together with a proportional number from faculties, are now in special training at Plattsburg with a view to serving as officers in this College Army Corps under the Government commandant to be sent to these colleges this fall. It is also provided that next summer these students shall have six weeks' intensive training at Plattsburg with allowances for travel, salary, mess, and equipment. They are a part of the army but furloughed to finish their education.

Student Life in War-Time.

What of student life in war times? It was never so earnest, serious, vital, and interesting. So-called "student activities" have changed from fraternities, dances, picnics, dinners, athletics, and social functions, to studies in world conditions and to win-the-war activities, such as canvassing for the Red Cross, Thrift Stamps, Student Friendship Funds, War Libraries, Young Men's Christian Association, Young Women's Christian Association, ambulances, and hospital equipment. The students in the department of Romance Languages in one college are supporting a Soldiers' Convalescent Home in Paris; one medical college with its affiliated hospital has sent to France a thoroughly equipped base hospital of one thousand beds, costing $75,000, secured from friends of the school and hospital, manned by graduates of the school, members of the hospital staff, and graduates from its affiliated training school for nurses. And we have all heard of the Smith College Unit, and the Vassar Farmerettes. These are but illustrations of a score of win-the-war activities among college students.

It was my good fortune to hear about twenty-five high school graduating orations this spring; without exception they discussed the war, revealing a wonderfully thorough understanding of the issues involved, vibrant with patriotism, clear in thought, and strong in expression. These boys and girls are worthy to take their places in the historic line of those who defied General Gage and insisted upon their right to the use of the hill on the Boston Common for coasting and to the use of the ice on the pond for skating.

These interests and activities have greatly enriched, elevated, and quickened the intellectual life of school and college. Such vices as cribbing, cutting classes, resorting to questionable casuistry, and double-dealing, are tabooed. If a student lapses occasionally it is quite enough to say, "That sounds as if 'made in Germany;'" he feels the rebuke of the professor, but far more the scorn of his fellow students.

The classroom atmosphere has suddenly cleared; thinking relates to things fundamental. How is it that that nation which has claimed to be most educated has brought on this world disaster? Why has it revealed such moral wreck? What is science worth if its use is but to invent new forms of savagery by a people whom we thought most civilized? Is scientific achievement safe unless there is a corresponding development in moral character, an unswerving loyalty to ethical obligation; and an unfailing spiritual insight? Must history forever continue to be a series of dates posting the bloody butcheries of Kaisers to glut their greed, or shall such characters be the scorn of history? Should not history be the story of peoples in their aspirations, their development, their self-realization in truth and freedom? Sociology should no longer be a remote and hazy series of platitudes loosely strung together, constituting the choicest "snap" courses in college; it is a science requiring the hardest work of the most discriminating minds gathering data and drawing conclusions as to how people can live together in society with the greatest good to the largest number, granting a fair and equal chance to all for a living and a life—with opportunity not only for bread and shelter, but also for a self-cultivation in the fine art and spiritual grace of living nobly and well. College students are awakening to the truth so well expressed by Gilbert Murray: "We have none of us done our duty as free societies. We have oppressed the poor; we have accepted advertisement in the place of truth; we have given too much power to money; and we have been too indifferent to quality in human character. The democracy of the future must be a great deal better and cleaner than any which now exists, with more reverence, more discipline, more love of beauty, more joy in life, as well as more social friendliness between man and man." This spirit in our colleges is also now stirring in the hearts of our boys in France; and these two groups of our future citizens, men and women, will determine the character of the democracy of the future. From what we hear from France and from what is going on in our colleges, we may well have high hopes for the future.

German Materialism Found Out.

One of the most important changes in our educational situation is our disillusionment as to the character of the influence Germany has had upon our educational policies. That influence was fast taking the life, spirit, poetry, beauty, and humanity out of education and testing it alone by materialistic efficiency; it was definitely and unconscionably pragmatic. Does it work? Does it produce results? The moral quality of the working, the means by which results were achieved, the ends to which results were to be devoted, were not matters of serious concern in this philosophy of education. For instance, again and again have college presidents been "scientifically informed" by Ph.D.'s "made in Germany," that so long as they are scholars in their line and bring knowledge—often of dubious quality—into the classroom, the administration must not be concerned about the professor's personal life outside of curriculum hours. The ethical, moral, and spiritual atmosphere of many a college has suffered seriously from such a theory and has given college presidents grave concern.

Nearly one hundred professors in German universities published a declaration early in the war, defending Germany's part in the war and justifying her methods in Belgium; copies of this declaration were mailed to nearly all college faculties in the United States, among whom were many former students of these professors. It was a revelation to the educators of America and went far to break the influence of German scholarship in the United States. But here is the strange situation: there must be four or five hundred professors in American institutions and colleges who are of German birth and education. Why has there never been a counter-word of protest from them? But more alarming still, after the United States had been in the war for over a year, when the issues were clearly defined, and the monstrous crime of Prussianized Germany stood out as strong as sunlight on a clear noonday, an attempt was made to unite these professors in such a counter-declaration and protest. Out of the five hundred or more who ought to have been eager to sign such a document, and out of over two hundred who were personally given the opportunity to do so, just eighteen responded! Here is either high treason or moral delinquency; in either case it requires the immediate attention of those colleges which have these professors on their staffs of instruction.

For a generation, perhaps for a century, Germany can have no important influence in the world's educational policy except as a horrible example to be avoided. There will be no exchange of professors with Germany; students will no longer go to Germany for graduate study. Nor shall Germany any longer give us our philosophy or religion. The spirit of educators the world over will recoil at the mere suggestion of going to Germany for anything educational. Foundations like the Rhodes Trust, the Chinese Indemnity, and others, will be multiplied, so as to encourage interchange of students and professors among the Allied and neutral nations of the world. Already surveys are being made of their respective resources in education; so rich are the findings that there is astonishment that we have so long ignored these priceless treasures. The only explanation is that, with a view to Prussian propaganda, the German universities opened wider doors of welcome to the students of the world, and have given more liberal recognition to their attainment and work than the other nations deemed wise.

"Program for Cosmopolitan Education."

It is reported that an educational commission, with most patriotic intent, recently called upon our President asking him to indorse a scheme of scientific and technical education that had as its immediate objective more efficient service in winning the war. The President replied that he could heartily indorse all that the committee proposed, but more, that he was a humanist in educational matters; he thought it far better to make a plea for a program of education that would include not

only what the commission wanted, but much more. He is represented as having requested them to make out a Program for Cosmopolitan Education which he would indorse, and which would, as he believed, do more for their purpose than if it stood alone. And in this suggestion our President has coined a phrase almost as enduring as his classic "make the world safe for democracy." He would have an educational program whose purpose is to make a democracy that is safe for the world. It means a type of education that is neither exclusively scientific, looking to material and militaristic efficiency, as in Germany, nor limited, humanistic, and ideal, with class distinctions and autocratic privilege, toward which England has leaned too strongly. Let us hope that we in the United States shall be delivered from that strange stupidity which has too long exercised us, that there is a contradiction between these two types of education. We do not have to choose the one, neglecting the other; we may—nay, we must—have both. Cultural education is not education if it is not also scientific and practical; practical and scientific education is not education at all if it is not also cultural. They are one; they are not in competition except in our perversity and stupidity. That which God hath joined together let us not put asunder.

The limits of this paper will permit only bare mention of the many modifications and enlargements of our educational program. Among them are Federal aid to vocational education; the type of education which our soldier boys are receiving through their unusual experience in the cantonments at home and abroad; the continuation of an educational program in foreign lands and at home among our soldiers during the war, but more particularly during demobilization and peace negotiations; the re-education of crippled soldiers for civil occupations immediately upon their return from the front; the education of dependents of soldiers, etc. All these press right now for solution and are growing more insistent every hour. The problems of demobilization and returning our boys to an efficient and worthy place in civil life will be a hundredfold more difficult and delicate than those of mobilization; and they are largely problems of education.

Our other problems will include a better parenthood for children and their better care in infancy; the abolishment of sexual diseases; the promotion of domestic and public hygiene; the development of physical education; the prevention of occupational diseases. Great stress will be placed upon vocational, commercial, and technical education; but we must resist the pressure surely to be made to prostitute this new development in education to an easy means of providing cheap, skilled labor for office, store, shop, mill, or mine. The spectacle of an employment manager of a large textile mill going to a trade school, as one did this spring, seeking to draw every boy and girl from that school into his factory at unheard-of wages, should, in the future, be looked upon as a crime against society and its youth, and as prostituting innocence and inexperience to base and ignoble ends.

And while the State will give larger and more effective attention to ethical and moral education, as well as to these above mentioned, it will devolve upon the churches to provide a scientific program of religious education that will, in the soundness of its psychology, pedagogy, and administration, compare favorably with that afforded in public school education. Here is one of the most serious problems before the Church to-day.

The education of the child in all his human relations is of vastly greater importance than that he shall become merely and only a skillful worker. Every child, whatever his occupation, has an inalienable right to a full share in the race's heritage of thought and feeling, its aspiration and hope, as distinct from his share in the primeval heritage of work; this will necessitate larger attention to vitalized instruction in liberal courses in history, literature, economics, sociology, and the theory and practice of Christian living. President Wilson's "Program of Cosmopolitan Education"—with education defined as participation in the race's heritage of thinking, feeling, and working—is the ideal for the future; and being one of the most precious goods of life, it must be fully, fairly, equally, and widely distributed among all classes. Thus, and thus only, shall we begin to do our share in making the world safe for democracy and in making democracy safe for the world.—President L. H. Murlin, of Boston University, in Zion's Herald.

HOW READ THE BIBLE?

There are many methods of study that may be used, and many rules that may be observed. It is well to read the Book through consecutively a few times to get acquaintance with all its parts. But there is no necessary blessing in much reading, any more than in much speaking to God. To select some special book for close, exhaustive examination is a good plan, going through it minutely and repeatedly until saturated with it and master of it in all details. To study by topics is excellent, to take up particular doctrines, to trace the history of prominent persons, to follow special words, like "verily" or "believe" or "blessed" or "walk." A concordance or Bible text-book is a necessity. Much depends on the free use of pen or pencil for concentrating attention and preserving the results of labor. A marked Bible—with marginal notes made by oneself, illustrative, experimental, practical, personal—has vast value. One should be familiar by name with the golden chapters. One should have at least a hundred of the jeweled verses at his tongue's end. To commit to memory one verse a day would not be a formidable task, but if practiced for a series of years, with an occasional review, the results would be immensely beneficial.

Great freshness is given to the Bible by reading it in another language than one's own, in the original tongue, of course, most of all, and in other tongues. A new English translation, such as the American Revised Version, or the Twentieth Century New Testament, or Weymouth's New Testament in Modern Speech, or Moffatt's New Translation, by its unaccustomed phrases and changes in language helps to set the mind at work. And this is the one main thing to be sought by all means—that the mind should really work at the Word, to get out of it, as out of a mine, gems of truth. The exact meaning of the original writer should be mastered, if possible, first, then adaptations to our own times and analogical applications to our own needs may fittingly be found. Reason, research, imagination, affection, volition should all come into play, the two latter especially.

The Bible should be read with most careful discrimination, and with the untrammeled exercise of one's reason or common sense. Many good Christians are afraid to use their reason in this matter, being still enslaved by a superstitious fear that is most pitiful, bound by a meaningless reverence for the mere letter of the Bible when it is the spirit alone that giveth life.

The difficulties in the way of understanding the Scriptures are more than the ordinary reader is apt to perceive. It is true that the bare essentials of salvation are tolerably clear to one who honestly seeks to know them. But when one passes beyond this, as almost every one desires to do, it is not such plain sailing. What we call the Bible is a series of pamphlets more or less disconnected, by writers separated from each other, as well as from us, very widely, far distant from us in space as well as in time, living in ages and countries where the habits and customs of life were not like ours, where the ways of speech and of thought were foreign to us, using languages many of whose terms have no precise equivalent in our tongue, so that the work of transiation is exceedingly difficult, and dealing with subjects of the profoundest nature. He who reads right on without thought or learning, reading it as he would peruse a newspaper of the present day, will make many serious mistakes, as the multiplicity of denominations, all appealing to the same Scriptures, abundantly testifies.

Then there are not only the intellectual sources of error to be considered, but the spiritual. He is not likely to understand the Bible whose heart is at odds with its precepts. "If any man is willing to do his will, he shall know of the teaching." Other things being equal, the holiest man will comprehend the Word of God the best, for He will be taught of the Spirit as to its meaning. But if one were to rely on the supposed teaching of the spirit alone he would make many foolish blunders, as the history of fanaticism testifies. What then? I will read "with the spirit and with the understanding also" is a good resolve. It is well also to consult with those best qualified, by their possession of both spirit and understanding, to give counsel as to the real purport of these ancient writers.

There are many ways of studying Scripture. We strongly recommend the intensive rather than the extensive, although both are good. There are those who pride themselves on reading the whole Bible through in course once a year, or perhaps the New Testament once a quarter. It does not seem to us the best way. It will produce a superficial acquaintance with the letter of the text, but nothing more. It is utter folly to say that all parts of the Bible are of equal importance, or equally profitable, or equally inspired. Selections must be made, as in all other volumes. All those books, those chapters, those phrases that contain the substance of the revelation, that have the most direct application to life, that best meet one's personal needs, that are most juicy, most practical, most prolific of suggestions, most weighty with thought, must be picked out and conned continually. One cannot too often go over these parts or too profoundly meditate upon them. He that eateth Christ in this way shall live by Him. It is in this way that the Word of the Lord is digested and passes into the mental and spiritual system, producing strength in the inner man, and equipping for the warfare of life.—Rev. James Mudge, S. T. D., in Zion's Herald.

OUR BEST FOR HIM.

There is a beautiful story told of Titian, the great painter; he met a young man whose gift in the direction of art seemed to be unusually promising. He urged the young man to give up the idea of winning fame in a military life and to devote his talents and his energy in painting. After the young man had labored for a long time upon a painting in which he was ambitious to make his name famous, he came to a point where he felt that his genius failed. In despair, the young man threw down his brush. Titian met him weeping, and did not ask the reason, but, going into the studio, he realized that the young man had felt that he had reached the limit of his genius. So Titian took up the brush, remained at work through the night, and finished the picture. The next afternoon the young man came back to the studio, resolved that he would try art no more, and as he entered the door, there, upon the great easel was his finished picture. He knew at once, instinctively, that the great master of art, Titian, had completed his design. With tears coursing down his cheeks he said, "I cannot abandon my art. I must continue for his sake. He has done so much for me I will forget myself and please him. My master's fame is my fame. I will paint and do my best." To-day his pictures hang side by side with Titian's on the gallery walls of the world. The Master has done more for thee. His fame is your fame. Give him your best.—Cortland Myers.

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance.—John Ruskin.

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NEW BEGINNINGS IN MEXICO.

By Rev. W. W. Pinson, D.D.

The heading of this does not mean we have ever ceased work in Mexico any more than it means we have never done any before. It only means that under new conditions and on new plans we are making a new start. Bishop Cannon, our new Bishop in charge; Miss Case, Secretary for Latin America and myself have just returned from Chihuahua on this mission.

Our first object was to decide on an Episcopal residence which is to be in the field occupied by our Mexican work, Home and Foreign. The two cities which meet this condition are San Antonio and El Paso. After full investigation and consideration of all the conditions, San Antonio was decided on, at least for the present year, and a suitable residence was rented.

Owing to some slip in the cogs, the passports of Miss Case and myself were delayed and we ventured across the Rio Grande on a permit from our courteous Customs Officers and found that sufficient to get us to Chihuahua and back, although I would not urge this as a safe precedent to follow.

From El Paso to Chihuahua the road is fairly good and notwithstanding the antiquated and dilapidated day coach in which we traveled, the trip was comfortable and without unpleasant incidents. The route lies through territory which has not been free from bandits and which bears evidence of the havoc of war. Rails lie all along the road, curled and tortured into every conceivable shape, as an example of the artistic work of General Orozco during the revolution—one of them. There are blackened ruins and dismantled walls that bear witness to the loss and madness of war. But this all seems like ancient history as we gaze on the sandy stretches rimmed with mountains that lift sharp, bare outlines against the bluest of blue skies. The scene is one of peace and the unhurried and unhurriable population fit well into the serene environment. But the troops, such as they are, occupying the box car just behind our coach, tell another story, and the barbed wire entanglements and other crude defenses about the depots where the road runs near the mountains, warn one that those smiling ridges are deceitful. We pass the camp of General Mourguia and realize that here is something that may at least divert the attention of Francisco Villa or any of his ilk till we get by.

In Chihuahua all was quiet and orderly apparently, and while we saw signs of war and pillage, they were not so numerous nor so extensive as one might have expected from what we read in the newspapers.

We had a most pleasing and satisfactory interview with the new Governor, a young man of culture and of an attractive personality. He treated us and our mission with the utmost courtesy and gave us every assurance of his sympathy and support in our educational work. He bears a good reputation among the people and from remarks he let drop during our interview, we may look for interesting developments in that region. He is organizing a force which he himself proposes to lead in a hunt for Villa in good earnest.

The last night but one that we remained in Chihuahua, two men were hanged by Villistos three miles from the city. The papers had staged a raid on the city for that time, but that was as near as it got—quite near enough for us. I make haste to say there was no connection whatever between this and our sudden leave taking. The incident created no excitement and not much comment. In fact, hangings are quite frequent. One passenger on our train out told me he counted eight the day before hanging from telegraph poles west of Chihuahua. Nevertheless, one realizes the country is settling down and becoming more orderly and normal. This may be on the surface, but that is all a visitor can see.

Our visit was for the purpose of arranging for reopening our schools and arranging with our Congregational brethren for the necessary exchanges of property and other matters involved in the new territorial adjustment. Our task was made delightful by the Christian courtesy and brotherliness of those in charge of the Congregational Mission, Mr. and Mrs. Wright and Miss Long. They were surrendering a cherished work into which they had been building their lives, but they do it ungrudgingly for the sake of Christ and Mexico. We surrender work in Guadalajara and in other sections quite as dear, and we do it gladly for the sake of the larger interests of the work. Nothing could be more beautiful than this spirit of Christian comity being manifested in so practical and thorough a way in Mexico, and nothing in half a century has promised so much for that country's religious and educational well-being.

It happens that in the exchange of property between the two Churches that there will be only a few thousand dollars difference in valuation. Instead of the one school property at Palmore College we get two others in Chihuahua, one of them not quite completed. Two of these will be used for school purposes and one for settlement work, for which we find it admirably located. We get from them a very good and commodious church and missionary's residence in the heart of the city, and a residence for our Mexican pastor. We shall be far better equipped, therefore, for all our work there and with little extra outlay. Our women will have a great plant and an exceptional opportunity for educational and social centers well equipped with no extra outlay of cash.

The uniting of two good congregations into one in the large and attractive church now occupied by the Congregationalists will make a strong self-supporting congregation and influential center for evangelistic work. All in all, we shall be better equipped there than we have been heretofore in any city in Mexico. The same will be true of the Congregationalists in Guadalajara by the combination of two plants into one, and of other places as well.

We begin to see more clearly than ever the vast benefit to be realized from this redistribution of territory. For one thing, we shall be able to man our entire territory with greater ease and furnish our centers with far better and more permanent equipment. We have in our territory in Mexico, including five States on the border, about 2,000,000 people. While sparsely settled, much of it is good territory and is occupied by the strongest and best people of the republic.

One of the pleasant and significant features of our brief visit was a delightful evening in which a "bien venudo" (or welcome) was given in the assembly hall of Palmore College to the visitors from the North and to the members of the Congregational Church. There was music and speech making and good fellowship and good things to eat. We took this as a good omen of the future. In fact, the indications are that with tact and a little patience, the two congregations will soon be as if they had always been one.

This exhibition of Christian unity and co-operation among the Protestants throughout the republic will far more than offset whatever dissatisfaction there may be here and there, based on denominational grounds. The two congregations in Chihuahua have already been worshiping together in the finest fellowship.

Miss Case was radiant at the prospect and Bishop Cannon expressed much satisfaction in the outlook. He took hold of the situation with his customary vigor and thoroughness and industriously sought to understand every detail. I think it can be safely said if the Church fails to make good there, it will not be his fault. But let it be understood once for all—we are not going to fail.

THE NATIONAL "GO TO COLLEGE" CAMPAIGN.

The "Go to College" campaign, inaugurated by the Federal Government, should enlist the heartiest co-operation of our readers. This plan, taken in connection with the plan of the Government to form in all high grade colleges for young men Students' Army Training Corps, will make a strong appeal to high school graduates.

The following letter has been addressed by the President of Millsaps College to the preachers of the Mississippi and North Mississippi Annual Conferences. We have no doubt that every one of our preachers will be glad to comply with the suggestion of Dr. Watkins.

Jackson, Miss., August 12, 1918.

My Dear Brother: Mr. Ira T. Gilmer, the Executive Secretary of the "Go to College Campaign" inaugurated by the United States Government, tells me that he has written to every preacher in the State, calling his attention to the advantages of this campaign to high school graduates and requesting them to present the plan to their congregations at their regular appointments on Sunday, August 25.

This campaign, taken in connection with the plan of the Government to discourage boys less than the draft age from volunteering and encouraging them to continue their education by going to college, and thus more thoroughly to prepare themselves for the service of their country, is of especial interest to institutions like Millsaps College.

In such institutions the War Department proposes to form Students' Army Training units, where young men can enlist in the Army and continue their education until they shall be called at graduation into the active service.

The Government proposes to place at these colleges a military instructor, and to furnish guns, uniforms (including hats, shoes, and overcoats), and other necessary equipment, and in this way to give the young men not only an opportunity to become thoroughly drilled soldiers, but also to carry on in the meantime their college education.

The Army needs officers, and while not all of those who enlist can hope to become commissioned officers, this points out the plainest road toward this promotion.

My purpose in this letter is to earnestly ask you to comply with the request of Professor Gilmer, and on that day to urge upon the high school boys of your congregation the advantages offered by our own Methodist College. Yours fraternally,

A. F. WATKINS, President.

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THE CAMP PASTOR ORDER.

The War Department has recently issued an order that "In view of the greatly increased number of chaplains authorized by recent legislation, and the professional training of chaplains, the present arrangement at camps and posts whereby privlieges within the camps are granted to camp pastors of various denominations shall he brought to an end." Camp and post commanders are, hy this order, instructed to "bring this decision tactfully to the attention of clergymen now acting as camp pastor or voluntary chaplain;" and a period of not exceeding three months after the notice is given for completing work now in hand.

The order states that "This shall not he construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith on special occasions." The order further states that "Plans are under way for hringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy) whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest."

Naturally this order unsettles the camp pastor in all our camps, and raises many questions in the minds of all concerned with the spiritual welfare of our men.

Effort has been made and will be continued in a spirit of loyalty and earnest desire to serve the Government in the best possible way, to secure the withdrawal or modification of the order. The last meeting of the Executive Committee of the General War-time Commission of the Churches earnestly discussed the question. A strong committee was appointed to take the matter up with the War Department. It will take time to reach final conclusions.

Meantime, what?

We do not think the purpose of this order is to shut off the soldiers from such religious privileges as they have heen accustomed to enjoy, so long as these can possibly be rendered. Nor can we helieve it to he the purpose of the order to stop the Churches from ministering to the soldiers reared in their faith and rendering them the ministries of the gospel. Whatever military complications may have arisen at some points in connection with this work, we are sure the aim and work of camp pastors of Methodism, as a whole, has been heartiest co-operation with and response to military authority, seeking to create and maintain the morale necessary to "win the war." We Methodists believe that to "shoot straight," one must "live straight," and we believe that living straight is a matter of faith in and obedience to Christ. Faith in and obedience to Christ, we insist, is the only ground of the highest efficiency of manhood as civilian or soldier. We have sought and will seek to bring men to this ground of high efficiency through the preaching of the gospel—the simple gospel of Christ as the present, all potent Savior of men.

If we cannot render this ministry to the quarter of a million men of our own branch of Methodism now in the army while in the camps through such agencies as we have heen employing, we must find hetter agencies, or multiply our agencies for reaching these men hefore they go from our home churches, when on leave, and in every way possihle.

We hope the War Department, when it has clearly before it the spirit and purpose of the camp pastor plan, will see fit to withdraw the order, or at least to modify it, that the work we seek to do in creating and maintaining the morale needful above all to a soldier, may continue. We are not only willing, but rather prefer a system of military regulations for all who work in the camps. But we must reach our men with a saving gospel at this time when they go forth to face death for us, and when their hearts and minds are open to the appeal of the gospel as never before. We must do this in some way, or their blood will he required at our hands.

Some, who should have clear ideas as to the order, suggest that the paragraph permitting chaplains, with consent of their commanding officer, to invite clergymen to assist in special services, should he construed as permitting the continuance in this way of all the vital activities heretofore carried on by camp pastors. However that be, there are lines in which we can and must minister in loyal obedience to orders. The situation must and will be met.

Some plans that suggest themselves are:

1. The estahlishment of church headquarters in towns and citles adjacent to camps, and the maintenance at these of the highest order of intensive work in hehalf of soldiers on leave.

2. The assignment of "soldier pastors" as assistants to churches adjacent to camps—this to be for rural churches near camps as well as for the churches in towns and cities.

3. Special ministries of every proper sort and as far as possible to our men within camp by pastors of our churches, or their assistants designated as "soldier pastor" of such church. We should seek permission for and invitation to perform these ministries.

4. Redouhled effort to reach our men and draw them to our churches and to the church headquarters when on leave.

5. Gripping emphasis upon the preaching at every service in all our churches of CHRIST as the only, the present, and the all potent Savior of men. We must everywhere, whether soldiers he present or absent, but especially where there are men in uniform or men and boys soon to go to the colors, preach this old, old gospel of a present salvation through repentance and faith in Christ as the only Name given under Heaven among men whereby one may he saved.

6. Every pastor, presiding elder, and Bishop, bearing constantly in mind the great obligation of the Church, no matter what the difficulties, must keep emphasis upon soldier ministry through the gospel.

7. We must do more for our chaplains to enlarge and make more efficient their ministry. These chaplains should have every time and labor saver possible that their full strength may be devoted to real ministry.

8. We must enter the open doors of opportunity afforded hy the great war work industrial plants that spring up almost over night, massing thousands in new communities and under absolutely new conditions without provision previously for churches and the ministry of the gospel. These, as truly as those with the colors, need our ministry.

All this requires money—more and more of it—and that right now. The need for the money called for under the War Work Emergency Fund is more imperative to-day than ever. Let no pastor or presiding elder dally about this. Call for the small sum suggested as a minimum; and if the presentation is even half-way clear, our people will respond with far more than they were asked for, no matter how much they may have given to similar causes. It is no trouble to get our people to give, that our boys may have the gospel according to the ideals of our fathers. E. O. WATSON, Secretary.

THE CHURCH OF CHRIST.

By Rev. Isaac Lockhart Peebles.

"Church of Christ" is not in the Bible, neither is it in the writings of the early fathers of the Church; and if it had been, why should it be called, "The Holy Church of Christ?" Is not Christ holy? And therefore, is it not understood that since he is holy, it would he out of place to say "The Holy Christ?" and to say "The Holy Church of Christ?" He can have no Church but a holy one, and therefore "The Church of Christ" means a holy Church without adding "holy" to it. It is implied. He has no other kind. The phrase, "Catholic Church," was used by Ireneus in his book 3d against all heresies when he wrote: "The truth is to he found nowhere else but in the Catholic Church."

Ireneus, of the first century, wrote: "Where Christ is, in that place is the Catholic Church," but the Smyrneans wrote in the second century: "And to all the congregations of the Holy and Catholic Church in every place."

The Aposties' Creed seems to have been formulated from period to period until the present form in which we have it came down to us from the writings of Pirminius, A. D. 750. The main substance, and in some cases its present wording, date back to A. D. 180, and hence the conclusion is, that it was not formulated by the apostles but hy Bible students and church councils from time to time, basing it on the Scriptures. History does not afford us the accuracy we desire concerning the Apostles' Creed as to its beginning and development. However, we may change it until it is strictly scriptural; hut to substitute "the Holy Church of Christ" for "Holy Catholic Church," is not making it as scriptural as to substitute "the Church of God." There are two scriptural reasons for substituting "the Church of God" for "the Holy Catholic Church." The first reason is, "the Church of God" implies Trinity; the Father, Son and Holy Ghost," but "the Holy Church of Christ" does not. The second reason is, that it harmonizes fully with such Scriptures as: "Christ is God's." 1 Cor. 3:23, and also with those eight with the phrase: "Church of God." Acts 20:28, 1 Cor. 1:2, 1 Cor. 10:32, 1 Cor. 11:22, 1 Cor. 15:9, 2 Cor. 1:1. Gal. 1:13. 1 Tim. 3:5, and also the one with the phrase: "Church of the living God." 1 Tim. 3:15.

From the above, almost any one should see, that if we desire the most scriptural course, we should substitute for "the Holy Catholic Church" "the Church of the living God."

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R. E. BOBBITT, President (Seventh Year)

Notes and Comment

Alabama Next.

Reports indicate that the prohibition forces in Alabama were successful in the recent elections in that State, which means that the constitutional amendment for national prohibition will be adopted in due time. One by one, the States are falling into line.

Not Around This Office.

Cliff Williams, district superintendent of labor, says there are 30,000 loafers, 20,000 of them men, in New Orleans. In addition, there are 14,241 men here engaged in non-essential industries. Mr. Williams says there is 50 per cent more idleness here than in any other city of the South. We do not know how accurate his figures are; we see a good many men everyday on the streets of the city who do not seem to have anything especially to do. We can assure Mr. Williams, however, that there are no loafers around this office.

He is There.

A selectman from Parson, Alaska, has just arrived at Camp Lewis, Tacoma, Washington, after a 3000 mile journey by dog team, buckboard, mail barge, river steamer, railway, and coastwise vessel. It was not an easy trip, as can very well be imagined. But his country had called him and difficulties could not be allowed to stand in the way. This is the spirit that characterizes our men from all sections of the country. It is the spirit that is making the American army one of the finest fighting machines the world has ever seen. It is the spirit that will harry the Huns out of France and carry the war to Berlin. It is absolutely unbeatable.

"A Day in June."

It has been stated officially that the American war program calls for 3,000,000 men in France by June 30, 1919. The military policy of President Wilson, so it is stated, calls for the concentration of America's forces on the Western front, including Italy, with the idea of forcing the issue and winning there. General March has expressed the opinion that four million American soldiers under one commander can go through the German lines whenever they please. We have an idea that, when they do get ready to go through, they will do it with such energy and enthusiasm that those German lines will be broken into insignificant bits. We will whip the Kaiser in June—if not before.

The Public is Entitled to Know.

The people as a whole are fighting this war and paying for it, too. They are entitled, therefore, to know what is going on, in so far as that knowledge will not impair our chances of success. The old idea that they should ask no questions and receive no information, has passed away. We are glad to note that General March, chief of staff, believes the people can be trusted and is willing to give them a clear understanding of the situation from day to day. Twice a week he meets the newspaper men and gives them reviews of the situation, and comments upon what is being done and planned, that are read with a great deal of interest throughout the country. Proper publicity is worth a great deal, even in running a war.

What Difference Does War Make?

New Orleans was entertained last week with a "Fall Buyers' Dance and Style Show" at one of the largest auditoriums in the city. We did not see it; we do not believe in dancing, and we are not especially interested in styles at the present moment. What we are interested in, is winning the war and the establishment of the Kingdom of God on earth. We cannot see how dances and style shows can help either cause. We had fondly imagined, since the King of England is willing to wear a $14 suit of clothes, and cabinet members are willing to wear patched trousers and half-soled shoes, that styles would have to retire to the background for awhile. We were mistaken; what difference does the war make with some people, anyway?

Conductors, Too?

A newspaper report says that the railroads in Washington have opened a training school to teach young women to become ticket sellers. Within a short time, it is thought, similar schools will be opened in Nashville, Atlanta, and New Orleans. This action has become necessary on account of the heavy demands made by the army draft on the male population of the country. Already women are acting as elevator tenders in office buildings and, in some places, as street car conductors. They have promptly stepped into, and filled satisfactorily, many other positions made vacant by the operation of the draft law. We are not surprised nowadays to find a woman engaged in any kind of business. Perhaps they will be acting as train conductors and engineers soon.

Not Worth It.

A news dispatch from London says that Kerensky, of Russia, has received a flattering offer from America to tour the States as a lecturer. The dispatch says that the contract offered him specifies a fee of $1500 for each of ten lectures, and half that amount for each of forty or fifty more. In addition, railway and hotel expenses will be paid and the services of a secretary and translator provided. Unfortunately for Mr. Kerensky, the British Government refuses to give him a passport that will enable him to take advantage of this golden opportunity. It is well; the charges made against Kerensky by those who know his record in Russia are such, if true, as would make him altogether an undesirable visitor. In general, the charges are that he has all along been a willing tool of Germany. They seem to be well-sustained. In any case, however, $1500 is a high price to pay for a speech by anybody.

A Little Common Sense.

The Commission on Training Camp Activities of the War and Navy Departments has recently issued a warning to young women to be watchful of the acquaintanceships they make with soldiers. The Commission says the warning is not intended to reflect on the character of the men in the service, who as a whole are clean and upstanding, but nevertheless women should not approach and talk to a man in uniform unless he has been properly presented or has been vouched for by community organizations. No thoughtful person will take offense at this warning. It is simply a suggestion that the ordinary rules of propriety and common sense be observed that are in force in ordinary social intercourse. Nothing is to be gained, either by the soldiers themselves or the community at large, by letting down the bars at this point. The strict requirements of the social code are the result of a social evolution that has been guided all along by common sense.

Who Will Pay It?

The report has been made unofficially that the United States Food Administration has agreed to increase the sugar refiners' margin of profit 145 points net, equivalent to $1.45 a hundred pounds, or about a cent and half a pound. We have no fault to find with the desire of business men to make a reasonable profit on their transactions, and we do not know that a cent and a half a pound is too much to make on sugar; but we have a very definite idea that ultimately all increased profits have to come out of the pocket of the consumer. And we know that increased prices are making it exceedingly difficult for the average family to keep up with the costs of living. The sugar prices are probably all right—the Food Administration has that matter well in hand—but some princes of commerce are evidently getting more than a gentleman's share of the money in circulation. We should like for somebody to come to the help of the man who "pays the freight."

They Are Making Good.

"I've been a sort of wanderer for the past six years. I guess the folks back home thought I was good for nothing. But now I wish you would write mother for me, and just tell her I made good." These are the words of a wounded Marine who had just been carried to a hospital in Paris. They illustrate two things that are characteristic of the American boy—the capacity for making good, and his love for mother. Many a reckless youth, in those trying hours in the trenches, has been brought face to face with himself, and as he has realized something of the meaning of life, his nobler instincts have asserted themselves and gained the mastery over that which was evil. The appeals for clean living and right thinking have not been without avail. And then the thought of mother grips the life and brings it back to the high resolves and noble ambitions of boyhood. The mothers of America deserve a large share of the credit for the record our boys are making at the front.

The War Situation.

A report from Paris says that the German losses from the beginning of the war to the end of July are understood to be 6,000,000. From March 27 to June 17, the Germans are said to have lost 120,000 in killed alone. It is evident that the enemy's manpower, once so freely wasted, is dwindling now in such proportions as to cause great anxiety to those high in command. General Ludendorff has issued orders that every available man be made ready for the trenches. The German press is beginning to demand of the Government that it supply full information to the people that they may know why they fight. There is unrest throughout the Central Powers that seems to be a serious menace to the military authorities. In the meantime, the Allies are steadily growing stronger. They have continued to push back the German lines and capture great stores of military supplies. The United States is about to make provision for sending a largely increased number of men to the front. The financial requirements are being satisfactorily arranged for. The situation is altogether encouraging.

A Street Car Company in Trouble.

The New Orleans Railway and Light Company is in hard lines. The War Labor Board recently granted an increase in pay to the employees of the company, which the officials say they are utterly unable to pay with their present resources. In order to meet the situation they propose seven-cent carfares, abolition of transfers, and a 30 per cent increase in gas and electric light rates. The officials of the company met with a committee of financiers and exchange presidents on Thursday of last week to consider the matter. The financiers seemed to be of the opinion that the increased rates should be put into effect. It finally dawned upon them, however, that the people at large, who pay the bills, ought to be given some consideration in the matter. Recent occurrences in Detroit, in which rioting marked the protest of the people against increased carfares, made them realze that, perhaps after all, the community at large has some rights in the administration of a great public utility. A meeting was therefore called for Friday, at which labor leaders and others were invited to be present. We do not know at this writing what the outcome will be; but we do know that the time is rapidly approaching when the exploitation of public utilities for private gain by the well known methods of high finance, which is usually responsible for the financial embarrassment for which the people have to suffer, will be too dangerous from a legal point of view to be attempted very often. We believe that actually invested capital is entitled to a fair return; but we hate to see the people suffer as the result of financial mismanagement on the part of a few individuals. Even at five cents per ride, street car fare in a city is a considerable item of expense.

THE GREAT HEART OF GOD.

Ten thousand armies might bathe in the ocean, and neither sully its purity nor exhaust its cleansing power. Yet the ocean is but a cup by the side of God's heart. Realms and orbs may bathe and rise into purity; no words will ever hint or dimly paint the height and depth and length and breadth of the love of Christ. It is love that pours, endless and spontaneous, just as the sunlight does—simply because God is love!—Henry Ward Beecher.

The Home Circle

MISS HURRY AND MISS STEADY.

Little Miss Hurry,
Ali hustle and flurry,
Comes down to her breakfast ten minutes too late;
Her hair is a-rumple,
Her gown is a-crumple,
She's no time to button and hook herself straight.
She hunts and she rushes
For needles and brushes,
For books and for pencils flies upstairs and down;
If ever you'd find her,
Just follow behind her
A trail of shoe-buttons and shreds of her gown.

But little Miss Steady
By school time is ready,
Ali smiling and shining and neat in her place;
With no need to worry,
She pities Miss Hurry,
Who but yesterday sat here with shame in her face.
Her heart beating lightly,
With duty done rightly,
She vows she will never again change her name;
For, though you'd not guess it,
I'm bound to confess it,
These two little maidens are one and the same.

—Selected.

DAVY'S STRONG FOUNDATION.

Davy stood and watched the workmen as they laid the foundation for the new house next door. He had never before seen a piledriver, and the great hammer driving the piles was very wonderful and new to Davy.

Day after day found him watching at the fence that divided their garden from the next lot.

After a while the big piledriver was moved away, and the workmen began using the lumber that lay waiting to build the house. Davy missed watching the huge hammer work, but he soon grew very much interested in the new house.

The workmen came to know and like Davy, too, and because he was polite and never meddled with anything they saved the odds and ends of lumber and gave them to him to play with in the garden.

"Davy, dear," called his mother one bright morning, "don't you think that you have learned enough by watching the workmen next door to be a carpenter yourself and build a doll house for your little sister?"

Davy's face was as bright as the day as he ran into the house for the hammer.

"Come on, Agnes," he called, "and show me where you want it put."

Little Agnes followed him into the garden and chose her lot.

"I'll have to drive piles there first to make it safe," Davy said, as he began hammering things into the ground.

Agnes started to cry, and mother came to the window to see what the trouble was.

"She wants to see the house go right up, mother," called Davy, "but I've got to make the foundation strong before I begin to build."

"You wouldn't like your house to fall when the first hard wind blows, would you, dear?" asked her mother, joining the children in the garden.

And then, while Davy laid his foundation, she explained to her little daughter something of what Davy had learned all the days he had watched the piledriver.

Davy took a whole week to build the house, and that seemed a long time to his little sister; but he didn't slight one thing about it, and so when it was finished it was quite a nice little house.

Several of the workmen paused to watch Davy, as they passed the garden fence, and to praise his good work.

One sunshiny morning, when the house was quite complete, Davy and his mother sat under one of the garden trees and watched Agnes move her things in.

"I am glad you are so careful in your building," began his mother. "Did you ever think that people are like houses, my child?"

Davy's face grew puzzled, and he listened eagerly as she continued:

"You see, it's like this. Even little folks can begin by taking the Lord Jesus Christ as their Savior and laying a good foundation for their lives, and as they grow older and larger they must not neglect any part of their house, but put all good works into the building."

Davy smiled as her meaning came to him.

"I never thought before of people being like houses!" he exclaimed.

"There are poor, cramped houses of weak material in the world, and there are also strong, beautiful houses carefully built," his mother replied, softly. "Which kind are you going to try and make your life like, Davy?"

"I mean to try and be like the strong one, mother!"

"Then," she whispered softly, "your building shall not fall, but will remain strong and good throughout all the stormy days of life."—American Messenger.

THE RHYMING GAME.

"Now what can we play next?" Hilda snuggled up to her Great Aunt Agnes as she asked the question that little folks are always asking on rainy days.

"How about a rhyming game?" suggested Aunt Agnes. "We might play one that your Grandmother Hillis and I used to play when we were just about the ages of you and Miriam."

"Oh, that would be lovely! How do you play it?" the children asked.

"Well," Aunt Agnes smiled down at them. "Let me think a minute. It's so long since I've played it. Now I believe I am ready. I have thought of a word that rhymes with gave. And you children must guess what it is."

"Is it brave?" asked Miriam, quickly.

"But that isn't the way you must ask in this game," Aunt Agnes explained. "You must describe the word, without saying it outright. For instance, you may ask, 'Is it a word that we could use in describing our soldiers?' And I'll answer at once, 'No, it is not brave?'"

"Oh!" said Hilda, thoughtfully. "I believe I understand. Don't you, Miriam?" and Miriam nodded.

Then, "Is it a sort of—sort of deep, dark hollow place in the side of a hill or down in the ground?" asked Miriam. And again Aunt Agnes shook her head.

"No, dear, it isn't' cave."

"Is it a dishonest, bad kind of a man?" asked Hilda.

"No, dearie, it isn't knave! You're both playing the game beautifully," she added.

"Is it what our flag does in the wind?" asked Hilda.

"No, it isn't wave," replied Aunt Agnes.

"Oh, my, what can it be?" Miriam and Hilda puckered their foreheads, and for a moment there was silence.

"Is it—is it what we ought to be doing now with food—'specially white bread and wheat and bacon and things they're needing over in Europe?" Miriam asked, eagerly.

"Yes, dear," nodded Aunt Agnes, "you've guessed it this time; it is save. And because you guessed it, it's your turn to think of the next word, Miriam."

"I think this is the nicest game," Hilda said; while Miriam shut her eyes and began to "think hard."

"And it teaches you a lot, too, about words; it's like a language lesson, only it's fun, because it is a game."—The Child's Gem.

RELATION BETWEEN CRIME AND PUNISHMENT IN TURKISH LAW.

In Turkey, if you stole a horse, it entailed from one to three years' imprisonment; if you stole a sheep you were liable to from three to seven years. While you are figuring at this I will give you another instance of subtle jurisprudence. If I drew a dagger on you and stabbed you seriously, but you recovered, I was liable to prison from one to three years. If, on the other hand, I drew a dagger on you but did not touch you, I might be imprisoned anywhere from three to seven years. Yusuf Effendi, a prominent lawyer, was much disgusted with my obtuseness when I questioned the equitableness of these penalties.

"Why," said he, "it is as plain as day. If you go to steal a horse the supposition is you purpose to escape on the horse's back, but if you go to steal a sheep, inasmuch as you in the nature of the case cannot ride away on the sheep's back, it is fair to suppose that you come armed and ready to resist. Therefore, if you steal a sheep you are the more guilty, in intent at least, and deserve the greater penalty. And, again, if I draw a dagger on you, and though I wound you seriously, yet you do not die, the result is known—namely, bodily injury. But if I draw a dagger on you, even though I do not touch you, yet I might have killed you, and therefore I also in that case deserve the greater penalty."—From "Seven Innings in Mesopotamia," by John Van Ess, in Asia magazine for July.



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New Orleans Christian Advocate

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE POWER OF ENTRENCHED EVIL.

We recently had occasion to read a part of the report of the special committee appointed hy Congress to investigate conditions in East St. Louis which resulted in the race riots there some months ago. The record is enough to make the heart sick. Never before have we come across a document which iiiustrated so forcibly the power of entrenched evil. Vice of the most damning kind is shown to have been rampant, the courts and all the means of securing justice and decency apparently being controlled ahsolutely hy the harpies that prey on human weakness. As we read it, our wonder grew that it was possihle for such conditions to exist in a Christian land.

But as we thought of it, we were forced to the conclusion that the forces of righteousness were not aitogether biameless for the state of affairs that had come to exist. Their fault was a negative one, to be sure, but it was real, nevertheless. They had allowed the forces of evil to become so entrenched that the task of disiodging them was all but impossible; and the upheaval that shocked the whole country was hut the logical result of a policy of indifference that is aitogether too characteristic of many good people.

We need to remember in these days, as in all others, that "eternal vigilance is the price of liberty." Whiie we are going along comfortably, maintaining a kind of smug moral respectahility and shrinking from contact with the sordid forces of wickedness, those very forces, taking advantage of our policy of non-interference, are gradually, but surely and powerfully making for themselves strongholds that are not easiiy to he overthrown. When we do awake to a realization of conditions, we find ourselves almost powerless in the face of entrenched evil.

We do not advocate rashness in dealing with wrong conditions; hut we do helieve strongly in the doctrine of the open eye and the uplifted voice and the outstretched arm and the clenched fist as a means of averting threatened dangers. In many communities to-day, situations are developing that ought to he brought under control before they get beyond it. It would be hard, perhaps, to find a parallel to the East St. Louis case; but such parallels are potentially existent in many American communities. Little snakes, left alone, grow into dangerous serpents; little eviis, unchecked, grow into giants of destruction that are hard to kill.

We need to he constantiy on guard lest evii gain the ascendancy; if, hy any chance, evil becomes entrenched, we need to mass the forces of righteousness against it and maintain the assault untii it is defeated and utterly overthrown.

GET YOUR FUEL NOW.

The Fuel Administration continues to warn the public that there is a great scarcity of coal, and that it is going to be increasingly difficult for private consumers to secure a supply unless they take immediate steps to that end. In Louisiana, the Fuel Administrator has recently announced regulations that will virtually cut off the coal supply of farmers and others in rural communities. This action has heen taken in view of the fact that the State is rich in firewood which is easy to secure, and in view of the fact that a cord of wood has a heat value of three-fourths of a ton of coai. Every ounce of coai is needed for war industries and for our fleet of transports and supply ships.

We write this note to cali attention again to the great importance of providing now an adequate fuei supply for our churches, parsonages and schoolhouses before cold weather sets in. It is not always easy to get wood cut and hauled, and there is a possibility that some of our people, who have relied on an ample coal supply heretofore, will have to suffer when frost comes. Make provision for your fuel supply now.

GO TO COLLEGE WITHOUT FAIL.

The editor of Zion's Herald recentiy submitted to a number of leading educators and others vitaily connected with educational affairs, an inquiry as to the advice they would give a youth about attending college this fall. The following striking reply, in the form of a ietter to a young man who was debating the question, was given hy Dr. W. F. Warren, President Emeritus of Boston University:

"Dear Godfrey: Jack tells me that though your preparation for Boston University is complete, yesterday's offer of twenty-five dollars a week from Beckner & Baldwin for your service in their wartent making, 'like a good young patriot,' has in a measure unsettled your purpose to become a college freshman next Septemher. I am sorry to hear this and must write you at once. A good young patriot shouid study the oncoming needs of his country and prepare himself to meet them. Your town high school will need teachers ten and twenty years hence. Turn aside from college, and you forever shut yourseif out from that form of future patriotic service. Your State will shortly need a wise senator in Washington; your nation a wise amhassador in London; your Church an efficient Bishop in her world-wide activities on six continents; but turn aside from college, and you har your avenue to all these forms of public usefulness, and to a score of others. It is not patriotic duty, or permissible personal advantage, thus to impoverish the possible serviceabieness of an oncoming citizen of our country. In haptism you received the name of Godfrey, in college you will be told that in the good old Angio-Saxon tongue it means, 'At peace with God.' Barter not away your one day of opportunity for any war-time wage, lest heaven refuse to honor your claim to so precious a name as the one you bear. Be early at the university door on opening day!"

OUR BIBLE OFFER.

Several friends have taken advantage of our offer to give a Bible as a premium for a club of suhscrihers. They have helped us, have done a favor to those whom they have induced to take the Advocate, and have secured for themselves a splendidly printed and hound Bihle. In some cases, those who have accepted our offer are laymen. We should like to suggest to our preachers that in many of their congregations there are, perhaps, persons who would he glad to attend to the matter of securing renewais and new subscriptions to the Advocate for the sake of getting a fine Bihle, if the preachers themselves have not time to attend to it. We shall appreciate it very much, if they will take the matter up with suitable persons.

We are grateful to those of our subscribers who have responded promptiy to the statements that we have recently sent out. There are others who, perhaps, have overlooked the matter. We earnestly request them to look at the labels on their papers, and, if their subscriptions are overdue, to send us their renewai as soon as possihie.

We are receiving a good many commendations of the Advocate; these encourage and help us very much. But we need the financial backing of a large, paid-up suhscription iist to enahie us to maintain the high standard of efficiency that has been established in the past. It may be unfortunate, hut it is true, nevertheless, that it takes money to run the Advocate. Let aii our friends help.

MILITARY TRAINING IN MILLSAPS COLLEGE.

Methodists generaiiy throughout Mississippi will be glad to know that Miiisaps College has been designated hy the War Department as one of the colleges of the United States to have a recognized Student Army Training Corps. The ietter of President Watkins, printed in another column of the Advocate, hrings this fact specificaiiy to the attention of our people, the preachers especially.

This plan for college student military training and enlistment is an important part of the Government's program to meet the exigencies of the war situation without impairing the usefulness of our educational institutions, and without interfering with the development of a competent leadership for the difficult days that are to come. It is especially important from the following considerations:

In the first place, it offers to the patriotic boy and young man an acceptahie outlet for his patriotic zeai. A student eniisted in the Students' Army Training Corps is in the miiitary service of the United States. In an emergency, the President may cail him at any time into active service. He is furnished a regular uniform, inciuding hat, shoes and overcoats, and he is given regular military training under competent officers detailed by the War Department. He is a part of the military force of the Government, though not in the regular army.

In the second place, the plan, hy checking premature enlistment, and by combining military instruction with the college curriculum, provides for a hedy of trained leaders and specialists who, both during and after the war, may meet efficientiy the nation's needs.

The Government has emphasied, in every way possible, its desire that our students continue their college education. We sincerely hope that this matter wiii so be brought to the attention of our young nien that they will realize that they are doing their fuii duty—aii that is expected of them by the Government—in going to coiiege this fail. Instead of having a falling off in attendance this year, aii of our coileges ought to be crowded to overflowing with students eager to help their country in the most effective way possihie.

PERSONAL AND OTHER NOTES.

A note from Rev. Olin Ray, of Tunica, Miss., informs us of the arrival of a iittle daughter, Martha Louise, at the parsonage on August 5. Happy home!

We thank Brother W. R. Baker, of St. Joseph, La., for sending us two suhscriptions recentiy, with the promise of more soon. He has done a good work for the Church, we steadfastly believe.

We desire to express our thanks to Brother W. H. Jones, of Norris, Miss., for a ciuh of ten subscriptions he recently sent us. We are greatly indehted to the friends who are helping us to circulate the Advocate among our people.

Dr. F. N. Parker, who is fiiiing the Rayne Memorial pulpit during the ahsence of the pastor, Dr. U. G. Foote, is delivering messages that are stirring the hearts of his hearers. His sermon last Sunday morning made a deep impression upon those who heard it.

Bishop Kilgo's son, John C. Kilgo, Jr., has recently arrived overseas in the service of his coun-

try. He is a member of the headquarters company of the Fourth Motor Mechanics' Regiment.

Bishop Kilgo's article on dancing was reproduced by the Eastern Methodist, of Philadelphia, in its number of August 15.

The Christian Advocate (Nashville(reports that Bishop John M. Moore and his party arrived safely at Rio de Janeiro on August 9.

Rev. W. E. Thomas, of St. Mark's and Mary Werlein Missions, who has recently been seriously ill at the Touro Infirmary, has recovered sufficiently to leave for Kentucky, where he will spend some time in recuperating.

Rev. A. A. Bernard, our pastor at Ponchatoula, La., dropped in to see us one day last week. He reported his work to be in good shape. We enjoyed shaking hands again with our fellow-guest at the Louisiana Conference at Minden last year.

Dr. Henry Anson Buttz, who for fifty years has been connected with Drew Theological Seminary as president and professor, has resigned his position as professor of New Testament exegesis, to take effect at the close of the present school year. Dr. Butz is 82 years old.

Dr. George W. Truett, a prominent Baptist minister of Dallas, Texas, and one of the foremost Baptists of the country, sailed for France the first week in August for service as an Army Y. M. C. A. worker. Dr. Truett is well known in Louisiana, where he is held in high esteem.

Rev. R. S. Satterfield, of the West Oklahoma Conference, has taken up his duties as assistant editor of our general organ. He succeeds Dr. John Chadwick, who resigned to enter Army Y. M. C. A. work. We extend a cordial welcome to Dr. Satterfield to the important field of religious journalism.

Dr. Jose Marcial, a new worker in the missionary field, has just entered upon his extensive labors in the West Indian Islands. He is a native of Spain, a graduate of the University of Mardrid, and is well known in literary and religious circles. He is working under the auspices of the American Bible Society.

The total resources of the national banks of the country, as shown by reports to the Comptroller of the Currency under the call of June 29, were $17,839,502,000, an increase of $1,688,462,000 over the same date last year. Total deposits in national banks on June 29 show an increase of $1,249,776,000 over a year ago.

We regret to learn from a personal letter that Rev. J. T. Leggett, the popular presiding elder of the Brookhaven District, Mississippi Conference, still suffers considerable pain from a broken shoulder which he received in an automobile accident some months ago. We sincerely trust that he will soon be entirely well.

Dr. Rolfe Hunt, president of Mississippi Conference Training School, requests us to state that he can find places for one or two earnest Methodist boys to pay their board while attending the Training School. The work will not interfere with school duties. Those interested should write Dr. Hunt at once, at Montrose, Miss.

Brother J. A. McAlpin, a steward and Bible class teacher at Hollandale, Miss., recently sent us a club of six subscriptions, with the promise of more to follow. We thank Brother McAlpin for his efforts in behalf of the Advocate. We believe there are other laymen who could help in the important work of circulating the Conference organ.

Official announcement has been made that the sale of War Savings Stamps has been so great since July 1, that the Bureau of Printing and Engraving at Washington has had to stop making postage stamps altogether and devote its efforts to making Thrift and Savings Stamps. The cash receipts from the sale of these stamps for the month of July amounted to $211,417,942.61.

Brother W. J. Baker, a substantial laymen of our Church at Pocahontas, Miss., paid the Advocate office an appreciated call on Tuesday of last week. He spoke in the highest terms of his pastor, Rev. H. P. Lewis, Jr. We have enjoyed the hospitality of his home, and count it one of our privileges to know his noble father and mother. They are a tower of strength in their community.

Rev. Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, has announced that he will interview candidates for the chaplaincy as follows: Camp Custer, Sept. 20; Chicago, Sept. 23-27; Camp Grant, October 2; Camp Zachary Taylor, October 4-5. Those desiring to interview Mr: Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

Rev. W. H. Coleman, pastor of our First Church in this city, was a pleasant caller at the Advocate office on Monday. He reports good congregations and much real interest during these hot summer months. His down-town church has a great field of usefulness in New Orleans. Brother Coleman's eldest son has recently enlisted in the hydro-aviation corps, though he has not yet been called into active service.

Rev. R. I. Collins, of Courtland, Miss., writes us that he has just closed a fine meeting at Center Hill church, on his charge. There were fourteen accessions to the Church, most of them on profession of faith. He sent us four subscriptions for our files, for which we thank him. He remarks that these subscriptions are the result of the fine meeting recently held at Pope. During the revival season is a good time to get people to take their Church paper.

At the recent meeting of the General Sunday School Board, Rev. J. L. Neill, of the Mississippi Conference, was elected Superintendent of the Missionary Educational Department. Brother Neill gives up the work of the Educational Department of the Board of Missions for the larger work of superintending the whole program of missionary education in the Sunday schools. Those who know him, know that he will do his work most energetically and effectively.

Rev. W. L. Duren, the capable presiding elder of the Columbus District, North Mississippi Conference, in sending us the announcements for his fourth round of quarterly conferences, says that the work of his district is moving along very well. Most of the charges are ahead of last year in salary payments, and good work has been done on Conference collections. Rev. S. L. Pope expects soon to be "over there" in Y. M. C. A. work. Rev. J. C. Park, of Starkville, has been given a month's vacation.

Director General McAdoo, of the United States Railroad Administration, has issued a circular to all employees in the railroad service of the United States, calling attention to complaints that employees are not treating the public with proper consideration and respect. He lets it be plainly understood that the Government will not tolerate anything less than efficiency and courtesy on the part of its employees. We wish the Postmaster General would take similar action in his department.

Brother James H. Ramsey, of Houlka, Miss., writes us that the recent meeting there, conducted by the pastor, Rev. O. P. Armour, was one of the most spiritual it has been his privilege to attend in some years. He says that Brother Armour, though he has been hindered greatly by illness, has done a great work at Houlka, and is in high favor with the people. Brother Ramsey himself has been a subscriber to the Advocate about thirty years. We thank him for his kindly words of appreciation.

We acknowledge the honor of an invitation to be present at the marriage of Miss Mary Lowe, the daughter of Mr. and Mrs. John L. Collins, to Rev. Rufus G. Moore, at the Methodist Church, Coffeeville, Miss., Wednesday evening, August 28. The groom, it will be remembered, has recently been appointed to missionary work in China as a teacher in Soochow University. In advance, we invoke the richest blessings of Heaven upon the happy couple. They will be at home after October 10 at Soochow.

Among those who were at the Lake Junaluska Training School for Sunday School Leaders last month, were Sunday school field secretaries of all the Conferences served by the Advocate, Rev. R. H. B. Gladney, of the North Mississippi Conference, Rev. J. C. Chambers, of the Mississippi Conference, and Rev. C. V. Breithaupt, of the Louisiana Conference. Brother Chambers was called home before the close of school because of sickness in his family, consequently his name does not appear in the list of those receiving credits. Four persons from Louisiana and seven from Mississippi received awards at the close of the school.

Chicago has recently been honored by visits from two distinguished representatives of France and Great Britain, the Rev. Reuben Saillens, D.D., of Paris, who came to America to tell of his country's sacrifices in the war, and the Rev. J. Stuart Holden, D.D., Vicar of St. Paul's, London, who was charged with a special mission for the British Government, the nature of which was not publicly disclosed. Both made The Moody Bible Institute a kind of base in Chicago, addressing the faculty and students and giving some time each day to personal conversations with the latter, and both stirred their audiences to the depths for God and country and world liberty and world evangelization.

"Each day may bring sufficient ill;
But we can meet and fight it through,
If hope sustains the hand of will,
And conscience is our captain, too."

It is related of the two great French preachers, Bossuet and Fenelon, that when the people heard Bossuet, they said, "What a splendid sermon!" When they heard Fenelon, they said, "May God give us grace to sin no more!"—In a sermon by Albert Clayton.

THE METHODIST REVIEW.

Dr. Frank M. Thomas, the Editor, requests us to state that our Publishing Agents, Smith & Lamar, have announced a special subscription to all new subscribers to the Methodist Review. Five numbers, beginning with the coming October number and including the four numbers for 1919 will be sent to new subscribers for the sum of $2.00, the present annual subscription. The new subscribers, in order to avail themselves of this special subscription, must accept it by September 10, at the latest, as the October edition will then go to press. The new editor of the Review, is introducing some new features that will prove of exceptional interest to pastors. One of these is a Department of Exegesis, devoted to the study of the text of the Bible and its interpretation in the light of the best ancient and modern scholarship. The October Review will contain some leading articles of unusual interest. If you desire to keep abreast of the world's best thought in this epochal age then subscribe for the Review, the official quarterly journal of the Methodist Episcopal Church, South. Send your subscription to The Methodist Review, Nashville, Tennessee.

EDUCATIONAL ASSESSMENT PAID.

Dear Brother Carley: Rev. P. F. Luter, our pastor at Tchula, has just sent in his check to cover his educational assessment. Sincerely,

E. NASH BROYLES, Treasurer.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

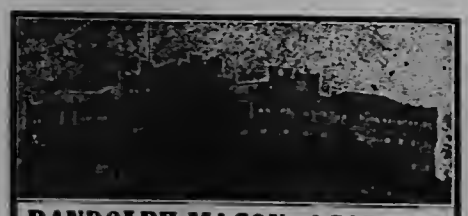
If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

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Tennessee Military Institute Here boys from all states are receiving a most thorough preparation to meet the responsibilities of the future. New buildings. Enrollment limited to 300. The T. M. I. faculty is one of the strongest found in any preparatory school. Special preparation for government academies, colleges, universities or business. $585 covers all expenses. Catalog.
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. JENNIE WELLS (nee York) was born near Zeiglersville, on August 22, 1876. She joined the Methodist Church in early life. She was twice married, first, to Mr. Hamilton; after his death she married Mr. Tully Wells. She died at her home near Phoenix, Miss., on June 8, 1918. As die away the sweet cadences of a bright summer day upon the bosom of some gentle zephyr, so she quietly and submissively folded up the mortal remains of her earthly tabernacle here and pitched it in that radiant clime from which no traveler ever returns.

During the long, weary days of her sickness she seemed cheerful. She said she would never get well, but was resigned and willing to go. On that bright morning in the June-time she stepped out upon the last projecting rock in the stream of time, bidding adieu to husband and friends, and went home to the mansions of glory in our Father's house. May the Lord sustain and comfort the bereaved husband in this hour of sorrow.

Mrs. L. JESSIE ABEL.

Nashville Advocate and Midland Methodist, please copy.

Our homes were made sad and our hearts broken when the news came to us last Wednesday of the awful tragic death of my uncle, HARTWELL POTTS, who was accidentally drowned in Tallehatchie River, at Poter's Ferry. He had been ferryman there for more than a year and had rendered good and faithful service. His body was found the next day by kind friends, who dlligently assisted in the search. His remains were laid to rest at dear old Shiloh, by the slde of his sainted mother and father who had preceded him to the glory land. The funeral services were conducted by Brother Ed. Keating. He professed faith in Christ about fourteen years ago, and had been a consistent member and steward of Shiloh Methodist Church ever since, and also district steward. His presidlng elder said yesterday, "he was a good man and we will miss hlm." He was 53 years old and single, but leaves two brothers, J. R. and W. M. Potts, and one sister, Mrs. Fannie Wright, and four nieces to mourn his death. May God sustaln us, is the prayer of a niece who loved him. Mrs. WILL MARSHALL.

Batesville, Miss., Aug. 1, 1918.

RALPH E. WILLIS, son of Edward Lee and Jannie Willis, was born in Robertson County, Texas, on April 1, 1909, and with his parents came to Mineola, Texas, in 1917. It was during hls short life in Mlneola that the writer, attracted by the rapid unfolding of his intellectual endowments, together with the moral stamina of one so young in life, could but exclaim "How bright and how promising are the blending of those supreme traits, which so richly combine in his admirable personality."

Ralph was regarded by his teachers as a boy of promise, and he was so recognized by hls Sunday school superintendent. He seemed to have caught the spirit of inspiration for a hlgher life on the last day of his attendance at Sunday school, and on his return home, said to his mother: "Mother, I never intend to miss another Sunday school." This expression was one of inspiration for a brighter life. His respect for the aged was always beautiful and highly respectful. The writer would tender his profound sympathy to the bereaved parents, and beseech the Divine guidance in this their sad affliction. M. G. JENKINS.

Mlneola, Tex., August 10.

Brother JOHN WESLEY OWENS was born in Claiborne County, Miss., on Jan. 18, 1845. He came to Texas in September, 1887. On May 16, 1867, he was married to Miss Eliza Shelby. He dled peacefully and in great faith at his home in Dallas, Texas, on July 2, 1918. He is survived by his wife and two sons, Edgar and Dave. One son—Dock—died in 1915. Brother Owens served three years during the Civil War under General Lee. For some years he was engaged prominently in business in Dallas, untll his health broke down. He joined Trinity Methodist Church in Dallas several years ago under the pastorate of Dr. W. D. Bradfield, now editor of the Advocate (Texas). The family were greatly consoled by having Dr. Bradfield in charge of the service, who was assisted by the writer, the family's present pastor. Bro. Owens was a good man in every capacity of life. He bore years of bodily affliction with the utmost calmness and Christian resignation. Those who were close to him during those years were greatly impressed with the fine quality of his Christlan faith and character. His sufferings were great, but were endured without a murmur. Before departing he gave abundant assurances that he was well prepared to go, and was without doubt as to his entrance into the eternal joys of his Lord. We shall meet him again.

J. A. OLD.

IN MEMORIAM.

After a brief illness, at the home of her beloved son-in-law, Dr. W. A. Hodges, Iuka, Miss., the gentle spirit of Mrs. Emily A. Bell passed from earthly scenes, on February 4, 1918. She was the daughter of J. B. Harper and Annie E. Graham Harper and was born on Feb. 23, 1837. When about sixteen years of age she was happlly married to Benjamin R. Bell, of Marshall County, Mlss., who departed this life on June 12, 1898. Their comfortable home was not only the stopping place for Methodist preachers, but for any tired traveler. No one was ever turned away. Of tender sympathies and great generosity, this noble couple opened their hearts and home to two motherless boys—one a nephew and the other a son of a Methodlst preacher. After the death of her husband, Sister Bell moved to Iuka, Miss., where she spent the last elghteen years. Of nine children, only one remains to mourn her loss, Mrs. Katharine B. Hodges, who dld all in her power to brighten the days of the precious mother who had borne many bereavements without a murmur, with a faith that seemed to say: "It is the Lord. Let Him do what He will."

Even as death was fast claiming her gentle spirit, she had a sweet smile for those at her bedside, and was thoughtful to send a message of love to two shut-in friends whom she often visited. It is a great comfort that she said: "Bless the Lord. He has been so good to me all the days of my life. From my childhood days—all through life, He has been so good to me." Bless the Lord for a good mother and a true friend. The funeral services were held at the residence by the writer, and the remains were carried to Red Banks, Miss., and laid to rest beside her husband.

L. A. McKEOWN.

A NOTE FROM BIENVILLE, LA.

I have just closed a very fine meeting on my charge at the Burk Place. I was assisted by Rev. W. E. Hudnall, of Ringgold, La. In fact, he has assisted me in three meetings, and all of them were a succcss.

Hudnall is a fine fellow and a splendid preacher. He places much stress on the question of experience as to the divine llfe. He preaches with much power and seems to be burdened with the lost. I wish to state that any of the brethren dcsiring the services of a godly and consecrated man will make no mistake in using him. I have had up to date about 36 additions on my work. I have one more revival to hold and this will wind up my year of revivals. God bless the Editor.

C. B. POWELL.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.



R. K. MORGAN, Principal
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Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

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A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

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Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals to flush the kidneys. Then procure at your nearest drug store Anuric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles — where inflammation is set up.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day lor a month. An-u-ric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

You can obtain a trial package of Anuric by writing Doctor V. M. Pierce, Buffalo, N. Y., enclosing ten cents.

TARPON SPRINGS, FLA.—"I find Dr. Pierce's Anuric Tablets simply fine; they give me relief in a few days alter I start to take them when the kidneys do not feel good. These tablets have done me so much good."—MRS. J. W. CARDY, Box 291.

PLATTSBURG, MISS. "This is to certily that I have been a sufferer of rheumatism lor ten years and have tried several noted doctors and a lot of patent medicines. At last I saw Doctor Pierce's Anuric Tablets advertised and got a trial package; they did me more good than anything I have ever taken. They relieved me of all the pain. I believe that two packages of these tablets will effect a permanent cure. I can recommend them to anyone suffering with rheumatism. Anuric will do all that is claimed for it.' —M. E. WEEMS.



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So many people are shaken by scientific doubts only because they don't know enough science. — Southern Churchman.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Shiloh, at Clear Creek, Aug. 24, 25.
Clarksburg, at Lodebar, Aug. 26.
Raleigh, at Boykin, Aug. 31.
Bay Springs, at Louin, Sept. 1, 2.
Laurel, First Church, Sept. 3.
Carthage, at Rocky Point, Sept. 5.
W. L. LINFIELD, P. E.

Brookhaven Dist.—Third Round.

Brookhaven, Aug. 25, 26.
Scotland, at Galatia, Aug. 31, Sept. 1.
Barlow, at Lebanon, Sept. 7, 8.
Adams, at Ebenezer, Sept. 11.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 15, 16.
Topisaw, at Holmesville, Sept. 21.
Magnolia, Sept. 22, 23.
Pleasant Grove, at Tilton, Sept. 25.
Bayou Pierre, at Pleasant Ridge, Sept. 28, 29.
Hazlehurst, Sept. 29, 30.
Wesson, at ———, Oct. 6, 7.
J. T. LEGGETT, P. E.

Seashore Dist.—Third Round.

Escatawpa, at Orange Grove, 11 a. m., Aug. 22.
Moss Point, 7 p. m., Aug. 22.
Americus, at Tanner's Chapel, 3:30 p. m., Aug. 23.
Ocean Springs, at Glen Chapel, Aug. 25.
Biloxi, Sept. 1, 2.
Poplarville, Sept. 7, 8.
Lumberton, 7:30 p. m., Sept. 8. 9.
J. R. JONES, P. E.

Port Gibson Dist.—Third Round.

Harriston, Aug. 25, 26.
Fayette, Aug. 25, 26.
Centerville, at Liberty, Sept. 1, 2.
Silver City, at Midnight, Aug. 3, 4.
Woodville Circuit, Sept. 7, 8.
Woodville Station, Sept. 8, 9.
Rocky Springs, at Carpenter, Sept. 15, 16.
Oak Ridge, at Redbone, Sept. 21, 22.
Hermanville, at Sarepta, Sept. 28, 29.
M. B. SHARBROUGH, P. E.

Jackson Dist.—Third Round.

Flora, at Dover, Aug. 24, 25.
Madison, at Pocahontas, Friday, Aug. 23.
J. M. MORSE, P. E.

Hattiesburg Dist.—Third Round.

Taylorsville, at Hebron, Aug. 24, 25.
Richton, Aug. 29.
Biodgett, Aug. 30.
Leakesville, at ———, Aug. 31, Sept. 1.
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.

Columbus, Central Church, preaching, a. m., Aug. 18.
Artesia, preaching, p. m., Aug. 18.
Crawford Ct., at Shafer's Chapel, preaching, Aug. 25.
Mayhew Ct., at Mayhew, preaching, Sept. 1.
Sturgis Ct., at Mt. Airy, Sept. 7, 8.
Macon Ct., at Salem, Sept. 14, 15.
Shuquaiak Ct., at Shuquaiak, Sept. 21, 22.
Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.
W. L. DUREN, P. E.

Greenville Dist.—Third Round.

Rosedale, a. m., Aug. 25.
Friar's Point, p. m., Aug. 25.
Boyle, at Arcola, a. m., Sept. 2.
Benolt, p. m., Sept. 2.
Hollandale, a. m., Sept. 9.
Shaw, p. m., Sept. 9.
V. C. CURTIS, P. E.

Corinth Dist.—Third Round.

Chalybeate, at Walnut, Aug. 16.
Cossuth, at Pleasant Hill, Aug. 17, 18.
Silver Springs Ct., Aug. 22.
Dumas Ct., Aug. 24, 25.
Guntown and Baldwin, at Pleasant Valley, Aug. 27.
Golden, at Patterson's Chapel, Aug. 29.
Tishomingo, at Tishomingo, Aug. 30.
T. H. DORSEY, P. E.

Aberdeen Dist.—Third Round.

Okolona Ct., at Thompson's Mem., Aug. 24, 25.
Buena Vista, at Pleasant Grove, Aug. 25, 26.
Tremont, at Tremont, Aug. 31,-Sept. 1.
Smithville, at Smithville, Sept. 1, 2.
THOS. H. LIPSCOMB, P. E.

Durant Dist.—Third Round.

Kilmichael, at Lodi, Aug. 17, 18.
W. W. MITCHELL.

Winona Dist.—Fourth Round.

Winona Ct., at Columbiana, Aug. 31-Sept. 1.
Winona, Sept. 1, 2.
Duck Hill, at Mars Hill, Sept. 7, 8.
Carrollton, at ———, Sept. 14, 15.
Itta Bena, Sept. 15, 16.
Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Rulevile, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.
L. M. LIPSCOMB, P. E.

Holly Springs Dist.—Third Round.

Water Valley, at First Church, at pleasure of brethren.
JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Olive Branch, at Oak Grove, Aug. 27.
Pleasant Hill, Aug. 28.
Sardis, Aug. 30.
Crenshaw, at Darling, Sept. 1.
J. H. HOLDER, P. E

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Mooringsport, at Mt. Zion, Aug. 24, 25.
First Church, Shreveport, p. m., Aug. 25.
Pleasant Hill, at Pleasant Hill, 10 a.m., Aug. 27.
Noble, at Bayou Scel, p. m., July 28.
Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.
C. D. ATKINSON, P. E.

Lafayette Dist.—Third Round.

Evangeline, at V. Platte, Aug. 24.
Opelousas, Aug. 25.
H. W. BOWMAN, P. E.

Alexandria Dist.—Third Round.

Natchitoches, Aug. 24, 25.
Pineville, Aug. 28.
Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.
BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.
(In part)

Olive Branch and Natalbany, at Bluff Creek Camp Grounds, Aug. 17.
HARRY W. MAY, P. E.

Ruston Dist.—Third Round.

Haynesville, at Colquit, Aug. 22.
Bernice, at Summerfield, Aug. 25.
Bienville, at Burk Place, Sept. 1.
Jonesboro, at Dodson, Sept. 8.
J. M. HENRY, P. E.

Monroe Dist.—Third Round.

Chatham, at Sardis, Aug. 24, 25.
Boeuf River, at Riverton, Aug. 28.
Columbia, Aug. 28.
Mer Rouge, Aug. 29.
Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Midway, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Oak Grove, at Forest, Sept. 28, 29.
ALBERT S. LUTZ, P. E.

In the kingdom of Christ there will be an aristocracy, but it will be the nobility of service. There will be superiority, but it will be the priority of humility.—Chas. Edward Locke.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 17-K., Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1894—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars, address

HENRY P. MAGILL, Sec't'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday was spent at the little city of Louise. They have a small church there, but I found a good interest in the Sunday school. Sold several Teacher-Training Books and one teacher pledged to take the entire course. It was a delightful trip.

The Meridian District Institute at Enterprise was very successful. Rev. S. U. Turnipseed of the Alabama Conference did most excellent work and was most helpful to all. The district officers and local workers did excellent work and I feel were strengthened thereby to be able to do better work the coming year. Special emphasis was given to missions through Brother Thompson; personal experience and home religion through Brother De LeBar; teacher training, Mrs. Lipscomb; W. B. C., Brother Stokes, and Brother Hawkins held a most interesting round table.

The Newton District was helpful and all the workers did faithful and good work; $22 was raised for Conference Missions. Rev. B. F. Lewis was the main speaker and his messages were most helpful indeed. Dr. Hunt's work on teacher-training was simply fine. Mrs. Oakey's demonstration of the elementary work was, I think, very helpful. Mrs. Hunt made a fine impression for the Home Department work. I thought it a most helpful and profitable occasion.

I feel that the general discussions that we have been enabled to arouse during the Institutes are the most helpful, and give us definite things to work on.

Jackson District meets August 27-28, at Florence. Hattiesburg meets August 29-30, at Collins. Bear these dates in mind and come. Pray for me and the work. JOHN C. CHAMBERS.

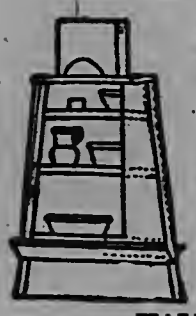
August 17, 1918.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

WALKUP

ICELESS REFRIGERATOR



NO ICE required for the Walkup Bros. Iceless Refrigerator. Its cooling process is from the evaporation of water on a thin domestic cover around the frame work. It has been tested, and has lowered thermometers from 98 deg. to 57 deg. in thirty minutes. Prices moderate. Prices for different sizes furnished on application. Write for prices and illustrated leaflet. Address,

WALKUP BROS.,
P. O. Box 1195 Waco, Texas

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

YESTERDAY AND TO-DAY.

Yesterday the wrist-watch was the fad of sissies; to-day it is the necessity of soldiers going to battle.

Yesterday Uncle Sam was smashing the railroads into small units; to-day he is preparing to operate them as the largest trust in the world.

Yesterday it was fashionable to see how much you could waste, and then indirectly brag about "the things one really and truly must have to get on with;" to-day multi-millionaires are eating corn bread.

Yesterday all the blatherskites pointed to big business, such as Bethlehem Steel and Baldwins as a public menace; to-day we hail them as saviors of our country.

Yesterday hundreds of men I know or know about were earning with their brains tens of thousands of dollars for themselves every year; to-day they are toiling for Uncle Sam at two cents a week.

Yesterday it was a crime for the United States to own a merchant marine; to-day a Philadelphia shipyard is preparing to build fifty great ships at a clip, so that we may have a merchant marine.

Yesterday it was the fashion for the vast majority of people to spend every cent they earned; to-day ten million people own Liberty Bonds—mostly paid for out of savings.

Yesterday we couldn't possibly get on without limited railroad trains; to-day we feel no fatal sensations when those costly luxuries are not running.

Yesterday a girl paying-teller in a bank would have caused a mild riot; to-day women are in the bank, breaking stones on the railroads, conducting trolley cars, making big shells for our troops, running elevators in office buildings, and playing messenger boy.

Yesterday we put more money in alcohol twice over than we put in all public education, as men, and a few women, too, couldn't seem to live without John Barleycorn; yet to-day our liquor bill has been cut in two without a major surgical operation.

Yesterday we taxed ourselves heavily to feed and maintain in semi-luxury or at least full comfort thousands of crooks, thieves, counterfeiters and murderers; to-day some communities have set this parasite class to work.

Yesterday milady could scarcely draw on her own gloves; now she is knitting with nimble fingers stout sweaters for Sammy.

Yesterday we depended upon Germany for a lot of drugs and dyes which to-day we are duplicating—only making better ones.

Yesterday we simply had to eat steaks and chops three times a day; now we find less need for doctors and fewer calls upon our bank accounts when eating meat but once a day.

Yesterday the farmers apparently were raising all the food they could make Mother Earth produce; nevertheless one clear call from Dame Necessity and the farmers added a cool billion bushels of grains to our supply.

Yesterday the mossbacks yelled that three hundred ships of war were too many for a nation certain never to have another fight; now we find one thousand such ships too few when we have a war.

Yesterday you just couldn't be content without a joy ride, eating up precious gasoline; but you reduced mileage on the average by forty per cent, and still survive the shock.

Yesterday we had to have our dinner-plates flanked by sugar-bowls; to-day when the big hotels dole out one lump of sugar for each cup of coffee we do first rate and still save over fifty per cent in sugar.

That's what necessity does for us.

You never can tell. By to-morrow we may have made sufficient progress to be able to dine without the din of a brass band at our elbows.—Philadelphia Telegraph.

TRAIN FOR OFFICERS — Young men may train in college for war work, also young ladies. For particulars, write Meridian College, Meridian, Miss.

Meridian Dist.—Fourth Round.

Buckatunna, Sept. 7, 8.
Meridian, East End, Sept. 15.
Meridian, Hawkins Memorial, Sept. 15.
Meridian Ct., at Sageville, Sept. 21, 22.
Meridian, Fifth Street, Sept. 22.
Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Matherville, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman. Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove. Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30. Dec. 1.

GEO. H. THOMPSON, P. E.

TIME OUT.

All Alike.

The Hero-Worshiper: "There goes Mrs. Tompkins' 'usband—'e's one of the old 'contemptibles.'"

The Cynic: "All 'usbands is contemptibles!"—Punch.

Fair Warning.

The wife of a clergyman warned him as he went off to officiate at a funeral one rainy day: "Now, John, don't stand with your bare head on the damp ground."—Tit-Bits.

Hard to Beat.

"This," said the man of the house, as he mournfully surveyed three carpets and ten rugs hanging on the clothes line, "this is a combination hard to beat."—Exchange.

Tender-Hearted.

"She says she prefers to do her marketing by telephone."

"Why so?"

"Says she can't bear to see how little she is getting for her money."—Exchange.

Ahead of the Times.

"You see, the trouble about Bill is that 'e 's allus afore the times."

"Wot 's 'e done?"

"Well, 'e went away to look for work, and 'e found there's a strike on. So 'e joins the strikers afore 'e 's got the job."—Ideas.

A GOOD BUSINESS OPENING.

The steady increase of the livestock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep and poultry compared to Northern States like Iowa that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town and we prefer men with some knowledge of livestock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady and growing outdoor business.

Full particulars by mail upon receipt of request. **The Jans Company, Union Stock Yards, Chicago, Ill.**

Do not despair of your ideals. Do not go away discouraged, saying, "They are higher than I can reach." Jesus will lift you to them, if you will put your trust in him—T. S. Hamlin.

Restore that Beauty!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from

Shuptrine Company, Savannah, Ga.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.



PANTS TO MEASURE
ONLY $2.95
1½ Year's Satisfaction or Money Back
Fine hand tailoring. Choice of many snappy, smart fabrics for dress or business wear. You save one half. Every penny back quick any time you are not well pleased.
NO EXTRAS—WE PAY EXPRESS
No strings to this offer. Not a penny extra for anything. We even prepay all postage and express.
FREE GOLD PLATED PIN
Classy lapel pin free with your first order to show you are a regular agent. Send quick—supply limited.
SEND NO MONEY Cash Profits
Your friends will buy on sight at our low prices. Our agents get up to $75 a week, cash for spare time. You can do it too. Write quick for BIG, new sample outfit to choose from, and our astonishing offer FREE. Do it NOW.
CHICAGO TAILORS ASSOCIATION
Dept. B 443 815 So. Franklin St., CHICAGO

THE JOY OF MOTHERHOOD

Came to this Woman after Taking Lydia E. Pinkham's Vegetable Compound to Restore Her Health



Ellensburg, Wash.—"After I was married I was not well for a long time and a good deal of the time was not able to go about. Our greatest desire was to have a child in our home and one day my husband came back from town with a bottle of Lydia E. Pinkham's Vegetable Compound and wanted me to try it. It brought relief from my troubles. I improved in health so I could do my housework; we now have a little one, all of which I owe to Lydia E. Pinkham's Vegetable Compound."—Mrs. O. S. JOHNSON, R. No. 3, Ellensburg, Wash.

There are women everywhere who long for children in their homes yet are denied this happiness on account of some functional disorder which in most cases would readily yield to Lydia E. Pinkham's Vegetable Compound.

Such women should not give up hope until they have given this wonderful medicine a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of 40 years experience is at your service.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

GUATEMALA-AMERICAN COFFEE CO.

523 LAFAYETTE STREET NEW ORLEANS, LA.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

BUSINESS MEN ON PROHIBITION.

June 22, 1918.

Dear Sir: Statement relative Jones amendment to Agricultural Appropriation Bill:

We have been informed that Hon. E. N. Hurley, chairman of the Shipping Board, thinks that war prohibition will disorganize labor activities in shipbuilding plants. And the newspapers report that Hon. Bainbridge Colby, of the Shipping Board, has appeared before the Senate Agricultural Committee to protest against the enactment of war prohibition on the same ground.

Detroit is the largest city in America under prohibition. The prohibition law went into effect here on May 1 of this year. A great number of our leading industrial concerns are working on immense contracts for war material. It will therefore be seen that the experience of our large industries as touching the point raised in the objection of the Shipping Board to prohibition is not only valuable but conclusive on this point.

There is no division of opinion among our leaders. They are unanimous in giving emphatic testimony to the wonderful benefits prohibition is producing. Our big concerns are reporting fewer absentees of men, fewer accidents, greater unity, and higher efficiency on the part of their employees. Their men come to work now with clear heads and steady hands on Monday mornings and after holidays.

Detroit's experience has proven beyond a possibility of doubt that the wage-earners do not insist on their beer as the price of their loyalty, and that instead of prohibition causing any industrial revolution or disorganization, it, on the other hand, is a most valuable contribution to industrial efficiency, higher productivity, and conservation of man-power—all of which are of very vital consideration to our country in these war times.

If the Shipping Board and others who object to war-emergency prohibition on the ground that it will cause disorganization of labor or revolution among industrial workers will but study the experience of Detroit, they will find that their anxiety on this matter is totally unfounded. After an unexcelled opportunity of studying the value of prohibition in its relation to industrial efficiency, our conviction is that no measure of conservation would be more valuable to our country and its interests at this time than war-emergency prohibition.

We therefore respectfully submit these considerations and appeal to our National Congress for early favorable action in behalf of this legislation.

Yours very truly,

Henry M. Leland, President Lincoln Motor Car Co.
Joseph Boyer, President Burroughs Adding Machine Co.
F. S. Bigler, Treasurer and General Manager Michigan Bolt & Nut Co.
A. R. Demory, Vice President The Timken Detroit Axle Co.
S. S. Kresge, President S. S. Kresge Co.
John Trix, President American Injector Co.
Frank P. Johnson, President Detroit Screw Works.
F. F. Beall, Vice President Packard Motor Car Co.
Richard H. Webber, President J. L. Hudson Co.
Chas. M. Carson, Manager Cadillac Motor Car Co.
Chas. H. Scott, Vice President and General Manager Reo Motor Car Co.
Chester M. Culver, Secretary Employers' Association of Detroit.

—Taken from Western Christian Advocate.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

AN ISLAND ENTIRELY BONE-DRY.

There is a little island on the confines of the Arctic Ocean 300 miles long by 200 miles wide. It is 600 miles from Norway, 500 miles from the north of Scotland, and 250 miles from Greenland and belongs to Denmark. Its name is Iceland. It is a barren land, much of it snow-capped mountains and burning volcanoes. It has no trees. There is enough grass on the ground not hardened with the lava crust to keep the few hornless oxen and little ponies that do their work. The summer is too short for corn or wheat to grow. The people raise potatoes and a few vegetables. They catch the finest fish, and some seals, and shoot swan and duck. They live in hovels made of turf and lava blocks and are very poor.

But they are of a splendid race. They are Scandinavians, and they speak the Norwegian language. They have a brave and heroic history. Their fathers discovered America 500 years before Columbus stumbled upon the West Indies. They have to import their bread; they used to import their liquor. But it played such havoc with their people that they have banished it entirely. They have a law forbidding the manufacture of intoxicating liquor at home, and though having free trade, they do not allow a barrel or bottle of liquor to enter the island.

What is the result? There is no jail, no criminal court, and only one policeman. There is not a person on the island over ten years of age who cannot read and write. There are public schools, seminaries, colleges, newspapers, books, a classic literature, churches and a splendid type of religion. The Icelander, with nature against him, with barren soil and volcano and iceberg, and sea shutting him in and sullen winter, by his healthy religion and by his total prohibition of the liquor traffic has set an excellent example to nations more highly favored. He has illustrated the fact that total abstinence can abstain and that total prohibition can prohibit and that they are friendly to education, virtue and religion.—Exchange.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

GO TO COLLEGE OR WAR—Boys may take military training in college instead of camp in deferred class. For particulars, write Meridian College, Meridian, Miss.

"Opportunity sends no trumpeter to herald her coming."

What a Pity!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health. 50c a box. From druggists or by mail from

Shuptrine Company, Savannah, Ga.

The Conceded Standard Among All Mosquito Remedies---Sweet Dreams The Great Double Strength Remedy

The imitator endeavors to get a mosquito remedy "as good as Sweet Dreams."

The second thinker doesn't accept such remedies, however. The practice of accepting substitutes seems to be going out of fashion anyway.

It's mighty simple to insist on getting genuine Sweet Dreams, then ridding yourself of mosquitoes is simpler still.

There's one thing to remember, always, and that is that Sweet Dreams became the standard the morning the first bottle was made.

And then, too, it's well to remember the name, Sweet Dreams.

Every store, every town.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Hardly a Drugstore in the Land That Does Not Sell This Remedy

On the Market Half a Century.

When you are in perfect health, and are enjoying a strong and vigorous vitality, it is then that your blood is free from all impurities.

You should be very careful and give heed to the slightest indication of impure blood. A sluggish circulation is often indicated by an impaired appetite, a feeling of lassitude and a general weakening of the system. It is then that you should promptly take a few bottles of S. S. S., the great blood purifier and strengthener. It will cleanse the blood thoroughly and build up and strengthen the whole system. S. S. S. is sold by all druggists. Valuable information about the blood supply can be had free by writing to the Swift Specific Co., 24 Swift Laboratory, Atlanta, Ga.

Mother, Why Don't You Take Nuxated Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All the Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off Than You Are and Now She Looks Just Fine.



The Child's Appeal.

Any Woman Who Tires Easily, Is Irritable, Nervous and Run-Down Should Take Nuxated Iron to Help Increase Her Health, Strength And Vitality.

"There can be no strong, healthy, beautiful, rosy-cheeked women, without iron," says Dr. Ferdinand King, a New York physician and Medical Author. "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.



What Is Your Answer?

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss. Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

"Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this, after they had in some cases been going on for months without getting benefit from anything. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents.

The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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All communications for this department should be sent to the Editor at the address given above.

WHAT CHRISTIANITY HAS DONE FOR KOREA.

(1) Christianity Made Known to the Korean the Affairs of the West.

Formerly, the Korean knew of no country other than Korea and China. He had no idea that learning, morality and other forms of civilization existed anywhere outside of these two countries. But since the missionary went about preaching everywhere, the Korean has learned that there is such a thing as the Western world. He has even faintly realized that the West has developed a peculiar form of civilization and that this civilization is superior to that of the East.....The political movement, like that of the Independence Club, may be said to have been an echo of the Western influence. It is, at any rate, an undeniable fact that Christianity brought to Korea the dawning light of that civilization.

(2) The Quickening of the Moral Sense of the People.

Toward the end of the Korean regime it was not only politics that were corrupt. Industry and finance were disorganized. As education was neglected, and administration rotten, social morals were indescribably corrupt. A whirlwind of extravagance, selfishness, dishonesty and jealousy swept over the nation. Officials openly practiced bribery, favoritism and cruelty. People sank deep in debauchery. Even children indulged in gambling. Slaves were sold and bought. Everybody seemed to think of nothing but evil day and night. Summed up in one sentence: the Korean degeneration reached the point where life had no ideal and morality no standard. When I think of what I heard and saw in my childhood, I can't help trembling. To this confused and wicked society Christianity brought a high ideal of life and the dignity of virtue. Intemperance and immorality were forbidden. Dishonesty was denounced. Human traffic was discouraged. To worship God, to seek after righteousness; to teach new ways of living a pure, ideal life—all this has been the gift of Christianity. It is Christianity that has enabled nearly three hundred thousand souls in Korea to enjoy religious consolations and to strive after a morally pure life.

Not only the Christians but through them, the moral conscience of the whole nation has been awakened and the ethical standard has been raised—another inestimable service which we owe to Christianity.

(3) The Spread of Education.

We have now common schools and higher schools at different localities. In Seoul there are even schools for special subjects. Educational facilities are thus being provided. But up to seven or eight years ago, there were scarcely any but Christian schools. Of those who have received the new education, and who are above thirty years of age, the majority are graduates from Christian institutions of learning.

Since the religious revolution in Europe, the Christian Church has found it necessary to establish schools. As all believers had to study the Bible, children were taught to read. This became the foundation of the modern system of common education. For the same reason, the Christian Church in Korea has given much attention to the founding of schools and hospitals. A church with two or three hundred members has a primary school, as a rule. It is thus that the Christian Church has laid the foundation of Korea's new system of education.

Besides school education, the necessity for reading the Bible and hymns has induced illiterate believers to learn Un-moon. Moreover, the reading of the Scriptures has created a taste for reading, with pleasure, such simple religious works as "Pilgrim's Progress," etc. Thanks to this fact most Christians, male or female, old or young, have acquired the knowledge of letters and the ability to read.

(4) The Status of Woman Has Been Raised.

The distinguishing mark of Oriental ethics is to honor man and despise woman. Especially in Korea a woman was considered no better than a domestic animal. She was denied the privilege of education. To assert her personality or to engage in an independent livelihood was never dreamt of. But it is the blessing of Christianity that has induced her to attend church services and to engage in acts of worship along with men, giving her the conception that men and women are sons and daughters of God on equal terms. A Christian woman enjoys that same power with men to vote for the election of church officers. She shares equally with men the responsibility of supporting the church. In the roll-book of Christians a woman possesses her individuality as well as a man.

The first school for girls was a Christian school and the first girl students were Christians. Now-a-days there are common schools and high schools for girls: but as late as five or six years ago the very mention of a female student was associated with a Christian girl.

Again, it is the Christian Church in Korea that has sanctioned the re-marriage of women. By breaking down the notion that it is a great sin for a widow to re-marry according to the literal interpretation of the maxim that "a virtuous woman never has two husbands," Christianity has conferred on the Korean woman a precious freedom.

(5) The Hurtful Custom of Early Marriage Has Been Rectified.

Now we have a legal age for marriage so that early marriage is, at least theoretically, forbidden. But formerly it was Christians alone who enforced strict rules against premature marriages.

(6) The Universalization of Un-moon.

It is the Christian Church that has given to the Korean the idea that Un-moon is also a form of writing. The translation of the precious Testaments, Old and New, and of the hymns has given to Un-moon its dignity and universality.....It is probable that the Korean alphabet and the Korean language have become, for the first time, the medium of high and noble thoughts through the translation of the Bible. When the history of Korean literature shall come to be written by a future historian, the fact that the Bible was translated in pure Korean will find its place in the first page.

(7) The Mental Faculties of the Korean Have Been Stimulated.

The Korean mind had been paralyzed, dried up and stagnated. To this, Christian thoughts, unheard of in former ages, brought a powerful stimulation.

(8) Personal Liberty.

The individual is the basis of this religion. In the Confucian system, the sage makes ethical laws for the people, who are required to obey them unconsciously. "People should be made to obey but they should not be made to know," is the Confucian doctrine. Hence the Confucian ethics destroy private judgment, and this has hindered the free development of thought. But Christianity teaches that each individual, through his own prayer and endeavor, can find and see God and obtain eternal life. To say that all persons, sons, daughters and slaves, in fact, every human being, have a soul implies that all men are brothers; that everybody is to be respected; and that all persons are equal in status and dignity, however they may differ in abilities. This is the source from which is derived the idea of the equality of men and women. This is the root of modern ethics—Yi Kwang Su, Editor of Chung Choon, a Korean monthly published in Seoul.

SAVE FOOD—BUILD UP RESERVES.

"We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory," declared the Food Controllers of the United States, France, Italy, and Great Britain in a joint resolution adopted at their conference in London. The resolution, which was cabled to the United States Food Administration, emphasizes the necessity of building up reserves in North America as an insurance against possible crop failures here and elsewhere and the diminution of agricultural labor. The resolution follows:

"Resolved, That while the increased production of the United States renders it possible to relax some of the restrictions which have borne with peculiar hardship upon all our peoples, yet it is absolutely necessary that rigid economy and elimination of waste in the consumption and handling of all foodstuffs, as well as increased production, should be maintained throughout the European allied countries and in North America. It is only by such economy and elimination of waste that the transportation of the necessary men and supplies from North America to the European front can be accomplished and that stocks of foodstuffs can be built up in North America as an insurance against the ever-present danger of harvest failure and the possible necessity for large and emergency drafts to Europe. We can not administer the food problem on the basis of one year's war. We must prepare for its long continuance if we are to insure absolute victory."

There are two spirits in machinery—the spirit of weariness, weakness, of inventing ways of getting out of work; and there is the spirit in the machine, too, of moving mountains, conquering the sea and air, of working harder and lifting one's work to more heroic, to more splendid and difficult, and almost impossible things. The fate of our modern civilization is all hanging on the battle between the spirit of achievement, the spirit of creating things, and the spirit of weariness, or the spirit of thinking ways of getting out of things.—Gerald Stanley Lee.

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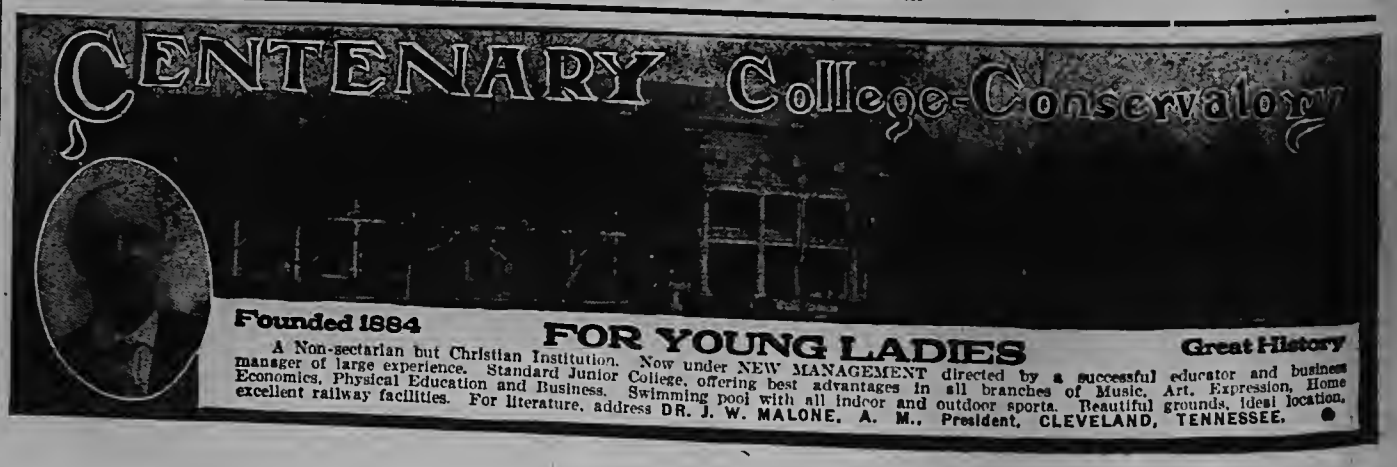
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DR. BOAZ AT MERIDIAN.

Meridian Methodism enjoyed a visit from Dr. H. A. Boaz, our new Church Extension Secretary, last Sunday, August 11. Dr. Boaz came to Meridian at the invitation of the East End Church, where he preached a delightful sermon to a good congregation in the morning. Dr. Boaz is a very forcible and spiritual preacher, with the gifts and graces of an evangelist as well as those of a great Secretary. By the way, it is entirely within the range of possibilities that something good along the building line may soon come out of his visit to East End, and Meridian Methodism may be rejoicing over another fine church building enterprise.

At 6 o'clock in the afternoon, Dr. Boaz delivered the address at the cornerstone laying for the Central Church, which has made splendid progress. The ritualistic service was conducted by the presiding elder, Rev. Geo. H. Thompson. The address of Dr. Boaz was appropriate, and uplifting and the occasion will long be remembered as a red-letter day by this congregation.

At 8 o'clock, Dr. Boaz preached a splendid sermon in the Seventh Avenue Church, leaving Monday for the coast. To say Meridian was delighted with his visit expresses it mildly.

H. B. WATKINS.

August 14.

A GOOD MEETING AT HOULKA, MISS.

Dear Mr. Editor: We have just closed a most successful meeting here at Houlka. The pastor, Rev. O. P. Armour, did the preaching. Brother T. H. Lipscomb, our presiding elder, was due to be with us, but owing to sickness he was forced to decline the invitation. We trust that he is better by now.

The meeting began on Sunday, August 4, and closed on Friday night following. From the very first it promised to be a good meeting. Good crowds attended every service, and the Lord was with us all through the week. Brother Armour preached some great sermons, uplifting and inspiring. The writer thinks that the best sermon he preached was on Sunday morning. His subject was, "God's Image in Man." He handled the subject to perfection, and rendered an excellent discourse on that topic. On Thursday night we had a flower service. Everyone was requested to bring a flower to the service, and the pastor directed each one that had a flower to pin it on the person that had helped him spiritually. That had a great effect on the people, and we had a grand service. Sixteen persons joined the Church, and one came to us by letter from Webb, Miss., Mr. James Walker. We trust that this meeting will have lasting effect upon the people of Houlka, and serve to keep them on the lookout doing God's great work, which should come before anything else.

H. CROOM ARMOUR.

Houlka, Miss.

CAMP MEETING AT OXFORD.

Dear Advocate: The forty-sixth camp meeting at the old Oxford camp ground came to a close on Thursday evening, August 8, after running six days.

Rev. Chas. D. McGeehee, of Indianola, did most of the preaching and did it well. He held the undivided attention of his audiences from start to finish. He presented gospel truths, precepts, and promises to his hearers in such fashion that even the small children could understand. Logical in thought, practical in discourse, and unlimited in power of speech, he is easily among our greatest preachers. The crowning glory of the man is his consecration to God, who is using him gloriously as a "fisher of men."

There were fewer people tented upon the grounds than usual, owing to the strenuous times, and to the fact that this section of country is suffering from a distressing drouth. However, the services were well attended, the tabernacle being filled on Sunday and each night following, with increased attendance to the close.

Brother McGeehee's sermons indicated his thorough understanding and appreciation of the times, and the people were greatly strengthened in faith and revived in patriotism. There were numbers present who have sons at the front, and service flags in their windows, who were languishing for just such messages as God sent them through this noble "soldier of the Cross."

The meeting, as is the usual custom, was under the supervision of the Oxford pastor, Rev. W. W. Woollard, and the Abbeville pastor, Rev. T. J. Hopper. These men of God gave us occasional helpful messages, and added much to the services in various ways. The meeting, comparatively speaking, was a great success.

Quite a number were received into the Church by letter and on profession of faith. All Christians were edified and strengthened. We had the distinct pleasure of having a soldier boy from Camp Pike with us throughout the meeting. Our hearts warmed to him as his presence always whispered silently, of "another boy in khaki, somewhere 'over there!'"

One of the happiest and most touching events during the meeting was the reception of cheering letters from three boys in France, sons respectively of Brother Woollard, Mr. C. McLarty, a tentholder, and of the writer. These letters were the first received from the boys, and were all permeated with a spirit of patriotism, good cheer, and faith in God. A general reading of letters and rejoicing in camp took place. Oh, isn't it true that similar experiences make the heart wondrously tender!

Brother Woollard is in fine favor here at Oxford, and is feeding his flock upon pure and unadulterated gospel.

Rev. E. S. Lewis, of Greenville, our former pastor, who, with his family, is visiting Oxford friends just now, sweetened our Sunday school and church services the past Sabbath with his presence and his prayers. Brother Lewis will not die as long as the Oxford people live.

Brother Hopper is magnifying his office throughout his charge, and is loved by all of his people.

We are still enjoying the Advocate. God bless it and make it a blessing.

Mrs. A. FOUNT CALLAWAY.

Oxford, Miss.

P. S. Doubtless many ministers and other readers of the Advocate will be interested to learn that Mrs. T. L. Harris, perhaps the eldest member of the Methodist congregation at this place, has very recently transferred to the Church Triumphant. She was eighty-odd years of age.

Mrs. A. F. C.

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Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

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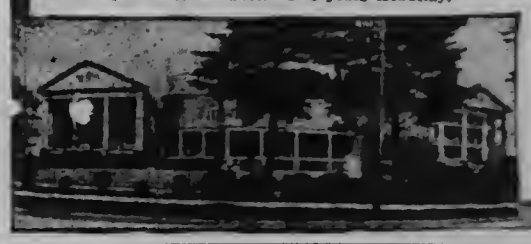
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THE FINANCIAL GOAL OF THE MISSIONARY CENTENARY

By REV. W. W. PINSON.

Thirty-five Million Dollars looks like a big sum. And it is. But it must be recognized that we are in a big business. The amount seems big only in comparison with what we have been doing. Compared with the "big things" going on all about us and now becoming commonplace, it is not a bit big. Compared with the task now confronted by the Church, and the demands soon to be greater than ever, it is meagre. The fact that it is being asked without apology and that the Church with one voice approves, shows we have entered a new era. We have accepted for always the verdict written everywhere in letters of flame that old things are passed away. The Church that does not accept it dies, and Methodism means to live.

Not as Big as it Looks.

This thirty-five million is not as big as it looks. Let it be borne in mind that the annual income of all the departments represented is included. This is estimated at $2,000,000 a year, or $10,000,000 for the five-year period. Hence the Centenary sum proper is $25,000,000, including $5,000,000 for war work. In other words, we are only asked to increase our income three-fold for our missionary work, including Church Extension, and then add $1,000,000 a year new income for meeting the emergencies created by the war.

Not an Enthusiastic Guess.

The amount was not hastily and carelessly chosen. A careful survey of the fields was made and passed upon by Committees familiar with the fields, and the amounts indicated were studied and combined by the Centenary Commission. They were then submitted to a carefully chosen group of more than one hundred leaders at Memphis, Tenn., March 19-21, 1918, and earnestly and prayerfully considered by a Committee and then by the body. After the discussion they were passed unanimously. The only dissenting voice in the discussion was from some laymen who thought the sum should be much larger.

An Effort to Catch Up.

Let it be remembered also that this amount, large as it seems, only serves to bring the Church abreast of its present task. With the exception of War Work, it provides for entering no new fields, and is very largely consumed in providing adequate equipment for the work now being done. It is for the most part an effort to really catch up with our providential task and to begin the new Missionary Centenary of this new and mighty hour in human history in some fair state of preparedness.

Wide Range of Needs.

This $35,000,000 is to cover a wide range of interest. To summarize, the askings are as follows:

Present income for 5 years	$10,000,000
Foreign Missions, General	7,670,000
Foreign Mis., Woman's Work	3,000,000
Board of Church Extension	2,140,000
Home Missions, General	2,850,000
Home Mis., Woman's Work	1,290,000
Annual Conference Missions	2,500,000
War Work Fund	5,350,000
Total	$35,000,000

A further analysis will show a wide range of interests covered by these askings.

Property Equipment.

There are needed immediately 253 churches and 123 parsonages in Foreign Fields alone, and more, many times over, asked for in the Home Fields, besides the ground on which they are to be built.

For Schools.

There are more than 100 schools of all grades in the Foreign and 18 in the Home Field, estimated at over $7,000,000. This is about one-fourth of the whole amount. It goes into a vast and far-reaching educational scheme. By far the larger part of it lands where there are no endowments, and no public schools, and no background of Christian influence to support the schools. These schools are to train the leaders of the future among great populations of the earth. In China eighty per cent of all those who get education at all are dependent on mission schools. Yet not as much is being asked for all these 123 schools as is frequently asked to endow a single school in this Christian land. This includes the training of our native preachers, about 200 of whom are now in our schools.

New Missionaries and Workers.

There are 214 new recruits called for, men and women, to fill up the ranks and meet the unusual demands. These must be found, equipped, sent out, housed and maintained. Nothing is more urgently needed. Here will be given an opportunity for those who wish to be represented in the great pioneer work of the Kingdom to send and support their own missionaries, as many are now doing.

In addition many hundreds of native workers must be trained and set to work among their own people in the large program of missions we are planning.

Medical Work.

Nearly $2,000,000 are asked for hospitals and medical equipment. When it is remembered that this is mostly among people who have no medical science, and who, but for the missionaries, must suffer and die without the healing ministries of a physician, it is pitiably small. Suffering womanhood alone in heathen lands should demand instantly the whole sum asked for, to say nothing of agonies of little children.

To Increase Salaries.

There are 2756 pastors at home who get less than $1,000; one-half of these receive less than $500 a year. These askings include increasing these salaries something like fifty per cent, till they range from a minimum of $600 to $1,000 each. This reform is overdue and is worthy of our best efforts. This will require over $500,000 a year.

Aid of the Negro.

The Negro schools come in for a share in these askings. A half million for six Negro schools is surely not extravagant, and yet what an untold blessing it will be to this people in their struggles. This we should do, not only for their sakes, but for our own.

Various Home Mission Agencies.

Wesley houses, Bethlehem houses, night schools, institutional churches, and other means of reaching the congested centers, the foreigner, the slums, the neglected rural sections, all on a scale we have not yet even approximated, is provided for in these plans. It is an attempt to really do our share in evangelizing our own land and making and keeping it Christian.

Making Sure.

This analysis is by no means complete. In fact it could not be. Still further pains are being taken to make sure that the enterprises we set forth are entirely worthy and the needs genuine. The surveys are now being reviewed by the missionaries, and there will be changes in the details before the items are finally settled by the Commission.

Objects for Donors.

When the whole list of askings has been thoroughly tested and sifted they will be divided up into objects so that those who may desire may make their Centenary contribution in the form of specials. This will require time and labor but it will be made by the time of the meeting of Conferences this fall.

Epworth League Special.

Already the Epworth League Board has assumed as its Centenary task the total askings for Africa and begun working at it with enthusiasm. The pledges made at the League Conferences this summer give promise that they mean to make good. The indications are they will run the measure over.

The Sunday School Board.

This Board is laying definite plans to line up every Sunday school in the Connection for the Centenary. Its share will be one-tenth of the whole amount, or $3,500,000. Rev. J. L. Neil will be in charge of this work under the Sunday School Board, which will work in harmony and co-operation with the Centenary Commission. It will be a campaign of Missionary education which will be a joy and a blessing to the Sunday School. Objects will be provided which will be most attractive and inviting to the children and young people.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3262.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 29, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

"Since I must fight, if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

* * *

The history of a wasted life is a record of neglected opportunities. The successful man is one who sees his opportunities and seizes them.

* * *

A good deal is being said, even in this time of unparalleled industrial activity, about the problem of unemployed hands; the great problem of the age is unemployed heads.

* * *

The war has made necessary many departures from the normal order; but the principles of righteousness are unalterable and should not be deviated from under any circumstances.

* * *

The true Christian occupies the most exalted position in the world. He is not on the defensive—it is the world that is on the defensive. An apologetic attitude is unbecoming a real Christian.

* * *

Infancy is succeeded by childhood, childhood by youth, and youth by maturity. But in the realm of the spiritual, the process of growth seems often to be arrested. We should not always be "babes in Christ."

* * *

Christianity is a life. That, after all, is its supreme test. If it does not produce right living, it is a failure. But the evidence of its power to do that very thing is to be found in every community. And nothing else can do it.

* * *

Most of the practical troubles of life arise out of our dealings with our fellow-men. Too often we are not properly adjusted in our social relationships. The motive of loving service would relieve many difficult situations.

* * *

A man's manliness must be judged by the circumstances in which he is placed and the way he conducts himself in those circumstances. Jesus was tried on every side of his nature—but he stood the test. He is the manliest man that ever trod the shores of time.

* * *

The saddest sight in the world is a man who, having gone into the battle of life with high ideals and noble standards, with clean hands and a pure heart, emerges from that battle with his hands dripping with filth and his heart steeped in pollution.

MINISTERIAL SUPPORT.

One of the most trying situations that develop when the Bishop and the presiding elders are making the appointments, is the necessity of sending some good men to charges that do not, according to the records, pay salaries upon which a man may comfortably support his family. We happen to know that this matter is the subject of discussion oftener than many of our preachers, perhaps, realize.

It is generally recognized by those who have given attention to the subject that preachers as a class are not adequately paid. When the character of the men, the cost of their preparation for service and the nature of their work are taken into consideration, the disparity between the average salary of preachers and the earnings of other men, no more competent in their fields, is painfully apparent.

So far as our knowledge goes, the charge is never seriously made that ministers, as a class, are mercenary. On the other hand, there is a generous recognition by the public at large of the self-sacrificing nature of their work, the value of their ministry, and the justice of their claim to an adequate support. In this connection, we cannot forbear to quote from a recent editorial in the New Orleans Item. We have no personal acquaintance with the writer of the editorial and cannot presume, therefore, to state his point of view. We quote it simply as the utterance of a thoughtful man who is keenly alive to present-day conditions and who knows how to express himself in simple, forceful English. The editorial in question was called forth by an account in a Louisiana newspaper of a surprise party that was "perpetrated" upon a clergyman, the occasion being the presentation of a sum of money to give him and his family a vacation and the means of visiting friends in another State. Among other things, the writer says:

"The world to-day is rocking in the most soul-racking crisis it has ever experienced. Never have the labors of the clergyman been so arduous; never have their ministrations been more needed to sustain the shaken faith of good people in Him who seemingly permits such horrors to overwhelm His followers.

"Never has the laborer for the soul's uplift been more worthy of his hire. This being so, why do people, otherwise kind and good, continue to bestow upon the minister of the gospel as a donation that which he earns?

"Is it not a pity that the educated, refined, sensitive clergyman who spends his life trying to preserve our shattering ideals, should be compelled to accept as bounty that to which he is entitled a hundred times over—the means to live in comfort, to educate his children and to enjoy the occasional relaxation which his spirit craves?

"In the work of reconstruction in which we shall soon be engaged, well-meaning but thoughtless church members should discard the 'pound party,' the 'donation party,' and other forms of 'passing the hat,' for their spiritual director. If they cannot do better, let them pay him the wages of a brick mason or a master carpenter, so that he may apply his earnings in his own way, not in theirs."

Without commenting upon his views of "pound parties," "donation parties" and the like, we simply call attention to the sentence, "If they cannot do better, let them pay him the wages of a brick mason or a master carpenter," as expressing the view that leaders in the Kingdom of God should receive at least as much as skilled laborers in manual occupations.

At our approaching Annual Conferences, the question of a living salary for our preachers is likely to give the cabinet more serious concern than ever before, in view of the present high level of prices for the necessaries of life. If it is at all possible, something ought to be done to relieve the situation.

We venture to suggest that, in some cases, a consolidation or combination of charges or of churches might be brought about that would result in an increase of salary for the pastor, without any appreciable injury to the work as a whole. In some instances, for example, a church that has been accustomed to a Sunday service might be willing to take a week-night service, as a war measure if for no other reason, without decreasing its assessment for ministerial support. That would mean larger circuits to be sure, but it would also mean better salaries. The objection might be urged that it would increase the pastor's work. That is true; but it is our observation that our preachers are not afraid of work, especially when it means better support. Or, to take another case, we have in mind two churches that are close together, both of them financially weak, but both having full-time pastors; in one, the morning congregation is fairly good, while the night congregation is very small; in the other, the reverse is true. As a war measure, one man might serve both, giving each a Sunday service and being in touch with all the activities of each, and from the combined churches receiving an adequate support.

But the cases where combination or consideration is practicable are comparatively few; some other means must be found to provide for other situations. We venture another suggestion: Let us as a Church emphasize seriously and earnestly the value of tithing as a means of meeting at least the ordinary financial requirements of our work. We believe that our people, if our Annual Conferences would take definite action in advocacy of tithing, could gradually be brought to a degree of liberality that would adequately provide for all the ordinary needs of our work, and that would eventually support bountifully very greatly enlarged programs of service.

We are in favor of tithing not as a mandatory rule, but as a simple business basis upon which the work of the Church may be taken care of. Tithing as a system has at least two irrefutable arguments in its favor. In the first place, the history of religious work, from Old Testament times to the present, proves that the ordinary needs of the work may be adequately provided for out of the tenth; and in the second place, experience proves that godly people can afford to give the tenth and still have enough to meet all their own legitimate needs. There may be even stronger arguments than these in favor of tithing, but these seem to us unanswerable.

We believe a campaign in favor of tithing will do more than any other one thing not only to provide adequate ministerial support, but also to place all the work of the Church upon a thoroughly sound financial basis.

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JUST HERE AND NOW.

My life's not just a future tense,
A vaiue heid in far suspense,
But yieids a present competence,
Just here and now.

God and my life are here with me,
My heav'n appears when Christ I see:
I haste not, care not, to be free
From here and now.

The distant scene I ieave with Thee,
The nearer duty calls for me:
Alert, obedient I'd be
Just here and now.

For faith I pray to trust the right,
For iove I seek to keep hope bright,
For strength I ask to press the fight—
Just here and now.

Reveal thyself, then, Lord, in power,
Nor let me weakly shrink and cower:
Of grand, rich life be this the hour
Just here and now!

—C. A. S. Dwight, in Zion's Heraid.

THE LODESTONE OF A GREAT AFFLICTION.

The why of pain is not answered when you say there is no pain. As well say there are no blind, no cripples.

The first causes of pain are not in thought. They are not alone in the nerves of feeling. They eat into and derange machinery made for work rather than for feeling. Muscle, sinew, bone and joint are eaten into, robbed of their working strength and suppleness. At the same time the feeiing threads are bitten into and pain is their report of a harm doing. They force the fact upon attention; they hold it upon consciousness. They come to dominate thought. They make us think of our pains.

An occupied mind can forget pain—for a time. A resoiute wiil can go on with life's work as if pain were not—for a time. But not for aii time. There is a resolution which can repress the cry of pain while feeiing its sting; which can hoid on through a crisis whiie the very life is being bitten at; which can go into fire to rescue a friend. But the fire burns.

It does not follow that no pain is feit. The fire burns. I distinguish the involuntary cry extorted by sudden or extreme pain from the cry which murmurs and chafes at pain. There is a cowardly, cringing, crying in pain which magnifies the pain. There is a fortitude in pain, a triumph of soul over pain, in which hopeless invaiids have given examples of supreme heroism, have given to the world words and works richer than any by the healthy and strong.

The experiences of pain are not solitary. There is a sharing of experiences. We cannot get away from that. "Whether one member suffer aii the members suffer with it," is not truer in the single human body than in that more composite body, made up of many persons, especially in the family.

Because mind can stimulate the suffering of the body, my mind can rack me with anguish at sight of suffering. You shall see a chiid run down, rolled under and crushed by a car. While you sicken and faint at the mere sight, your second and more painful thought comes—what must be the anguish of the mother when her mangied baby is laid in her arms.

This pain of yours is reai; as reai, though not as keen as hers. Hers is as reai, maybe more keen than her babe's. This is sympathy, one of the most God-like capabilities in the human nature. In it we enter one another's feelings.

You have seen the bloom fade from a mother's face, the plumpness of her cheek shrivel into wrinkles, as day by day, night after night, she worked, watched and agonized over her sick babe. At the same time you have seen her love pass from a proud fondness into an inexpressibly tender affection, richer and richer as the iittle one suffers on. And when it developed that the little one was left blind, or deaf, or lame, or dwarfed, you have noted her iove weaving itseif into a wrapping, so to speak, a protecting armor for her helpless one; utterly unlike her expression toward her strong, hearty children. Dearer for its very weakness; and though every instant of its afflicted iife imposes a care which ailows her no unbroken rest, every instant of such caring makes the broken one more dear and the caring one more strong.

So the invalid of years, confined to bed or chair, whose every step must be guided, every want be met by a ministering hand, whiie levying on every member of the family a tribute of help and sympathy, lays upon all a common bond. Alike in one great sympathy for the sufferer, they have this as a common experience, and in so much, know one another as they could not without. And with aii the famiiy vieing in a common heipfuiness, aii are drawn and woven into a compact community affection.

The constant presence of the nervous sufferer might seem to dampen the gladness, destroy the mirthfulness of the home. Not necessariiy so. Only the soft pedal is on. The writer knew one just such famiiy. The mother, for years confined to her chair by rheumatism, when not in absolute pain, was one of the most cheerful, jolliest spirits. And the whole family was pervaded with a tender spirit of kindness which was a deiight to witness. Yet the famiiy was fuii of iife and mirth. They knew when to sober down. Their strong hands were gentie.

This sharing others' pain, this thinking constantiy for others' comfort, is a means toward highest cuiture. The spirit of it is invaiuabie in the home. It is of no less vaiue in that larger famiiy, soclety. We never reach the finest feeiings in scenes where all is joy and hiiarity. We never arrive at the deeper acquaintanceship tiil we get in among the pains that distress peopies. I suppose this is why the wise man said, "It is better to go to the house of mourning than the house of feasting."

Lest in aii I seem too iight—the bare fact of invalidism in itseif is not the secret. There are invaiids who are cross and sour and fault-finding; and there are those whom the care of an invaiid makes cross and sour and uncharitable. It is the pain borne in a spirit of submission, resignation, and of faith in God, who, though He may not remove the thorn, will yet give grace sufficient to bear the pain with profit. Such is the spirit that makes the Fanny Crosbys.—"Experience," in Central Christian Advocate.

A GOAL, PRAYER, FAITH, AND RESULTS.

In my ietter yesterday I referred to our campaigns for 500 conversions before my furiough, and promised to write you more fully about it.

This is the way it started. Shortly after Annual Conference in October, Bishop Kiigo visited us and spoke to my congregation on soui-winning. It was one of the greatest and most stirring messages I ever heard. Towards the close he asked how many adults had been baptized the previous conference year. The answer was sixteen. Then he asked us if we wouid pray daiiy for 500 during this year, to raise our hands. We aii raised our hands because we didn't know what eise to do under the circumstances. But at that moment very few of us, if any, reaiiy expected to see 500 conversions in a year. But we had promised to pray and so in a more or iess desultory fashion, we did pray for about three months.

A few days after the Bishop was here, word came that the big Mandarin's house next door was for sale and the price was $10,000 (Mex.) I called together the workers and we taiked it over. It seemed to us that we would be ruined if any one else got that house, as there are streets on all the other three sides of us, and this house is the only direction in which we can expand. We thought we just must buy that house, but where on earth the money was to come from, we couid not tell. Then we prayed. Then we taiked some more and then prayed again. Finaiiy, we concluded that the circumstances warranted our making a covenant of prayer, and standing on Matt. 18:19 we prayed daiiy at noon for the means with which to purchase that property. This we aii agreed to do; and I think in my whoie iife I have never known such earnest praying. As we prayed, suggestions for working were given to us, and we did not ieave a stone unturned in our effort to do aii that God gave us strength and wisdom to do to help answer our own prayers.

At the end of three months there came from the Board of Misions a cable for $5000 (gold.) it was a direct, immediate, glorious answer to prayer. On the foiiowing Sunday we had a thanksgiving service to praise and laud and magnify His great name for thus revealing Himself as a iiving Presence among us. The thought uppermost in our minds was not so much rejoicing that we had received the money, as rejoicing in the sense of cooperation with God. This direct answer to our prayer was God's acceptance and approval of us and the work we are trying to do in His name. This was vastly more precious to us than the money itself.

But, in the midst of our rejoicing, the promise we had made to Bishop Kiigo occurred to us. There with shame we confessed our sin in praying so ardently for more money, and so coidiy for the main thing, the thing without which the money would be empty and meaningless—the conversion of souls. Then we talked about it. Then we prayed some more. Then we decided that again the circumstances warranted our forming a covenant of prayer, so, again standing on His immutable promise in Matt. 18:19, we agreed to pray morning, noon, and night for the conversion of 500 souls before I go home in the summer of 1919.

Again, as we prayed, suggestions of working and how to work were given to us. And, up to the limit of the wisdom and strength God gives us, we are working whiie we pray.

First, we cailed a four days' conference of all the members of the church. We spent a good deai of time in Bibie study, we spent a good deai more in prayer for God's guidance and blessing in this tremendous undertaking. At length we decided that in addition to the forms of work aiready being carried on that we would make three special evangelistic campaigns before I come home—one this spring, one this fall, and one next spring.

The work for this spring is to center around an eight days' meeting to be held Aprii 28 to May 5. Miss Mary Culler White (author of "The Days of June") will lead the services for women every afternoon. Rev. Tsa Suh-Tz, one of our ieading Chinese preachers, wiil preach at the night services. We will either get a iarge tent or erect a big mat-shed. This wiii cost us about one hundred dollars. Where that money is to come from I do not know, but God knows, and He is running this work.

We have organized a training class among the church members in order to get ready a corps of good workers. We meet on Friday nights from 7:30 to 9:00. This time is divided into three periods of about thirty minutes each. First, I am giving a series of talks on the Hoiy Spirit, based on the Acts of the Apostles. Second, we spend a half-hour studying a book called "Elements of Christian Truth." This is a book prepared especiaiiy for new probationers, and is designed to be used in preparing candidates for baptism. We expect each church member who is studying the book to teach it to a class of probationers after the May meeting. Our Chinese pastor, Brother Wang, leads this group. Third, Mr. Zang makes a

talk on personal work. All this is done in an atmosphere of prayer. We hope all through May and June to have 200 probationers in 20 classes, and early in July to baptize a large class. Then in the fall we hope to repeat this same process, baptizing another large class just before Christmas, and during the spring of 1919 repeat it for the third time, baptizing the largest class of all just before I sail for America.

I have written thus fully about our plans to request you and all who may read this, to help us daily by prayer for all these forms of service to the end that Christ may be glorified in the conversion of 500 souls. L. D. PATTERSON.

Sungkiang, China, February 28, 1918.

THE PLAN OF THE GENERAL CONFERENCE FOR CORRELATING THE THREE GREAT CAMPAIGNS.

By Rev. Stonewall Anderson, D.D.

I have been asked to make a statement of my understanding of the relation of the several great campaigns of the Church to each other. The General Conference authorized three campaigns—for missions, for education, and for the Superannuate Endowment Fund. So the Centenary Movement, the Educational Forward Movement, and the Superannuate Endowment Movement were all launched. The amounts to be secured by the several campaigns are: for missions, $35,000,000; for education, $23,000,000 (of which $10,000,000 is for the universities); and for the Superannuate Endowment Fund, $10,000,000.

It was foreseen that with these three campaigns in operation during the quadrennium, misunderstandings, confusion, and friction might arise between these great interests. It was thought to be of the greatest importance that the three campaigns be conducted in harmony and so as to be helpful to one another, rather than harmful. Consequently, a committee was appointed to work out a general plan by which the several campaigns might be conducted in a harmonious and mutually helpful way. This committee, composed of representatives of the several interests involved, considered thoroughly the whole matter, and for several days. The plan which the Committee submitted to the General Conference was adopted without a dissenting voice.

The method adopted by the General Conference, as I understand it, for conducting the several campaigns harmoniously and helpfuliy provides for the following:

1. The campaigns for the several schools and colleges of the Church which were in process at the time of the session of the General Conference were to be completed without prejudice or interference from any other campaign. It was urged that these campaigns be completed as speedily as possible.

2. The Centenary Movement, projected during the General Conference, Church-wide and popular in its nature, is to be pressed immediately and with all vigor. It is expressly provided that the Centenary Campaign is to have the right of way in the whole Church for the first two years of the quadrennium. So explicit is this provision that to set up a popular general campaign for any other cause during the first two years of the quadrennium would be clearly a violation of the arrangement of the General Conference. Of course, the call for $300,000 for emergency war work by the War Work Commission in no wise opposes the plan of the General Conference. It is in every way right and proper that this call should be made, and no doubt there will be instant and liberal response from our people—as there should be.

3. At the beginning of the third year of the quadrennium, it was provided that a general Church-wide, popular campaign for education shall begin. For the last two years of the quadrennium, the cause of education is to have the right of way in the entire Church, just as the Centenary Commission has for the first two years. To put on a popular general campaign for any other cause than education during the last two years of the quadrennium would be contrary to the positive provision of the General Conference.

4. With the understanding that the campaigns for the two universities and for the Superannuate Endowment Fund were not to be general or popular campaigns, that is campaigns requiring specific organization, covering the general Church, and making appeal to the whole membership of the Church, provision was made for these two campaigns to be carried on through the entire quadrennium. It was contemplated that whatever efforts were put forth by the universities and Superannuate Endowment Movement would be done in such a way as to harmonize, during the first two years of the quadrennium with the Centenary Campaign, and during the second two years of the quadrennium with the general Church-wide, popular campaign for education. As I understand the action of the General Conference, the two universities are not prohibited from sharing in the benefits of the Church-wide campaign for education, which is directed to begin with the third year of the quadrennium.

The action of the General Conference in providing a plan by which the three campaigns inaugurated might be harmoniously carried on was undoubtedly wise. I see no reason why those charged with the leadership of the three great interests involved should not carry out the plan of the General Conference in a spirit of mutual helpfulness. If the campaigns are allowed to get in each other's way, doubtful success may be the result. If the forces of the Church representing the three great interests work together as true allies, which they are, I believe that triumphant success will be gloriously achieved. For my part, I stand ready to carry out completely the plan of the General Conference, and am ready to aid the Centenary cause, the Superannuate cause, and the universities, according to the plan of the General Conference, to the fullest extent of my ability. In this matter, I feel sure that I express the sentiment and position of the Board of Education, as well as the entire educational forces of the Church.

The action of the General Conference relative to the plan of campaign for the three causes is embodied in the report of the Committee of Conference, which is as follows:

Your Committee on Conference, appointed to consider the feasibility of correlating the campaigns for missions, education, and Superannuate Endowment Fund, respectfully report:

The needs of the world call to us as never before, and in the terror and confusion of the present hour it is to the ancient messages of the Church that men are turning for comfort and hope and the power to "carry on." Moreover, as we look toward the future the only world worth fighting for is the world remade by a vital faith in Jesus Christ and rebuilt on the foundations of the principles of his kingdom. The blood sacrifice of our sons on the battle fields of France will, in the end, be futile if the Church at home does not consecrate itself to the duty of preparing its forces and agencies for a real conquest of the world after the war. Missions, church extension, education, the care of our ministers in old age—these never meant to us what they all mean now, and not to apply this new understanding acquired in the awful experience through which we are passing would be to miss the very call of God.

Your Committee would, therefore, recommend that all of the great campaigns, prepared and projected, be carried forward with a clear vision of their supreme importance and a whole-hearted zeal born of a faith in the ability and intelligence of the Church to meet its duty in this crucial hour of the world's history.

Your Committee makes this recommendation in the conviction that those to whom are committed the great interests we have in hand—the Centenary Movement for missions, the strengthening of the schools and colleges of the Church, the equipment and endowment of our two universities, and a pension fund for our superannuates—will wisely work and plan in helpful harmony, knowing that the complete success of each depends at last upon the success of all.

Your Committee further makes the following definite recommendations:

1. That we find that there is no inherent conflict in interest between these respective calls; that it is not practicable to place the campaigns under the direction of one Board or Committee; that the Centenary Movement is not intended to interfere with the normal work and movement of the Church in other fields.

2. But that, in the interest of efficiency, and in order that there may be carried on but one popular campaign in the Church at the same time, and without prejudice to existing campaigns, we recommend that the right of way be given to the Centenary Movement during the first two years, and to the educational campaign during the second two years of the quadrennium, and that during these two periods, as far as possible, the full power of the Church be delivered in these respective campaigns.

3. That, as the campaigns for the two universities and for the Superannuate Endowment Fund are not, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns or being embarrassed by them. Signed:

H. N. SNYDER, Chairman.
L. S. BAILEY, Secretary.

THE GREATEST QUESTION OF THE AGE.

Christianity is not dependent upon the infallibility of the Church nor of the Bible. The Church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God in Jesus Christ.

Therefore, the chief question that men are called upon to answer is not, What do you think of this doctrine, or that church, or that system of theology, but "What think ye of Christ?" Gladstone once said that this is the greatest question of the age.

You might be asked, "What do you think of Plato, of Socrates, of Shakespeare?" and you could dismiss the matter with an off-hand reply. But this question asked of Christ passes into the most practical and the most personal of questions, "What shall I do, then, with Jesus?" The question becomes insistent. Men cannot get away from it. It will follow them to the ends of the earth. They may become angry because of its presence, but does not this prove that it is no ordinary question? To dismiss it by saying that Jesus was simply a great reformer will not satisfy. To say that He was only a good man, or that He was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the issue.

It is frequently stated that Christ came to establish an ideal republic, or that He sought to inaugurate a Utopian democracy. Neither statement is true. His own words indicate that it was His purpose to establish an absolute monarchy, a kingdom, of which He should be the head. This kingdom is to embrace all those who will acknowledge His kingship.

Therefore, when some social reformers select from among the words of Jesus a few catch-words, which have to do only with certain social affairs, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the only bona-fide followers of Jesus Christ, they are leaving out of their consideration altogether some of the most important parts of Christ's plan for the complete emancipation of mankind.

"What think ye of Christ?" Workingmen cannot afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.—Rov. Charles Stelzle, in The Christian Intelligencer.

FINANCIAL REPORT, LA. CONFERENCE, CHILDREN'S DAY OFFERING.

Previously reported	$704.11
Prescott (Zwolle Ct.)	5.50
Jonesboro	4.50
Rayne	7.80
Minden	25.81
Oberlin	5.00
Gilbert Sunday School	31.65
Oakdale	10.00
Rayville and Delhi	16.05
Mangham Sunday School	4.65
Total Children's Day	$815.07
Special contributions	12.50
Reported on 2 per cent	110.00
Reported on Specials	843.70
	$1781.27

Gilbert Sunday school of Monroe District, Mr. C. W. Scates, should have special mention, as this school comes forth with an offering on Children's Day of $31.65.

Louisiana Conference Sunday School Board,
Per C. V. BREITHAUPT.

THE MISSIONARY CENTENARY

THE CHURCH WILL RESPOND.

"It appears to me, as a layman, that it is peculiarly fitting that Southern Methodists should enter into this anniversary of the one hundredth year of Methodist Missions with great zest, feeling sure that no Church has ever been so blessed as we have. God has been our pillar of cloud by day and pillar of fire by night, and he has led us in the most wonderful and marvelous manner. If there is any people on earth that ought to return their grateful appreciation of God's goodness and to express that in some outward act it is the Southern Methodist Church, and I am expecting nothing other than that Southern Methodism will respond to this call of the time, and will, with an unbroken front, move upon the world of ignorance and superstition as it exists in the non-Christian world, and accomplish in the next twenty-five years more than we have in the whole hundred that has passed.

"CHARLES H. IRELAND,
"Layman N. C. Conference."

THE CENTENARY IN A NUT SHELL.

1. A celebration of the one hundredth anniversary of the organization of the Missionary Society.

2. A world-wide program based on careful surveys of need and opportunity.

3. A campaign to release the prayer power of the Church by enrolling tens of thousands in the Fellowship of Intercession and training them as prayer helpers.

4. A stewardship drive to secure the enrollment of millions of Methodists who will acknowledge their stewardship by the payment of the tithe.

5. An appeal for life service to recruit a large number of new workers for the ministry, home and foreign missions, and for service in the local church.

6. Special Centenary activities in the Epworth League, featuring stewardship, prayer, and mission study, with a thorough presentation of the Centenary message and methods at all institutes.

7. A movement to make the Sunday school missionary in spirit, and to insure a very definite expression of this spirit through prayer and offerings of life and money.

8. Unprecedented publicity through the Church papers, and the secular press.

9. A Church-wide educational campaign with mission study, missionary instruction in the Sunday school, and the use of lantern slides, charts, and pictorial materials.

10. The enlistment and training of many thousand leaders to carry the Centenary message and methods to the last member and adherent of the Methodist Episcopal Church, South.

11. A nation-wide organization of the country by territorial divisions, conferences, districts, groups and local churches.

12. An allotment of financial goals to be voluntarily accepted by every district and local church in Southern Methodism.

13. A national simultaneous ten-day financial drive to secure pledges for thirty-five million dollars, to be paid during a period of five years.

14. A series of great meetings throughout the Church to inspire and inform the membership.

15. A central patriotic Centenary celebration at Columbus, O., in June, 1919. The general theme of the program to be: "The Christian Crusade for World Democracy."

16. World-wide extension and conservation to sustain and surpass the standards of devotion and giving set by the Centenary.

Bishop McMurry Visits Dignitaries.

"I feel greatly honored because of your visit and am delighted to know you will visit China in the next few weeks. The first instruction I received in the English language was at your Methodist school in Shanghai, China. I wish for you a pleasant and profitable visit to my country."

The above statement was made last week to Bishop W. F. McMurry while on official business in Washington, D. C., by the Chinese Minister, who received the Bishop with every mark of courtesy. The same cordial treatment was accorded Bishop McMurry by the Japanese Ambassador. Both gentlemen were familiar with our missionary work in their respective countries.

Let the prayers of the entire Church go up in intercession for Bishop McMurry, who in a few weeks sails for the Orient to plan for better and larger things in China, Japan and Korea.

Twenty-three Thousand Persons Enrolled.

Rev. S. A. Neblett, Secretary of the department of Spiritual Resource in the Missionary Centenary plan, says that as a result of the movement inaugurated in April by the Centenary Commission, 23,000 persons have enrolled as members of the "Fellowship of Intercession."

Brother Neblett states that this is indeed very encouraging, even though it represents but little more than one per cent of the entire membership of the Church.

From the records on file in the office of the department of Spiritual Resource, the department is convinced of three things: Many pastors did not present the matter to their congregations in April.

WHAT PRESIDENT WILSON THINKS OF MISSIONS IN WAR TIMES.

"Do you agree with me that if Missions have justified their existence, this is a time when they should not only be maintained in spite of war, but urged on because of war?"

This question was addressed to President Wilson by a missionary, and he replied as follows, having put his "whole thought into these few sentences":

"The White House.

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune of lasting consequence if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises. But that the work undertaken should be continued, as far as possible, at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

"Cordially and sincerely yours,
"(Signed) WOODROW WILSON."

Many others who doubtless made the call for signatures and distributed the enrollment cards, failed to collect them and send them to this office for file and future follow-up work. It is probable that a number of church members were absent at the time the matter was presented and have not had a subsequent opportunity to sign the card.

In view of the pre-eminently spiritual Aims of the Centenary Movement, it will be realized how important it is to enlist intercessors at the earliest possible moment. Failure at this point would be a calamity, imperiling the success of the entire Centenary Movement. We ought to have a million enrolled by January 1. The department of Spiritual Resource offers to every pastor and others interested its co-operation, and urges that at the earliest possible moment the enrollment of intercessors in every charge be completed and that the organization of the League of Intercession be effected.

The Aim of the League of Intercession is to enlist intercessors: to organize them in every congregation for participation by prayer in the Missionary Centenary and for the systematic cultivation of intercession as a permanent part of their Christian life; and to plan and hold meetings of intercessors for united prayer for specific missionary objects. All members of the Church are eligible. All who sign the Fellowship of Intercession enrollment card thereby become members. There are no membership dues.

Seven Annual Conferences to Observe Centenary Day.

Centenary Day will be observed in the seven Annual Conferences which meet in September. Teams of Centenary specialists will attend them and present every phase of the Movement.

Mountain Schools.

Our Church maintains ten mountain schools. The "Efficiency Program" calls for a minimum of $750,000 in five years.

Team Work.

Kipling puts it:

"It ain't the individuals,
Nor the army as a whole;
But the everlasting team work
Of every bloomin' soul."

With the hearty co-operation of Bishops, presiding elders, pastors, district lay leaders and the good women of the Church, the Centenary program will prove one of the greatest blessings ever experienced in our Zion. We are all cogs, and bolts, and pins in a mighty machine. The prayer of each should be, "Lord, help me to do my bit wholeheartedly and with a full consecration to the cause."

Because We Have No Man to Send.

Rev. L. D. Patterson, writing from Sung-kiang-ku, China, says:

The following story was told me recently and I want to give it to you.

"In the Yangste River lies the fertile island of Zang Ming, the home of a wealthy, but unreached clan. Many years ago one member of the clan lost all of his wealth, and greatly reduced in circumstances, wandered away from his own land and people. He drifted to Shanghai, where in God's good providence, he fell among Christians, and was happily converted.

For many years he lived a faithful Christian life, serving as gatekeeper at the Anglo-Chinese School. All the while, though, his heart yearned for the salvation of his wealthy kinsmen in Zang Ming and his prayers for his brethren were unceasing. At last the answer came, and, as is so often the case, it came through sorrow. Word reached him that his wife was dead in Zang Ming. He hurried home where he found his relatives assembled and all arrangements made to celebrate heathen rites.

"No," objected the grief-stricken husband, "we will have a Christian ceremony."

"But," they replied, "you have no Christian priest."

"Then," he answered, "I will get one."

Accordingly, he set out on foot and walked seventy-five miles to where he knew a native pre-

siding elder was due to hold a quarterly conference. He laid the matter before the elder, who, when he learned the circumstances, made haste to return with the bereaved husband.

When they reached Zang Ming they found a great throng gathered to see what the strange priest would do.

"Elder, tell them of Christ," pleaded the husband. "Teli them of Christ; they have not heard."

So, for two hours the presiding elder stood by the body of their dead kinswoman and told those wealthy heathen people of the Christ on whom if they believed they should never die.

And did they believe? Like the Samaritans of old, they besought the preacher to tarry with them some days, and when he finally took his departure they followed him to the boat, begging him to send some one who would live among them and expound unto them more fully the gospel which he had preached.

When this story was related to Patterson his first question was, "Has a man been sent?"

"No," was the answer.

"Why," inquired Patterson.

"Because," came the heart-breaking reply, "we have no man to send."

No man, and no money! How often have we had to stand face to face with magnificent opportunities which we may not embrace because the men and the means are lacking!

Brother Patterson with a host of other missionaries on the field are praying that the Centenary Movement will be blessed of God, so that men and money may be furnished that we may take advantage of the wonderful opportunities which are daily presented to give the Gospel story to those who dweli in darkness. If you cannot go, will you not help to "send a man?"

FOR WHAT DO THE ALLIES FIGHT?

By Rev. Geo. H. Thompson.

For what do the Allies fight? We are toid that it is to make the world safe for democracy. I prefer to believe that we are fighting to save to the world the Bible and Christianity.

The nineteenth century dawned when the world was enjoying the flood-tide of the Wesleyan revival. The heart of the movement was the fatherhood of God and the brotherhood of man. The example and teachings of Christ were the rule for conduct, its end was the greatest good to the greatest number of people. True living was realized in service. Philosophy was pleased to cali this Realism.

But history has an absurd tendency to rush from one extreme to an other. From a tendency to reverence service for the sake of service, the swing was back to a view of life kept aiive by German Prussianism, which the philosophers have been pleased to term Subjectivism. Rudolph Eucken has defined Subjectivism to be "a deep-rooted, variously motived aversion to the prevailing tendencies of the time," and "a native repugnance to all moral and religious ties." "With the repudiation of these ties there grows up a vehement desire for a wider life, a ionging for the unrestrained development of all one's faculities, the will for authority and power." "Let the individual exalt his own life, and make the realization of this his supreme end. Let him strive above all else to enjoy and aggrandize himself, to raise his lot above the average and to increase to his utmost capacity the distance between himseif and the common herd. Civilization reaches its ciimax, not in the well-being of the majority, but in the striking success of the few."

Nietzsche.

Out of much old and some new material Nietzsche buiit up his view of iife. He was born in 1844, and died in 1900, after five years of insanity. In Germany he has been and is now regarded with aimost idolatrous affection, and his Subjectivism philosophy in popuiar German thought has an authority above the Bibie. The Standard Encyclopedia says of him: "He began in 1878 a series of works to expound a revolutionary phiiosophy denouncing all religion and treating all moral laws as a remnant of Christian superstitution." "His ideal, 'the Overman,' is to be developed by giving unbridled freedom to the struggle for existence, will seek his own power and pleasure, and knows nothing of pity."

A partial list of his works gives an idea of his radical cast. Take for example the following: "Beyond Good and Evil," "The Geniality of Morality," "The Overturning of all Vaiues," his masterpiece, "The Twilight of the Gods." He laid it down as a fundamental doctrine that "Christian morality is the most malignant form of all falsehoods; it is that which has corrupted mankind."

Germany loves Nietzsche because it likes his philosophy. It likes his philosophy because it suits German living. He taught, and Germany believes, that real life is found in the unrestrained indulgence of the appetites and desires. This is just the reverse of what Christ taught and what we believe. The world has never discovered a limit to man's desires, and when they are unrestrained they often take on monstrous shapes. For this reason the German Crown Prince could say that if his father did not start a war he would, "just for the fun of it." Civil life was too tame for a people living in their feelings. Prussianism could not be satisfied with dominating the German Empire, but wanted the world. With their philosophy, hate is as vituous as love, and murder is more heipful in develoiping iife than mercy. This may account for their horrible and unnamabie crimes.

I think I have heard some echoes of Nietzsche's philosophy, even in America. Some years ago I was a guest in a home for a number of days where there was a child three or four years old. No effort to control him was made by either parent, and I became a bit anxious about their idea of famiiy government. My curiosity was finaiiy reiieved by the mother when she said that the most striking personaiities were developed by noninterference of the wiii, and that she was anxious for her son to be a striking personaiity, and for this reason she would not interfere with his wiii. I would have passed this by as the frothing of Mrs. Newlywed, but I remembered that a few months before this an educator of national reputation had delivered an address in Tulane University in which he took the same position. If these parties desire to see a well developed specimen of the fruitage of this theory, I respectfully refer them to the German Kaiser. Certainly he is a striking individual, but one at a time shouid satisfy the world.

Directly across the path of this German philosphy of life lay the Bible and the teachings of Christ. These stiil had a grip on the German mind and conscience, but one must give way to the other. Which shouid it be? The philosophy of subjectivism was more palatable to the German taste than the gospel of self-sacrifice, and for the ruiing classes the choice was easy. But to wean the popular mind from the Bible was the question. Germany relies strongly on propaganda, and in this case the machinery, their schools, was oiled and geared for the work. All the schools of Germany are under government control. Their teachers are licensed and paid by the State, and it is easy to feel that you shouid serve your paymaster. It has been charged, I think on ample grounds for the charge, that about forty years ago the government laid on its schools the obiigation to deny the infaiiibiiity of the Bible, the divinity of Christ, and the existence of hell. The approach to the task was gentle, progressive, and diplomatic. The leaders of this were soon heralded as angels of iight. Their torch was known as "higher criticism." It passed through the system of German universities, which extend into Austria and Switzerland. Conservative Americans cailed the new iight the product of irreverent scholarship, while they who thought themselves progressive Americans flocked to light their iittle torches at the new-found flame. Aias! how many American congregations have been stifled by the smoke made in Germany, but carried in little American pots.

The first announcement of these super-lights said that the Bible had many things in it that should not be there, and that some things should be in it that were not there. That seemed not to shock the world much. It must have feit that whiie the Bibie must iose some things it should gain others, and thus break even. The world having received this pronouncement without heart-failure, they proceeded to tell us that Moses and Isaiah had not done as much in making the Bible as we thought, and that these naughty fellows should not receive as much pay as we wanted to give them. The super-iights then felt of the German pulse and found it normai enough to bear another shock. This was administered through an attack on the Gospei of John. They said he did not write the gospel bearing his name, but that it was written by an unknown party living at Ephesus. They denied its authenticity and its historicity.

Just why this gospel was attacked, and the others were ieft, is not clear, unless it be because it is so full of the divinity of Christ, and they were preparing the way for the supreme shock. This was not long in coming, and it furnished a ciimactic effect to the series; the divinity of Christ was called in question. They denied him a supernatural birth, said that he was born as ail men are born. That if he was divine it was a gift suhsequent to birth, perhaps at his baptism. This view involves the charge of impurity against Mary. Ail of this to remove the obstacles from the way of Nietzsche's "Overman," that he might stand before the world in the person of the German Kaiser. The Aiiies not oniy fight for democracy but for its foundations, which are the Bible and the religion of Christ. The Crusader fought for the grave of Christ, the Aiiies fight for the Bibie and the divinity of Christ. No soldier ever bore arms in a hoiier cause. His arm is strong and his heart is hrave, hecause he is right.

Meridian, Miss.

NOTICE TO EPWORTH LEAGUES.

We have been requested to announce that the Louisiana Conference State Epworth League will meet at First Church, Shreveport, La., on September 3-5. it is earnestiy desired that every chapter be represented. Delegates should send their names, without delay, to Miss Gatewood, in care of the First Methodist Church. It is aiso desired that all the chapters elect their new officers before the meeting of the State Conference, and that as many of them as possible attend the conference in order that they may receive the information and the inspiration to be had at that gathering.

WAR WORK EMERGENCY FUND.

Previousiy reported	$1963.63
J. D. Harper, Opeiousas	20.00
J. W. Booth, Keener Memorial, B. R.	21.00
	$2004.63

Remittances made on "second call" should be so stated in the future.

S. H. MEYER, Treasurer.

August 23.

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Notes and Comment

She is a Woman.

A dispatch from Amsterdam says that Empress Augusta Victoria of Germany is ill, owing to overstrain from her war relief work. We have no disposition to question the assumption that she has given heavily of her time and strength in relief work among the victims of the war. She is a woman—and what woman's heart can be untouched by suffering? We wonder if her lordly husband, the Kaiser, thinks on these things?

The Real Test.

Director General McAdoo, of the Railroad Administration, in discussing his work recently, said that all he asked of his assistants was that they have brains and be loyal to the Government; and then he added, "The supreme test of the hour is to deliver the goods." That is the real test anywhere. Good intentions and great promises help a little, but the man who can "deliver the goods" is what the world wants. The Church wants him, too.

Many a Slip.

A dispatch from Paris says that the German commanders, in confident expectation of success in their last offensive, had prepared special siege artillery with which to render the city untenable. These big guns were about sixty feet long, weighed about 110 tons, and had a range of more than thirty miles, shooting a shell weighing about 1600 pounds. Thus far, we have not heard that the Germans have been abie to use any of these guns for the purpose intended.

Worth More Than They Cost.

One day last week, 3½ per cent Liberty Bonds sold in the New York market for 102.40, the record price. The bonds are a good investment at par, and patriotic citizens are not going to regulate their buying of Government securities at a time like this by their speculative value. But when the new issue of bonds is offered for sale, it may be well for the purchaser to remember that he is getting something that, in all probability, will soon be worth more than it cost.

One is Enough for Us.

A Washington dispatch last week stated that the War Industries Board, after conference with the manufacturers, had announced restrictions and curtailment of variety in styles, colors, shapes, weights and trimmings of fur and felt hats for men and women for the spring of 1919. Colors of fur felt hats for both men and women will be restricted to nine, and of wool felt hats, to twelve. That is enough for us; in fact, we are more concerned about the hat itself, than we are about its color and style.

He's Right.

"The Bible is certainly the best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and faith," writes Marshal Foch in a letter to the American Bible Society in appreciation of the distribution of nearly a quarter of a million copies of the Scriptures among soldiers abroad. We believe Marshal Foch is a competent witness as to what makes for efficiency in miiitary affairs—he has lately acquired some reputation as an expert in that line. Our soldiers need the Bible, and we must give it to them. And it is worth just as much in peace to sustain ideals and faith as it is in war. We need the Bible all the time.

They Will Foul Anything.

According to daily newspaper reports, suit has recently been entered against two alcohol manufacturing companies across the river from New Orleans to prevent the further pumping of distillery slops and other refuse matter into a canal which connects the Mississippi River with the waters of lower Jefferson and other parishes, on the ground that such matter is injurious to animal life, makes the water unfit for steam purposes, kills fish and endangers the health of residents along the banks of the canal. It is a well known fact that the most highly refined product of a distillery is destructive; we do not wonder that the slops foul a canal. They will foul anything.

A Good Idea.

It has been announced that there will be only two big campaigns this winter for funds to carry on war camp activities. The first one, beginning November 11 and running a week, will be for the Y. M. C. A., the Y. W. C. A., and the American Library Association; the second, coming sometime in January or February, will be for the Jewish Welfare Society, the Knights of Columbus, and the Salvation Army. All these causes are worthy, and they are working under the full approval of the Government. They are entitled to liberal support at the hands of the public. We believe the combined campaigns will be more effective than separate ones would be. The combination is a good idea.

The Wrong Ones Get Hurt.

Almost every day, the newspapers have accounts of automobiie accidents, resulting in serious injury or death to one or more persons. Frequently, the driver escapes injury, while those who suffer are passengers or innocent pedestrians. We have very little practical knowledge of automobiles; but sometimes, at a safe distance, we observe the apparent recklessness with which some drivers rush through crowded streets and around corners where traffic is congested. We are sorry that anybody gets hurt in the many accidents that are reported; but we cannot help feeling that it would be a grim sort of justice if the reckless driver should suffer and the others escape. Carelessness and recklessness are responsible for many of the tragedies of every-day life. It is a pity that the wrong ones get hurt.

A Good Example.

Dr. A. Gordon Bakeweli, rector of Trinity Episcopal Church, New Orieans, is nearly 96 years of age. For forty years, he has never failed to register and vote. He does not intend to fail to do his duty in the coming elections in this State. The other day, though in extreme feebleness, he went to his registration office and qualified himseif to exercise all the rights and privileges of a citizen. We commend his example to many, both preachers and laymen, who seem to think that voting is merely an incident of citizenship, to be attended to or not, as convenience dictates. Many a fight for civic righteousness has been lost because so many so-called good citizens have failed to qualify themselves to vote, or having qualified, have not voted. The man who fails, through indifference or neglect, to meet the requirements for voting, has no right to say a word about public affairs, no matter how deplorable the situation may be. He is a "squaw man."

And Others Seek Theirs.

It was just a nine-line item in a New Orleans newspaper the other day; but the tragedy of myriad broken hearts was crowded into those few words. We leave out names and give the item as it appeared: "The proprietor of a saloon and grocery asked the police Thursday to look for his daughter, 15 years old, who disappeared from home Wednesday night. The girl, large for her age, wore a red cape, red hat, black low shoes, white stockings and a short, white ruffled dress." We think of the father, not the saloon keeper, as our hearts go out in sympathy to the bereaved parent. We do not know whether the chiid was found or not—we earnestly hope she was. But we cannot get from before our eyes the picture of thousands of other girls, in the bloom of girlish beauty, the pride of loving fathers and mothers, who have been lost never to be found again, on account of the stuff the saloon keeper sells. He is seeking his chiid—yes, and thousands of others are seeking theirs.

Labor Shortage.

The Department of Labor at Washington, issued last week the following statement: "The big labor jam has come, and the final tabulations of labor demands show a present shortage of one million unskilled laborers in war industries, with a tremendous additional shortage coming as soon as the new army draft expansion increases the need for supplies. The skilled labor situation is equally serious." The industries that are essential to winning the war will be maintained; the Government has let it be known unmistakabiy that it will not permit anything to interfere with the steady and adequate production of supplies needed for the prosecution of the war. Uniess necessary labor can be secured otherwise, less essential industries will have to close in order to furnish the men for essential industries. The situation is serious. The time has come for the authorities to adopt and enforce such measures as will do away with loafing and useless labor. "Work or fight," should be more than a siogan—it should be a rule of action.

Getting the Money from the Right Place.

The House Ways and Means Committee, which is framing the $8,000,000,000 revenue bill, is having difficulty in determining the rate of tax on excess profits and war profits. We have full confidence in Chairman Kitchin and his fellow members of the committee, and we believe the final draft of the committee's bili will provide for an equitable share of the necessary revenue to be paid by those individuais and corporations that are best able to pay it. The records of tremendous profits made by big business are encouraging indications of the magnitude of the enterprise in which we are engaged, and of the financial resources of the country. We are glad to note that the pecuniary rewards of business acumen, preparedness and efficiency are aitogether adequate. But above pecuniary rewards, we place the obligations imposed by patriotism. There should be complete wiiiingness on the part of those who are reaping such great rewards to bear their full part of the burden of necessary taxes. But in order that those who are not thus wiliing to pay their part may be made to do so anyway, we hope the committee will fix a rate that will cut deep into selfishness and make profiteering impossibie. The little business will pay its part; let the big business do likewise.

He's Wrong.

Mr. Bainbridge Colby, of the United States Shipping Board, who recently attracted considerable public attention by saying that, in his opinion, the abolition of beer would decrease the efficiency of the men engaged in ship building, is again in the public eye. He is reported to have said, in addressing the Virginia League of Municipalities: "This is no time for suffrage or prohibiton, but every energy should be devoted to winning the war." We leave the women, who are perfectly able to do it, to take care of Mr. Colby on the suffrage proposition. But concerning the prohibition issue, we should like to remark, in passing, that Mr. Colby is evidently predisposed in favor of iiquor, else he would give some weight to the testimony of the foreman of the most efficient ship building gang in the Philadelphia yards that "no booze" was the secret of their success. He is right when he says every energy should be devoted to winning the war; that is exactly what all those who favor war time prohibition, and all time prohibition, are doing. If a little beer makes a good workman, it ought to make a good soldier; but Uncle Sam has studied the situation carefully enough to know that it wiil do neither. He cioses the saloons in the neighborhood of camps. If Mr. Colby will devote all his energy to getting ships built instead of expending some of it in fighting prohibition, he will greatly increase his usefulness to his country. He's wrong on the liquor question.

"A church canfot be spiritually minded and ignore missions."

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The Home Circle

THE JUDGE.

I think he's judge of all the rest,
Our friend, the solemn frog;
He's judge of all the water things,
The skimming hugs with dripping wings—
The turtle on the log.
He sits upon a lily-pad,
And if he sees that one is bad,
With sternness he will say,
"Go hide among the darkest weeds,
Down deep, among the dungeon reeds,
And there repent your wicked deeds.
Away, young thing, away!"

—Miriam C. Potter, in Youth's Companion.

A KNIGHT IN RAGS.

We are all familiar with the story of Sir Walter Raleigh's gallantry in spreading his cloak in the mud for Queen Elizabeth to walk on, and boys have often secretly wished that the opportunity for a similar gallant action had come in their way. Of course, everybody knows, or should know, that all boys are gallant in heart, as our story—a perfectly true one—goes to show.

'Twas on a dirty, murky day in winter that certain woolen merchants journeyed from the West Riding of Yorkshire to the city of Liverpool to do business on the Exchange there. The streets were very muddy and greasy, and slippery with oil and petrol from the big motor-lorries and the taxis. As they picked their way very gingerly through the mud they noticed a little girl, daintily dressed, carefully crossing the busy road. The middle of the road was safely reached, when her foot slipped, and down upon her hands she fell in the thickest and sticklest of the mud. Before they could make up their minds about helping her, a ragged little arab, shoeless and capless, with clothes so ragged and torn that once he got out of them he would be puzzled to get his arms and legs through the right holes again, darted like a flash to her aid, lifted her very carefully, and carried her to the safety of the footpath. Then, holding her hands helplessly in front of her, the wee girlie burst into tears at the sight of their muddiness. At once one of the gentlemen took out his handkerchief to wipe them; but he noticed that it was a fine silk one, so back into his pocket it went. At this the second gentleman took out his handkerchief, but this was snowy cambric, and the mud was so very bad that it really seemed a shame to spoil so fine a handkerchief, and back into his pocket it went.

Meanwhile the little street urchin watched them, and grinned a little at their hesitancy, and he had no handkerchief to offer. All at once his face brightened with a radiant smile, as though at a happy thought, and then, bending his thin little body, he turned his back to the little maid, saying, "Ere, missy, you just wipe 'em on me." At this the girl ceased her crying, and carefully wiped her begrimed hands on the boy's bended back till her hands were nearly clean and his poor rags were plastered with mud. The boy's face glowed with pride as the girl prettily thanked him, and the gentlemen felt rather silly and ashamed. They whispered together for a minute, and, turning to the boy, said, "Come along with us, boy, and we will give you a new suit of clothes," "No, thank you," replied the boy; "them ain't for the likes o' me." However, they would not be denied, and they took him into the "Stores" and gave him such a complete new outfit, handkerchief and all, that he had to pinch himself to see if it was really true and not a dream.

"Bravo, my boy! That beats Sir Walter Raleigh," I thought, as the gentleman told the story.—T. Maland in The Christian World.

THE WONDER GAME.

"Here is your luncheon, Nancy," said that little girl's mother, "and you may spend the whole day in the woods if you wish."

Nancy ran joyfully out into the woods. She had been there so many times she had no fear of getting lost. The sun shone brightly, the birds sang gayly, and the prospect of a whole day in the woods made the little girl happy.

"I wonder, I wonder," sang Nancy as she skipped along the woodsy path.

"What is it you wonder, little girl?" asked a gruff old man, as he laid his hand on Nancy's shoulder.

Nancy was so startled that she did not answer him for a moment. Then she wondered what she did wonder, after all.

"Why, lots of things," she stammered.

"I wish somebody wondered how they could help people," said the old man, with a sigh, as he went on.

Nancy sat down on a log to think. She was sorry for the old man—his bundle had looked so heavy.

Then suddenly she jumped up. "I'll make a game of it," she cried. An old woman was coming along the path. She led a frisky goat, and it was with difficulty that she could pursue her journey.

"I wonder how I could help her?" thought Nancy. Aloud, she said, "Let me lead your goat for you."

The old woman thankfully gave her the rope and thus they walked along until they came to a poor cottage where the old woman said she lived. She thanked Nancy again for her help. "I wish there were more like you, my child," she said.

Happy and light-hearted, Nancy sped away and sat down by the path to eat her luncheon. Before long she saw a woman leading two little children. The children looked hungrily at Nancy's luncheon.

"I wonder how I could help them," thought Nancy.

"Could you tell me where I could buy something for the children to eat?" asked the woman.

"Here, take my luncheon," said Nancy. "The village is two miles farther on, and I am not at all hungry."

"No, we couldn't ask you to do that," began the woman, but the children were already fast devouring the good food that Nancy's mother had given her.

After they had finished, the woman thanked Nancy; then she and the children went on their way.

Nancy played the "Wonder Game" all afternoon. As she was starting home, she saw the old man whom she had first met.

"Let me carry your bundle," she offered. The weary old man seemed very glad to be thus relieved. Then, looking at her more closely, he said, "Are you not the little girl I met this morning?"

"Yes, sir," replied Nancy; and then as they walked along she related her adventures of the day.

"I wish everyone played the 'Wonder Game,'" said the old man.—Dorothy Jean Whitted, in Northwestern Christian Advocate.

HOW THE PINE TREE CAME TO HAVE CONES.

Once upon a time, the pine tree had no cones at all—nothing but needles.

Now, not far from the pine tree lived an oak tree, who was very dignified and haughty, and considered himself better than all the other trees in the forest, because he had wonderful little acorns on his branches.

"You have nothing but leaves," he told the other trees. "I am more fortunate than you, for I have ornaments."

Then he shook himself a little and the acorns fell all about his trunk and the next day the children came and picked them up. "You are not worth talking to," he told the poor pine tree. "You have not even leaves—only great, ugly, sharp needles! I would not change places with you for half a kingdom!"

The pine tree pretended not to hear what the oak tree said to her, and he held himself more erect than ever and looked straight ahead of him. But all the same, he did not like the way the oak tree talked to him. He did not so much mind not having any acorns, but he did want to have the children come and play around him as they did around the oak tree.

But he never told anyone how badly he felt about it, until one day the Christmas fairy, who grants wishes to all good people, came to ask him what he would like to have given to him.

"Oh, I should like to have acorns on my branches," cried the pine tree. "I should be so happy if you would only give me a few, so that I might drop them to the children to play with."

"I could not give you acorns, because you are not an oak tree," said the fairy, "but I will give you something bigger and prettier, because you have always been such a well behaved tree."

So she touched the pine tree with her wand, and it was covered with beautiful ornaments—bigger and handsomer than those on the oak tree. The fairy called them pine cones, and we call them that even now.

And the next day, when the children saw the pine cones, they were so pleased that they came and played about the pine tree and they carried some of the new toys home to show to their mothers. And from that day, the oak tree was more polite to the pine tree, and he never spoke of his own wonderful acorns in the same way again.—The Child's Hour.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

PRACTICING RELIGION.

"Practice makes perfect," is an axiom that is applicable in the religious life as elsewhere. It is well to have a theoretical knowledge of the requirements of the teachings of Jesus, but unless that knowledge is applied to the problems of daily life, it is not likely to afford much of comfort and joy in the trying circumstances that are constantly arising.

We need to practice our religion. Sometimes, for example, in the home something will be said or done by some member of the family that is likely to provoke an outburst of temper. Then is the time to remember that hasty and unkind speech is in violation of the spirit of him who was kind and gentle. Our feelings may be deeply stirred, and unrestrained human nature may clamor for utterance; but the need is to put into practice our religion and restrain our feelings and our words. This practice will make it easier next time for us to control our tempers, and pretty soon we shall have reached a degree of perfection, at least, in this important Christian virtue.

Or it may be that in the course of the day's work there will come the temptation to resort to some sharp trick that will likely go undetected and at the same time result in some immediate personal advantage. The conscience raises a warning signal, but it is easy to disregard it in the midst of the turmoil. If we stop a moment to reflect, we know that the thing we are about to do is not what Christ would approve. Then is the time to practice our religion and forego whatever of pecuniary gain might be in sight, for the sake of the sure gain in Christian character.

And so it goes; instances might be multiplied every day that furnish opportunities for putting into practice the principles that we know are in keeping with the requirements of our religion. If we fail to make use of these opportunities, if we are content to say one thing and do another, we need not wonder that our religious experience is unsatisfactory, and that we are constantly being overcome by all the weaknesses flesh is heir to. What we need is practice, that we may become increasingly strong to resist evil and to do good.

It takes heroic blood to stand when the enemy has surrounded the position, trained his guns upon it and is hurling his missiles of death and destruction. But the foundation of God standeth sure. Blessed is he who is fixed upon it.

WORK TO WIN THE WAR.

The United States Employment Service of the Department of Labor has issued within the last few days a statement that is startling in its urgency: "Advices from Washington are that the present shortage of common labor in essential war industries amounts to one million men. As a result of this condition, vitally important war work is being retarded all over the country. * * * All this because of a lack of labor—while many men, rich and poor, white and black, are still idling and loafing; and thousands of others are frittering away their time in non-essential work. The condition is a shameful one for the American people to face. It must be changed immediately. Unless we speed up the work of production in this country, the American army in France, whose glorious achievements have thrilled the nation, will face the coming winter with insufficient supplies; our progress toward victory over the Hun will be retarded, and eventually widespread want will confront our people. Labor slackers cannot ease their consciences by purchasing Liberty Bonds and War Savings Stamps at 4 per cent interest!"

This is a matter that must be dealt with not only from a general economic point of view, but from a religious one as well. We are engaged in fighting a war that is not for the maintenance of economic well-being so much as for spiritual freedom. It is not a policy that is involved, but a principle—a principle that is embedded deep in the teachings of Christ himself. It is a war for liberty of thought and of conscience. It is a matter, therefore, that churches and ministers and Christians of all denominations ought to be vitally interested in. To lose this fight would be the biggest blow free men have ever suffered. The Church can well afford, in carrying out its divinely appointed mission, to do all in its power to enlist men in the ranks of the vitally important productive workers. Loafers and labor slackers need to have the gospel of useful work preached to them in the most unmistakable terms. Work is needed not only to secure bread to eat for the individual and his family, but to make the world a fit place in which to live, even in the midst of plenty.

"GO TO COLLEGE CAMPAIGN" MEETING OF LOUISIANA COLLEGE PRESIDENTS.

On Saturday morning of last week, at 10 o'clock, there was a meeting at the Grunewald Hotel in this city of the presidents of a number of the colleges of Louisiana, to consider the situation that has developed in connection with the establishment of Students' Army Training Corps in schools that meet certain requirements as to attendance, and the Government's announced policy of securing as full attendance at colleges this year as possible. The following were present: President Dinwiddie, of Tulane University; President Boyd, of Louisiana State University; President Otis, of Loyola University; President Cottingham, of Louisiana College; President Grace, of St. Charles College. President Wynn, of Centenary College, was detained by a late train, and at his telegraphic request the Editor of the Advocate represented him at the meeting. President Boyd was elected chairman of the meeting, President Otis, vice president, and President Cottingham, secretary.

The meeting developed the fact that there was unanimous and hearty approval of the steps that have been taken thus far by the Government to meet its own requirements and at the same time maintain the work of the educational institutions of the country at their highest efficiency. It was not felt that the colleges themselves can do very much more than they have been doing to emphasize the importance of college attendance at this time, but steps were taken to bring to the attention of all our people the statements of President Wilson, Secretary Baker, and other prominent government officials concerning our educational policy. It was felt that the utterances of these distinguished leaders would accomplish a great deal more toward the end sought than would the action of the school officials themselves, who might be looked upon as interested parties.

The fact that impressed us most deeply during the discussions in the meeting was the deep and genuine interest the leaders of our large colleges and universities feel in the welfare of the smaller institutions of learning. The opinion was freely and emphatically expressed by both President Dinwiddie and President Boyd that the small colleges have an important place in the educational work of the State, and that any action that would make it more difficult for them to accomplish their work would be altogether unfortunate. There can be no question but that the great institutions, by reason of the resources at their command, are able to do an indispensable work; but it was recognized that the small college has a place all its own, which must be maintained. Anything else will result in serious injury to the educational well-being of the country.

We feel that this is a matter that should be most carefully considered by the educational leaders of our Church. We are in full sympathy with the movement to develop and maintain our two great universities at Dallas and Atlanta. We cannot afford not to give them endowments and equipment that will place them in the forefront of American institutions. And we are in hearty agreement with the policy of strengthening our large colleges throughout the connection. But we believe we shall make a very great mistake if we fail to recognize the value of our small colleges and to put them upon a sure foundation.

PERSONAL AND OTHER NOTES.

Rev. L. E. Crooks, of Greensburg, La., has our thanks for two new names to be added to our subscription files. Brother Crooks is a faithful friend of the Advocate.

Rev. S. C. Moody, of Oloh, Miss., brings us under obligations by sending us four subscriptions with the money to pay for them. We thank him for his work in behalf of the Advocate.

We learn from an exchange that Miss Mabel Head, who was for a time Council Secretary of the Foreign Department, has gone to New York, where she will begin work with the National Y. W. C. A.

The United States Fuel Administration says that eighty million tons of coal must be saved this winter to keep war industries and warships going—and the big burden rests on the patriotic American and his axe.

We thank Rev. J. H. Hoffpauir, of Longville, La., for the renewal of his subscription, accompanied by some kind words concerning the Advocate. We trust he finds the Conference organ a help to him in his work.

Rev. J. E. Cunningham, of Corinth, Miss., sent us a subscription from his charge recently, which makes nine he has sent altogether. Even a busy pastor can find time to present the claims of the official Church organ.

The Publishing Agents announce that they expect to have the new Discipline ready by September 15. The price will be fifty cents. We wish every Methodist would buy a copy and familiarize himself with its contents.

Miss Anna Bruce Bowman, of Concho, Okla., has lately contributed $1000 to the Loan Fund Capital of the Board of Church Extension, on the annuity plan, which amount, added to her former contributions, makes a total of $4000.

A note from Rev. P. H. Howse, our pastor at Ellisville, Miss., containing four names for our subscription files, informs us that things are moving very well on his charge. We thank Brother Howse for his work in behalf of the Advocate.

Dr. Jno. T. Sawyer preached for the Westwego Presbyterians last Sunday, in the absence of their pastor, the Rev. Mr. Harry, who is away on a vacation. Dr. Sawyer will fill the same pulpit for two more Sundays, when the pastor will return.

Meridian, Miss., was visited by the Secretary of the Board of Church Extension on August 11. He preached for Rev. E. C. Gunn, at 11 a. m.; delivered an address at the laying of the corner-stone for the new $75,000 Central Church and preached again at night.

A personal note last week from Dr. Theodore Copeland informed us that he was, at that time, engaged in the Ables Springs Camp Meeting, at Terrell, Texas. The attendance was large and growing all the time, and the Lord was wonderfully blessing the work.

Rev. Paul M. Brown, our pastor at De Ridder, La., called at the Advocate office last Saturday. He was in the city to attend a meeting of those in charge of the War Savings Stamps campaign throughout the State. Brother Brown is the efficient Parish Chairman of his parish.

Dr. H. A. Boaz, Secretary of the Board of Church Extension, visited Lexington, Ky., on Sunday, July 28, to raise an $8000 debt and dedicate the new Epworth Church. He preached at 11 a. m., and took a collection of $9885, and at the evening hour dedicated the beautiful church in due form.

Mrs. J. B. Upshaw, of McDonough, Ga., has placed with the Board of Church Extension $503 to establish a loan fund as a memorial to her mother, Mrs. W. B. Candler. This fund will be known as the Elizabeth Slaughter Candler Memorial Loan Fund. It is subject to annuity.

We acknowledge the receipt of a copy of the admirably arranged program that was carried out at the Jefferson Street Methodist Church at Natchez, Miss., on the occasion of the unfurling of its service flag. One of the pages has a heartening message from the pastor, Rev. W. H. Saunders, to his people.

Mrs. R. S. Le Guin, of Dubach, La., is entitled to our thanks for sending us one of the largest lists of subscriptions we have received recently. She has helped the Advocate and done a real service to those in whose homes she has placed a Church paper. She will receive a fine Bible as a premium for her work.

Rev. W. H. LaPrade, Jr., presiding elder of the South Atlanta District, Georgia, is visiting his father, who is pastor of our Main Street Church at Biloxi, Miss. A friend who was present at the service informs us that Dr. La Prade, Jr., preached a fine sermon to a large congregation at Biloxi last Sunday morning.

Rev. E. C. Downer, in sending us two subscriptions recently, for which he has our thanks, states that he has held two very satisfactory meetings this month, one at Batson church, with the help of Rev. F. B. Ormond, and the other at Rawles Springs, with the help of Rev. H. E. Carter. The spiritual life of both congregations was quickened.

Rev. J. F. Dring, of Ringgold, La., has our thanks for a club of ten subscriptions, which he sent us last week. This entitles him to a fine Bible as a premium, which has been sent him. He reports that he has received 41 members into the Church to date, and that all goes well on his charge. We agree with him that he will have a good report at Conference.

A personal note from Prof. P. M. Brown, Jr., a son of Rev. P. M. Brown, of the Louisiana Conference, informed us that he was on the eve of leaving for "over there." Brother Brown has two other sons in the service, one of them being already in France. Our personal acquaintance with these young men leads us to say that our country has no finer representatives in a foreign land.

Bishop Jno. C. Kilgo has written Rev. W. W. Holmes, presiding elder of the New Orleans District, that he will be in New Orleans on October 9. He will meet the presiding elders of the Louisiana Conference at that time. It is likely that a reception will be given by the Methodists of New Orleans during his stay in the city to extend to the Bishop a welcome to this part of his field.

Rev. W. W. Mitchell, presiding elder of the Durant District, North Mississippi Conference, in sending his announcements for the fourth round of quarterly conferences, says that the third round closed far in advance of any previous third quarter in the history of the district, and the fourth round begins with prospects of even greater success. This is the note we like to hear sounded—advance all along the line.

Rev. F. G. Hocutt, of Biloxi, Miss., has deeded property to the Board of Church Extension, which he values at $14,000, and thereby establishes a memorial loan fund in the name of himself and wife. The property bears income. Brother Hocutt receives a small annuity during his life and retains one of the houses for his home. It would be difficult to measure the good this gift will accomplish during the coming generation.

Rev. F. N. Sweeney, a superannuate member of the Louisiana Conference, but serving as a supply on the Franklinton circuit, paid us a pleasant call on Thursday of last week. He was passing through the city on his way to help Rev. H. C. Murphy, of the Springfield circuit, in a meeting at Red Oak church. Brother Sweeney, whose reputation as a garden maker is well established, says he is living up to his reputation this year.

The Florida Christian Advocate will not appear this week, on account of the confusion incident to its moving into new and more commodious quarters. The omission, however, does not break a settled policy, since the Florida Advocate is published only fifty times a year, two issues being omitted at the discretion of the editor. We congratulate Dr. Wilson, the editor, upon his good fotune in having an up-to-date home for his fine paper.

The announcement of the fourth round of quarterly conferences for the Greenville District, Rev. V. C. Curtis, presiding elder, reached us just as the Advocate was going to press, too late for insertion in full this week. The following are the dates announced for the month of September: Merigold, a.m., Sept. 15; Evansville, p. m., Sept. 15; Tunica, a. m., Sept. 22; Coahoma, p. m., Sept. 22; Duncan, a. m., Sept. 29; Leland, p. m., Sept. 29.

We learn from an exchange that Dr. Luther H. Gulick, who attained international reputation as president of the National Camp Fire Girls, and who was prominent in founding the National Playground Association of America, died recently at his summer home in Maine. Dr. Gulick had been serving since the outbreak of the war as chairman of the international committee on physical recreation of the War Work Council of the Young Men's Christian Association.

Nine Baton Rouge saloons suspended at midnight Thursday, August 15, on instructions from army authorities, issued under the war department order prohibiting operation of saloons within half a mile of an army post where more than 300 soldiers are stationed. Three hundred and fifty drafted men arrived at Louisiana State University Thursday for training in special work, and the order closing the saloons followed. Immoral resorts will not be permitted within five miles of the post.

Dr. R. H. Wynn, President of Centenary College, was in New Orleans last Saturday and honored us with a call. A late train caused him to miss the educational meeting which was the occasion of his visit to the city, though he had the opportunity of consulting with several of the educational leaders of the State who were in the city. Dr. Wynn states that the prospective attendance in some of the departments of Centenary is encouraging, but the war situation will materially reduce the number of students of college grade.

During July 646,341 soldiers visited the Red Triangle buildings at Camp Pike. This is exclusive of the attendance at entertainments and regimental "sings," and of those served by the Y. men in their barracks. During the first six months of the year some 40,000 Testaments were given to soldiers by the Y. M. C. A., and more than 16,000 soldiers promised to read their Testaments daily. Five thousand enlisted under Christ's banner, 621 signed anti-profanity pledges, 761 the personal purity pledge, and 325 the anti-gambling pledge.

Rev. W. L. Linfield, the popular and efficient presiding elder of the Newton District, Mississippi Conference, is leading the preachers of his district in the campaign for the Advocate. He recently sent us a list of nine subscriptions, with check to match. The Church paper is not the least important of the interests of the Church, and the presiding elder has a fine opportunity to present its claims. Brother Linfield states that he will endeavor to have his district secure its allotted number of new subscriptions before Conference. He reports that Chunky and Meehan, and Newton have paid their part of the Emergency War Fund in full, and that Montrose, Bay Springs, and Shiloh have overpaid theirs. A fine record!

Fifty men are wanted immediately by the Y. M. C. A. for service in Russia, according to an announcement made in Baton Rouge by A. K. Jones, State executive secretary for the War Y. M. C. A., who has just received another call for men from national headquarters. Thirty are to be sent to Russia proper, while 20 will go to Siberia. There is destitution at many places in Russia, and where the Red Cross is not operating the Y. M. C. A. will inaugurate a relief service of its own. Louisiana also has been asked to supply part of the 300 men desired for Y work among civilians at munitions and shipbuilding plants. These calls are in addition to the call for 3,700 men wanted at once for Y. M. C. A. overseas army, for service with the American, French, and Italian armies.

The presiding elder, Dr. S. M. Robinson, the pastor, Rev. R. B. Freeman, and the people of Kennett, Mo., deserve unstinted praise. More than two years ago a new church was built, commodious, modern and complete in all its accommodations. It could not be duplicated now for $40,000. A distressing debt of $18,000 was left. Recently it was determined to raise this debt. They invited Dr. H. A. Boaz, Secretary of the Board of Church Extension, to come for two days to direct the campaign. He visited Kennett Saturday and Sunday, August 17 and 18, and the debt was raised with a neat margin and the church dedicated by the presiding elder at the evening service, Dr. Boaz being compelled to leave at 7 p. m. They did not ask the Board of Church Extension for a dollar, not even a loan, and they paid all expenses of the Secretary. All honor to all concerned.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

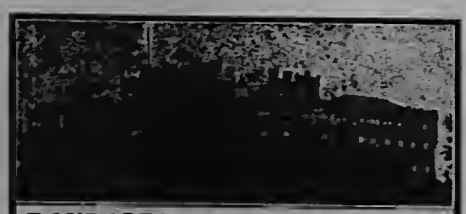
If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

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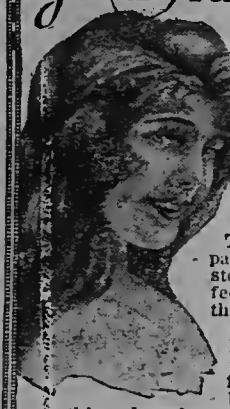
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. O. A. BODDIE, wife of Rev. O. A. Boddie, died on June 15, 1918, at the home of her daughter, in Bienville Parish, La. She was born in Edgefield, S. C., on December 24, 1826. She was married to Rev. O. A. Boddie in 1842, and to this union were born fourteen children, of whom seven have gone on before to be with their sainted father and await the coming of mother over there. Seven still linger to mourn the loss of a sainted mother. Brother and Sister Boddie moved to Louisiana in the year 1870, where they lived happily until 1882, when Brother Boddie was called "up higher." Since the loss of her husband, she has made her home with her children, mostly her eldest daughter, Mrs. S. D. Rhinehart.

Sister Boddie was a devout Christian woman, often praising her God in the church and her home. During her last hours, she called her children to her and asked them to kneel and ask God to let her dying hour be peaceful, which prayer was granted. She fell on sleep, to awake on the other shore with husband, children, and all the redeemed gone on before. Dear ones, be faithful and you will meet her where parting is no more.

I knew Sister Boddie the last few months of her life. I found her at all times trusting in her Savior, willing and ready to go. She was surrounded by loved ones to the last, who did all that could be done for her.

Look up, dear ones, let not your hearts be sad; she is not lost, but gone before, to rest and await your coming. You can meet her there where no farewell tears are shed, and sorrow and parting are no more, but a glorious welcome forever more. Her pastor,

J. F. WALTMAN.

Eros, La.

IN MEMORY OF MY BROTHER.

On the morning of December 12, 1917, the spirit of Roark Montgomery Floyd was called to its home in heaven. He was born in Marshall County, Mississippi, on January 9, 1888. He was converted and joined the M. E. Church, South, while quite young. He was greatly revived while attending a meeting at his old home church three years ago and lived a consistent Christian until the summons came. He went to Texas when a young man and was married to Miss Nellie Dannar, of Pecan Gap, Texas. This union was blessed with two little blue-eyed girls—one aged four years, the other aged six months.

Roark was taken with tuberculosis of the lungs sometime ago and he and his family came back home to spend the winter, but owing to the condition of his health he got to stay only eight days when the summons came. How sad it was to part with him, but oh, how sweet to know he is at rest! He did not fear death. He said he was only waiting the call of his Master. He prayed a sweet prayer and talked to all the family that were present just awhile before the spirit left him. He was a devoted husband and father, and a friend to everybody. His neighbors loved him and thought there was no one like Roy, as they called him.

His remains were laid to rest in Macedonia cemetery near Potts Camp, Mississippi, the funeral services being conducted by Rev. T. A. Jones. He leaves a mother, father, five brothers, five sisters, a wife and one little girl to mourn their loss, the little baby having gone to be with him on February 18, 1918. Weep not, dear Nellie, we shall soon meet them both.

His sister, ALMA FLOYD.

If we think continually of God's goodness and his never-failing mercies, we shall experience such happiness that distrust and discord will fade away.—E. V. H.

A GREAT MEETING AT ACONA, NORTH MISSISSIPPI.

Dear Mr. Editor: We have recently closed a very fine meeting at Acona. Brother G. A. Baker did the preaching, and did it to the satisfaction of all. The Holy Spirit was manifested in the first service, and grew in power and manifestation till the last. The church was gloriously revived, and many sinners were converted. Twenty-two united with the church, thus proving again that where the gospel is faithfully preached and the Holy Ghost honored, it will give results.

Brother Baker is a strong, evangelical preacher. He is a power in the hands of God and a terror to the devil. He will some day be one of our most effective evangelists.

I have assisted the brethren in four meetings away from home, and have seen at least 150 souls blessed. It has been a glorious year. People are listening to the gospel as never before.

I am about ready for the Annual Conference, having paid all assessments for benevolences in January, with the preacher's and presiding elder's salary paid to the present, and a great revival. Why should I not be ready? W. R. GOUDELOCK, P. C.

August 22.

SERVICE FLAG DEDICATED AT NATCHEZ.

Dear Brother Carley: On the 11th inst. we had the unveiling and dedication of our Service Flag for the Jefferson Street Methodist Church and congregation in Natchez.

As in most all things, this historic church and congregation are measuring up to the high water mark in the number of boys sent to the front.

These are among the very finest young men of the city and the South, and of course will give an account of themselves. The parents and relatives and friends of these young men are justly proud of them, and will look to the day when the ends for which they have been called to the front have been achieved and they can come home. Should any of them fall on the field it can truly be said they died for HUMANITY and GOD and it can be truly written on the tomb of each, "Thou blessed martyr."

The big auditorium of this old church was well filled, the patriotic music selected for the occasion was sung by the choir and congregation, and also some special selections; among them, the new national hymn, by Clara Endicot Sears, was very inspiring.

Dr. I. W. Cooper delivered a strong, inspiring message and Judge Richard Reed, of our own congregation, presented the flag in a few well chosen words, six young ladies drew the veil and the congregation sang the Star Spangled Banner and saluted the flag, and the benediction was announced.

W. H. SAUNDERS, P. C.

GOOD MEETINGS ON THE SCOTLAND CHARGE, MISS. CONF.

Dear Brother Carley: On the second Sunday in July we began our meeting at New Hope, on the Scotland charge, with Rev. C. A. Schultz, of Gallman, doing the preaching. He did some fine preaching, and several souls were definitely saved during this meeting. The church took on new life. God bless the New Hope people.

We began the third Sunday at Wright's Church. Rev. A. S. Oliver, did the preaching and, let me tell you, he knows God. He did sound and lasting work. God certainly blessed us at Wright's.

On Friday night, July 24, we began the camp meeting at Caseyville, and Rev. J. A. Wells and Rev. L. L. Roberts did the preaching. I think Wells did the best preaching I ever heard him do, and Brother Roberts, I had never heard him but once or twice before, but everybody was delighted with his preaching. I think he preached the closest sermon I ever heard in my life. The people said it was one of the best meetings that had ever been held at Caseyville.

We had several of our brethren with us during the meeting; among them were Rev. J. T. Leggett, our presiding elder, Rev. J. L. Decell, Rev. W. B. Lewis, Rev. E. J. Coker, Rev. J. N. Miller, Dr. Grafton. We were glad to have all these brethren with us and pray that God may bless them all.

On the 6th of August, we pitched the battle at Union Church, Brother Wells doing the preaching. The church seemed to be built up. Our good Presbyterian people came all the time, and Dr. Grafton helped us out so much. So this closed out the meetings on the Scotland charge. In all, we received 19 members into the Church, nearly all on profession of faith.

But that is not all; the good people on the charge, sent in and brought in, more good things to eat than this scribe ever saw. Every church on the charge sent in something, and God alone knows how we appreciated it. May God bless every member on the charge, and repay them for their kindness shown us. We are expecting to wind up with victory this fall and go to the Annual Conference with glad hearts. May a Merciful Father bless all the preachers that helped us this year.

We will, D. V., have Dr. H. C. Morrison, of Louisville, Ky., to hold our Camp Meeting next year. Fraternally,

W. W. NELSON, P. C.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

Jefferson Military College
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In the hill country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Diploma admits to all colleges and Government academies. Commercial courses. Rate $300.00 Catalog. Col. C. G. Prospere.

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address CHAS. G. EVANS, A.M., Principal, Box C.

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FOR GIRLS AND YOUNG WOMEN
Pulaski, Tennessee
A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.

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Kill Dandruff With Cuticura
All druggists: Soap 25. Ointment 25 and 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

For Coated Tongue
Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable
FOLEY CATHARTIC TABLETS
They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.
J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."
Sold Everywhere

CHRIST OUR WITNESS.

By Rev. Jno. D. Ellis.

(Isa. 55:4: "Behold I have given him for a witness to the people.")

Be thou my witness in that great day,
When heaven and earth shall pass away;
When I, poor sinner, must give account,
Lord, plead for me thy healing fount.

When the world melts down with fervent heat,
Let me find in thee a safe retreat;
Thy sprinkled blood is my earnest plea;
Lord, there is no shelter, but in thee.

When the Judge and I meet face to face,
Witness for me thy redeeming grace;
When empty before God's throne I stand,
Lord, lift up for me thy wounded hand.

My sins, though crimson, thou wilt commute,
If thee I take for my substitute;
I need a Savior like unto thee,
Be thou my witness, and set me free.

When the trump gives sound over the dead,
And a flaming world makes men afraid;
When all come up from a world of strife,
Be thou my witness, and give me life.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17-L, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WHY?

John R. Mott's Seven Reasons Why The Hundred Millions are Needed.

1. Because overseas the Y. M. C. A. is the only agency able to do this work on an adequate scale.
2. Because over there the forces are scattered, and small units must be served. A single division of less than 30,000 may be in 30 or 60 villages, and in each should find a Y. M. C. A. worker.
3. The constant shifting over there, requiring constant opening of new work.
4. The broken means of communication, calling for our own camion and automobile service—expensive but absolutely essential.
5. Higher prices for everything over there, and constantly increasing.
6. The urgency of the situation. Now is the only time. We have got to pour out money like water—not extravagantly, but wisely and generously. The boys over there cannot wait.
7. The extreme devotion of our men. "I have had it out with death," one of the boys said to me. That is true of every American boy.

These are reasons why we must get more than one hundred million dollars. We must get overseas at least 4,000 more American workers, one-fifth of whom should be women. We will never do any more highly multiplying work than in helping to secure these millions and these men and women for this Christlike service.

FROM ANTI-SALOON LEAGUE OF AMERICA.

That war prohibition, "the forerunner of National Constitutional prohibition," will be adopted by the United States Senate on or soon after August 26, was asserted in a talk made at a luncheon of the City Club, Boston, Tuesday, by Wayne B. Wheeler, general counsel for the Anti-Saloon League of America. He asserted that war prohibition is a vital part of the great war program for democracy and civilization, and that the two greatest enemies of the ideals which we are fighting for to-day are Kaiserism and all it stands for over there, and the liquor traffic and all it results in over here.

Mr. Wheeler continued:

"The American Army and Navy with our splendid allies will defeat the Kaiser across the sea. It is up to the patriots to defeat the Kaiser's best ally over here, John Barleycorn. The liquor traffic has shown its selfishness and disloyalty to the government in this great warfare, and has challenged every patriot to get into this fight.

"It put beer before country and liquor before loyalty, when it threatened to bolt the administration's war program unless the democratic house caucus' action was rescinded, which included the consideration of prohibition in the last session. It again showed its disloyalty when it threatened a filibuster on the Beer Bill unless the beer provision was taken out.

"It has continued its disloyalty by wasting food, fuel, man-power and transportation facilities when patriots are doing their best to safeguard them.

"The United States Brewers' Association has forfeited its last claim on the patriots by furnishing money to the National German-American Alliance propaganda. Congress repealed the charter of the pro-German Alliance by unanimous vote. The work, however, of the Alliance will continue in another form, backed by that part of the liquor traffic which is pro-German.

"The best way to safeguard American patriots is not only to disband the National German-American Alliance, but to prohibit its chief backer, the pro-German brewers and allied liquor dealers. The most patriotic thing which Congress can do on August 26 is to enact the War Prohibition Bill. The most patriotic thing which Massachusetts has done this year was to ratify the National Prohibition Amendment.

"Thirty-five other States will follow her example before March 1, 1919. The most patriotic act that any citizen can perform this year, unless he is actually in the trenches or in the Navy, is to do his best to destroy the liquor traffic, the greatest enemy of democracy and civilization."

TIME OUT.

The Reason Why.

I rose with a great alacrity
To offer her my seat;
'Twas a question whether she or I
Should stand upon my feet.

—Corneli Widow.

Words and Their Meaning.

A certain Siamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the following:

Kick—A verb of the foot.
Hop—A verb of the frog.
Liar—A bad adjective for a boy.
Flattery—A good kind of curse word.
Wig—Hypocrite hair.
Bullet—Son of a gun.
Whiskey—Sin water.

—Church Advocate.

His Complaint.

"And how is your husband, Aunt Sarah?" asked the employer of an old colored woman whose "ole man" was forever taking to his bed on one pretext or another.

"Porely, suh," answered the old woman. "He was gittin' along fust rate for a while, but now the doctor says he's got de convalescence."—Ex.

Terrible!

"O mamma," said a little girl, "you'll have to discharge the new governess. She's awfully wicked!"

"Wicked? How wicked?" said the mother.

"She tells us," said the little girl, "Bible stories on week-days."—Washington Star.

No Difference.

"As a matter of fact," said the lawyer for the defendant, trying to be sarcastic, "you were scared half to death, and you don't know whether it was a motor-car or something resembling a motor-car that hit you." "May I say, then" the plaintiff calmly replied, "that I was forcibly struck by the resemblance?"—Exchange.

Needs Practice.

"What are you studying now?" asked Mrs. Johnson.

"We have taken up the subject of molecules," answered her son.

"I hope you will be very attentive and practice constantly," said the mother. "I tried to get your father to wear one, but he could not keep it in his eye."—Kansas City Star.

Went to Work Hungry.

Lysander, a farm hand, was recounting his troubles to a neighbor. He said that the wife of the farmer who employed him was "too close for any use." "This very morning," said he, "she asked me: 'Lysander, do you know how many pancakes you have eaten this mornin'?' I said: 'No, ma'am, I ain't had no occasion to count 'em.' 'Well,' says she, 'that last one was the twenty-sixth.' And it made me so mad I jest got up from the table and went to work without my breakfast."—Exchange.

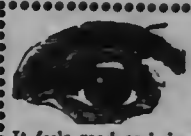
The Lesser Evil.

A certain little Baltimore boy was evidently a firm believer in the adage, "Of two evils choose the lesser." Turning a corner at full speed, he collided with his uncle. "Where are you going?" asked the uncle when he had regained his breath. "Home!" panted the boy. "Ma's going to spank me." "What?" gasped the astonished uncle. "Are you eager to have your mother spank you, that you run home so fast?" "No, sir," shouted the boy over his shoulder as he resumed his homeward flight; "but if I don't get there before pa, he'll do it."—Harper's Magazine.



Stop That Headache!
It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
MILES MEDICAL CO., Elkhart, Ind.

A Christian's usefulness depends solely upon his relationship to Christ and the accuracy with which he reflects the divine likeness. — Henry Drummond.



SOOTHING and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER. It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.
DICKEY DRUG CO. Bristol, Va.

The Germans Couldn't.

Pat and Mike were in a front-line trench which had been under continuous bombardment fifteen hours. Suddenly Mike jumped up, grabbed Pat, and shouted above the shriek of the bursting shells:

"For heaven's sake, Pat, scare me! I've got the hiccoughs."—Selected.

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If you contemplate the erection or the alteration of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.



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WINTERSMITH'S CHILL TONIC
Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores.

Sunday School

THIRTY-DAY DRIVE FOR TEACHER TRAINING IN NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The evangelical denominations of the United States and Canada have arranged for a simultaneous drive, beginning about the fifteenth of September and lasting for thirty days, to establish teacher-training classes in the Sunday schools of North America as a permanent and normal part of the school's work.

The day when any person can be a Sunday school teacher, when anything goes as teaching in a Sunday school, when anything, so long as it is religious, will do for a Sunday school lesson, is past and gone forever. All denominations are convinced that the work of the Sunday school should be true to the best educational principles. As a first step in this program of progress, it is necessary to have trained teachers who will understand three things: the pupil to be taught, the principles of teaching, and the material for teaching. For this reason, the denominations are working together for the promotion of teacher-training as part of the Sunday school program.

Some Sunday early in September will be known as "Teacher-training Sunday" and will mark the beginning of the drive. In our Conference we will begin September 15. All the Sunday school agencies are behind this drive. In our Conference we are to bring this matter to the attention of about six hundred schools. Who is to do this work for our beloved Church? Of course the Field Secretary of the Conference must do his part; but it will require the best efforts of every presiding elder, pastor, superintendent, teacher, and district officer to carry the news to the remotest school in our territory. We may not put a teacher-training class in every school, but the least we can do is to give the opportunity to the smallest school under our care to do this most important work.

In a few days literature will be mailed from the office at Nashville and from my office to our leaders, giving information as to how this work must be done. I pray that no man will throw this literature aside until it has been prayerfully considered, and that no man will pass criticism until he has obeyed the call of his Church in this concerted effort to help all the people.

MISSISSIPPI CONFERENCE NOTES.

Certainly the Brookhaven Institute was a success. The impression made by Rev. C. V. Breithaupt was fine. He reached the hearts of the people and got a fine response. I was delighted with his work and so were the folks.

Mrs. Featherston's demonstration of the Elementary work was very fine indeed, and I feel that these two features of the program will do much abiding good.

Rev. J. T. Leggett, presiding elder, presented the claim of the Centenary Celebration in a most telling manner. I feel that we need to be aroused over this great opportunity to the Church.

Mrs. L. H. Bowen presented the Cradle Roll, and Mr. J. M. Wood presented the Wesley Bible Class and stressed the necessity of teacher-training. Brother Wood made one statement that I wish all the Sunday school workers would get. He said: "We had gotten the impression from somewhere that the book, 'The Pupil, the Teacher, and the School,' is very hard; I want to say to you that it is not and that you will find it very interesting and helpful. You need not fear the psychology; why it is nothing but common sense you have been using all your life."

It was a most helpful occasion indeed.

"Every Sunday school with a teacher-training class." This is the goal for the Drive. We can do it and it will give power and a greater victory.

JOHN C. CHAMBERS.

Shubuta, Miss.

NOTICE TO RUSTON PREACHERS AND SUNDAY SCHOOL WORKERS OF M. E. CHURCH, SOUTH.

Tour for Ruston District for month of September, suggested by Dr. J. M. Henry, P. E., at my request.

Sibley	Sept. 1
Homer	Sept. 2, 3
Haynesville	Sept. 3, 4
Athens	Sept. 5, 6
Gibbsland	Sept. 7
Ruston	Sept. 8
Dubach	Sept. 9, 10
Bernice	Sept. 10, 11
Elmore	Sept. 12
Jonesboro	Sept. 12, 13
Winnfield	Sept. 14, 15
Alberta	Sept. 16
Ringgold	Sept. 17
Minden	Sept. 18
Cotton Valley	Sept. 19, 20
Bienville	Sept. 21, 22
Arcadia	Sept. 23, 24
Simmsboro	Sept. 24, 25
Haughton	Sept. 26, 27
Plain Dealing	Sept. 28, 29

Brethren: It may be that these dates will not be as convenient for you as some others that you might designate, but when we take into consideration that we have seven districts, and that our Sunday School Board has only one worker in the field for full time, it is easy to see that we have to cut every corner that can possibly be cut in getting from one charge to another and in saving as much mileage on trains as possible.

Let me urge that you accept the suggested date as per above tour if at all possible; that you have as many of your officers and teachers present as you can get to attend the meetings; that you write me at Alexandria that the date will be acecptable to you, if it is.

Where the close of a visit to one charge is indicated as the same date that work is to be done on another charge, the best work can be done by having a round table discussion with the Sunday school workers the morning of the second day, and for the next place to be visited on that date to prepare for an evening service with the entire church congregation or as many friends of the Sunday school work as can be prevailed upon to attend the evening service.

Fraternally yours,
C. V. BREITHAUPT,
Field Secty., La. Conf. S. S. Board.

CHILD LABOR BILL INTRODUCED IN CONGRESS.

Congressman Edward Keating of Colorado stands sponsor for a new war measure which would directly prohibit the labor of children under the age of 14 years at any time, and of children between the ages of 14 and 16 for more than eight hours a day or at night, and of children under 16 years of age in mines and quarries. These are the standards of the federal child labor law recently declared unconstitutional by the Supreme Court. The new bill seeks to restore and maintain these standards during the war by direct prohibition under the war power of Congress, as there is no question of the authority of Congress to meet the present emergency in this way. It is believed by child welfare workers that prompt action by the federal government is needed, since it is known that many children went back to work immediately upon the decision of the Court, and that the lure of high wages on the one hand and the high cost of living on the other are inducing many others to keep out of school in the States which have not enacted these standards.

The new bill was drawn by Thomas I. Parkinson of the Legislative Drafting Research Fund of Columbia University and has been approved by a Joint Committee of the National Child Labor Committee and the American Federation of Labor, which are actively supporting it.

Edward N. Clopper, Acting Secretary of the National Child Labor Committee, says: "This proposed exercise of the war power of Congress is not only to protect the children from excessive hours of labor and premature employment, but also to conserve national health and vigor. Children who lose their chance for education and normal growth to-day, will make poor citizens to-morrow. Those who are now children will have to bear the burdens arising from the war, so every opportunity must be given them to become strong and intelligent. The passage of the bill as a war measure will give the National Child Labor Committee and the American Federation of Labor and others interested in permanent child labor legislation time to study the best methods of meeting the objections of the Supreme Court to the old law and to frame a bill for times of peace calculated to pass the test of constitutionality. In the meantime, the exploitation of children will be prevented. When the old law was declared unconstitutional it was insisted by those who were opposed to such federal legislation that the States would each take care of their own problems satisfactorily. The opportunity soon came—the legislature of Georgia, from which State strong disapproval of the old law had come, convened a few weeks after the decision of the United States Supreme Court was handed down. A child labor bill embodying the standards of the federal law was introduced in the lower house but was roundly denounced on all sides and promptly rejected by a vote of nine to one in the committee to which it had been referred. This shows only too clearly that the remedy lies in federal legislation rather than in an appeal to the States."

The new bill has been presented to President Wilson and he is reported to have given it his unqualified approval.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred other virtues which the idle will never know.—Charles Kingsley.

SUDDEN DEATH.

By J. W. Lipscomb, M.D.

I saw him as he walked the streets
With all his manly pride,
As into his car he stepped,
To take that fateful ride.
And then methought, as mortals oft are wont,
Of life's uncertainties and death,
Of mortality and immortality,
Separate only by a breath.

I wondered as I saw his corpse,
As from that ride he came,
All mangled, torn and bleeding there,
If this could be the same
Proud man who, smilingly, had gone
Upon that fateful ride,
So swiftly from terrestial things
Into eternity to glide?

And then methought, if he but ready be,
As God who knew his inner life did see,
Death's call would have no fears for him;
The evening shadows would be bright—not dim,
As carried to his heavenly bliss
Welcomed by his Master's kiss,
He hears the angels proudly sing,
"Death where is thy victory! Grave where is thy sting!"

Columbus, Miss.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

There is no realm of our lives in which retrospection is occasionally more necessary than the realm of our motives. There is an awful danger of unsuspected insincerity in the life of every one of us of doing things for self when we profess them done for Jesus Christ.—Southern Churchman.

GO TO COLLEGE—Government needing officers for Army and Navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars write, Meridian College, Meridian, Miss.

Cumberland University,
Lebannon, Tennessee

On account of the preparations for the Students Army Training Corps, in which Cumberland University hopes to share, the date of opening for the next college year has been changed to Wednesday, September 18th, instead of the 11th, as announced.

We Can Relieve Any Case of

Pyorrhea or Riggs' Disease

And have cured some of the most desperate cases with our prescription, known as

McHale's Home Cure for Pyorrhea or Riggs' Disease.

This remedy is called the Home Remedy for Pyorrhea or Riggs' Disease because the patients can treat themselves at home without the assistance of a doctor or a dentist, it being a known fact that Pyorrhea is a germ disease and has never been cured by the use of the instrument.

Testimonial of a Memphis, Tenn., Patient.

Memphis, Tenn.
Mr. Tom McHale, Memphis, Tenn.:
Dear Sir—I wish to state for the benefit of those that have Rigg's Disease, or receding gums, that your formula will cure and put the mouth in good healthy condition. I could not chew or clean my teeth. My teeth and mouth hurt me and gave me great pain. I used one bottle of your medicine and now my mouth is in good shape again, and my teeth are healthy; all pain has left them, and I can chew, and I heartily recommend and advocate your medicine. Respectfully,
D. D. HARDING,
Grand Central Station.

AS A PREVENTIVE,

A bottle of this remedy should be kept on hand and used each morning by every member of the family, thereby keeping the gums and teeth in a healthy condition.

FOR SALE BY

THE T. J. McHALE CO.

22 CUSACHS BLDG.

NEW ORLEANS, ... LOUISIANA.

Or 8-Ounce Bottle Mailed Postpaid on Receipt of $2.00.

IF YOU USE IT, THE REMEDY WILL DO THE REST.

The New Calomel Is Harmless and Delightful

All Sickening and Dangerous Qualities Removed—Medicinal Virtues Vastly Improved. New Variety Called Calotabs."

Science has given us smokeless powder, colorless iodine and tasteless quinine—now comes nauseless calomel, a new variety known as Calotabs, that is wholly delightful in effect, yet more effective than the old-style calomel as a system-purifier and liver-cleanser.

Your doctor prefers calomel above all other medicines, as it is the best and only sure remedy for biliousness, indigestion and constipation. Now that calomel is delightful to take, everybody is asking for the new variety, Calotabs. One tablet at bedtime, a swallow of water—that's all. No nausea, no griping, no danger. Next morning you wake up feeling fine, your liver cleansed, your system purified. Eat what you please—no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs.

INCREASES THE STRENGTH AND ENDURANCE

Of weak, nervous, care-worn, haggard-looking men and women in a remarkably short time. This is found to be the effect of the new medicinal combination, Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

These two medicines, whose great merit has been fully established everywhere, are made from the best formulas for the blood and nerves.

If a laxative is needed take Hood's Pills. They are gentle and thorough.

GREAT MEETING ON PACHUTA CHARGE, MISS. CONF.

Dear Brother Carley: I have just closed a great meeting at Orange church, Pachuta charge, resulting in a general revival of the Church, 12 accessions on profession of faith, and there will be some half dozen to unite by letter as soon as the pastor can get their certificates. The pastor, Rev. W. E. Dickens, is "true blue" and is in high favor with his people.

Yours cordially,
JOHN W. RAMSEY.

New Augusta, Miss., Aug. 23.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.

Mayhew Ct., at Mayhew, preaching, Sept. 1.
Sturgis Ct., at Mt. Airy, Sept. 7, 8.
Macon Ct., at Salem, Sept. 14, 15.
Shuqualak Ct., at Shuqualak, Sept. 21, 22.
Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20,
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Winona Dist.—Fourth Round.

Winona Ct., at Columbiana, Aug. 31-Sept. 1.
Winona, Sept. 1, 2.
Duck Hill, at Mars Hill, Sept. 7, 8.
Carrollton, at ———, Sept. 14, 15.
Itta Bena, Sept. 15, 16.
Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Durant Dist.—Fourth Round.

Durant Station (preaching), Sunday, Aug. 25.
Ebenezer Ct., at Liberty Chapel, Aug. 31.
Lexington Station, (preaching) Sunday, Sept. 1.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

Vaiden and West, at Vaiden, Sept. 7, 8.
Coila Ct., at Smith's Chapel, Sept. 14, 15.
Sidon and Cruger, at Cruger, Sept. 15, 16.
Kosciusko Ct., at Pierce's Chapel, Sept. 21.
Tchula Station, Sept. 22.
Lexington Station, (quarterly conference), Sept. 23.
Hesterville Ct., at Bethel, Sept. 28, 29.
Kosciusko Station, Sept. 29, 30.
Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at McCool, Oct. 20, 21.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Buckatunna, Sept. 7, 8.
Meridian, East End, Sept. 15.
Meridian, Hawkins Memorial, Sept. 15.
Meridian Ct., at Sageville, Sept. 21, 22.
Meridian, Fifth Street, Sept. 22.
Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Matherville, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.
(In Part)

Decatur, at Little Rock, Sept. 7, 8.
Union, at Union, Sept. 8, 9.
Chunky and Meehan, at Chunky, Sept. 14, 15.
Lake and Hickory, at Hickory, Sept. 15, 16.
Clarksburg, at Independence, Sept. 21, 22.
Forest and Morton, at Morton, Sept. 22, 23.

W. L. LINFIELD, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Provencal, at Pine Grove, Aug. 31-Sept. 1.
Alexandria, Sept. 2.
Rapides Circuit, at Forest Hill, Sept. 4.
Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Monroe Dist.—Third Round.

Lake Providence, Sept. 1.
Mangham, at Union, Sept. 8.
Midway, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Oak Grove, at Forest, Sept. 28, 29.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

The saddest sight in all the world is not a grave of the dead, grievous as that might be, but it is a grave of the living — humanity sepulchered while yet alive.—Frances E. Willard.

We think that we shall win truth by striving after strength, instead of knowing that we shall gain strength just in the degree that we become true. —Phillips Brooks.

What does it mean that a bird has wings but that there is air in which to fly, or that men are moved to pray in an orderly universe but that there is a God to answer them?—John Watson.

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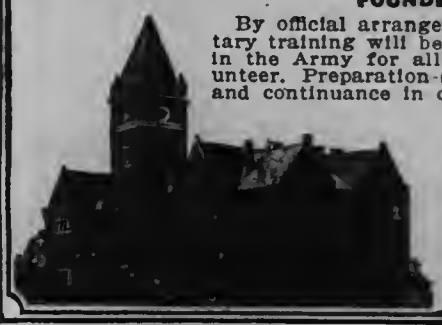
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Woman's Missionary Work

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Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

SCARRITT BIBLE AND TRAINING SCHOOL.

The Scarritt Bible and Training School, after twenty-six years of most valuable service, during which hundreds of choice young women have been trained for both Foreign and Home Missions, and are now in their several fields, announces the election and acceptance of the Presidency of Rev. E. F. Cook, formerly and for many years Foreign Secretary of our Board of Missions. His personal visits to all our foreign fields and his careful study of their needs admirably fit him for his chair of Church History and Missions. He arrives this week to take charge of his important post, Miss M. L. Gibson remaining as Lady Principal.

In addition to other former members of the teaching staff, strong and trained and experienced college graduates take the chairs of Bible Instruction and of Sociology. The former will be filled by Miss Mabel Roberta Carter, a graduate of Ohio Wesleyan University and a post graduate of Boston University. Miss Sophia Gleim, a graduate of Chicago University, takes the department of Sociology. These two valuable teachers take the places of Mrs. Hargrove and Miss Howell, who have been called to special work by the Woman's Council, Miss Howell as Secretary of Oriental Fields, and Mrs. Hargrove in connection with the Centenary of American Methodist Missions.

Never were trained women more needed than now in all our fields, both Foreign and Home, and the reorganized and enlarged Training School is ready to do the best work in its history. Let its halls be filled with the choicest and most consecrated young women. The higher standard of entrance makes a strong appeal to all such students.

EUGENE R. HENDRIX,
Chairman, Board of Managers, Scarritt Bible and Training School.

COMMITTEE ON CITY MISSIONS AND DEACONESS WORK.

Mrs. R. W. MacDonell.

The Woman's Committee on City Missions and Deaconess Work held its annual meeting at Lake Junaluska on July 2 and 3. The importance of the appointment of deaconesses at this time is magnified because of the problems arising in Wesley Houses and churches located near military encampments. Mature, strong women with gifts of leadership are necessary at these places, as a large part of the war work of the Church now consists in absorbing the attention of the girls of the teen age in order to divert them from the attractions of khaki and other military paraphernalia.

There were calls for one hundred and forty deaconesses and home missionaries, and only ninety-eight were available for appointment. Imagine the distress and embarrassment of having to deny thirty-two insistent calls! Twenty-two listed for service last year were not available this year, while there were only six new deaconess candidates to enter. This apparent net loss of fifteen workers would be distressing were it not for the fact that five have gone into direct war work and a large group into indirect war work in that their fathers and brothers had been drafted into service, and they had to return home to assist in the family support. There were others temporarily retired for health reasons or because of family obligations.

The committee decided to enter no new fields. Two Wesley Houses were closed, and three churches that were served during the past year were denied deaconesses because there were not enough to go around.

Despite these discouraging facts, reports show that there has never been a year in which the deaconess and city missionary have demonstrated more thoroughly the fact that they are an essential part of the Church's work. Reports from all the Wesley Houses, Bethlehem Houses, and other social centers show that they have taken a worthy part in the war program of the nation. Especially has this been true in settlements working among foreign-born people. The watchword of deaconesses and home missionaries during the year has been "Co-operate, Serve, or Die."

OUR PRESENT OPPORTUNITY.

(Extracts from an Address by Dr. John R. Mott.)

"For the twelve months following the entry of the United States into the war, the gifts from this country for absolutely unselfish objects, such as the Red Cross, the Christian Association, relief of stricken nations, welfare funds, but not including national loans, denominational gifts or education, will be at least $330,000,000. In no year before the war did America give for such causes as much as $30,000,000. We have nothing to boast about. That is only about three dollars and a little more per capita, whereas I visited cities in Canada within a few weeks where they were giving now, in the fourth year of the war, fourteen dollars per capita for every man, woman and child."

"The very fact that every thing is upheaving means we are going to have a period of unexampled reconstruction. The very fact that the world is bearing impossible burdens means that we are going to have the chance of our lives to lift loads. The very fact that people are suffering is going to make our generation unique in the development of heart power. The very fact that this world is embittered is going to give Christianity its chance."

"Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the unchangeable One, the One who is the same yesterday, to-day and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen. There He stands higher than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord."

Spiritual service looks not to immediate result so much as to a time of harvest to come. There is a joy set before it, which is a positive inspiration to endure all that is involved of present toil and hardness.—J. S. Holden.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

Sweet Dream 'Em To-night---

The Mosquito Faces a Setting Sun.

The newly-born, the inexperienced, these are the stragglers that now disturb your sleep.

Sweet Dream 'em to-night. Their lesson should be taught them quickly.

Mosquitoes of the old school seem to know Sweet Dreams—and they didn't read about it, either.

So it's the young ones we're after, and it is to be impressed that delays are dangerous.

Did it ever occur to you that you can't Sweet Dream 'em with a substitute?

Liberal original bottles sold everywhere. Sweet Dreams.

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Proof that Some Women do Avoid Operations



Mrs. Etta Dorion, of Ogdensburg, Wis., says:

"I suffered from female troubles which caused piercing pains like a knife through my back and side. I finally lost all my strength so I had to go to bed. The doctor advised an operation but I would not listen to it. I thought of what I had read about Lydia E. Pinkham's Vegetable Compound and tried it. The first bottle brought great relief and six bottles have entirely cured me. All women who have female trouble of any kind should try Lydia E. Pinkham's Vegetable Compound."

How Mrs. Boyd Avoided an Operation.

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Every Sick Woman Should Try

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LABOR PROBLEMS AND THE Y. W. C. A.

Labor Sunday, which comes this year on September 1, is to be Woman's Labor Sunday. Ministers all over the country, will be considering with their congregations, matters that have grown to be facts of first-rate importance almost over night. While we were drafting and training our army of men for service abroad, an army of women was quietly recruited, not only to take the places of some of the men who had gone, but to make up the reinforcements that were needed back of the lines. Curiously enough, when the National Army was one million, five hundred thousand strong, that same number of girls and women were already busy in war industries. And as one army grows, so does the other. For every man in khaki, there is a woman in industry.

The Ordance Department Woman's Committee under Miss Mary Van Kleeck, has given to the Y. W. C. A., the task of providing recreation and the elements of real community life for the girls now working in the big munition cantonments. Industrial Hostess Houses, modeled after the plan of the familiar cantonment Hostess House, with a cafeteria, comfortable living room, and rest rooms, are included in the government plans, and administered by Y. W. C. A. secretaries. The Government is bound that we will solve the problems of maintaining the morale of our Women's Army before they arise. The War Service Clubs' military drills, games, parties and hikes, encouraged by the Y. W. C. A., are a distinct contribution to the labor situation of the country.

This is the pledge that the members of the Industrial Service Clubs take:

"It is my desire to serve to the best of my capacity in the ranks of the Women's Industrial Army, a 'Second Line of Defense.' I pledge my loyalty to my country, and I pledge to express that loyalty by promoting in every possible way the spirit of service and good will in my work and community."

—Y. W. C. A. Bulletin.

You can only make others better by being good yourself.—Hugh R. Hawles.

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

WHEN IS A CHILD HEALTHY?

By Mrs. Max West.

The weighing and measuring test conducted by the Children's Bureau of the U. S. Department of Labor and the Woman's Committee of the Council of National Defense revealed to many parents the fact that their children were suffering from hitherto undiscovered defects of the sort liable to cause much trouble in the future. Such defects undoubtedly exist in many children, unknown to the parents. A child may have faulty teeth, weak eyes, or defective ears, "bad" tonsils or adenoids, without being actually ill. Yet such defects should be remedied in order to make sure that he may, in the future, be able to live and work efficiently and happily. Attention to the child's health in general is so necessary to his future well-being that parents should regard it as a grave responsibility to keep him in good condition. Especially now, as the opening of the public schools draws near, mothers should make sure that they are sending their little ones to begin their lessons well equipped from the point of view of health.

A healthy child is happy; he has bright eyes, an expression of wide-awake enthusiasm; he is alert, eager for play and full of laughter. His posture is erect and upstanding; his skin is clear and smooth; his hair is abundant and glossy; his sleep is immediate and dreamless; and he is genuinely hungry at least three times a day. If a child manifests the opposite of these characteristics in a marked degree for considerable periods of time, there is very likely something not quite right in his daily care. The following health rules may help some mothers whose children seem not to be quite up to the mark in their general condition:

1. The growing child must have plenty of sleep. Up to six years he should sleep half the time—12 out of 24 hours. Part of this time may be included in the daytime nap.

2. His food should be plentiful and nutritious. Each child should have at least three pints of milk a day. Part of this may be in some other food, such as custard or ice cream. He should also have limited quantities of meat and plenty of eggs, cereals, vegetables and fruits.

3. He should have plenty of out-of-door play—not too much work, nor too long continued.

4. His clothing should be sufficient for comfort, clean and simple.

5. He should have a daily bath or rub down and a cleansing bath with warm water and mild soap at least once a week and oftener if possible.

6. His bowels should move freely at least once a day. If they do not, his diet and exercise should be so regulated as to bring about that result.

7. He should be interested in life. Sullen, dull, or unhappy children are frequently suffering from the want of interest in life. Such a child should be watched to discover, if possible, what he does enjoy and where his natural interest lies; and it is then an easy task to stimulate his interest until his whole attitude is changed.

8. He should be taught simple lessons of personal hygiene: the use of individual towels, handkerchiefs, toilet articles; good care of teeth, nose, eyes, hands, and feet.

9. He should be taught to believe that to be healthy is one of the finest possible achievements in the world, and the most patriotic.

We are members of the crew of the "good ship Earth." It is necessary not only that we obey the Commander, but that we live on good terms with other members of the crew.—C. C. Albertson.

Courage is not simply the absence of fear. To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which makes his manhood an operative unit in the world.—Selected.

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THE SEASHORE DIVINITY SCHOOL.

Ten years ago, a movement was started to found and locate an institution, at some suitable place, that would bring within the reach of the ministry, especially the young men of the Conferences on the gulf coast in the States of Alabama, Mississippi, and Louisiana, such training, instruction and inspiration as would qualify these men for a more efficient leadership. The Seashore Camp Ground was selected as the place; and a more accessible, convenient and desirable place could not have been found. In the days gone by, these Conferences had made the Camp Ground famous for the great revivals that had been held; and many souls had found the way to God.

The first year was an experiment on the part of the movers of the enterprise, but it was a success from the very start. Much good has been accomplished and many young men have been helped to a higher conception of their high calling. Men like Dr. Mathews, of Chicago University, Dr. Robertson, of the Baptist Theological Seminary at Louisville, Bishop Hoss, Bishop Candler, Bishop Quayle and Dr. Henry Cope are some of those who have been the lecturers and speakers at different times, and many others of equal note. To say that it has been anything but a success would be less than the truth, and the many instructors who have lectured the undergraduates in the class work have rendered a great service to the Church.

It has been my pleasure to attend all the sessions of this school since it started but three, and to hear most of the very best they have had; but I must say that the 1918 session, in some respects, was the high water mark and set a new record.

It had been rumored that this year would be the last session, as some things had taken place that would make it expedient to discontinue, but I can say there is not the least thought on the part of the promoters that this school shall be abandoned. In view of what has been done and the possibilities for the future, it would be a sin against the young men in the patronizing section to let it drop out. As long as the Church recognizes the work done in the undergraduate classes, the school will continue, and will continue to do a great service. For the ten days given to this school each year I am sure that, if the young men could be at Chicago University, Moody Bible and Training School, Emory or the Southern Methodist University, they could not do better or get more real good.

At the recent session, Dr. Snyder, of Wofford, sustained his great reputation as a lecturer and thrilled the large congregations that attended.

Dr. Ozora Stearns Davis, President of Chicago Theological Seminary, preached two very fine sermons, and then told more about how to preach than any it has been my pleasure to hear. In fact, it was the very best that Chicago could give. Then what shall I say of Dr. Camden M. Cobern, of Allegheny College, of the M. E. Church?

As I thought of the many young men in easy reach of this school I was sure that it was a pity, yes, more than a pity, that they did not hear what he had to say on the Bible. It gave them a new grip, a larger vision, a stronger faith to grapple with the doubts and dissipated faith of these trying times, and times when the ministry must have a sound adjustment of all things, divine and heavenly.

This school can not run in opposition to any other. It has a territory all its own, and a need to supply that can not be met by any other. To discontinue it, or to expect some other school of the kind to fill its place, is out of the question. The location could not be surpassed, the local surroundings are as beautiful as a dream and everything just ideal. It was unfortunate that the Junaluska meeting came this summer at the same time and took so many of the presiding elders of the patronizing Conferences away.

I do not want to seem presumptuous, but if the presiding elders and the Bishop in charge of the patronizing Conferences will do the best service for the young men of the Mississippi, Alabama and Louisiana Conferences, they can not do better than to take hold of this school in real dead earnest, and consider it a part of their work. They owe it to the young men, to the Church, and to themselves. There is hardly a pastoral charge that could not be made to see the best thing they could do for the cause would be to give the young man the time and the means to attend this school. Nearly every Baptist congregation in the Southern Baptist Convention gives the time and the means to send its pastor to the Convention. The Methodists would do hardly less if they should be reminded. The presiding elder is the man to do this. The Bishop should get behind the presiding elders and all push together, and then we would have a school that would send a thrill through all the gulf coast States.

Then, I think, the laymen who do church work could not do better than to spend this ten days and take in these lectures, and they would be amply paid for the time. Esepcially the young people should be encouraged to attend, and the Sunday School Boards of the three Conferences should take steps at once to provide a Sunday School Department and get the very best experts to lecture. It seems to me the Sunday school and the League could combine their young peoples' department and make a thing worth while.

Evidently this is the finest property in the gulf coast section and it would be a shame for it to fall out of use, or even to continue as it is. With the attendance doubled, the financing of the school would be easily done. Some of the laymen of the Church in this section who are able, should furnish the means to erect better buildings to take care of the lecturers and furnish rooms free to the undergraduates. If they could be induced to attend this school, they would see the wisdom of doing it.

Let me, in conclusion, make an earnest appeal to all concerned in the interest of the Church to do his part, and we will go over the top next year, and the next, and on.

W. H. SAUNDERS.

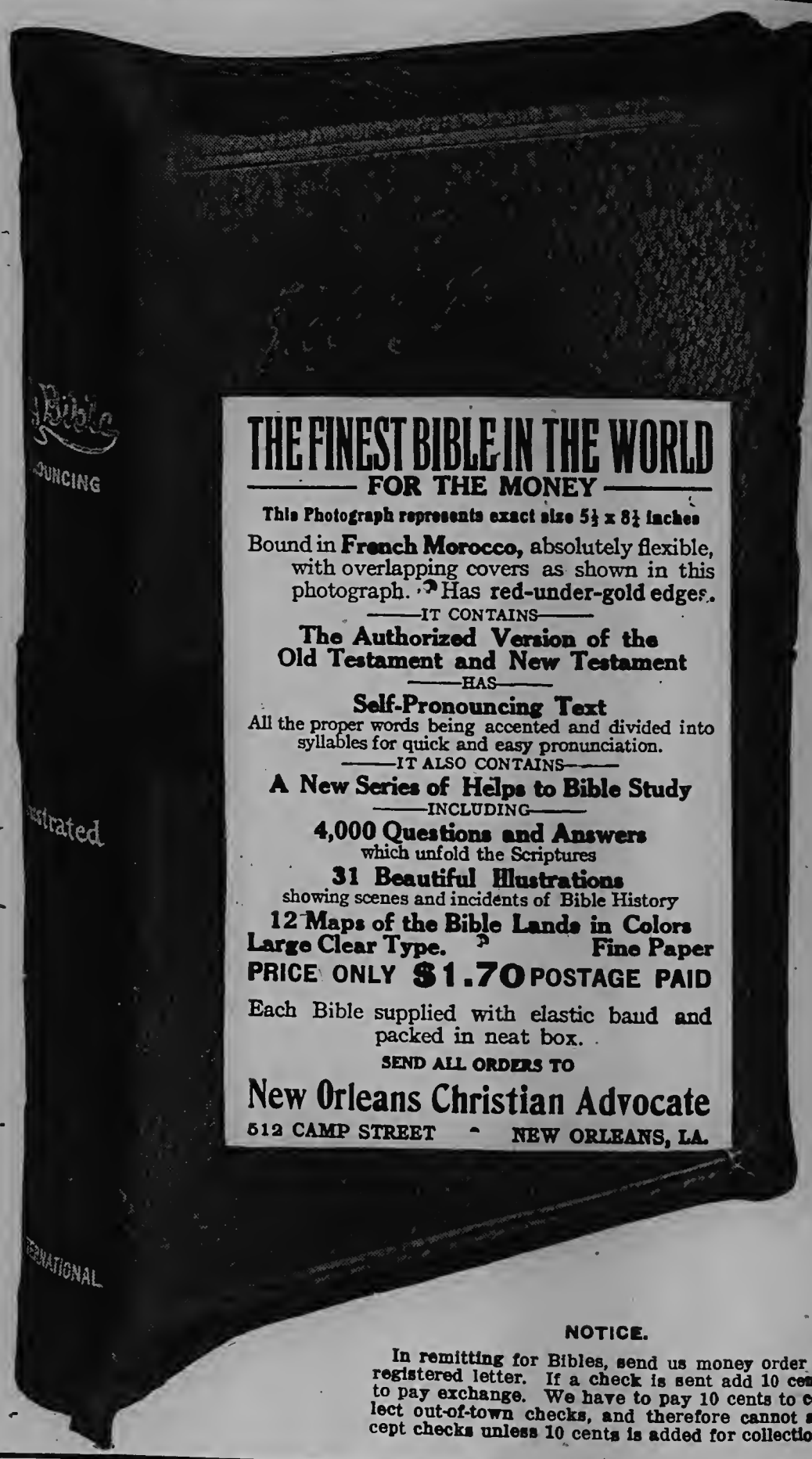
Natchez, Miss., August 20.

PAYMENT ON EDUCATIONAL ASSESSMENT.

Dear Brother Carley: Brother T. L. Houston, our pastor at Chester, has just sent in a check to apply on educational assessment.

E. NASH BROYLES, Treasurer.

August 21.



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3263.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 5, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

A PROGRAM WORTH WHILE.

A big undertaking has about it an inspiring attractiveness that appeals to men who would be unmoved by the insignificant. It is precisely this quality that is going to enlist the sympathy and interest of the membership of the Southern Methodist Church in the Missionary Centenary Movement.

It would have been easy to present an argument to prove that this is an unfavorable time for launching a movement that involves a thorough organization throughout the connection, and the collection of millions of dollars, unless that movement were directed specifically toward winning the war, or sustaining some form of activity in connection with the war. The plea could have been made that we can concentrate upon only one thing at a time, and since all our energies must be devoted to the supreme task of subduing the enemy of civilization, the undertaking of any other task would be ill-timed.

But this argument would fall to the ground upon careful analysis. This war means infinitely more than making the world safe for democracy; it means that the supreme opportunity has come for Christianity to demonstrate the validity of its claim to be sufficient for all the needs of humanity, and to have within itself a vitalic power that is able to withstand all contrary forces whatsoever. For Christ's holy Church merely to mark time while the whole world is in travail, would be to confess weakness or trepidation, or both. The times call for exactly some such program as has been undertaken.

Another consideration must be kept in mind: After this war is over, the test of efficiency is going to be applied to institutions as never before. The men who have gone through the inferno of the battle front are coming back home with a clear understanding of the value of activity and energy and enthusiasm in the accomplishment of a great task. No sentimental or theoretical considerations are going to have half the weight with them that practical efficiency will. An institution that claims to have a world-wide mission, but that has stood still in the face of the most urgent need for the fulfillment of that mission, is likely to be looked upon as unworthy of allegiance. The Church must hold its men who have gone to the front, when they come back, and it must be in a position to claim the loyal devotion of those who heretofore have not yielded to its call. The surest way to do this is to maintain a program of work that will command the respect even of the scoffer.

We need have no fear that the call for thirty-five million dollars from the membership of the Southern Methodist Church is going to interfere with the fullest performance of our duty in connection with the war. Patriotism is not a passion that will grow cold in the presence of other claims, and the patriotism of our people has been demonstrated at every turn. Nor need we fear that religious zeal will grow cold because of the requirements of patriotism. Both are passions too powerful to be subdued by any principle of expediency. The rather will one re-enforce the other.

The Missionary Centenary Movement, in a measure, meets the needs of the hour so far as the activities of our Church are concerned. The only criticism that can justly be made is, not that it is too large, but that it is too small. This feeling was actually voiced at the Memphis meeting of leaders in March. But it is big enough to enlist the interest of those who want to see the Church do big things in a big way, and it is big enough to command the respect of those who have looked upon the Church as a non-essential organization.

We do not, however, for a moment believe that the chief value of the Centenary Movement is to grow out of the raising of thirty-five million dollars for the proper extension and equipment of our work, great though that will be; its chief value will be in the deepening of the spiritual life of our people as they join together in prayer and in giving for the hastening of the coming of the Kingdom of God on earth. There will be a stirring of the heart and a quickening of the conscience that will make the Church what it ought, primarily, to be—a great spiritual force in the life of the individual and of the nation.

We have laid out before us a program that is worth while. Let us carry it out, not in a perfunctory way as if it were a disagreeable duty, but with a tremendous spiritual enthusiasm that is aroused by the prospect of winning the world.

PRISON REFORM.

We have no feeling of resentment when a man who has deliberately violated the law of the land, after a fair trial, is convicted and sentenced to a term in prison. Men nowadays are not in ignorance of the penalties provided for the violation of the law, and when they commit criminal acts it is only right that they should have to suffer.

But we do not believe that conviction of a crime should deprive a man of all his rights as a human being. The commission of a crime does not, of itself, destroy the capabilities of an individual, and there is always the possibility of penitence and amendment. It is a poor civilization that would rather damn forever, or allow to be damned, a man who has broken its laws than to redeem him to a life of usefulness by means of, and after, his punishment. Vengeance and retaliation have no place in a Christian system of penology.

We are not swayed by any feeling of maudlin sentimentality when we think of the fate of the criminal. We once had the privilege of teaching a Sunday school class in the Mississippi State Penitentiary; and we recall something of the hardness and selfishness and downright viciousness of some of the members of that class. We do not, for a moment, imagine that such persons should be dealt with as if they were honored guests in the home, to be showered with courtesies and expressions of friendship and love; by the very nature of the case, their lot is a hard one, and it should be so.

But we cannot believe that prisoners in our penal institutions are no better than vicious brutes, to be treated with all the harshness and cruelty that unfeeling guards can devise. They are helpless before the arm of the law; they are at the mercy of merciless overseers and guards. Many a criminal, who might have been rescued by just and humane treatment, has been hardened beyond any probability of reform by the unjust treatment he has received in prison walls and on prison farms.

We have fondly imagined that the horrors of the old prison system have been done away with. In many respects, perhaps, they have; but, if the stories that come to us from responsible sources are to be believed, there is still enough permitted in the treatment of prisoners to bring the hot blush of indignation to the face of every conscientious citizen of this land. Some people are always looking for some reform movement into which they may throw themselves for the general good of society; here is one that public sentiment should lay hold of and develop to the point where at least simple humanity would remedy some heart-sickening evils.

THE TEACHER-TRAINING DRIVE.

We cannot afford to neglect the importance of doing everything in our power to make successful the effort to increase the number of trained teachers in our Sunday schools. This effort is being made by a large number of the evangelical denominations of the United States and Canada during the fall months. In our own territory, Rev. R. H. B. Gladney, Sunday school field secretary of the North Mississippi Conference, announces that the drive in that Conference will begin on September 15, and will continue at least a month. The other Conferences are likewise making preparations to carry forward this work.

We trust all our preachers and Sunday school officials will give every encouragement possible to the field secretaries as they enter upon this great undertaking. They cannot accomplish the task unaided, faithful and energetic though they are. The way must be opened for them; the literature that has been prepared must be circulated and read; careful attention must be given to the details of meetings and programs. A thing worth while is worth working hard for; we know of nothing that will strengthen our cause more in the years to come than the raising up of a generation of skilled teachers for our Sunday schools. It is the correct method of beginning at the ground and building up.

HOLDING TO A COURSE.

When once we have decided to do a certain thing at a certain time, that thing ought to be done at that time—unless this would be positively wrong—simply because we decided that we would do it then. For any decision made, or intention formed, is a promise of the will; and the turning from that decision or intention, unless such change is a plain duty, means a broken and weakened will. This is as true of the ordinary routine duties of daily life in the home or the office as of decisions in matters of moral right and wrong.—Selected.

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IS THERE A GOD?

By Wm. C. Allen.

A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

—William Herbert Carruth.

One sunny afternoon in London in 1916, I entered into conversation with a group of young soldiers and girls in a pretty little park close by Westminster Abbey. I spoke to them of the joy there is in Jesus, whereupon one of them exclaimed: "There is no God—I was brought up to believe such things, but know better." He assigned as the reason for his assertion the awful sufferings developing from the war and his personal experiences in the Dardanelles. His loss of faith, like that of many others, was based on the persuasion that no deity worthy of reverence could permit such anguish to overtake mankind. These doubters represented a natural unwillingness to admit that forgetfulness of religious authority is, in individual, national, or international life, succeeded by suffering somehow or somewhere. Retribution is not a matter of chance. This fact alone indicates a profound reason for confidence in the existence of a God.

The lofty mountains, the thunder of the cataract, the boisterous sea, the flow of the rivers, the fruitful field, the lonely forest, all bear impressive witness to a universal and wonderful Architect. Every humble blade of grass, each modest wild flower—the germination and growth of which science can not explain—bear testimony to the marvelous handiwork of a supreme Creator. The stars in their courses tell of a great Superintendent of the universe without whose control all things would collapse and perish. God is everywhere. The touch of His finger is detected in the far-off worlds—the music of the wind sings His praise.

The most amazing fact of history is the realization of Biblical prophecy. Men of vastly different epochs, with widely diverse intellectual capacity, often unknown to each other, all dedicated to Jehovah, foretold with great variety of detail of the coming of One who was to be the light and hope of the world. Their extraordinarily various predictions were realized in the personality of only one man, Jesus Christ. According to the law of compound probability as applied to chance, there was not one possibility in very many millions of such a consummation of prediction. To assert that this is coincidence is absurd. The only explanation is that a supernatural authority was operating through those seers of successive centuries, and that when Jesus came He was really what He claimed to be—the incarnate Son of God.

A defiant and sinful man or woman who has been regenerated, purified, redeemed—and there are many such—is a miracle that the unsupported will of man can not produce and which philosophy cannot explain. A transformed life bears witness to God. In the presence of twice-born men, the assertions of the agnostic are scattered as the dust.

To those who reject Jesus because of finite vision or human limitations, He with love to-day cries out, "Oh, ye of little faith." Those who lay aside the doubts that have harassed them find in Him what he promised—peace. The inevitable law of retribution applying to individuals and nations, the beauty of the nearby dew-drop or the distant suns, the miracle of heart-change, the marvels of prophecy, alike proclaim that there is a God.

San Jose, Cal.

"SELLING" RELIGION.

He was a breezy Western sales manager, spending a few days in New York, and on Sunday morning he found his way to one of the big metropolitan churches. The minister, a vigorous, convincing man, of unquestioned faith, preached a remarkable sermon, in which was a strong undercurrent of evangelistic appeal. The expert, who knew the psychology of salesmanship from its every angle, was held spell-bound by the power of the preacher. Frequently he turned to his companion and whispered his admiration. At the close of the service he went forward to congratulate the minister on the splendid effort he had made.

"That was a marvelous presentation you made this morning," said the sales manager, "and as a stranger within the gates I wanted to stay and have the privilege of thanking you for it, but having said that, honesty compels me to state that if you worked for me I would discharge you."

The preacher caught his breadth at the suddenness of this announcement, and begged the gentleman to explain.

"Why, it's perfectly simple," said the successful business man. "you marshaled your talking points in a masterful way, and you had your goods sold, but you made the fatal mistake of not trying to take any orders."

As the minister reflected on the sales manager's criticism the conviction forced itself upon him that his visitor was right. He had made his case, but had not attempted to crystallize it into what the business house calls "results." Customers that had mentally been convinced and were ready to purchase were sent away without the chance.

Why is it that the incident that occurred in that church is repeated over and over again, in its essence, in churches throughout the country? Is it lack of confidence in the message? Is it a fear that the "beauty of the service" will be marred by a frank and fair invitation? Is it because some of the church members, who love to have things "orderly," object to having a straightforward test in "their" church?

Whatever may be the explanation, the stern fact remains that the minister often sells his goods without taking the semblance of an order, and before the matter is clinched the prospective customer changes his mind and forgets or neglects the great impression that was made upon him by the preacher.

The writer was an attendant at a splendid church service only a few Sundays ago, where he heard a compelling message that surely must have gripped everyone present. But, illustrative of the point of the salesman's criticism, a notice that was given from the pulpit that day furnished evidence of poor selling ability.

"The sacrament of the Lord's Supper will be observed in this church next Sunday," announced the minister, "and any persons wishing to unite with the church, either upon profession of their faith or by letter, may present themselves before the officers of the church on Thursday evening at 8 o'clock."

That was all. No burning, apostolic appeal for men and women who were tired of defeat and sin to grasp an opportunity for the beginning of a new life! No warm word of welcome to the outsider, telling him how happy the church members would be to welcome him into their fellowship! No appeal to the weary and heavy laden to come to the great Head of the Church to find rest! Nothing but a bald announcement that "anyone wishing to" blast his way in, could, if his courage held, face the governing body of the church on Thursday night.

In a modern treatise on salesmanship the author says: "Always be ready when the moment arrives for closing the deal. Have plenty of well-sharpened pencils, a fountain pen in good working order and every facility at hand for the signing of the contract. Make everything so simple and easy that the customer will not wish to change his mind."

Why should not the salesman of religion be expectant, and even confident? His ability to make the "presentation" is generally of the highest grade. The goods he has for sale are universally desired; in fact, if every man would be honest, he is more anxious to purchase that commodity than anything else in the world. The price is not prohibitive, for the preacher's product has not advanced "on account of the war," and is offered still without money and without price. Knowing all of these things, the salesman is in a position of tremendous advantage, and he should press his case expectantly.

"If I had a school of salesmanship I would make a specialty of the philosophy of expectancy," says an efficiency writer. "I would never lose an opportunity of driving home this philosophy of expectancy to make good. I would constantly emphasize the lesson of expecting success, expecting to win out, until it should become the dominant note in the salesman's life." Wise words and as wise for the preacher as for the drummer.

Competition in the realm of the soul is quite as keen as in any phase of commercial life. "The battle of angels and demons for the soul of man" is not mere rhetoric. It is a vital and tragic fact. The downward tug is ever present and must be offset with the greater power of the upward beckoning. The minister cannot be too workmanlike in bringing his persuasive power to bear upon the man whom he would rescue from sin. Goldsmith aptly describes this faculty in his reference to the persuasiveness of the village preacher:

And as the bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

The writer does not question the motives of the ministry. Some of the noblest men the sun shines upon are preaching the gospel to a lost world. It is not their motive, but their method, that is at fault when they fail to reap a commensurate result of their labors.

There is a vast deal of psychology in the gospel appeal that differs only in kind from the psychology of salesmanship. There is no valid reason why the men who make the presentation of the greatest and most convincing case in the whole world should not be as intrepid and confident as men who sell leather goods or automobile accessories, and there is good reason for believing that if a general practice of "taking orders" were instituted at practically every religious service we would see converts flocking to the church "as doves to their windows."—W. W. Adair, in Christian Advocate (New York).

A PRAYER FROM THE LONG AGO.

O Lord of heaven and earth, we are truly sorry for all our misdoings; we utterly renounce whatsoever is contrary to thy will, and here devote ourselves entirely to the obedience thereof. Accept, O most merciful Father, this renewed dedication which we make of ourselves, our bodies, souls, and spirits, unto thee. And grant that we may be able every day to offer up ourselves more sincerely and more cheerfully unto thee; with more pure affection, and hearty devotion, and ready disposition to thy service. Preserve in our minds a grateful sense of thy mighty love, that we may follow the doctrine and example of thy Son Jesus Christ. Grant that we may be like him, pure and undefiled, meek and gentle, peaceable and patient, contented and thankful. Fulfill unto us all the gracious promises that he hath made unto us. Let it be unto thy servants according to his word. Amen.—Simon Patrick.

GOD CHOOSES QUALIFIED MEN.

History shows that God chooses qualified men to carry forward His designs. It was no accident that the man who did the most to establish organized Christianity was thoroughly trained for his task. Paul was a man of liberal education and would have made his mark in any calling upon which he determined to bestow his talents. A professor in one of our law schools told an audience not long ago that if Paul were living in the United States to-day and were engaged in the practice of law, he could easily make a hundred and fifty thousand dollars a year. A survey of his writings and the achievements of his crowded life will convince any fair-minded student that he would have attained eminence in any realm of service he might have selected. But his native endowments could not have reached their highest efficiency without the discipline of technical training and culture.

He studied Greek literature and philosophy in the schools of Tarsus, which were famed throughout the world. Three times he refers to the Greek poets and in his argumentative combats with the Stoics and Epicureans he shows that he has an accurate knowledge of their doctrines. As a Roman citizen he enjoyed certain cosmopolitan influences which broadened his intelligence and gave him a proper appreciation of law and order. At Jerusalem he was the pupil of the most famous Jewish teacher of his times; for the fragments of Gamaliel's instructions that are left us indicate that he was a man of extraordinary ability. The finest streams of Graeco-Roman civilization and Hebrew religious culture converged in Paul and made him one of the broadest scholars of the day.

When, after his remarkable experience on the way to Damascus, he fully surrendered himself to Jesus Christ, his life was sanctified by a profound consecration to truth and his learning was transfused with a spiritual element that lifted him to the sublimest heights of usefulness.

Dr. Augustus H. Strong in his lectures on the books of the New Testament said: "It is very remarkable that the apostle Paul, who, before his conversion was the greatest enemy of Christianity, has become the founder of the great majority of Christian churches, for the churches that were founded by the Twelve had died out. Paul is the principal author of the New Testament, for, including Luke and Acts, which were probably written under his supervision and with his sanction, the major part of the New Testament may be attributed to Paul. Christian doctrine owes more to him than to all the other twelve apostles put together."

We are sometimes tempted to believe that the highest scholarship and the deepest spirituality are not congenial yokefellows, but Paul is a signal proof that a man may have the ripest learning together with the strongest passion for the souls of men. On Mars' Hill he skillfully appealed to the intellects of his hearers and penetrated their consciences by the application of gospel truths, calling upon them to repent and follow Him whom God had raised from the dead. A simple exposition of truth like Paul gave at Athens, the seat of culture, is the supreme need and is always the effective message. The educated man is best qualified to deliver it.

It is said that no great religious stir has ever been made by the Christian Church without the aid and inspiration of cultivated minds. Martin Luther declared that with the single exception of John the Baptist's unique mission, he knew no striking revelation of the Word of God in which the way had not been "prepared for it by a revival of languages and letters." In his "Address to the German Nobility" he says, "Even if we had no souls, and schools and languages were not needed for God's sake and the Bible's, there would still be ground enough for establishing the best possible schools both for boys and girls, for the world needs fine and capable men and women to conduct its affairs." Luther was largely instrumental in laying the foundations of our modern educational systems, advocating the multiplication of public schools and the compulsory attendance of children upon them. Religion has no fear from knowledge but much to dread from ignorance and superstition.

The Wesleyan revival of the eighteenth century was born in a university, and could not have attained its marvelous proportions had it not been guided in the order of Divine Providence by men of trained intellect. Wesley placed so much emphasis upon the cultivation of the mind that he felt that it was necessary to warn his preachers that "gaining knowledge is a good thing, but saving souls is a better." Education in his view is a means by which men become more effective in co-operating with God in saving their fellows. Is it not reasonable that the Holy Spirit should choose men not only of pure hearts but of trained minds for accomplishing great things in His kingdom? Nothing which we have written is designed to reflect upon worthy men who have not been able to secure a college education, but to show that a man's usefulness is often greatly enhanced by this priceless boon.—Editorial in Baltimore Southern Methodist.

PROF. WALTER RAUSCHENBUSCH.

Professor Walter Rauschenbush, who died July 26, was born at Rochester, N. Y., October 4, 1861. He came of a long line of ministers and university graduates. He worked for eleven years in a tenement section of New York City, refusing several invitations to editorial and educational positions. During an epidemic of Russian grippe he exposed himself prematurely in order to help his parishioners, and his hearing was affected. This handicapped him for the rest of his life.

In 1897 he became professor at Rochester Theological Seminary, first of the New Testament, and since 1902 of Church history. He was an inspiring teacher and in the seminary and city he was a dominant intellectual and spiritual influence. In the City Club of Rochester few foreign speakers drew larger crowds, which is very unusual, and none was heard with more enthusiasm.

He had published several books during his missionary years, but he first came into public notice in 1907 through the publication of "Christianity and the Social Crisis," which immediately achieved a remarkable success, and has often been called an epoch-making book. It appeared at a psychological moment, when Roosevelt was President and men like Ray Stannard Baker and Lincoln Steffens were writing on social conditions. It did more than any other book to mobilize the spiritual forces of the Church for the social awakening. John Haynes Holmes said of it four years later: "In the field of the Church and the social question one book is supreme, namely, 'Christianity and the Social Crisis,' by Professor Walter Rauschenbusch. Into this book has gone the learning of the scholar, the vision of the poet, and the passion of the prophet. It is radical without bitterness, uncompromising without fanaticism. It is the first gospel of the New Dispensation." In a guide to reading in social ethics compiled by Harvard professors in 1910, "Christianity and the Social Crisis" was the only book starred in the literature on "Religion and the Social Question."

Since he came into public notice through "Christianity and the Social Crisis," Professor Rauschenbusch was constantly in demand for public addresses, far beyond his capacity to comply. His voice was, of course, affected by deafness, yet he was one of the most popular speakers in the "forum movement," especially in New England, and had unusual readiness in handling questions put to him after the address. He paid no attention to set effects of eloquence, but talked right along and held his audiences by clearness, sincerity, abundance of ideas, capacity for illustration, and by a spontaneous kind of humor. The hold he had on audiences of all kinds, in spite of his terrible handicap, was always a surprise to himself. He most enjoyed audiences of thoughtful workingmen and audiences of students. A student said of him: "You can't help listening to him, for he is always saying something."

Professor Rauschenbusch delivered important series of lectures on various academic foundations at Berkeley, Cal., at Ohio Wesleyan, at Grinnell, at Bangor, and last at Yale.

He had two sisters who both survive him. He leaves his wife, Pauline, and five children—a daughter Winifred, who is doing investigation work for the Carnegie Foundation; Hilmer, who volunteered for ambulance service and has been in France since August, 1917; Paul, studying at Amherst; and Karl and Elizabeth at East High School, Rochester.—Northwestern Christian Advocate.

FIFTY-FIFTY AND THE CHURCH.

By Rev. T. B. Holloman, D.D.

Whence came the expression I do not know, but from its use upon the streets it seems to mean an evening up—a toting fair. As the numerous calls have been made upon the pulpit in connection with the war work of our nation, I have often recalled this slang to ask if there has been in the past, or is even now being extended to the ministry, the fifty-fifty spirit. The ministers have been called upon to preach, or give a talk, upon every department of work, from how to prepare the household meals, conserve coal, etc., to the purchase of Liberty Bonds, and all, with the truest spirit of patriotism, have responded. The Church has certainly come to her own in the opinion of nations, for, almost without exception, every appeal has contained language after this sort: "We are depending upon the ministers as leaders for the greatest success of our cause—the influence of the Church is above every other," &c., &c. Then I have asked myself, Why these empty benches at our services and especially this withholding of encouragement by even those who call upon the ministers for sermons and lectures upon these so important questions? And I have said, Where's the fifty-fifty spirit?

Not long since I heard a railroad employee say that he had received a raise in salary of thirty-five dollars per month (about 33 per cent upon previous receipts) and back pay for three months. Since then I have conversed with ministers to find that there has been little advance in salaries, if any at all, notwithstanding living is just as expensive to him as to the railroad man, and already he's been working according to estimate upon the eight hour basis, overtime; for some one has calculated that upon that basis the preacher's year is 534 days instead of 365, or 169 overtime, and half the salary deferred to the close of the year, if ever at all received. Then I said again, Where's the fifty-fifty spirit? If the Church is such an essential factor in our civilization, why are her altars so deserted by our leading citizens, why so largely given over to the women and children for recognition? If the ministry is so indispensable for leadership, why this embarrassing neglect in matter of support, and failure of our leading citizens to give recognition to their worth? Again I must ask, Where's the fifty-fifty spirit as applied to the Church and her ministry?

Vicksburg, Miss.

REWARD.

I think that, whenever a man is trying to do the little errands of the Lord that come his way, the spirit of the Lord will catch him up for something larger, whether he be a minister, a manager, an office employee, an overseer, a teacher, a farmer, a what-not. Do the first work you can find for him, and he will give you more and larger errands. Shouldn't you like to be known in your community as "the man that runs on God's errands?" Well, just begin by saying, "Lord, if you have any errand that is too little or too disagreeable for anyone else to do, please let me run on it for you."—John F. Cowan.

The secret of happiness, like the kingdom of heaven, is within. It is not in this place nor that place, nor in any external surroundings. It is within the soul.—Selected.

THE MISSIONARY CENTENARY

NOT ONLY TO SUPPLY MILLIONS.

The Church of Christ is to be tested as never before in all its history. The need of the hour is a revived and mightily spiritualized Church. The Centenary Movement, in God's providence, is not primarily to supply millions of money, but to lift Methodism to a new plane of spiritual vision and ministry from which it shall accomplish the Christian conquest of the world.

THE MOUNTAIN PROBLEM.

The great Centenary Movement offers no larger opportunity than to project and develop in connection with the schools already established by the Church an extension system by which in two or three strategic points in each country, two-story schoolhouses of four rooms each would be erected where earnest, godly teachers would quickly solve the problem of the so-called "mountain white."

Probably no one in Southern Methodism is more familiar with all the phases of the mountain problem that Miss Belle H. Bennett, LL.D., President of the Woman's Missionary Council, and a pioneer in inaugurating mountain schools. In discussing this question, Dr. Bennett says:

"For the past decade no part of our country has been subject to a larger share of sensational and, for the most part, misleading publicity than the territory embraced in the Appalachian Range of mountains extending from the Ohio River through the States of Kentucky, West Virginia, Georgia, the Carolinas, and a portion of Alabama.

"This range is estimated in round numbers to be about 700 miles in length, 250 in width, and to have a population of 2,500,000. More than one-half of these two and one-half millions of people live in cities, towns and villages and have had the benefit of all, or much, that goes to make up our American civilization in cities and towns of the same size elsewhere. In addition to these, there are many well-to-do families who live in the country near the towns, have well built modern houses, and are accustomed to the comforts and luxuries of the average Southern home.

"To this educated, cultured portion of the mountain people the newspaper reporters, sociologists, and missionary societies rarely refer in writing or speaking, and as a result the public generally seem almost to forget that these are as really and truly Southern mountaineers as are that largely exploited class frequently dubbed the "mountain white." While we are often inclined to resent this, we can readily see how it has come about in the effort to aid those who greatly need a helping hand.

"Back in the interior counties of the range, along the creek bottoms in the coves and narrow valleys, and on the less precipitous mountain sides, away from railroads, turnpikes, churches, and schoolhouses—all that makes for progress and betterment—live a cabin-home people whose condition of life is truly deplorable.

"The lives of these isolated and scattered people are pathetically primitive and barren of stimulus. The one-room cabin is lighted by the open door, while one or more rude beds, a rickety table, a 'split bottom' chair or two, a stool, and a few cooking utensils, constitute the household furniture. Now and then, if the family has inherited a loom or cooking stove, the cabin will have a 'shed room' or a 'lean-to.' Early marriages and large families are the rule; but the 'lean-to' is for the loom or the stove, not the increasing family. The one room still accommodates the household, and is sitting room and bedroom for all who live beneath the roof and for the 'stranger that is within the gates.'

"Poverty is evident everywhere among these people. In the northern portion of the range, in Kentucky, Tennessee, and the Virginias, the mountains are steep and rugged, tillable land scarce, and, except in the bottoms, the soil so barren that even the best efforts produce but meager results. The little corn crops (worked generally by the women and girls as well as the men), a few hogs, some sheep (if the man is very thrifty), with apples and peaches (wherever one or a few trees have been planted), constitute the living resources for these cabin-home people.

"With few railroads and fewer turnpikes, the ox cart and almost impassable mountain roads to poor markets, and the rude sled their only means of conveying produce, what incentive have they to industry or larger crops?

"Some of the States through which this chain of mountains runs have made a creditable advance in their public school system during the past few years; and while the more southern States still have only a three-month term, Kentucky, West Virginia, and perhaps one or two others have six. Better schoolhouses, larger salaries, stricter examinations for teachers and less politics in their appointments are noticeable. While the topography of the mountain counties, the sparesly settled districts, and the dire poverty of these rural people greatly hinder the best efforts of county superintendents and teachers, they too are sharing in this universal movement for the betterment of the people.

"What the mountain folk need, and greatly need at this time—not in ten years from now—is a good system of secondary schools, with practical industrial departments and positive religious influence and teaching. These schools should have sufficient financial assistance to put them within reach of the class of young men and women in the sections in which they are located. These will gladly attend them to prepare themselves for the coveted district schools. Those who will seek this preparation are already leaders in their communities; and if well equipped as teachers they can reach and elevate the masses as no other agency of the Church of God can do."

"TO ENTER THE TRENCHES WITH JESUS CHRIST."

The plans adopted by the late General Conference for the Centenary Movement of American Methodist Missions make altogether the most significant action taken by our Church in fifty years.

Through all the confusion and conflict of the hour, the clear call of Jesus Christ is being heard above the call of country and the call of civilization. The Christian Church is being called to enter the trenches with Jesus Christ and throw the weight of her last man and her last dollar and her deepest longing into the decision for a redeemed world.

Beyond a doubt, the words of Simeon Calhoun, of Williams College, may be repeated with deepest emphasis to-day, i. e.: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be to-day, twenty years would not pass until the story of the Cross would be repeated in the ears of every living man."

The spectacle of a great Church seriously proposing to devote itself to the accomplishment of this task heightens desire and quickens hope, as nothing else has done in the day in which we live.

Bishop W. N. AINSWORTH.

SOOCHOW HOSPITAL A GREAT HELP IN EVANGELISTIC WORK—BUILDINGS OLD AND INADEQUATE.

Dr. Park Expects Much from Centenary Drive.

The story of Soochow Hospital is a story of small beginnings that have gradually moved in ever widening circles, until to-day there is scarcely a movement for civic or religious betterment in all that territory which does not, either directly or indirectly, owe its origin to the influence of this institution which is operated by the Board of Missions of the M. E. Church, South.

It has often helped in opening medical work at other points in our mission. Rev. Zau Tsz Zeh, after many years of splendid work in the Soochow Hospital, as Chaplain, Superintendent and General Assistant, opened up new work in Nan-zing and in Poh-Li-Hong, the good results of which abide to this present day and which will leave a lasting impress on future generations.

It has spent thousands, and tens of thousands, of dollars for additional land, buildings and repairs, added equipment and new residences for its staff, both native and foreign, collecting all of the money for this, with the exception of $2000, from donations made in China.

On a lot provided by the Hospital, St. John's Church, St. Louis, built our Soochow St. John's Church, at a cost of $13,000 in gold, one of the finest Protestant churches in China.

The Senah Stalcy Kindergarten, the pride of the Park family and said by visitors to be the most beautiful kindergarten they have seen in their travels around the world, also owes its site to the Soochow Hospital.

The Hospital often helps in renting property and opening new work, not only for our own mission, but for other missions and the Y. M. C. A. as well.

The Hospital is a wonderful help in evangelistic work. Our church workers say they can get a better hearing in Soochow and all the surrounding towns and country if they can say that they are from Tien-Sz-Tsong, the location of our Soochow hospitals.

The influence of Soochow Hospital in helping to found Soochow University, aiding in the anti-opium and anti-alcohol campaigns and anti-foot-binding movement, developing a medical school, school of pharmacy and training school for nurses, would make too long a story for the limited space of a weekly newspaper.

The Hospital has done, and is doing, a wonderful work, but a new hospital in Soochow is imperative if we are to go forward with our missionary work in that city. The present buildings are old, out of date and inadequate for the work. During the Centenary Drive is it too much to expect that some loyal, generous Methodist will acknowledge his stewardship by an investment of life or money in Soochow Hospital and thus have a part in promoting one of the greatest opportunities offered a Christian worker to-day?

SAME OLD INEQUALITIES.

"If half the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency, that the State has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won.

ADMIRAL SIR DAVID BEATTY,
Commander of the British Fleet."

A PLAN FOR MORE EFFECTIVE LAY SERVICE.

By Rev. Geo. Stanley Frazer.

When we consider the more than five hundred thousand laymen of the Southern Methodist Church, with their splendid possibilities of leadership, with the latent powers undeveloped and the challenge to noble service, it is quite enough to enlist the serious consideration of every loyal Methodist. The church is calling as it has never called before for the mobilization of our hitherto unrelated powers for the stupendous needs in all the fields of Christian service. The Methodist Men's Club has offered to the various churches of our connectionalism a plan for enlisting our men more definitely in the work of the church. No bigger or more glorious task could claim our attention than to organize more completely the lay work of the church that it may attract, hold, and spiritualize men at home and invite compellingly those who return to us from the war. In the carrying out of such a plan we must proceed to plan our work on a basis that will enlist the greatest possible manpower of the church. It is not enough that organizations and movements with many heads but few bodies be created. There must be the working plan expressed in the life of the men of the individual church—a group of trained and ready servants of the church who stand eager for any service that they might render in the extension of Christ's Kingdom.

This is the day of opportunity for Methodism. Because of her resources in men and money hers is a place of vantage. Nothing could be more in error than to assume that because of many perplexing problems brought about by war conditions this is not an opportune time to more definitely organize our men. Because of the unusual problems that confront us we are forced to bring unusual methods and service into their solution. But no work or organization can be efficient or permanent that is not based on loyalty to the church, fellowship among the men of the church, and service in the church. That is a platform broad enough and big enough to enlist the energies of any man.

If the Methodist Men's Club were doing nothing more than carrying out its plans for bringing the church at home to the Methodist men in camps and overseas; or of formulating plans to administer more intelligently to the men when they come back home—these things alone would justify every effort that is being put forth to stimulate the men of the church. But when we think of its spirit of fellowship that affords a real attraction for men—when we think of its service in the Sunday school, in building up the efficiency of the church, in creating a more enthusiastic environment in which to build up a strong missionary sentiment, these and many other fields of service—then we cannot wonder that one of the Bishops of the church should say of its plan: "Not only is the organization desirable in the local church, but it has become almost, if not altogether, necessary that some such work should be done."

For an example of the power of such an organization as the Methodist Men's Club in any church we may consider the wonderful achievements of the men's organization in the Episcopal Church, organized thirty years ago on a platform of personal service in the spread of Christ's kingdom among men. No man can estimate its far-reaching service through its thousand chapters in all parts of the country. Suffice to say that such was the recognized power of the organization that the Brotherhood of St. Andrew was looked to as one of the chief resources of the church in carrying the church to the Episcopal men in camp. Through its Army and Navy Department the Brotherhood has placed sixty-four men—laymen of the church—in the various camps of the country, and these consecrated laymen, having caught a vision of personal service in the chapters to which they belonged, are daily touching the lives of hundreds of men in the camps both in America and in France and are making real to them the ministry of the church. It is altogether significant that the power of such an organization was so genuine that sixty-four of its lay members voluntarily answered its call for service in personal work for Christ. It is further noteworthy that the great majority of these are suffering heavy financial loss for the privilege of such service—many having offered their services without any salary. Such examples constitute a challenge to the Christian manhood of the church. If there has been in Southern Methodism no distinct organization for the enlistment and training of our men in Christian service, let us recognize this as the great day of opportunity now that such an organization has become a reality and is demonstrating its usefulness in every field of the church's work.

Washington, Ga.

THE BLUFF CREEK CAMP MEETING.

After having been in the delightful yet strenuous work of a city pastorate for three years continuously, without a vacation, there had begun to come unbidden to my mind visions of some beautiful, quiet spot far out in the heart of the country, when I received a letter urging me to come and preach for a few days at the Bluff Creek Camp Meeting. So, with my son Paul, who also needed a little vacation, I found myself on an early train out.

The Bluff Creek Camp Ground is ideally located for beauty, comfort, rest, good-fellowship, and worship, and these are the things that make a vacation really worth while.

Retiring at night under blankets, we were lulled to sleep by the songs of the katydids and awakened in the morning by the barking of the squirrels, to inhale the salubrious atmosphere and feast our eyes upon the beautiful country scenery.

At the hotel, where I stayed and where all the preachers ate, it seemed that Brother and Sister Brocheen must have had a special permit from Mr. Hoover to forget the war; for they gave us three times a day an abundance of white biscuits, fresh butter, fried chicken, and plenty of sugar for the coffee, together with many other good things—that reminds me that I have forgotten to weigh since I came home.

The ministers who attended for a part or all of the meeting were the presiding elder, ten of the pastors of the district, and the writer.

That most princely presiding elder, Rev. H. W. May, was in charge, and the executive committee of the Camp Ground Association, composed of godly laymen such as Townsend, Roddy, Lipscombe, Hatcher, Harvill, Stokes, Haney, and others, rendered most efficient service in looking after the conveniences and comforts of the guests and also in singing, praying and doing personal work.

No one did more faithful or efficient work than Sister Coburn, of Clinton, who presided at the organ at every service. Many of the excellent young people were in the choir and the singing, under the direction of Brother Early, of Amite, was full of inspiration and power.

I reached the Camp Ground about the middle of the meeting, after which I heard the following brethren preach: May, Early, McCain, Akin, Hoffpauir, Crooks, and Watson; and I also heard an able address by our Conference Lay Leader, W. S. Holmes. There were four preaching services a day, and during the last days of the meeting the preaching was done by the presiding elder, Brothers Early and McCain, and the writer, each having one service a day.

The congregations continued to increase until on the last day there was a great crowd from the surrounding country and from Greensburg, Amite, Wilson, Clinton, Slaughter, Baton Rouge, and other surrounding towns. It was a pleasure to shake hands with many old friends. My good friend, Brother Stokes, said that he hoped I would get religion while there and go back and scatter it all over New Orleans, to which the presiding elder exhorted the people to say "amen." Well, my brethren, these blessed days of rest and worship and good-fellowship were refreshing to body, mind and soul, and I trust that my ministry may thereby be made more effective in the great city.

The Holy Spirit was working in many hearts and many returned to their homes with deeper consecration, richer experiences, and a greater determination to live for the glory of God and the salvation of the world.

Brother May, the capable presiding elder of the district, is in high favor among both preachers and laymen, and not only demonstrated great ability in successfully directing a camp meeting, but under his capable leadership the entire work of the district is making progress.

W. H. COLEMAN.

New Orleans.

A MOONLIGHT NIGHT ON THE GULF COAST.

By Willie Conger Page.

I lingered near a rose trellis in an old garden, wrapped in the spirit of romance and star-shine. The moon rose slowly over the quivering waters, flooding the whole world with a soft radiance. The waters from the bay came in with the incoming tide, lapping the pebbly beach with the cadence of some half-forgotten music. Ofttimes the seagulls, disturbed of their rest, sailed and circled over the deep, the sound of their wings against the wind reminding one of the distant echo of a flute in a lost dream, stirring the heart, quickening the pulses, weaving a spell of witchery over the night. The big ships lay quietly at anchor, their dark hulls rising against the blue, rounded dome of the sky, casting shadows over the silver wavelets, that played joyfully beside them.

The wind lisped softly, and whispered in my ear many beautiful legends of the sea—of spirits of the lost, who had found watery graves in its coral and gem-paved depths, that they still loitered near, to warn others of danger; of bold Spanish adventurers, who first set foot of civilization on these untouched shores, so that ofttimes, when the moon hangs low in the west, and the south wind sighs through the drifting leaves, or the gray moss sways in the errant breeze, the white spirits of those departed souls may be seen hovering like a gentle benediction to guard their loved coast; of the pearl-divers whose lives burned low, as through the depths of the translucent waves they descended and robbed old Neptune of his brightest treasure.

The zephyrs talked of ships laden with rare perfumes, and brought the aroma of fragrant spices from far-off Arabia. The sailboats out in the distance moved lazily to and fro, like white, fleecy clouds o'er the blueness of the sky. The soul, raptured by the beauty and sublimity of the scenes soared away on the wings of the wind. God seemed so near, His benign presence could almost be felt, as of old, when He walked in matchless majesty on the troubled waters of the sea of Galilee, and spoke words of comfort and cheer to His humble followers. Oh, the witchery the enchantment of the night!

Lexington, Miss.

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Notes and Comment

They Got In.

A press report of the meeting of the American Bar Association last week, stated that for the first time women were admitted to membership, the delegates voting unanimously to admit two. We mention it merely as a matter of interest, not by way of information. Do they want to be admitted? of itself answers the question, Will they be admitted. "It must follow as the night the day," etc. We do not think the American Bar Association has lowered its standards by admitting women.

Advancing Backward.

The German Government is an adept in sophistry. It is attempting to prove to its people, with what seems to be a considerable degree of success, that the recent retreats of its armies are simply temporary and, as such, are masterpieces of strategy. We recall a well known saying, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." The German people are in for a sad awakening. In the meantime, the German armies continue to advance backward.

Less Than We Thought.

A dispatch from Washington says that a comparison of food prices prevailing now with those of five years ago, shows that the purchasing power of a dollar bill has shrunk to 54 cents in Washington and Baltimore, 57 cents in Philadelphia, 59 cents in New York and Cbicago, and 63 cents in San Francisco. These were the only cities mentioned in the report. We have the feeling that a dollar bill has shrunk more than that in these parts. In the marts of trade, a dollar bill is beginning to look like "the tenth part of a dollar, thrice computed," as O. Henry would say.

Twenty Years to Prove Their Profession.

The leaders of the Industrial Workers of the World, the organization that has been on trial in Chicago on the charge of trying to interfere with the Government's war program, have been found guilty and have been sentenced by Judge J. M. Landis to 20-year terms in the federal penitentiary and to pay fines of $20,000. These enemies in the fight for freedom, who have consistently advocated violence on the part of labor toward the employing class, will now have an opportunity of devoting considerable time to the practice of their profession—industrial workers. But they will work under the supervision of the Government.

Please Pass the Biscuit.

Food Administrator Hoover announced last week that wheatless days and wheatless meals will be discontinued on September 1, and that thereafter bread may be made of 80 per cent wheat flour mixed with 20 per cent of substitute cereals. This relaxation of the restrictions on the use of wheat has been made possible by the sacrifices of the American people in observing the conservation program of the food administration last year, and the bumper crops raised on the farms. Plenty of the new "victory bread" is assured tbe civil populations at a time when the wheat situation in Germany and Austria is anytbing but promising. Please pass the biscuit.

Who Said it Was?

A newspaper report the other day was to the effect that a member of the Louisiana Legislature has given notice that he intends to introduce at the next session of the Legislature a bill requiring people to bathe at least once every three weeks. In commenting upon the report, the eminent president of the State Board of Health is reported to have said that the time-honored institution of the Saturday night bath is not too closely observed, and that a bath once a day is not too much. The world is gradually being enlightened. The men of science are devoting themselves to the great problems of human welfare. We are glad to have it stated on the highest authority that a bath once a day is not too much. But who ever said it was?

Right.

The Administration's attitude toward the conscription of labor was outlined recently by Louis P. Post, assistant secretary of labor, according to an Associated Press dispatch. He said: "The time may come when we will have to conscript workers in mines, forests and factories, but in the name of democracy these men shall not be conscripted until we have first conscripted the places where they shall work. This democracy will not stand for the conscription of men to work for the profit of other men. The conscripted man must work for Uncle Sam, and no one else." We have not expected anything else; but we are glad to see that this policy has been laid down in definite words. Mr. Post is absolutely rigbt in his estimate of the democracy of this country.

"A Long Dry Spell."

At the time of this writing, the war time prohibition bill has not been passed by Congress, but the reports from the national capital indicate that there is very little doubt about its adoption very soon. A compromise amendment has been agreed upon that will defer the operation of the law until July 1, 1919, instead of January 1. We regret that the measure cannot become effective at once, but we are glad that it has been possible to adopt a measure that will put the United States on a "bone-dry" basis for the period of the war, including the time required for demobilization. And by that time, we confidently predict that the national prohibition amendment will have been adopted and our nation will forever be freed from the curse of the saloon. Even Texas will not suffer from a long dry spell of this kind.

Digging Up the Slackers.

Examination of the business records of about 265 coal producing companies by experts of the internal revenue committee is reported to bave disclosed unreported profits yielding more tban $5,000,000 additional tax revenue to tbe Government. The explanation is offered that while some cases show attempts to evade taxes, the companies' accountants bave experienced great difficulty in figuring the proper tax under the complicated excess profits law. Maybe so; but we do not recall a single instance of the Government's being called upon to refund an overpayment. The mistake seems always to be in favor of the companies. We believe the country at large would be very greatly pleased if the Government would allow some of these financial slackers and swinish profiteers the opportunity of meditating upon the error of their way witbin the walls of the penitentiary.

18-45 and Fight.

The new manpower bill, providing for the registration and enlistment in the military service of the Government of men from 18 to 45 years of age, has passed both houses of Congress. In the beginning of the war, it was felt that, perhaps, the number of men available between tbe ages of 21 and 31 would be sufficient to meet all requirements. But tbe situation has developed to the point where it is realized that the quickest way to end the war is to put as many men as possible into the field in the quickest possible time. The patriotism of our people has been demonstrated in the ready response to every call that has been made upon it. We are not in the war as a result of an emotional excitement, but as a result of an intense conviction that our duty lay on the side of the Allies. Our young men have made a notable record for military efficiency on the fields of France; there is no doubt but tbat our older men will do equally well. A man never gets too old to fight for the right.

We Hope He Finds Them—We Can't.

A dispatch from Havana says tbat Pedro Osorio, secretary of the Cuban food administration board, has been selected by the president to proceed to Washington to confer with the American food administrator in an endeavor to arrange for the purchase of a cheap make of shoes to be sold there by the government on account of the exborbitant prices charged by the dealers. We do not profess to be an expert on trade conditions, and we know very little about the available supply of raw materials in any given branch of industry; but we are under the impression that an investigation of the shoe business would reveal some very interesting facts concerning profits. We do not at all agree with the criticism of the merchantile business that "it is a business conducted by men who buy articles for less than tbey are worth and sell them for more than they are worth," but we are convinced that some things are not worth what they cost in the retail market. In tbe meantime, we hope our Cuban friend will be able to find some cheap shoes—we have not been able to do it.

Go to Church Instead.

The United States Fuel Administration has called upon the public in all the States east of the Mississippi River to refrain from using automobiles and otber gasoline propelled vehicles on Sunday as a gasoline conservation measure. The appeal is based upon the increased demand for government uses at home and abroad. The broad ground of patriotism is thus laid as the sufficient motive to insure observance of the request. The warning is given, however, that unless there is a hearty response to tbe request, a mandatory order will be issued wbich will accomplish the purpose. We believe our people will gladly comply with the request. It will seem a hardship to a great many of them to forego the pleasure of the long trips they have been making on Sunday, and doubtless some of them will wonder what in the world they will do to while away the time. Let them go to church. We do not recommend this as a means of whiling away the time, but as the performance of a duty that has been sadly neglected since the advent of the automobile. Here, as elsewhere, patriotism and religion go hand in hand.

American Policy in Settling the War.

Walter H. Page, ambassador of tbe United States to Great Britain, has resigned his position on account of ill-health brougbt on by his arduous labors in connection with the war. His successor has not, at this writing, been appointed by President Wilson. The Manchester Guardian, one of the leading papers of Great Britain, after paying a tribute to Mr. Page, has the following to say, as quoted by dispatches from abroad, concerning the appointment of his successor: "It is of the utmost importance tbat America should be represented here at tbis time by some one of tbe highest authority and enjoying in the greatest possible measure the confidence of the President. The American policy will, it is safe to say, be the determinant policy of the war, and how and when the war is to end will depend in a larger measure upon America than upon any other country. * * * America's influence ought to be continuously and effectively brought to bear on the whole policy of the war." This statement is recognition of tbe fact that today the United States occupies a position unparalleled in history. It brings the glow of pride to the cheek of every patriotic citizen—but it implies a responsibility that can be met properly only in the fear of God.

SHACKLING THE TEMPER.

There is an adage somewhere to the effect that the fighter who loses his temper gladdens his enemy. The experts of the prize ring will tell you this is a true saying. In further proof we have the Solomonic assurance that he who is slow to anger is better than the mighty. All of which means that anger is weakening, and tbat the man who permits his temper to rule him has a destructive master.—Exchange.

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Give no hurt to anything,
To the birds that work and sing,
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Farm-yard beast, or household pet.

Give no hurt to anything—
Butterfly with feathered wing,
Garden toad that alds the farm,
That would never do you harm;

Children of the out-door sun,
God's own creatures, every one!
Be to them a little friend,
Ever ready to defend!

—Our Dumb Animals.

THE EXAGGERATOR.

"I'm most dead. It's hot as fire, and I've heen over a dozen miles after that colt." Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired the father.

"I went over to Brigg's and back by the bridge."

"That is a little less than a mile. Is it so warm. And? It seems quite cool here."

"No, not quite so dreadful if I'd taken it moderate; but I ran like lightning and got heated up."

"You started about 5 o'clock. And, and it is now a quarter to six," said his father, consulting his watch.

"Yes, sir, just three-quarters of an hour," answered Andrew innocently.

"Does it take lightning forty-five minutes to go half a mile?"

"I didn't mean exactly that, father; but I ran all the way because I expected the whole town would be here to-night to see my new velocipede," answered Andrew reluctantly.

"Whom did you expect, son? I was not aware that such a crowd was to he here. What will you do with them all?"

"Jim, Eddie, Tim and Sam told me they'd he around after school, and I shouldn't wonder if Ike too; that's all."

"The population of the town is about 5000, and you expect five persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet. "Who says I am sick?"

"Why, my son, you said when you came in you were almost dead. Does not that mean very sick?"

"You are so very particular, father, about my talking. I don't mean exactly what I say, of course. I was not nearly dead at all; but I did some tall running, you bet. There were about fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog and Rush's store dog and two or three more, and they made for me, so I ran as fast as I could."

"Five at the most! That is not fifty, Andy."

"There looked to be fifty, anyway," answered Andrew somewhat impatiently. "Carter's ten acre lot was full of dogs just making for me; and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would have been many thousands; have you any idea how many?"

Andrew did not like to calculate, so he only shook his head.

But his father continued: "I know no better way to break you of the habit of exaggerating than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, traveled more than a dozen miles to get a half mile; expected 5000 people here to examine your new velocipede, and when you reached home you were nearly dead."

"Please don't, father; the boys and girls will laugh themselves to death."

"Laugh themselves to death at a simple story like this? I hope not."

"But, father, I will never stretch things again if you will not tell them," pleaded Andrew.

"I hope not, my child, for it will finally cost you the faith of all your hearers. Nobody relies upon the word of one who is given to habitual exaggeration. State things just as they are. Habit grows with years and becomes in time so deeply rooted that it will be impossible for you when you become a man, to relate plain, unvarnished truths unless you check the foolish habit in which you indulge of stretching simple incidents into most marvelous tales."—Mrs. W. T. Morrison, in Western Christian Advocate.

A LITTLE ERRAND GIRL.

Hester loved to do errands for her mother. One day she had been talking with her mother about God, when she quickly raised her head, with a bright look in her eyes, and said: "Why, mother, then God is sending us on errands all the time. I am His little errand girl, too."

"Yes, dear; He has given us errands to do, and plenty of time to do them, and a Book written full to show us how. Every day we can tell Him how we try to do them, and ask Him to help us; so when He calls us, we will run to meet Him and give Him our account."

"I like that," the child said, nestling back in her comfortable seat; "I like to be God's little errand girl."—Child's Gem.

THE STORY OF TWO PENNIES.

They were new. They had just come from the mint and had traveled a long way with a lot of other little bronze coppers. They were put into a pay envelope and given to a big, rough-looking man, who tore it open, poured out the pennies and dimes into his hand, and, after counting them, put the envelope back into his pocket. When he reached home, his little girl, about 7 years old, came running to meet him. "Any pennies to-day, daddy?" she asked.

"Yes, love," said the rough-looking man in the gentlest of voices, lifting her to his shoulder.

"How many?" asked the eager, childish voice.

"Guess," said her father.

"One."

"No, two; and one is a brand-new Lincoln penny."

Wriggling down from his arms, the little girl held out her hand. "Do give them to me quick, daddy. I think I wanted just two."

He placed them in her small hand, and she flew past him into the house, climbing a chair to reach a small iron bank that was on the mantel. Then she sat down on the floor and began shaking the bank over her lap. "Please count 'em for me, daddy. Quick!"

"One, two, three," counted her father, up to twenty-three.

"How many more does it take to make twenty-five, daddy?"

"Just two, yet."

Then Edith darted across the floor, picked up two neglected coppers and held them up in glee. 'I've twenty-five," she cried, "just even twenty-five, and I'm so, so glad." And she danced up and down for joy.

'Well, what are you going to do with them?" her father asked. "Buy a doll?"

Edith looked up quite disdainfully when he said doll and shook her head. "Guess again, daddy."

"Candy?"

"No."

"Chewing gum?"

"No."

"Well, I'll give up. What is it?"

"A Thrift Stamp," she cried, in delight, "a really, truly Thrift Stamp, to help buy things for Susie Smith's brother who had to go away to fight. Won't Susie be glad?"

Edith's father gathered her close in his arms and kissed her. He felt proud of his little daughter.—Exchange.

WHY DOG'S NOSES ARE COLD.

When your faithful dog pokes his nose into your hand even your affection can not prevent a little shiver, because the nose is so cold. Why is it? When the body of a dog is so warm, why should this one spot he different from all the rest of him? The coldness of a dog's nose is due to the fact that it must be kept moist all the time in order to sharpen his sense of smell. And, of course, as the moisture is evaporating all the time, it keeps the nose cold. A dog depends a great deal on his powers of smell, especially in the wild state. In addition to the olfactory or smelling nerves inside a dog's nostrils, the whole black membrane around the nose is very sensitive, but this sensitiveness can only he retained by moisture. Thus it is that when the dog's nose is dry and warm he is ill and needs doctoring.—Berwick Advertiser.

"The very impossibility in which I find myself to prove that God is not, discloses to me His existence."



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Folkes Knew Goode Coffee



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LUZIANNE COFFEE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 10, at 11 o'clock, a. m., at the Advocate office, 512 Camp Street, New Orleans, La. The Committee will take up all matters which concern the Advocate at this time. A full meeting is desired.

J. M. HENRY, Chairman.

Ruston, La., Aug. 26.

MAKE UP AND BE FRIENDS.

In every community there are people who are unhappy because they cherish in their hearts resentment and ill-will. Their feelings have been hurt by something that has been said or done by somebody, and the pain of wounded pride shows itself not only in clouded countenance, but also in bitter words and spiteful deeds. The flame of anger in the heart is constantly fanned, lest, uncared for, it should die down. Unhappiness inevitably results.

One of the sad things about our wounded feelings is the fact that oftentimes the wound was inflicted unconsciously and unintentionally. The offender is so utterly unaware of any wrongdoing that he cannot understand the changed attitude of the one who has been hurt. Unhappiness comes to him, therefore, because of his perplexity over the reason of an unpleasant situation.

Misunderstanding is the most frequent cause of these hard feelings and consequent unhappiness. How easy it would be, if we could see face to face and talk heart to heart, to clear away the clouds and rejoice in the sunshine!

Suppose we try it. Let us, with sincere friendliness, try to find out what the trouble is, and clear it away. We shall have the satisfaction, at least, of knowing that we have done our duty; and the consciousness of duty done is one of the greatest things in the world for cleansing the thoughts and purifying the heart. Resentment dies away in the presence of a clean mind and a pure heart. Let us make up and be friends.

LABOR DAY.

Monday, September 2, was Labor Day. It is not exactly what its name implies; instead of laboring, everybody who can possibly do so, stops work on that day and devotes the time to recreation and enjoyment. As we sat in our office Monday morning, maintaining as best we could the warfare against the grippe, which began a drive against us on Saturday, and at the same time trying to perform the duties that pertain to the position we occupy at present, thousands of workers in holiday attire passed our door, marching to the music of bands of all kinds, good, bad and indifferent. It was an inspiring sight, even to one who had to fight the grippe and work at the same time.

The thought came to us that perhaps it would have been better for the workmen of the country, at a time like this, when every department of the Government is trying to speed up war preparations, to remain at their places in factory and shop and postpone to another time this holiday which marks the practical cessation of work throughout the nation. But as organization after organization passed, carrying the American flag, and banners inscribed with mottoes of loyalty and devotion, we came to feel that after all it was well for them to take this day off. "All work and no play makes Jack a dull boy," is a proverb the truth of which has been proved over and over. These laboring men, these men who spend their lives in carrying forward the tremendous business enterprises of this country, have responded nobly to the call of the Government for increased production. They will work the better Tuesday for having rested on Monday. There is no question of their loyalty; they are American citizens to the core; the Government itself has set apart the day as a legal holiday. It is a day well worth while.

And as these thousands of men passed, in apparently an unending stream, professing loyalty to our great country, and proving that loyalty by their works, we thought of those other thousands of men, pouring in an endless stream into our training camps, and thence to transports, and thence to the fields of Europe, fathers and sons and brothers of these who stay at home and work that those others may fight; and we thanked God that all the people of America are banded together in one army that is going to fight and work till this war is won. The laboring men of America are back of the fighting men in France; victory will be the inevitable result.

THE FOURTH ROUND.

It is hard to realize that Conference is so near, but the presiding elders' announcements of their fourth round of quarterly conferences remind us that time is rapidly slipping away. The Louisiana Conference will convene at New Orleans on November 13, and the Mississippi and North Mississippi Conferences will follow in rapid succession.

The work of the Conference year has largely been accomplished; but there is still time to put in some telling blows for the good of the cause in general. Some revival meetings are yet to be held. They should be pressed with all the urgency that the spiritual needs of our people demand. Never were the people more responsive to the gospel call than they are now. Many souls are under conviction of sin, brought there by the realization of their need in a time of great stress. They are eagerly looking for the means of their salvation. The faithful minister will make every effort to gather many of them into the Church before the end of the year.

The crops are beginning to be marketed and money will be in more plentiful circulation in many sections than heretofore. There will be many demands upon the generosity of our people in supplying the needs of the Red Cross, the Young Men's Christian Association, and other deserving causes. But the financial requirements of the Church should not, under any circumstances, be neglected. More than ever, it is necessary to have our collections in full if the various forms of Church activity are not to suffer. Especially should the stewards see to it that the salaries of the preachers are paid in full. It would be a graceful expression of appreciation in many cases, if, after the salary has been paid in full, the preacher should be presented with an additional sum to pay his expenses to Conference. The cost of travel is considerably greater this year than usual, and many of the faithful servants of the Church are going to find it hard to spare the money to go to Conference.

Every church that uses coal as its fuel during the winter months should not fail to make provision for its fuel supply before cold weather sets in. Coal is going to be an exceedingly hard thing to get a little later, according to the announcements of the fuel administration. And where wood can be used, a bountiful supply of it should be provided.

The fourth quarter is also a good time to secure renewals and new subscriptions to the Advocate. Full reports of the proceedings of our three supporting Conferences will be given, and readers of the Advocate will have the opportunity of keeping in touch with the progress of the Church as indicated by the pastors' reports and the plans that will be laid for next year's work. No official member of the Church should think that he is doing his full duty as such, unless he takes the official Church organ. And the duty of taking it should be laid upon the conscience of the entire membership.

When everything is taken into consideration, we believe this has been a good year thus far in our work; let us pray that the fourth quarter may be rich in reaping and rich in planning, that our coming together in our annual meetings may be a time of rejoicing because the Lord is with us.

A HIGH TRIBUTE.

Under the caption, "Dr. Meek Resigns," the editor of the Central Christian Advocate, in his issue of August 28, pays a tribute to the character and ability of Dr. Meek, who has made his influence felt throughout Methodism. The editor of the Central says:

"We notice that Dr. Robert A. Meek has tendered his resignation as editor of the New Orleans Christian Advocate. The action is due to health reasons. His physician insisted on immediate surcease from his task as editor.

"We shall miss the erudite pen of this good man. He held views diametrically opposed to our own on the matter of the approachment of the two great bodies of Methodism. Nor did his Church endorse his position, since he and the delegates from his own Conference were the only ones who voted against the report favoring a continuation of the Commission on Unification, every other vote in the General Conference being solidly for it.

"But we do not fear honest discussion; we would not silence any objection to our views; they compel one to recanvass his ground, and if the debate be in good temper, the truth is advanced, not hindered by the clearing of the atmosphere.

"Our correspondence with Dr. Meek revealed a character winsome at heart. We hope a speedy return to health, and we hope his life may be spared to see tested in the laboratory of an achieved and just universalism the organic unification of his Church and our own. We reach for his hand in downright good will."

PERSONAL AND OTHER NOTES.

Rev. Roy H. Kleiser, formerly camp pastor at Camp Shelby, Hattiesburg, Miss., has been appointed a chaplain in the army and assigned to duty at Camp Wheeler, Macon, Ga.

We learn from an exchange that there are 100,000 Smiths in the United States army, and that 1500 of them are named William. There are 1500 Millers, 15,000 Wilsons, and 1000 John Browns.

Rev. W. V. Shearer, of Kilmichael, Miss., has our thanks for two subscriptions which he recently sent us from his charge. We pray that the Advocate may be a blessing to both the new homes into which it goes.

Rev. S. C. Moody, of Oloh, Miss., sends us three subscriptions for the Advocate and says, "I expect to send more soon." He has previously shown his interest in the Conference organ. We thank him for his faithful work.

Dr. F. N. Parker completed his vacation engagement at Rayne Memorial Church, of this city, last Sunday. He has preached a series of great sermons. The pastor, Dr. Foote, is expected to be in his pulpit next Sunday.

Mr. George L. Carley, of Gulfport, Miss., surprised his brother, the Editor, by calling at the office one day last week. He spoke encouragingly

of the work at First Church, Gulfport, and of its pastor, Rev. H. M. Ellis.

We extend our thanks to Brother J. T. Little, of Pleasant Hill, La., for sending us two new subscriptions, with the statement that he hopes soon to send us additional ones. We are grateful to our friends for their continued interest.

Rev. W. L. Linfield, presiding elder of the Newton District, Mississippi Conference, continues to evidence the fact of his interest in the Advocate. We thank him for an additional list of names for our subscription files recently sent in.

We learn from the Midland Methodist that Rev. R. A. Clark, well known in Mississippi, formerly having been a member of the North Mississippi Conference, has been apponted field agent in the Memphis Conference for the Centenary Missionary Campaign.

Rev. W. S. Lagrone, of Drew, Miss., very kindly sends us this week a list of subscriptions, with check to match. Our chief reliance in extending the circulation of the Advocate, is our faithful pastors. We appreciate their steady efforts in that direction.

According to Dr. F. T. Keeney, chairman of the Central New York Conference Stewardship Committee, there are ten thousand enrolled tithers in that Conference. We venture to say that the financial problems of Methodism in that region are in a fair way of being solved.

Rev. A. A. Bernard, our pastor at Ponchatoula, La., began a meeting at one of his appointments last Sunday, assisted by Rev. J. S. Rutledge, of Denham Springs, La. We pray that there may be a gracious revival of religion in the community as a result of the meeting.

Rev. Gervaise Roughton has for twenty-one years been pastor of the Wesley Chapel Methodist Episcopal Church, of Cincinnati, Ohio. The fourth quarterly conference of his charge, held recently, after passing highly commendatory resolutions, unanimously asked for his return for another year.

Rev. Clinton J. Bushey, a local preacher of the Main Street Methodist Church, Hattiesburg, Miss., has recently finished the course at the Chaplains' Training School, Camp Taylor. He has been ordained deacon and elder by Bishop McMurry, commissioned and assigned to Camp Jackson, Columbia, S. C.

Rev. H. W. Bowman, the energetic presiding elder of the Lafayette District, Louisiana Conference, in sending in the fourth round of his quarterly conferences, pays a high tribute to the men of his district when he says, "Every man is doing his best." We are sure the tribute is deserved—we know the men of that district.

Rev. L. E. Crooks, our pastor at Greensburg, La., sent us this week some new subscriptions to the Advocate, with the request that we furnish him with a list of subscribers at the various points on his charge. By means of this, he will be able to assist us materially in maintaining our circulation. We thank him for his thoughtfulness.

We appreciate more than we can tell such words as the following from Mrs. M. A. McCants, of Wilson, La., who, in renewing her subscription to the Advocate, says: "I find much consolation in its pages. For ten years, now, it has brought sunshine into my home." That is a part of its mission, and we pray that it may never fail of it.

Main Street Methodist Church, of Hattiesburg, Miss., under the leadership of Rev. Paul D. Hardin, is having a prosperous year. There have been 114 accessions to date. Plans are being made for a revival meeting to begin September 29, with Rev. Theodore Copeland, D.D., of Pine Bluff, Ark., to do the preaching. Mr. Charlie Butler will conduct the singing.

Rev. F. B. Ormond, of Richton, Miss., has been diligent in presenting the claims of the Advocate to the good people of his charge. As the result of his work, he sent us last week a list of twelve names to be added to our subscription files. And to encourage us still further, he says that he hopes to send us another club soon. May his tribe increase!

A personal note from Dr. I. W. Cooper, the distinguished president of Whitworth College, informs us that more students have engaged rooms two weeks before the opening of school this year than during any of the preceding seventeen years of his presidency. A great record he has made. The next session of Whitworth begins on September 12.

Brother E. A. Enochs, of Natchez, Miss., in renewing his own subscription authorizes us also to send the Advocate to Hugh R. Enochs, Company D, 3rd Infantry, Del Rio, Texas. The Advocate is read by a goodly number of soldiers; we pray that it may be a blessing to them. We thank Brother Enochs for kindly expressions of appreciation of the paper.

The Literary Digest of August 31 devoted a whole page to an editorial urging the churches throughout the United States to pay their preachers living salaries. The Digest is read by probably two million people a week, some of whom, doubtless, are not interested in the preacher's welfare; but many others will be led to think seriously of an important matter.

More and more our preachers are feeling the call to service in behalf of the men who are fighting their country's battles on the fields of France. Rev. A. A. Bernard, of Ponchatoula, La., is the latest member of the Louisiana Conference of whom we have knowledge to enter his application for Y. M. C. A. war work. He is abundantly qualified for that field of service.

Rev. Jno. F. Foster has entered actively upon his work as pastor of the Carrollton Avenue Church in this city. He is indefatigable in his pastoral work—already he has made considerably more than a hundred pastoral calls. This means that he is getting into the hearts of his people. For Brother Foster's convenience, we state that mail addressed to him at 1125 Fern Street, New Orleans, will reach him promptly.

We learn from the Holly Springs Reporter, of August 29, that an interesting service was held at the Holly Springs Methodist Church, of which Rev. E. R. Smoot is pastor, on Sunday evening, August 25, at which stars were pinned on the service flag by a committee of young ladies in honor of six young men who have recently entered the military service of their country. The report states that an effective talk was made by the pastor.

Rev. Paul D. Hardin, pastor of our Main Street Church, Hattiesburg, Miss., requests us to state that if pastors and parents of young men in training at Camp Shelby will send him or the other pastors there their names and regimental and company addresses, they will do what they can for their spiritual welfare. We consider this a matter of the utmost importance, and we trust immediate attention will be given to it by all concerned.

Dr. Rolfe Hunt, president of the Mississippi Training School, at Montrose, Miss., who is also serving as pastor of the Bay Springs charge, is busy in the performance of the many duties that rest upon him. He recently closed a meeting at Bay Springs, during which there were 13 accessions to the Church. We thank Dr. Hunt for a subscription in addition to those he has already sent. The Training School will begin its new session on September 18.

We learn from an exchange that Bishop Hoss is resting at Galbraith's Springs, Tenn. We quote: "The Bishop is not strong. The death of his wife and his own physical condition have made a heavy draft upon his strength, but mingled with his tenderness are the old-time conversational vivacity and intellectual vigor." Our people will remember in their prayers this great servant of the Church, who has never spared himself when its interests were at stake.

Rev. E. B. Moll, formerly a student of Centenary College, who has been engaged in evangelistic work during the summer, made us a pleasant visit last Saturday. He had just returned from a short visit to his mother, at Defiance, Ohio, and was on his way to Clinton, La., where he was going to assist Rev. J. L. Cady in a meeting on the Olive Branch charge. Brother Moll is always a friend of the Advocate, doing what he can in the meetings he holds to extend its circulation. He is expecting now to offer himself for Red Cross work in the near future.

Brother L. P. Brown, of Meridian, Miss., one of the best known laymen in the Mississippi Conference, in sending us a renewal of his subscription a few days ago, stated that he had been a reader of the Advocate since childhood, and a subscriber for more than fifty years. We take the liberty of quoting a sentence from his letter as expressing the conviction of one who is in a position to know whereof he speaks. Speaking of the Advocate, he says: "Its true place in our Methodism's work and polity cannot be measured in dollars and cents, or in words." We wish the Advocate could be given a chance to prove its usefulness in every Methodist home in Louisiana and Mississippi.

Rev. C. C. Miller, the apostle of sunshine, whose genial companionship is as refreshing as a mountain breeze, honored the Advocate office with a call last Thursday. He was returning to his pastorate at Morgan City, La., from Live Oak Church, in Livingston Parish, where he had gone to conduct the funeral service of J. Z. Underwood, one of the princes in Israel. Brother Underwood, who died on August 26, was eighty-three years of age. He had taught school for fifty years, and for thirty-four years had been an official member of the Church. He was a Confederate veteran, having served throughout the Civil War, three years of the time in the Virginia campaigns. We trust some one will furnish us a suitable memoir of this really remarkable man.

We have recently received information which leads us to say that some country charges are as thoroughly alive and progressive as any to be found in the towns and cities. The Shiloh circuit in the Newton District, Mississippi Conference, is a case in point. In 1916 the assessment for ministerial support was $800; in 1917 it was $900; this year it is $1327. At the third quarterly conference, held on August 24, $1005.75 was reported on this account. This put the charge $10.50 ahead, to that time. Rev. C. H. Strait is the happy pastor of this group of aggressive country churches. We feel sure that a large part of the credit for this fine showing is due to his careful leadership. It goes almost without saying that every penny of the Conference collections will be paid. Doubtless there are other charges that have done as well, but we happen to have specific knowledge of this one.

DEATH OF BROTHER W. COKE HAWKINS.

Dear Brother Carley: Mr. W. Coke Hawkins died at his home near Pass Christian on August 16, and was buried in Hattiesburg the following day. The funeral was held in the Main Street Church and conducted by the writer.

Brother Hawkins was the son of the lamented Gabriel Hawkins, of the Mississippi Conference. He leaves a wife and six children, an aged mother, three brothers, Rev. Ira L. Hawkins, of the North Alabama Conference, Rev. Henry G. Hawkins, of the Memphis Conference, and Geo. L. Hawkins, of Hattiesburg, Miss.; three sisters, Mrs. W. B. Jones, wife of Rev. W. B. Jones, P. E., Hattiesburg District, Mississippi Conference; Mrs. J. J. Golden, wife of Rev. J. J. Golden, of the New Mexico Conference, and Mrs. S. L. Heidelberg, Hattiesburg, Miss. Brother Hawkins was fifty-one years old and a member of the Methodist Episcopal Church, South.

P. D. HARDIN.

Hattiesburg, Miss., Aug. 31.

"Blessed is any weight, however overwhelming, which God has been so good as to fasten with his own hand upon our shoulders."

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?



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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CHARLES EBEN MIXER was born in St. Landry Parish, La., on January 11, 1871, and died at the old home near Richard, La., on August 10, 1918. His parents were Charles Mixer and Mary Ann Robinett. His was a Christian home, and he was religious from childhood, and united with the Church at the age of sixteen. He attended Centenary College, and graduated with honors from the Dental Department of Tulane. Life seemed full of promise, when the death of a brother so affected him, that he appeared to lose interest in everything, and became pensive and sad, and that bright, happy life was blighted. The shadow lifted at the close. He said, "my life has been a failure, but God can and will forgive me." "I am trusting in Jesus."

His father and two brothers died some years ago. He is survived by his aged mother and four sisters, who, in their loneliness and sorrow, look toward the day when loved but severed friends shall meet in that land where snows do not fall and there is "no more death."

J. D. HARPER.

Opelousas, La.

Miss SADIE WELSH, daughter of Mr. and Mrs. J. V. Welsh, of Philadelphia, Miss., was born on November 27, 1896, and passed from this life on February 27, 1917. She was a member of the Sunday school from her infancy. She joined the Methodist Church at the age of six years. It was the writer's pleasure to know Miss Sadie the last eight years of her life. A more devoted daughter, a more loyal member of church and Sunday school, a more agreeable and painstaking pupil, it has never been my lot to meet. Her life was a sermon to every one associated with her. Her classmates and teachers were constantly reminded of their duty by her unselfish devotion to her own duties. We can't understand now why she was taken away from us in the bloom of youth, with all her accomplishments, but we know God knows best. We will understand when we see clearly—not as in a glass, darkly. She showed her faith and confidence in her God in her last days. She met death unafraid. Heaven will be brighter by her being there. She is calling her friends, by her life and by her death, to a higher and better life. May the Lord sustain her parents and relatives in this sad hour and may He help her associates and friends to follow the example of this sweet, Christian life. Her teacher,

A. S. McCLENDON.

Newton, Miss., June 3, 1918.

MEMORIAL RESOLUTIONS.

Whereas, by an inscrutable decree of our all-wise Father, Mrs. W. W. Simmons has been called to the great beyond; and

Whereas, In the death of Mrs. Simmons, the Louisville Methodist Missionary Society has lost its most loyal, consecrated member, one who ever lived in the spirit of charity and love, who ever obeyed the teachings of the great Missionary;

Therefore, be it resolved, That in the untimely death of our dearly loved member our Missionary Society is deeply bereaved, and that each member does condole and truly sympathize with the husband, sisters and brothers; that we commend them in this hour of trial to our Heavenly Father, who doeth all things well.

Be it resolved further, That we, the members of the Missionary Society, shall be more faithful in our daily duties and shall receive an inspiration from the beautiful life of our friend who has gone before us.

Be it resolved finally, That a copy of these resolutions be sent to the husband of our deceased friend, a copy be spread upon the minutes of our Society, and that copies be sent to the Winston County Journal and to the New Orleans Christian Advocate for publication.

Signed: Mrs. R. H. McGraw, Mrs. W. O. Butler, Mrs. G. W. Patty, Committee.

Louisville, Miss.

A BEAUTIFUL SERVICE.

While at Oxford, Miss., recently upon a little vacation, I had the great pleasure of attending the Methodist Church upon the occasion of the dedication of their service flag. Twenty-three stars bedeck that beautiful flag, representing that number of loyal, patriotic sons who marched forth to strike down the Hun in his career of frightfulness and outlawry. Several families furnished as many as two each of these twenty-three, and one family three. It was a touching service. Mrs. J. C. Fant, of the University, made the presentation speech, Dr. D. H. Bishop made the speech of acceptance, and Mrs. A. F. Calloway spoke in behalf of the parents. Rev. W. W. Woollard, the pastor, made a few appropriate remarks concerning the significance of the service. The choir rendered a choice musical program, which was greatly appreciated by the large audience in attendance.

Such services have a wholesome effect, both in a religious and patriotic way. It ties the community on to the Church and makes the Church the medium through which it gives expression to our patriotic pride and our religious interest in our soldier boys.

E. S. LEWIS.

Greenville, Miss.

AN INVITATION.

We have received the following communication, with the request that we publish it. We do so without further knowledge than is contained in the communication itself.

Dear Editor:

Please let me say a few words to those who are suffering from tuberculosis: I was nearly dead with the disease. I did not want to die and leave my wife and large family of young children. The Lord gave us a 160-acre homestead here in a little valley in the mountains of Southern California. We have trimmed up many trees, and cleared away brush, making it, possibly, the best place in the United States for you. We want to share its use with the friends of Jesus as freely as we have received it, and help you. Bring your bed, small tent, little stove, groceries to cook, and a little money to live on. I will meet you at the train with wagon. Select your garden spot here, with big tree for tent shade; drink the pure water, breathe the ozone; eat, rest, sleep, exercise, and get well. All as free as the pure air that you breathe here. We do this in the name of our Lord Jesus Christ.

RUFUS J. CLARK,
Campo, Cal.

Friendly papers, please copy.

A GREAT MEETING.

Dear Mr. Editor: I desire to give you a few dots concerning my meeting which closed Sunday night. The church is known as Strange. It was until last year a Methodist Protestant church, but at the close of last year it came over to us. It is composed of many very fine people, such as Bishop, Weaver, Speires, Barnhart, Dobson, Rushing, Williams, Mayfield, who is cashier at Saline, Berry, and in fact many others whose names I have not at hand. The interest seemed good from the first service, and it continued through until the last. They have a splendid choir and this added much to the success of the meeting.

I must confess that when right in the heart of a revival as this, I feel a strong desire to enter the field, and give my whole time and entire life to such work; it gets upon my heart, and I sometimes ask myself the question, "Am I called to that field?" Oh, Lord, lead and guide me.

In connection with the above, I will say that at the close of the meeting I ordered a nice record and the names of all the Church members will be placed on it in proper order.

I thank you, Brother Editor, for the splendid paper you are giving us; I will make an extra effort in the near future to prove it to you.

I ask that God bless our great Church, and give us victory in His name.

C. B. POWELL.

Bienville, La.

You want to be true, and you are trying to be. Learn these two things: Never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

FOOT COMFORT ASSURED.
Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

Cumberland University,
Lebannon, Tennessee

On account of the preparations for the Students Army Training Corps, in which Cumberland University hopes to share, the date of opening for the next college year has been changed to Wednesday, September 18th, instead of the 11th, as announced.

Jefferson Military College
Washington, Miss.

In the hill country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Diploma admits to all colleges and Government academies. Commercial courses. Rate $300.00 Catalog. Col. C. G. Prospere.

MARTIN COLLEGE
FOR GIRLS AND YOUNG WOMEN
Pulaski, Tennessee

A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.

Rely On Cuticura For Skin Troubles

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Sold Everywhere

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.

Mayhew Ct., at Mayhew, preaching,
Sturgis Ct., at Mt. Airy, Sept. 7, 8.
Macon Ct., at Salem, Sept. 14, 15.
Shuqualak Ct., at Shuqualak, Sept. 21, 22.
Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Valden and West, at Valden, Sept. 7, 8.
Colla Ct., at Smith's Chapel, Sept. 14, 15.
Sidon and Cruger, at Cruger, Sept. 15, 16.
Kosciusko Ct., at Pierce's Chapel, Sept. 21.
Tchula Station, Sept. 22.
Lexington Station, (quarterly conference), Sept. 23.
Hesterville Ct., at Bethel, Sept. 28, 29.
Kosclusko Station, Sept. 29, 30.
Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at McCool, Oct. 20, 21.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Court St., Sept. 8, Nov. 5.
Hattiesburg Ct., at Petal. p.m., Sept. 8, Oct. 22.
Purvis, Sept. 15, 16.
Hattiesburg, Main St., a. m., Sept. 22, Dec. 2.
Hattiesburg, Broad St., p. m., Sept. 22, Nov. 29.
Magee, at Magee, Sept. 28, 29.
Williamsburg, at Oakvale, 11 a. m., Oct. 12, 13.
Mt. Olive, at Mt. Olive, p. m., Oct. 13, 14.
Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Winona Dist.—Fourth Round.

Winona Ct., at Columbiana, Aug. 31-
Duck Hill, at Mars Hill, Sept. 7, 8.
Carrollton, at ———, Sept. 14, 15.
Itta Bena, Sept. 15, 16.
Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE.

Greenville Dist.—Fourth Round.

Merigold, a. m., Sept. 15.
Evansville, p. m., Sept. 15.
Tunica, a. m., Sept. 22.
Coahoma, p. m., Sept. 22.
Duncan, a. m., Sept. 29.
Leland, p. m., Sept. 29.
Greenville, a. m., Oct. 6.
Glen Allen, p. m., Oct. 6.
Gunnison, a. m., Oct. 13.
Cleveland, p. m., Oct. 13.
Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Meridian Dist.—Fourth Round.

Buckatunna, Sept. 7, 8.
Meridian, East End, Sept. 15.
Meridian, Hawkins Memorial, Sept. 15.
Meridian Ct., at Sageville, Sept. 21, 22.
Meridian, Fifth Street, Sept. 22.
Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Matherville, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.
(In Part)

Decatur, at Little Rock, Sept. 7, 8.
Union, at Union, Sept. 8, 9.
Chunky and Meehan, at Chunky, Sept. 14, 15.
Lake and Hickory, at Hickory, Sept. 15, 16.
Clarksburg, at Independence, Sept. 21, 22.
Forest and Morton, at Morton, Sept. 22, 23.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Florence, at Florence, Sept. 14, 15.
Brandon, at Greenfield, Sept. 21, 22.
Sharon, at Sharon, Sept. 29, 30.
Edwards, at ———, Oct. 6.
Harrisville, at Rexford's (Tuesday), Oct. 8.
Mendenhall and D'Lo, at D'Lo, Oct. 9.
Fannin, at Drake's, Oct. 10.
Camden, at Soule's Chapel, Oct. 12, 13.
Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Oberlin and Reeves, at Long Leaf, 3 p.m., Sept. 15.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Clinton, at Pine Grove, Sept. 14, 15.
Gonzales, at New River, Sept. 22.
Greensburg, at Center, Sept. 26.
Kentwood, at Mt. Hermon, Sept. 28, 29.
Amite, 8 p. m., Sept. 30.
Hammond, 8 p. m., Oct. 1.
Ponchatoula, at Wesley, 11 a.m., Oct. 2.
Springfield, at James Chapel, 11 a. m., Oct. 3.
Baker, at Black Water, 11 a. m., Oct. 6.
Franklinton Ct., at Fishers, 11 a. m., Oct. 12.
Franklinton Station, 11 a. m., Oct. 13.
Zachary, at Slaughter, 8 p. m., Oct. 16.
Denham Springs, at Oak Grove, 11 a.m., Oct. 20.
Olive Branch, at Olive Branch, 11 a. m., Oct. 24.
Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Rayne, at Branch, Sept. 1.
Sulphur and Vinton, at S., Sept. 8.
Eunice, at Eunice, Sept. 29.
Crowley, Oct. 2.
French Mission, Oct. 3-5.
Houma, Oct. 6.
Lafayette, Oct. 8.
Patterson and Jeanerette, at J., Oct. 13.
Morgan City, Oct. 20.
Franklin, Oct. 21.
Gueydan, at Kapian, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

A word to the pastors: Look well to the personnel of the official board for the ensuing year. Select stewards with care—do this before Conference. Study well your Sunday school interests. And of vital importance is your charge lay leader. Be sure to get a complete report from Trustees. We are entering a new quadrennium; and great plans are to be set in motion.

H. W. BOWMAN, P. E.

Monroe Dist.—Third Round.

Mangham, at Union, Sept. 8.
Midway, Sept. 14, 15.
Gilbert, at Magnolia, Sept. 21, 22.
Oak Grove, at Forest, Sept. 28, 29.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Third Round.

Grand Cane, at Keithville, Sept. 1, 2.
Bayou LaChute, at Taylortown, a. m., Sept. 8.
Belcher, at Dixie, p. m., Sept. 8; a. m., Sept. 9.
Ida and Hosston, at Ida, Sept. 11.
Anacoco, at Pearson, Sept. 13.

C. D. ATKINSON, P. E.

SIGN YOUR NAME HERE.

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in Nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever ben discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,
Box 17-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

KEEP THE SKIN HEALTHY.

Skin diseases, such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

Shuptrine Company, Savannah, Ga.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The Teacher-training Drive is to begin September 15, and last one month. Some of us are under orders and others can volunteer to do the driving.

This drive will enlist the best men and women of thirty great churches in North America. Let us not look too long upon the bigness of the task, but rather let us behold the mighty forces that are to undertake the task.

The one church among these twenty-nine others that can command the intelligent and hearty co-operation of the largest number of her leaders in this matter of training religious leaders will reap the greatest results now and extend her influence farther.

What is it the thirty evangelical denominations propose to do?

1. At least one teacher-training class in every Sunday school of North America, meeting at the Sunday school hour.

2. A monthly workers' conference in every Sunday school, meeting at least ten months out of each year.

3. A mid-week training class for present Sunday school teachers in every school where such a class is needed.

4. A co-operative community training school of religious education for every community where desired and practicable. This school shall have three functions: (a) To do graduate and specialization work, (b) to train leaders for classes in local churches, and (c) to provide central training class facilities for those churches unable to maintain their own classes.

5. A definite effort to be made toward helping every Sunday school of North America to a right selection and use of current literature and books on religious psychology, pedagogy, and Sunday school organization and management.

In addition, the following should be added as objectives for the Sunday schools of the Methodist Episcopal Church, South:

1. A director of teacher-training for every school.

2. A committee on teacher-training under the chairmanship of the director of teacher-training in each school.

3. Training classes using the Standard Training Course and all students properly enrolled with the Department of Teacher-training.

This is a big undertaking, but we are living in a day of events that stagger the imagination. Let us thank God that we are called to do the seemingly impossible. If this is too large a task for the Methodist Church to lay hold upon, we may be sure that there are others that will not fail. One thing certain, we will not grow any larger by neglecting this opportunity. There is no school so far back but that it is possible to enlist one or more people in the study of one of the books in the course for leadership.

The superintendent is the man the Church has honored with the leadership of religious education in the local school. The least that is expected of this leader is to present honestly this matter of trained leadership to his school and trust God to move the teachers to help in carrying out the program. We can put in five per cent of the work necessary to success and God will put in the other ninety-five; but the man that fails to put in his five per cent keeps God from doing the big thing for us he desires to do. Here is our promise: "If you ask anything in my name, I will do it."

TEACHER-TRAINING DRIVE.

Dr. George T. Webb, of Winnipeg, Canada, Secretary of the Sunday School Council of Evangelical Denominations, writes as follows concerning the simultaneous drive for teacher-training that is being put on this fall by the Sunday school forces of North America: "The Teacher - Training Drive is taking hold in the life of the Sunday schools of America in a way that is exceedingly gratifying. It is impossible to communicate to you all the words of encouragement that I have received in my office in Cincinnati, but you ought to know that all the denominations are taking hold of it in a good spirit and with great enthusiasm." Our Teacher-training headquarters at Nashville has just sent out a beautiful drive poster, lithographed in colors, and much literature concerning the drive has been distributed. Every Southern Methodist Sunday school should take part in the drive.

A. L. DIETRICH,
Asst. Cor. Sec.

A DAY IN NEW YORK CITY,

Every second four visitors arrive in New York.

Every forty-two minutes an immigrant arrives.

Every three minutes some one is arrested.

Every six minutes a child is born.

Every seven minutes there is a funeral.

Every thirteen minutes there is a wedding.

Every forty-two minutes a new business firm starts up.

Every forty-eight minutes a building catches fire.

Every forty-eight minutes a ship leaves the harbor.

Every forty-two minutes a new building is erected.

Every one and three-fourths hours someone is killed by accident.

Every eight and one-half hours some pair is divorced.

Every ten hours some one commits suicide.

Every night $1,250,000 is spent in restaurants for dinner.

Every day three hundred and fifty new citizens go to New York to live. —Washington Herald.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla —it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

POWER IN PRAYER.

A woman came to a missionary at Bengalore, India, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at the time that he was praying for my family, and now my son and two daughters have become Christians, too. He is always bringing things to pass with his prayers. Somebody must make him stop."

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Life is not so short but that there is always room for courtesy.—Emerson.

A man that studieth revenge keeps his own wounds green.—Francis Bacon.

Too much prosperity begets a spirit of sneering; and God will not have any sneering in his school. * * * When you sneer, you are going down; when you sneer, God is raising up a wind against you from the east, and it will blow you away.—Joseph Parker.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

Scientific Treatment for the Skin

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

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MILES MEDICAL CO., Elkhart, Ind.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

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Better than Pills— For Liver Ills

The reason



Get a 25¢ Box

NR Tonight— Tomorrow Alright

Mothers of the South Prepare for Trouble!

When a girl becomes a woman, when a woman becomes a mother, and when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances. Many thousands in this section would testify just as do the following:

LENOIR CITY, TENN. — "Some years ago I broke down from overwork and exposure. My brother thought I would die. I took Dr. Pierce's Favorite Prescription and it brought me out all right. I have also taken several bottles since and it always helps me. I can say it is a wonderful medicine. I recommend it to all broken-down women. It is the best medicine for nervousness and for prospective mothers that I ever saw."—MRS. MARY L. WALKER.

SYLACAUGA, ALA. — "My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.



Do Not Get Careless With Your Blood Supply

Impurities Invite Disease.

You should pay particular heed to any indication that your blood supply is becoming sluggish, or there is a lessening in its strong vital force.

By keeping your blood purified, your system more easily wards off disease that is ever present, waiting to attack wherever there is an opening. A few bottles of S. S. S., the great vegetable blood medicine, will revitalize your blood and give you new strength and a healthy, vigorous vitality. Everyone needs it just now to keep the system in perfect condition. Go to your drug store and get a bottle to-day, and if you need any medical advice, you can obtain it without cost by writing to Medical Director, Swift Specific Co., 25 Swift Laboratory, Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

DOING GREAT GOOD AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance. It will be wise to get them today.

WAR PROFITS TAX AND EXCESS PROFITS TAX—THE DIFFERENCE.

"By a war-profits tax we mean a tax upon profits in excess of those realized before the war.

"By an excess-profits tax we mean a tax upon profits in excess of a given return upon capitai.

"The theory of a war-profits tax is to tax profits due to the war.

"The theory of an excess-profits tax is to tax profits over and above a given return on capitai. The excess-profits tax falls less heavlly on big business than on small business, because big business is generally overcapitalized and small businesses are often undercapltalized.

"The war-profits tax would tax all war profits at one high rate; the excess-profits tax does and for safety must tax all excess profits at lower and graduated rates."

The above extract from Secretary of the Treasury McAdoo's testimony before the House Ways and Means Committee gives his differentiation between war-profits and excess-profits taxes and explains his position in urging upon Congress an excess-profits tax with an alternative war-profits tax in the forthcoming revenue legislation.

To the average citizen Secretary McAdoo's positlon seems well taken. Most small and local corporations are capitalized at an actual valuation. Many of the very large corporations are greatly overcapitalized; the stock of some of them has been repeatedly watered. With only an excess-profits tax a corporation earning 10 per cent on grossly watered capltal will pay the same tax as another corporation not overcapitalized earning 10 per cent on the real, actual valuation of the money and property invested in its business. The profits of the first corporatlon might be 30 per cent on its actual valuation, and it is to cover such cases that a war-profits tax is urged.

As many of these large corporations are engaged in Government work and drawing huge sums from the United States, it seems particularly just that they should pay taxes on the same actual basis as corporations not overcapltalized. A tax that taxes equally a 10 per cent profit on watered capital and a 10 per cent profit on unwatered capital is not equal and uniform and scarcely just.—Government Buiietin.

A LETTER HOME.

By Gipsy Smith.

In the middle of my taik I stopped and said, "Boys"—for there is nothing conventlonal about me; I was born in the woods—and so I stopped in the middle of my talk and said, "Boys, have you written home this week?" They sat up and took notice. It's the surprise question that gets over. And I said: "The boys who have written home this week stand up, and those who haven't, you dare to stand up!" After a few had stood I said: "I'll C.B. (meaning confine to barracks) anyone who doesn't write home before the night is over." And you know I was kept busy for one solid hour handing out letter paper and enveiopes. One Sunday afternoon I distributed 850 sheets of letter paper. It was a beautiful piece of work, for I knew that we were providing the boys with the wherewithai to keep them in touch with home, and that's rellgion. And so I stood there, and I always know when the boys are going to write to their mothers. I always know when a boy is writing to his wife and I know when he is writing to the other one. If it's his wife, "One sheet, sir, please, or a post card;" if it's his sweetheart, it's "Two sheets, sir."

As I was giving out this paper and envelopes the leader of the hut came to me and said, "Gipsy, there is a man behind my counter who wants to see you." I went over and found a fine feilow who was crying like a baby. He threw a letter down on the tabie and asked me to read it. It was to his mother and was as follows:

"My Dear Mother: It is seven years since I wrote you last. I did my best to break your heart. I have turned your hair gray. I have gone the pace, but I have got to the end of that journey. Yesterday and to-day I have heard Gipsy Smith and I have given my heart to God. I don't ask you to forgive me for I don't deserve your forgiveness, but give me time and I will prove it. Your boy still, Jack."

"Will that do?" he asked. And I answered. "It is splendid; it is magnificent. But there is room for a postscript—suppose you let me write it." "Yes, go on, she'll believe you." So I wrote: "Mother, Jack's all right. You believe him. God has accepted him." And I signed my name in a big hand that day and believe me for once I was proud of my name.—Exchange.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

Corinth, First Church, Aug. 31-Sept. 1.
Corinth, South Side, Sept. 1, 2.
Ripley and Blue Mtn., at Blue Mtn., Sept. 14, 15.
New Albany Station, Sept. 16.
Iuka Station, Sept. 18.
Wheeler, at Shady Grove, Sept. 21, 22.
Booneville Station, Sept. 25.
Rienzi, at Bethei, Sept. 28, 29.
Sherman, at Chesterville, Oct. 1.
Ripley Ct., at Brownfield, Oct. 3.
Hickory Fiat, at Bethel, Oct. 5, 6.
Myrtle, at Myrtle, Oct. 7.
New Aibany Ct., at Union Hili, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneviiie Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

Scientific Treatment for the Skin.

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

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STOP! Young Men Go to College. Thirty schoiarships for free tuition in College classes. Easy payments for board. Work available for part payment. For particulars write Meridian College, Meridian, Miss.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine EyeRemedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 Murine Eye Remedy Co., Chicago.

An Unsolicited Testimonial To Whitworth

The following correspondence, which speaks for itself, was received by the President of Whitworth College, July 31, 1918:

Mr. J. H. Kellogg,

Dear Sir:—I am thinking of sending my daughter to Whitworth College and notice your name as reference. Would thank you to write me what is your honest opinion of this school. Your early reply will be appreciated. I am enclosing stamped envelope for reply.

Dear Sir:

I am in receipt of your letter 25th inst, in regard to Whitworth College, which was forwarded to me.

My daughter attended Whitworth College four years, graduating with the class of '16. She entered at the age of fourteen and I am pleased to say that the care of her health and her ethical and moral training were all that could be expected or desired. The educational advantages afforded by Whitworth College are very liberal and thorough.

I am personally acquainted with the President and share in the general opinion held throughout central Mississippi that besides being a ripe scholar and accomplished educator, he is a fine type of Christian gentleman with a high order of executive ability and rare judgment in selecting the faculty for his institution of the best talent available, which has resulted in the large prestige that it enjoys and the fine personnel of its alumnae.

I regard Whitworth College in all respects the equal of any educational institution in the State and in some important respects the best place in the State for the education of young ladies.

Trusting this answers fully your inquiry,

Yours very truly,

J. H. KELLOGG.

Students Will Leave Home Sept. 11.. School Will Open Sept. 12, 1918.

WHITWORTH COLLEGE, BROOKHAVEN, MISS.

INSURE YOUR TELEPHONE CONVERSATIONS!

The WEILAPHONE

Makes long-distance telephone calls local and the local call a face-to-face conversation by shutting out all noise.

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Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

Conference Publicity Superintendents:

Louisiana.....Mrs. G. H. Thompson, Meridian, Miss.
Mississippi.....Mrs. Geo. Sexton, 903 Wilkerson St., Shreveport, La.
North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSIONARY OFFERINGS INCREASING.

Entire Christendom is giving less than $50,000,000 a year to missions, a sum roughly estimated at between two cents and three cents a member. In the mission fields the amount per capita is much larger than in Christian lands. African Christians, only a decade out of savagery, gave last year $5 for each communicant. In Korea they give $3.50 a member. In Persia they contribute $6.25 a member; yet in Africa wages are only ten cents a day and in Korea from fifteen to twenty-five cents.

Yet it is encouraging to note that missionary offerings are increasing. Taking the country over, since the advent of the Laymen's Missionary Movement there has been an increase of about six and a half million dollars in the annual receipts for missions, not to include three millions given in large bequests and donations.

Still, with the war cutting down benevolences, this is a crisis in missions which will require every giver to strain to his utmost.—The Expositor.

MINISTERING TO THE WORLD'S WORKERS.

The social ministry of the Church is being emphasized to-day more than ever before. To some this means less attention to individuals and more attention to industrial laws, home environment and recreations; to others it means more emphasis on physical, industrial and home betterment, and less attention to spiritual regeneration. Still others see the primary need for leading individuals to "get right with God," but believe that true and whole-souled Christianity must lead to the regeneration of the whole man, with altruistic treatment of employees by employers and vice versa, with better industrial laws, better housing conditions and better amusements. The new life of God that works a change in an individual must also work out a change in that individual's relationship to his fellows, in the laws which govern his community and in all the conditions that surround him and his children.

The greatest, if not the only, social service movement in the history of the world is Christianity and the largest example of this social service is the work that the Red Cross and Christian Associations are doing for the fighting forces in the present war. Money and men and women have been flowing in endless streams to help relieve suffering and to make war less horrible and demoralizing. The results are seen in the morals of the soldiers and sailors, and in the improved conditions around camps and cantonments.

But more is needed. There are hundreds of thousands of workers engaged in war work in industrial centers. Whole cities have sprung up in what were recently empty fields; men and women have left home to work at higher wages than they have ever before received. The stress and the strain of hard work and long hours incline them to seek extreme relaxation. Temptations are many and restraints are few. Without churches and other Christian influences in these new industrial centers they might become a more deadly menace to the nation than the devastations caused by the enemy in Europe.

It is cause for thanksgiving, therefore, that the Young Men's and Young Women's Associations are establishing and extending a "War Camp Community Service" to take to these industrial centers similar benefits to those they are taking to the soldiers and sailors. Wherever munition factories and other war industries have sprung up, bringing large numbers of men and women together, there the Y. M. C. A. and the Y. W. C. A. are going to establish cafeterias, recreation centers, educational classes, and religious meetings. Not only is there a call for 4000 Y. M. C. A. workers for Europe, but there is need for at least 1000 workers for these industrial centers. Now is the time to establish the work—in the beginning—before evils become entrenched.—The Missionary Review of the World.

THE RESIGNATION OF MRS. E. R. KENNEDY.

It is with much sorrow that we learn of the resignation of Mrs. E. R. Kennedy, our consecrated and efficient Conference (Louisiana) Superintendent of Social Service.

In a letter from her daughter, Mrs. Crow Girard, we learn something of the circumstances leading to this decision. Mrs. Girard writes: "About six weeks ago mother was taken ill, and was confined to her bed for nearly four weeks. We felt very anxious about her, for it was so unusual for her to be sick. She is well again now, but her physician has urged her to give up some of the many duties and responsibilities that have kept her so busy. He urged especially that she resign the State work on account of the responsibility entailed."

It is a great loss to our work to have this servant of the Lord relinquish her duties, but we know how it hurts her to give up a work which she passionately loves, and we will not dwell upon our loss but pray God's blessing upon her, and may the love and loyalty of the women throughout Louisiana, whom she has served long and faithfully, be a comfort to her heart at this time.

Mrs. Kennedy has been a Conference officer for many years; first as recording secretary, then as corresponding secretary, and then president, during which time the two great bodies, Home and Foreign, were united, she being the first president of the united Woman's Missionary Society.

When she voluntarily gave up the presidency, she accepted the office of Superintendent of Social Service, because of the urgent need of a worker in this department. She has given of her best to this branch of the missionary work and she says the women have responded loyally and heartily, and that the department is in a healthy condition.

SAFETY FIRST.

It is mighty easy to make little of every scratch, cut, burn, and sting. Sometimes you can neglect them and luckily get by without any serious infection. If you do, don't think you are fotunate. The next case of neglect may prove fatal. Blood poison is likely to set in unexpectedly and the result may be fatal. Don't play with fate. Take care of your body. In every case of broken skin apply Gray's Ointment immediately and freely. It is healing and antiseptic. For nearly a century one of nature's greatest methods of insurance against infection. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

Do not let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long.—Oliver Wendell Holmes.

THE DIFFERENCE.

Two went to pray? Oh! rather say
One went to brag, the other to pray.

One stands up close and treads on high
Where the other dares not lend his eye.

One nearer to God's altar trod,
The other, to the altar's God.

—Crashaw.

"To-morrow is not, yesterday is not,
To-day alone is—and to-day is thine."

WOMEN OF MIDDLE AGE

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon.

Urbana, Ill.—"During Change of Life, in addition to its annoying symptoms, I had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life."—Mrs. Frank Henson, 1316 S. Orchade St., Urbana, Ill.



Women who suffer from nervousness, "heat flashes," backache, headaches and "the blues" should try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

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A Non-sectarian but Christian Institution. Now under new management directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education and Business. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. For literature, address

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R. E. BOBBITT, President (Seventh Year)

WHEN THE BOYS COME HOME.

By Mrs. L. M. Lipscomb.

Oh, won't it be a joyful time,
When the boys come home once more;
When war shall cease and a righteous peace
Shall stop the cannon's roar!

Oh, we will laugh and we will sing
When our laddies brave and true,
Come back once more to their native shore
'Neath the dear old red, white and blue.

Oh, how our hearts will swell with pride
As our boys relate the story
Of the victories won o'er the cruel Hun,
In defense of grand "Old Glory!"

Thousands of lads will ne'er come back—
For these our tears will fall,
We will honor their name and deathless fame;
To their country they gave their all.

Oh, God of peace and God of love,
Stop this awful strife and pain;
Give victory to liberty,
And send our brave boys home again.
Winona, Miss.

GOOD MEETING AT BEULAH, LA. CONF.

Dear Mr. Editor: We closed a series of revival services at Beulah, Sunday, August 25. Rev. T. D. Lipscomb, of Greenwood, La., did the preaching except two sermons. Rev. P. O. Lowry and our presiding elder, Rev. C. D. Atkinson, came down and each preached a great sermon. Brother Lipscomb is a good gospel preacher. He lives close to the Lord and is burdened for lost souls. The messages were searching and inspiring. The rainy weather prevented large attendance at a few of the services, yet the interest was good. At least forty persons professed either conversion or reclamation; we received twenty-one into the Church and baptized six infants. Many believers were strengthened and testified to the refreshing of the Spirit. We pray and trust that the revival fire may keep burning.

Beulah is on the Pleasant Hill Circuit, of which Rev. P. O. Lowry is pastor; the writer is serving as junior pastor. The first congregation at this place was organized in 1860, under the ministry of Rev. B. F. Alexander, so there is much history connected with it. About this time, a tabernacle was built and it became known far and wide as the Beulah Camp Ground. It is said that fifty or more families used to camp on the grounds each year during the revival meeting. In course of time, the tabernacle went down and for twenty or more years was not used, but it has been lately rebuilt and is again being used for revival purposes. This place possesses many features that contribute to the making of it an ideal place for a camp meeting. The locality is healthful, the land well drained and there is a copious supply of spring water, clear and cool. One will scarcely find a rural church more favorably situated. We have begun preparations for the meeting next year and shall encourage people to come and camp on the grounds. We do not know what the future holds, but the prospect at this place is, indeed, encouraging.

J. T. LITTLE,
Junior P. C.

Pleasant Hill, La., Aug. 28, 1918.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

THE MEANING OF SOME ARMY TERMS.

For the benefit of many of our readers who are puzzled by different army terms, we publish this list which may be of help. Here are some in regard to the army itself:

An army corps is 60,000 men.
An infantry division is 19,000 men.
An infantry brigade is 7,000 men.
A regiment of infantry is 3,600 men.
A battalion is 1,000 men.
A company is 250 men.
A platoon is sixty men.
A corporal's squad is eleven men.
A field artillery brigade is 1,300 men.
A field artillery battery has 195 men.
A firing squad has twenty men.
A supply train has 283 men.
A machine gun battalion has 296 men.
An ambulance company has sixty-six men.
An engineers' regiment has 1,098 men.
A field hospital has fifty-five men.
A medicine attachment has thirteen men.
A major-general leads the field army and also each army corps.
A brigadier-general heads each infantry brigade.
A colonel heads each regiment.
A lieutenant-colonel is next in rank below a colonel.
A major heads a battalion.
A captain heads a company.
A lieutenant heads a platoon.
A sergeant is next below a lieutenant.

—Exchange.

VIKINGS OF THE FUTURE.

"American boys must begin again to think of the sea and look to it for their careers. These ships which we are building are no temporary make-shift, to be thrown on the scrap-heap when the war is over. Long after peace has come they will be making the Seven Seas bright with the Stars and Stripes, carrying American products to the farthest corners of the earth, and winning a great destiny for this nation.

"Our ambition for ships and then more ships is boundless. If our hopes are realized, by the end of the coming year our merchant fleet will weigh twenty million tons, which means that it will be the size of the British merchant marine at the time the war broke out. And Great Britain was then the greatest maritime nation on earth, the Mistress of the Seas.

"But our ambition does not stop there. In fact, we have set no limit to the ship-building undertaking, but will build more and more vessels until the need for additional ones is gone. We have every reason to expect that the United States, in turn, will take her place as the greatest of seafaring countries. The time has come for this advance.

"Tens of thousands of new American ships mean hundreds of thousands of officers for those ships—all of them Americans, for an alien is forbidden by law to hold an executive position on an American ship. American boys of today will be the vikings of the future who will command these vessels. Our boys must show that in their blood is still the salt that made America pre-eminent at sea before the Civil War, when the Baltimore clipper-ships were the fastest vessels that had ever floated.

"Here in this new merchant navy of ours there will be—there are now—opportunities for individual advancement such as the young manhood of other nations was never fortunate enough to meet. The average boy in thinking about his future cannot afford now to overlook these opportunities."
—Ex-Governor R. P. Bass, in the August "St. Nicholas."

EMORY UNIVERSITY ACADEMY

At Oxford, Georgia, is located the best equipped boys' school to be found in this section.

Boys are prepared for college under skilful instructors.

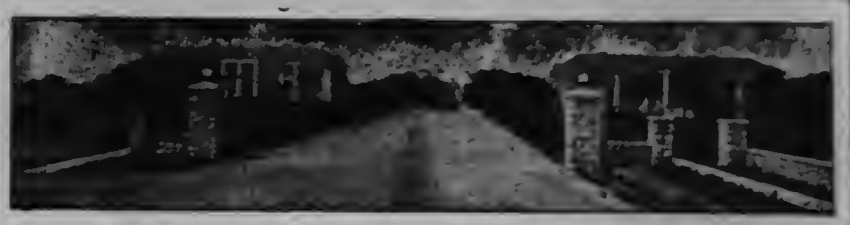
Foundation work is always the most important both as to scholarship and character of the boy.

While the Academy is not sectarian, religious training is considered of supreme importance.

Military training.

For full particulars and catalog address

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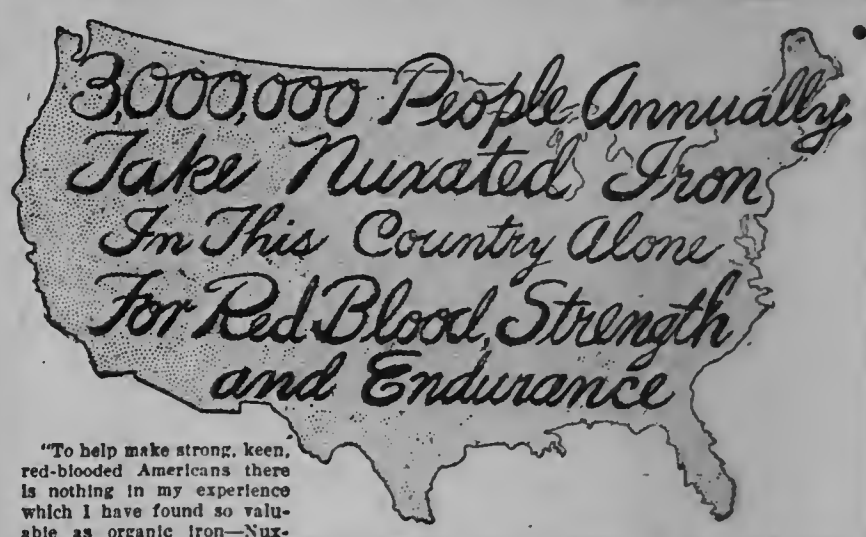
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Thorough courses in military drill, science, and tactics under government supervision with academic credit.

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"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

"CAN YOU DRINK OF THE CUP?"

To attain eminence in any worthy enterprise, the main and sane question is not "Can you get a pull?" but "Have you the push?"

The acquirement of any desired good is preceded and accomplished by the payment of the appropriate price. If it costs little, it is worth little. If it is worth much, it costs much.

Many people are constantly seeking something for nothing, but in the high realms of character and destiny it is the vaguest fancy.

What it does not cost us it has cost some one else. That which is bestowed upon us because it is too great for us to purchase is nevertheless conserved by us, if conserved at all, by obedience, self-obligation, endurance, and suffering. Determination and sacrifice is the rational emblem of all worthy achievement. By this sign we conquer, if we conquer at all.

New elements are not introduced into the universe by the sacrificial plan of human redemption. Everywhere it is evident that eminence and success are not obtained by ease and indolence, not by preference and favoritism, but by intense action and endurance, by going the distance and bearing the load.

If you ask me why these conditions of achievement exist, I must frankly answer, I do not know. If you ask me if it is so, then I must answer, It is not necesary that I explain, for everything that lives makes answer in the affirmative. Endurance is not only a test of strength: it is a means of acquiring strength. It is a law of life. Nowhere is there a known exception.

The tree that grows in the thick forest, protected from storms and dividing the insects that bore into it with a hundred of its neighbors, grows straight and develops rapidly. When it is felled by the woodman's ax its grain is straight, but its fiber is coarse. A wedge will split it from end to end. It is easily sawed, but it takes no polish. It may do for a telephone pole, form a sleeper for some small bridge over which herds of cattle tramp, or possibly be cut into dimension lumber for the out-of-sight places in a building.

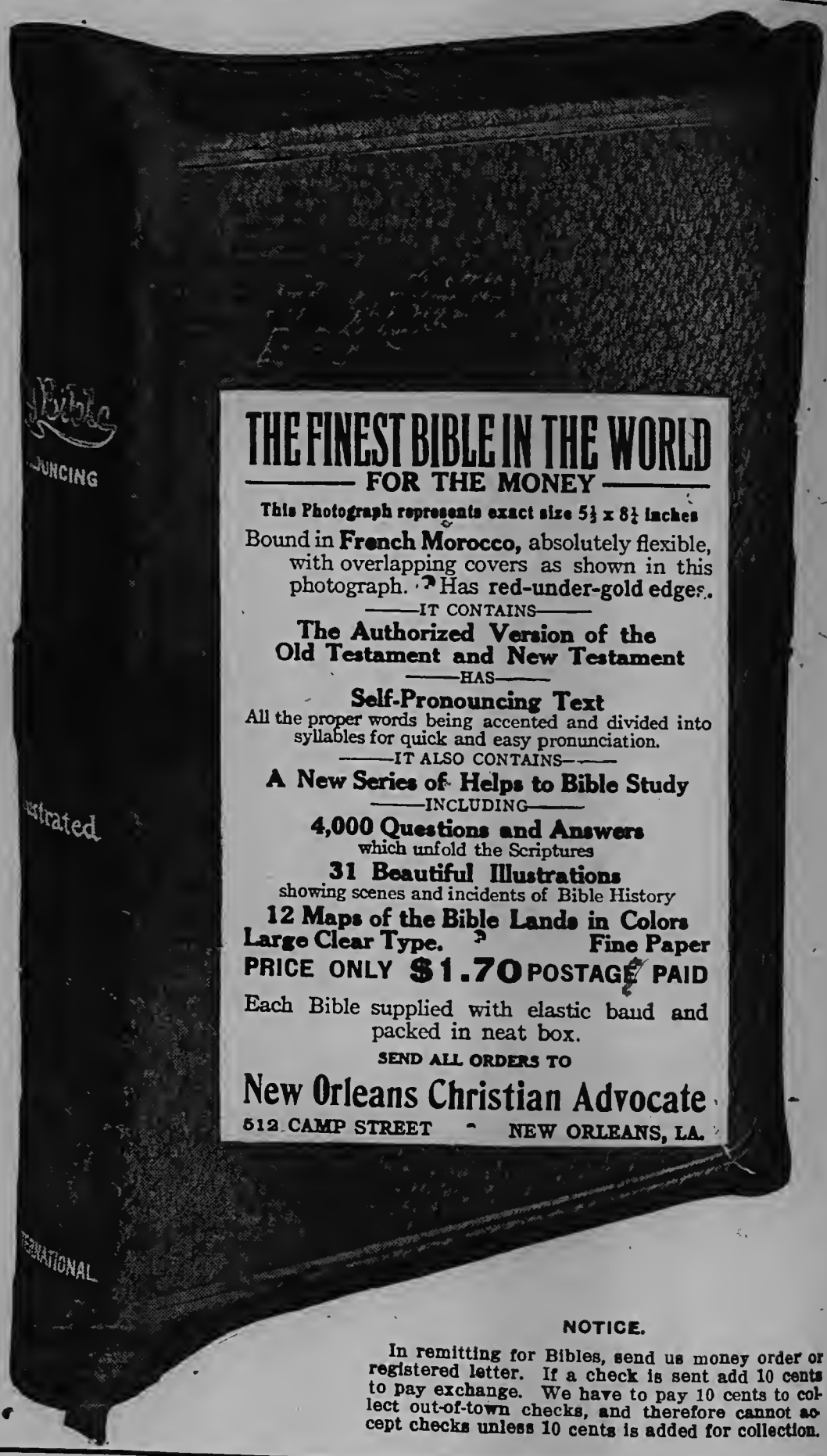
But there is another tree whose beginnings are formed on the lone sands. No forest about it. The winds from all directions bend it. As it waves its roots creep deeper into the soil, until they drink the pure waters below the sand. It is battered by passing herds. The winds break its boughs and nature makes knots in healing the wounds. The wild boar whets his tusks on its sandy and protruding roots. Insects bore into its very heart. It braces against the north wind and is bent in that direction, and bends to the south as it braces against the south winds. In a hundred years it is not a thing of beauty and has attained no mammoth bigness. But when the woodman's ax fells it, no wedge can divide its fine-grained tissue. Only a keen saw can sever it. Its fibers are closely knit, and it will take polish. The knots have formed designs of changeless beauty. The insects that bored into its heart and perished have become nuclei about which fine-spun fibers have curled in clusters of rare and delicate tinted elegance. This tree in power and beauty adorns the drawing-room of palaces and bridal chambers of queens. It paid the price. It drank the cup.

Man—body, mind, and spirit—becomes strong and pure by diligent, patient endurance and suffering.

Worthy ideas and laudable ambitions are not attained by wrong methods. Neither are they attained by favoritism, but by ability and willingness to pay the price.

Many ambitious aspirants who would attain eminence "know not what they ask." Many would have the emoluments without the responsibilities, the honors without the sacrifices, the achievements without endurance and sufferings that lie between. Such are irrational, expecting the effect without the cause—the consequence without the antecedents. There is no royal road to eminence. —Frank W. Luce, D.D., in Western Christian Advocate.

"If all our wishes were gratified, how poor we should be!"



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TEN WIN-THE-WAR RULES.

Many persons are still of the opinion that the war will be won or lost in France. This is not at all true. The determining factor in the war is over here. A mobilization of all our resources at home, backed by an unconquerable determination to win at all hazards, will make the American army across the water invincible. This being true, what is the duty of each one of us here at home? The following ten win-the-war rules apply to all Americans without exception:

1. Keep in good health. Health is an asset; sickness a liability.

2. Observe the government rules regarding food, and eat no more than is necessary to keep the body in good condition.

3. Operate home and business on a budget basis. This will force you to discriminate between essentials and non-essentials.

4. Travel as little as possible because of the transportation facilities of the nation being taxed to the utmost.

5. Relate yourself intimately to one or more war activities, undertaking the work you can do best.

6. Invest as much money as possible in government obligations and contribute liberally to all recommended war activities. But in so doing do not reduce your bank account to a minimum, since the liquid assets of the nation must be increased rather than reduced in order that ample loanable funds may be on hand to maintain the nation's business.

7. Keep well informed on the progress of the war, and smite all false propaganda to death.

8. Make yourself a shining example of true patriotism.

9. Keep in intimate touch with one or more of the boys overseas, since the army with the highest morale, other things being equal, is the strongest.

10. Do your full part in maintaining on a high plane of efficiency the home church. The gulf of barbarism is yawning at our feet. The Church is the only institution that can prevent civilization from toppling in.—E. I. Antrim, in Western Christian Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 12, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

IF WE FAINT NOT.

It is not enough to sow; we must also reap. The harvest is the culmination of the crop. The abandoned field is a dreary spot in the landscape. It speaks of energies spent but not utilized, of labor bestowed but not rewarded. The husbandman has grown weary, the harvest has gone to waste. We shall reap; yes, in due season—if we faint not.

THE DAY'S WORK.

This day we dedicate to work. Early in the morning we will take up our tasks with the determination to do our best. On other days we have been slow and careless. We have thought of other things and have not cared how we got through the day, if only we got through it. The joy of living was not making our blood tingle, and there was no song in our heart. But to-day the high call of service is ringing in our ears, and we are looking out upon a world that needs even our little. Yesterday has written its record of failures and successes, of hopes and disappointments. To-morrow we know not of; to-day is ours, with its apportioned tasks; without repining and without fear, we will do our best. This is the day's work.

THE RAINY SUNDAY.

The weather has a strange influence upon our actions—at certain times. During the business days of the week, we manage to control ourselves, to the extent, at least, of continuing our ordinary activities. The skies may be lowering, or the rain may be descending in torrents, but somehow or other we find a way to reach the place where we are accustomed to work. But it is often altogether different on Sunday. We watch the clouds gather with the feeling that we shall have to stay at home perhaps all day. If a gentle shower begins to fall, we settle down comfortably to look over the paper, or to take a nap. If the floodgates are opened, we thank our stars that we can stay at home. But the church doors will be open, and the preacher will be in his place and the faithful will gather for the preaching of the Word. What would not make us late at our places of business, has kept us away altogether from the House of God. The weather has a strange influence upon our actions—at certain times.

WE MUST EDUCATE.

We are presenting this week statements of educational interest by the presidents of a number of our educationl institutions in the patronizing territory of the Advocate. These articles were written at our request, because we wished to give our readers some inspiring messages on a vital subject at a time when our boys and girls are just beginning their work for another year in our schools and colleges. We feel sure that every one of these articles will be read with interest.

One of our strongest convictions is that the paramount duty of the Church, apart from its mission of evangelization by gospel preaching, is to lay such stress, consistently and continuously, upon its educational policy as will make it inevitable that our people shall be thoroughly equipped for all the duties and responsibilities that the times lay upon them. In a general way, we have come to feel that education is essential to the highest form of success in life, and through the Church press and through the activities of those who are specifically charged with its advocacy, we are emphasizing the importance of the subject. But there is still lacking, on the part of tens of thousands of our people, a deep personal conviction as to the necessity of our maintaining adequately endowed and equipped institutions of the highest possible grade, and of patronizing them whole-heartedly and persistently, as the condition of our highest usefulness.

The changes have been rung in every conceivable way upon the demand for an educated leadership. We ourselves have had occasion, more than once, to lay stress upon this phase of the needs of our times, and with what emphasis we could command, we have urged our young people to fit themselves for positions of greatest opportunity and responsibility. But we might as well realize, once for all, that all of us cannot be outstanding leaders. The very fact of leadership implies a following; the one cannot be divorced from the other. It is tremendously important that those who do become leaders should be thoroughly qualified for their great work; but it is equally important that the rank and file of our people should have that training that will make them worthy followers of worthy leaders. The noblest form of leadership is not that which inspires the enthusiastic but uninformed allegiance of a mass of people, but that enlists the intelligent co-operation of the many individuals who have been trained to see and think clearly for themselves and act in accordance with the dictates of their own judgment. Effective leadership is as dependent upon a trained constituency as that constituency is dependent upon a competent leadership. There is a mutual relationship that cannot be destroyed.

After all, leadership is purely a relative matter. Every normal human being reacts in some influential way upon every other normal human being who comes within his reach. While we may not all attain to positions of outstanding leadership, we all do, in a very real sense, influence the thoughts and actions of our associates. And the character of that influence is determined by the character of our own mental attitudes and processes.

It is highly important, therefore, that the benefits of a Christian education should be enjoyed by all our people, from the highest to the lowest. We have not at all done our duty when we have led merely a few to see the necessity of education and have made it possible for only a few to secure its blessings. Our mission is to all, not to some. We need educated day-laborers and farmers and artisans as well as educated lawyers and preachers and doctors. All men are workers, trying to make a life as well as a living. Education helps them to do both, irrespective of the particular form of work in which they happen to be engaged. The Church is fundamentally concerned about the life and the living. It must do all it can to elevate both. We must educate.

THE PROHIBITION SITUATION.

The war time prohibition measure has not yet been passed by Congress, though its friends confidently predict that it will soon be enacted into law. Efforts to amend it in the Senate were unavailing and it passed that body by a large majority without a roll-call. There seems to be no doubt that the House will act likewise.

But the Food Administration, exercising its authority to protect the welfare of the nation by direct order, has prohibited the manufacture of beer after December 1. This order was not unexpected, since the breweries had previously been required to reduce their output 50 per cent as a fuel and food conservation measure, with the warning than in all probability they would soon be required to cease operation altogether.

Already the stock-worn statement that the Government will be embarrassed by the loss of revenue from the tax on beer, is being made in a way that is evidently intended to discourage further agitation of prohibition legislation. It has been pointed out that a huge deficit in internal revenue receipts will have to be made up from other sources. And the implication is that the great mass of the people will have to pay largely increased taxes on necessary articles of consumption.

There may be some little difficulty in readjusting immediately the financial program of the Government to provide for the reduced revenue from beer. But that is an exceedingly small matter when the gains of the Government are taken into consideration. The immense amount of fuel that the breweries consumed will be saved for productive purposes. The food values that were destroyed in the manufacture of beer will be preserved in forms available for human consumption; the thousands of cars that were required to transport brewery products will be released for the use of essential industry; thousands of men will be turned into the ranks of productive labor. But there is an additional gain that is greater than all these, great though they are: the efficiency of tens of thousands of men engaged in shipbuilding plants and munitions factories will be increased to a degree that will offset many times over the loss in revenues from the manufacture of beer.

We are looking at the matter purely from the economic point of view; the moral value of prohibition cannot be overestimated. The battle is practically won. The manufacture of beer after December 1 has been prohibited; the war time prohibition measure will undoubtedly soon be a law; and every indication points to the ratification of the constitutional amendment for national prohibition before the war time measure ceases to operate. We thank God and look to the future with the utmost courage and hope.

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WHEN I GO HOME.

A little while and then the summer day,
When I go home.
'Tis lonesome winter now, but 'twill be May
When I go home.
Beyond the gloom of moor and fen I see
The welcome warm of those who wait for me.

Work ceases not in sunshine or in shower
Till I go home.
But in the stillness of the twilight hour
I dream of home.
And when the night wind moans across the wold,
I feel nor dread of dark nor chill of cold.

All will be well and all be happiness
When I go home—
The wanderings all o'er and loneliness,
When I go home.
There will be light at eventide for me—
The light that never was on land or sea.

—British Weekly.

THE OUTREACH OF A MOTHER'S LOVE.

By Wm. C. Allen.

In the great Finnish epic, "Kalevala," some of the poems of which are 3000 years old, we are told of a certain Kullerwoinen, the Son of Evil, who, after committing a heinous crime, decided to leave his home forever. His family see him depart without regret, but nothing can destroy the love of his mother for her son. In her agony she exclaims:

"Bitterly I'll mourn thy downfall,
I would weep if thou shouldst perish,
I would weep in court or cabin,
Sprinkle all these fields with tear-drops,
Weep great rivers of the ocean,
Weep to melt the snows of Northland,
Make the hillsides green with weeping,
Weep at morning, weep at evening."

How expressive is this beautiful poetry of a pagan mother's sorrow over her willful child! Anguish is depicted, but where is the hope? How different the confident language of the Christian mother of the brilliant, guilty Augustine in the fifth century! When he left her loving arms she is said to have exclaimed:

"Go thy ways and God bless thee, for it is not possible that the son of these tears should perish."

We know the sequel. Her trust was rewarded—his heart was changed. He subsequently became a powerful defender of the Faith he had previously mistrusted and defied.

So has it since been with many an anxious Christian parent. So will it be with some who read these lines. Can we sound the depth of maternal tenderness? Does it not compass sea and land and, if necesary, would it not reach beyond the stars? In the secret chambers of the heart it is poured forth and becomes a pure oblation at the Savior's feet. The loving touch of a mother's hand is as nothing compared with the outreach of her soul after the child for whom she desires the comradeship of Jesus.

Will not our children be influenced by blessed memories of parental affection just as some of us have been by ties of the past? How often has a wandering boy stopped short at the threshold of temptation when the thought of a pure mother flashed into his mind and quieted his hot young heart?

Think for a moment of what our God-fearing mothers have been to us. They laughed when we laughed, sang when we sang, watched over us in slumber, comforted us in trouble, prepared us for life's hurricanes while yet our little sea was calm. They prayed for us when we were careless and told us of wondrous things above. We recollect their tremulous lips, their mirth, their tears. We recall the fragrance of their lives—even their chastisements were love. Their words are written deep into our hearts—their blessed memories are garnered as our rarest treasures. Shall business anxieties or domestic interests cause us to forget the God they served and the Christ they adored? Have not many of them already gone to the wonderful mansions? Are we not glad because the sacred love learned in a mother's eye is revered amidst the passions of life and will be held in fond recollection to the gates of eternity?

Even so, O anxious mothers, may it be with the children of your prayers. Never falter in devotion to your sons and daughters after the flesh. The eternal guidance or leading will follow them as it has followed you. Do they sometimes seem to forsake the God of their fathers? Never cease to pray for them—never despair. Perchance long years after your petitions have been uttered God will send you the answer—your wet lashes will precede their finding peace in Christ!

San Jose, Cal.

CENTENARY COLLEGE.

By President Wynn.

Dating from the centenary of Methodism, this time-honored institution will begin her eightieth year on September 18.

The Methodist Church seems to have an exclusive claim on the word Centenary; and rightly understood, it should ever be an inspirational name for churches and colleges, as well as for forward movements.

Our school is about to begin the thirteenth year of her life in its new habitat. My aversion to superstition inclines me to hope that the approaching session will prove in some respects the best of all.

The name of the school has been variously spelled by persons unfamiliar with Methodist nomenclature — Centenary, Seminary, Century, Central, St. Henry, and (may the fates forbid) Cemetery.

More and more as time passes will the Methodists of Shreveport and the State of Louisiana realize what a splendid property they possess in the forty-acre campus located in the corporate limits of the city. It compares favorably in natural beauty with that of much more renowned institutions. Asphalt pavement will soon be completed on Kingshighway to its intersection with Wesley Street, thus giving continuous pavement to the heart of the city. There are many beautiful residence sites adjacent to Centenary, and any parent looking for a place to educate his children would do well to invest, and at the same time aid in building up a college community—a thing greatly to be desired.

Another desirable thing would be the erection of some cottages for rental on easy terms to married preachers who desire to complete their education.

Centenary is proud of her many representatives in army service. The following is an extract from a letter just received from a preacher's son enlisted as a marine:

"I have been elected teacher or director of the Company Bible class. It is a very difficult job but one I'm tackling whole-heartedly. I'm making it (so far as I am concerned) absolutely non-sectarian and not a word has been said about different religious beliefs. It is a great sight to see Jews, Gentiles, Protestants, Catholics, Americans, Belgians—all kinds of men coming together for discussion and searching for the truth—that is what they crave and is what they are nearing. The true values of life are learned here. As for myself, I feel it is the greatest honor to try so to live that my actions and words will make purity and honesty appear as things to be desired and obtained by my fellow-men."

On the very day when some Centenary boys landed on the other side, the Germans began to retreat, and have been on the run ever since.

As to our prospects for the fall term, we cannot quite forecast. The new draft law will unquestionably reduce very greatly the number of older students unless, as may be possible, we can comply with the Government conditions for organizing a unit of the Student Army Training Corps; but we are counting on at least a good number of younger boys. In connection with the opening of the school, a special sermon will be delivered at Noel Memorial Church.

Shreveport, La.

THE SOLDIER AND HIS CHURCH.

By Rev. A. A. Bernard.

The objective credential of the Church of Jesus Christ lies in the fact of its potential adaptability to any possible universal environment. Her followers are found in every clime and nation, among all sorts and kinds of human beings. The most profound scholar has never sounded the profundity of her oracle; neither have the most ignorant come away from it without a message. Not only is this true at the present time, but, wherever presented, the message of His Church has been understood and accepted in every age from the beginning, as is proven by the fact of her present existence.

Occasionally her children have been shepherded by over-zealous leaders, who, standing with wonder and admiration before the spray, have lost sight of the fountain. Frequently these have led her children into grievous error and moulded their conceptions of the Church, and these conceptions have determined their theology. It is not an unfrequent thing nowadays to read after one of these leaders, the most strenuous arguments for a new apologia. They have become dazed at the wonderful momentum, efficacy and efficiency of the Church and her unlimited possibilities. So it has come about, in these moments of their dizziness, like the sight-seers on the great mountain railroads, that their souls begin to cry out against the rails—the only things that have made these ecstasies possible. They have taken the great resultants of Christianity and interpreted them in the room of the sources. They would advance upon a world with a company of blood-bought souls, and their appeal for justification for their demands for righteousness would be grounded in the deeds that they would be doing. The old dogma of the acquisition of righteousness in the doing of a deed, all men know, has been exploded long ago; and even now may be dealt a death-blow by the reading of the 13th Chapter of I Corinthians. Faith is the only determining factor in the spiritual life, and its resultant issue is a disposition and heart of love out of which all deeds of charity find their virtue.

There seems to be a disposition on the part of some to exult in the fact that the men in the trenches know no discriminating marks or tenets in the economy of grace: that all such limits are only impositions inflicted upon a long suffering public; but that now in one night these men of the trenches have awakened from the thralldom of deceived leaders' leadership, and the places that knew these services and ceremonies of age-long Christianity shall know them no more. A statement of this kind grows out of nothing but a loose, general conception, or definition of sectarianism. Sectarianism is the embodiment of the expression of one's conception of Christ, without which Christ would be impossible of interpretation to the world.

Sectarianism and individual characteristics have to do with normal conditions of civil development in the Church and social life, and not abnormal and often chaotic social conditions in the midst of a great warfare such as we are experiencing. Only the man devoid of ability to interpret the real message of the Church in such a time as ours will say that the Church is losing her grasp, because he sees none of the rails—only the beauty of the Way.

What reconciliation or regeneration are we going to offer to the soldier? Is it that which comes in justification of our services for them? Then they are eminently justified in expecting a regeneration, on their part, that comes in turn, in response to their act of service and prospect of sacrifice. Some are teaching "that the most reli-

gious thing in the universe"—surely not the most Christian—"is to lay down one's life for somebody or something aside from self." They are predicating this false doctrine as being a primary truth of the teachings of Jesus. It is a primary truth of the teaching of Mohammed, but not of the Christ of God. Do not tell these noble boys of ours that they are to win heaven by an act of service in behalf of our beloved country—they know better. For the Church that upholds such doctrine, history will record a day of derision and scorn.

The whole realm of the inner spiritual self has to be sustained before the outward act can be considered. Heaven is promised on the development and instillment of the "What" and not the "How," recent statements I saw in a contributed article in the New Orleans Christian Advocate, to the contrary notwithstanding. The "What" determines the everlasting status of the individual soul, even though the "How" may never have occasion to enter. It is a source of constant amazement to me to see how some fall upon the sayings of our Lord, "In as much as ye did it," without seeming to understand their real meaning. Why, the only ones who did anyhing were the sheep—his children! They did what they did because of their relation to him. The doing of the deed is the act of a Christian: the fruit of his faith. The Christian is not doing these deeds in order to get some one else to do similar beautiful deeds, thereby and through which to become Christians also. The only ones who did nothing were the goats—the sinners. The reason they did nothing was because of their relation to him also. The Lord did not address two crowds of Christians and say to one crowd, "The result of your doing is Heaven evermore," and then say to the other crowd, "I am sorry, my children; you too could have inherited Heaven but you did nothing." It is not written that the doing of deeds by men is to make them the servants of Christ. Such a philosophy of the Christian religion is at fault because it presupposes an element of needy ones in perpetual continuity, and predicates the love of God on the misery of men.

It is inconcelvable that men should synonymize worship and patriotism. It may serve for us if we confine ourselves to a narrow horizon of national existence. But should we transpose ourselves into Germany and ask ourselves if these words are synonymous for the Allies, what would keep them from being synonymous for the Germans? No, these words are not synonymous. Among the intensely patriotic of the struggling nations, in all probability, we could find men and women who have no place for, and very little thought of, God in their lives. What they do is done for love of the cause, and if God is worshiped by them in such a deed or attitude, they know not that they are thus worshiping him.

Is it not strange that this class of writers, with the spectacle of modern Japan, dressed in full armor of modern civilization, do not understand that she is yet at heart lacking the great "What" of the Christian philosophy and life germ? You may plow with a new plow, cook with a new cooker, can with a new canner and feed them at a new table; but the spots of the leopard will still be there, and the putrifaction of the leper still will be startling and unclean until the great "What" of the Christ is known, and the carnal nature is swept out by the power of His blood and the soul reborn into a life of good works.

Ponchatoula, La.

PRESENT DAY NEED OF EDUCATION FOR WOMEN.

By President Cooper, Whitworth.

Among the many changes resultant from the present war and general chaos, none is more apparent than the change in the attitude of the public toward the education of women. From a smattering knowledge of a few subjects, formerly expected of a woman, either idle or in business, a deep insight into more than one specialized subject is required for the manifold duties laid upon the woman of to-day. The public demands this intensive study, for it is the public who employs and suffers through a lack of the same.

A few years ago, the only occupation for women requiring any sort of education was that of teaching, and the standard set was not an exalted one. The woman, to occupy her mind and time until matrimony should claim her, announced her purpose to teach. The one who was most apt at bluffing was the one who best held her situation, and not the rare specimen who was prepared. Now the teachers in the most inconspicuous schools are required to furnish statements of unusual scholarship and show records from the very best schools. This change in the demands set upon the schoolteacher has come about more slowly than could be expected from the marvelous changes taking place in the world of business. Some of the system and energy of this business world are entering into the methods practiced by our school superintendents and trustees, and only the best of buildings, furniture, and teachers are employed. Another item, an immediate result of this war, is the exodus of our men to Government positions and to the army. Positions of responsibility are being offered and thrust upon our college graduates, and broad opportunities opened to that one of serious mind and excellent scholarship. This type can most easily be found in the ranks of graduates from our Church schools where the individual is not lost sight of, and where personality and temperament are fostered.

With the growth of feeling for the new sphere of woman, no matter how misled the woman occupying that field may be thought to be, has come a great number of occupations for women—brought about by an invasion of factory and modern efficiency into the home. The very arts once taught at home have been made a subject for texts in all our schools. Thus even the profession of homemaker must needs be studied. But with the replacing of men in offices and professions, long since familiar to a once gasping public, a very thorough education is almost an essential. The woman stenographer must know her English and, in a great number of cases, the languages of our neighbor nations. The ambitious woman who wishes to specialize in the profession of medicine or law needs all the Latin and science one school could possibly teach. The college must be used, even if it to be a stepping-stone and an inconspicuous background.

The newspapers are full of the numerous calls to women for service to the Government and overseas. Examination into the requirements will lead to a realization that education is the point stressed. How many women have left their positions in distress over the unsupposed inability to hold down the "job," taken on in a burst of patriotic fervor! Many girls and women have sacrificed position and comforts with the vain idea of being of service to humanity, vain because of a lack of a thorough and systematic college training. Often the duties are unusual and unexpected, but with a well-trained and well-balanced mentality no applicant is in danger of being turned aside or dismissed, for the habit of schooling never leaves a person and the new task is quickly grasped. Nurses are given preference who have poise and a quick-thinking mind. Those women who are taking their husbands' and brothers' places in factories are quick to recall their science pored over at school and never regarded as of any practical use. No knowledge goes to waste in this wonderful age, and this fact should be an encouragement and incentive to ambitious parents.

Our daughters are our sons and daughters—they are the heirs to our businesses. They will in many cases have their brothers' opportunities, and it is the duty of the present-day parent to see that they grasp these opportunities. I know of no school better fitted to cope with the modern girl than our Church school. It gives the girl her chance for that superior mental development, and holds her to the ideal of womanliness and truth. They are held to their mental drill by the power of personal oversight, and given a true and broad vision of service to humanity.

Educate our women! They are the answers to our problems. Fit them for their tasks. The churches, schools, offices and hospitals are calling for them. But keep in them that ideal which must never perish with American womanhood.

Brookhaven, Miss.

COMMON SENSE IN EDUCATION.

By President Hunt, Mississippi Conference Training School.

I have known a robust negro man to leave the field where he was earning a dollar and a half a day and walk ten miles to collect twenty-five cents. What sort of sense is that?

I have known a white man—backed by his zealous wife, both members of the Methodist Church, to say: "We are going to send our children to school where it costs the least money." The immediate financial outlay outweighed everything else in heaven and earth. What sort of sense is that?

I have known a prosperous farmer to spend a week going back and forth between two high schools, trying to figure out to a penny the difference in cost for a son and a daughter, then let two dollars and a half determine where John and Mary went for a year, regardless of quality and environment. What sort of sense is that?

I have known Methodist parents, who made much ado about religion, to send their children to worldly institutions in preference to the institutions of their own Church, then wonder why their children turned out badly. What sort of sense is that?

I have known zealous church people to refuse to support Christian education, then be forced to pay heavy tribute to Satan in consequence, while hearts broke in their homes. What sort of sense is that?

Look out upon the wide, wide world to-day, with its godless education, forced to lose billions upon billions of dollars in money, loved ones separated from loved ones, homes broken up, fields devastated, crops destroyed, churches and cathedrals sacrilegiously abused and burned, cities in ashes, females ravished, babes mutilated and butchered, and millions of young men maimed and murdered—then tell me whether we have been wise or not. As I see it, it is getting time for us to come to ourselves and begin to estimate values in terms of character and eternity instead of in terms of bits of gold and snatches of pleasure. I think we might thereby display some common sense.

One thing, in conclusion, deserves special consideration. Now and then from honorable sources and good intentions comes the claim that the Christian college is the "backbone" of the educational system and mention is made lightly of elementary schools, high schools and academies operated by the Church and permeated by Christian spirit and training. Far be it from me to antagonize or underestimate the value of the Christian college. Yet is it not true that the majority of graduates from the high schools go to secular colleges because of the prevailing influences at work in these preparatory years? Is it not true that with better equipped and multiplied church preparatory schools, that the church colleges would be far better fed? Is it not true that more boys and girls are wrecked in morals before they reach the college than are ever wrecked after they reach college? Is it not true that the early years of life are the most important in determining character and fitness for useful living?

Does not common sense teach us, beyond controversy, that Christian education should begin in the home, continue in the kindergarten, go on in the elementary school, then the high school and culminate in the college? A link in the chain may destroy the value of the chain.

Montrose, Miss.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you are really one.—J. Hudson Taylor.

THE RELATION OF THE HOME TO THE CHURCH SCHOOL.

By President O'Neil, Port Gibson.

"And the Lord God planted a garden eastward in Eden," and in this garden He placed the first man and the first woman, and bade them have dominion over all things. To have dominion means to control, and that involves knowledge, for one cannot control that of which he has no knowledge, and the acquisition of knowledge requires research, and ofttimes diligent and continued effort.

We may think at first reading, that the first pair were commanded to have dominion over only the beasts, and the fowls, and the creeping things with which they were immediately surrounded, and that the command to have dominion was intended for this first pair only, but I think a close study of the command will convince us that the command to the first pair, the representatives of the entire race of the genus homo, was not intended for them alone but for their entire posterity, and that the command was not only to control the beasts, etc., with which this first pair were immediately surrounded, but to have knowledge of all things created, and the laws with which God intended they should be controlled, and to become acquainted with all sciences, and to deduce laws by which these sciences may be made servants of man.

The attainment of such knowledge is not the feat of the savage or of the barbarian, or the heathen. Of the higher and nobler and greater facts in the galaxy of beings, the savage or the heathen does not think or write. Disquisitions on these facts are reserved for the Christian scholar, and the Christian scholar usually comes from homes where God is known, and Christian education is emphasized.

There is a law that has obtained from the beginning times that all things produce their kind, and from this law the home is not excused, hence the fact that Christian scholars usually come from Christian homes. This being true, our supreme effort should be to Christianize every home, and this cannot be done without a system of Christian education. This system requires the proper education of both our boys and girls, for while the men are the bread-winners, and the fighters of our race, the hand that rocks the cradle rules the world. If we are going to have homes patterned after the model conceived in the Divine mind, and obey the original command to have dominion, we must not only educate the head and the heart of the head of the house, but we must also educate his helpmeet.

The education that is needed to make the home what God intended that it should be is not to be obtained except in the Church schools, for, while the State is doing a great work educationally, because of the heterogeneous patronage, no demand for the Christian element can be made. We conclude then that the home is dependent for its proper maintenance and development on the Church school.

Port Gibson, Miss.

MILITARY INSTRUCTION IN MILLSAPS COLLEGE.

By President Watkins.

I.

Young men should seriously consider this fact: Under the present laws governing the draft age, all men 18 years old will be inducted into the Army within the next 12 months, and trained for military service. It is better that they enter college, where at the expense of the Government they will receive both literary and military instruction, than that they go to the regular cantonments, where only military instruction is given.

II.

Millsaps College has been selected by the United States Government for a unit of the STUDENTS' ARMY TRAINING CORPS.

III.

All able bodied young men, 18 years old, who are prepared for the Freshman class, will be inducted into this corps, and all the expenses will be assumed by the Government. This will include, military instructions, guns, uniforms (including hats, shoes and overcoats), board, lodging, tuition, medical attention, and, in addition, the pay of a private soldier, $30 per month.

IV.

Men 18 years old, but not able to enter the Freshman class, should matriculate in the Preparatory School, where they will receive miitary instruction, while awaiting their call to active service. At present the Government is not prepared to furnish uniforms or assume their tuition or board expenses. The provisions of the plan may later be so broadened as to include this class; but at present no promise of this can be made.

V.

Freshmen less than 18 years old will have the privileges of the military instruction; but for the present, provision has not been made for their board, tuition, uniforms, or other expenses. This may come later, but at this time cannot be promised. Tuition is $20 per term, and it has been estimated that the uniforms will cost about $12.

VI.

The Government establishes these S. A. T. C. units for the purpose of providing a supply of highly efficient commissioned officers for the new army. Every member of the Millsaps S. A. T. C. unit will have the best of chances to win a commission.

VII.

This work will be done at Millsaps College under healthful moral conditions, in which the spiritual needs of the men will not be neglected.

Next session begins September 18, 1918.

Jackson, Miss.

BISHOP KILGO AT COLUMBIA.

Dear Brother Carley: I would like to say a few words about Bishop Kilgo's visit to our community. He came Saturday, August 31. On Sunday he preached twice, and dedicated our church.

Sunday at 11 o'clock we had a great congregation, all the churches in our city joining us. The Bishop took for his text Romans 1:16, and he reached "high water mark." He showed clearly that the gospel of Christ is to save sinners and not simply to "raise up" society. His preaching has no uncertain sound. At the close of the service eighteen officials gathered at the altar and presented the church for dedication. For a few minutes the Bishop gave us a strong charge on the sacredness of God's House.

Sunday evening he took for his subject the Parable of the Sower. He did not preach like a man who had been sick. The truth is, he gave us two great revival sermons. One man said, "The Bishop has a case of old-time religion," and another said, "The only thing he left off was singing 'The old-time religion.'"

In the home, Bishop Kilgo is one of the most companionable, helpful men I ever knew. When he comes our way again I think my entire family will meet him at the gate to welcome him.

Several visiting ministers were with us. They were: Presiding Elders J. R. Jones and J. T. Leggett; former pastors, Brothers Sharbrough, Lewis, Featherstun, and Williams; and Rev. S. C. Moody, of Oioh, and Rev. E. M. Allen, of Hub. We were delighted to have them.

Bishop Kilgo is improving rapidly. He will be in fine shape for our Conference, and will come to us full of the Spirit.

W. M. SULLIVAN.

Columbia, Miss., Sept. 6.

TO THE SUBSCRIBERS TO CAMP SHELBY PASTOR'S SUPPORT.

You are entitled to the facts in this matter. For one cause or another, there has been considerable shrinkage of the subscription list as taken at the session of the Mississippi Conference for the support of our Camp Shelby pastor.

In addition to this, the subscribers, for reasons perfectly satisfactory to themselves, have been slow about meeting these obligations, which necessitated borrowing nearly every month during the year in order to meet imperative demands of the pastor.

When Rev. R. H. Kleiser left for the army as chaplain there was an unpaid note in the bank against these subscriptions. In order to pay him in full for his services for the time spent at the camp, it was necessary for the treasurer to borrow an additional $333. Of course, these notes are going to be met, either by the original subscribers or the borrower.

Letters continue to come in from subscribers asking if these subscriptions now, since the pastor has given up the work, cannot be diverted to other interests. Brethren, your generous response in pledges at Conference to this worthy cause must continue until these obligations have been discharged.

It may be that the treasurer should not have incurred these obligations. However, had he not done so this work would have had to be abandoned early in the year for want of sufficient funds to pay house rent and support the pastor in his work.

Your treasurer has done the best he knew for the Church, our pastor and the cause of our soldier boys. He is sure that there is going to be no disposition on the part of any of those whose names appear upon this subscription list to embarrass him on the day of final settlement.

Yours fraternally,

CHAS. W. CRISLER, Treasurer.

Jackson, Miss., Sept. 9.

IMPORTANT NOTICE FROM BISHOP KILGO.

To attend to important matters relating to the Missionary Centenary work I shall meet the presiding elders of the Louisiana Conference in New Orleans on October 9. Already they had arranged to hold a meeting in New Orleans at this time and I shall ask them to meet with me at some time during their visit to the city.

I also request the presiding elders of the Mississippi Conference and of the North Mississippi Conference to meet in joint session in Jackson at 2:30 p. m., October 23, to consider matters connected not only with the Missionary Centenary but also some other matters relating to our common interests in Mississippi. JNO. C. KILGO.

Charlotte, N. C., Sept. 6.

NOTICE.

Ministers' Relief Association, North Mississippi Conference.

The Rev. C. R. A. Brantley, who died Aug. 28, was a member of the Conference Relief Association, in good standing. Assessment No. 21 is now due.

The Rev. T. H. Lipscomb, the presiding elder, writes me: "It is one of the most pathetic cases I have ever seen. Brother Brantley has been utterly helpless since January. His wife was in bed when I saw her yesterday with a two-weeks-old baby. With the help of the charge, we have provided for them since January."

If there are others who desire to make contributions through the Ministers' Relief Association, money sent to the Treasurer will be forwarded to the stricken family.

Send money to J. C. Park, Treasurer, Starkville, Miss.

By order of T. H. DORSEY, President.

WAR WORK EMERGENCY FUND, LOUISIANA CONFERENCE.

Previously reported	$2004.63
T. J. Warlick, Grayson	10.00
J. C. Rousseau, Epworth	16.00
A. G. Shankle, First Church, Shreveport	84.00
	$2114.63

S. H. MEYER, Treasurer.

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THE MISSIONARY CENTENARY

DAY OF BIG THINGS.

"I thoroughly approve of the program adopted at the Atlanta General Conference for the Centenary of American Methodist Missions. The plan is big, but this is a day of big things if it fulfills its obligations."

HON. H. H. WHITE, Layman Louisiana Conference.

THE DALLAS CONFERENCE.

Five or more Bishops, ninety-nine presiding elders, and a large number of pastors and consecrated laymen and women will attend the Centenary of Missions group meeting of the Southwestern territory, to be held in Dallas, Texas, beginning Tuesday night, September 17. Addresses will be delivered on the first night by Bishop James Atkins, Bishop W. N. Ainsworth, Dr. W. B. Beauchamp, and Dr. E. H. Rawlings.

The conference promises to be the largest of its kind ever held in the Southwest. Fifteen Annual Conferences will be represented. Every phase of the Missionary Centenary celebration will be discussed by men thoroughly acquainted with the plan.

Let the entire Church pray for the success of this important meeting, that those attending may receive a larger vision of the needs and opportunities in the home and foreign fields.

GAVE UP LONG CHERISHED DREAM IN ORDER TO TITHE.

There is nothing close-fisted about the Korean. When he has money he gives it, and when he doesn't have money he gives something else. If he doesn't have anything else to give he goes to work and gets something. The Korean works his brain as well as his hands. That's why he gets ahead financially. He gives constructive thought to his every day labor and to his every day religious life. That's why most of the churches in Korea are self supporting.

The Korean is genuinely spiritual, and one of his strong points is generosity to the Church. A man will make a large gift to the Church instead of buying a coveted piece of land to add to his farm. One man who was earning only five dollars a month and wished to start in business for himself was given an unusual opportunity to buy a rice field. He wanted that rice field. It had long been his dream to be an independent farmer and hire others to work for him instead of working for some one else. Out of that five dollars a month which he earned he could easily pay for it on the instaliment plan. The average American, who has acquired the installment habit, wouldn't have hesitated an instant, but the Korean did. He hesitated long, and while he hesitated he thought hard. There was something else he wanted to do, something equally vital. Finally he made his decision, and when he had made it he went to Dr. A. C. Anderson, physician in charge of the hospital at Wonju, and said:

"I think I won't buy that rice field.".

"Why," said Dr. Anderson, "I thought it was the dream of your life to own a farm."

"It has been. But you see I have been thinking a lot lately about tithing. If I buy that rice field I can't tithe. I can't possibly manage both. I want our Church work to prosper. I'm going to tithe and I guess the dear Lord will take care of me some way. Maybe I can buy that rice field later. Anyway, the Church comes first."

That man lives in the Wonju district and he is still giving his tenth to the Church and laying by nothing for his rice field.

"I know a widow," says Dr. Anderson, "who gave [illegible] think him capable [illegible] cents for the building of [illegible] near a settlement is the [illegible] give their wedding [illegible] the old guns in the neighbo[illegible]rnaments—prized [illegible] he is hunted by dogs whenever he is s[illegible]we" as to their sisters in other countries—when they have nothing else to give, and those who have no jewels lay aside a bit of rice each week from their daily living portion, sell it, and bring the money in as a gift to the Church.

"The skilled carpenter, who earns fifty cents a day—which is good pay, not only in Korea but in other Eastern countries—and the unskilled laborer whose highest wage is eighteen cents a day, puts the Church first in his scheme of living and gives a tenth of what he has to the Great Cause."

It is safe to predict that the Koreans will rise to their share in the Centenary World Program.—The Centenary Bulletin.

NOTHING MORE TIMELY THAN THE CENTENARY.

"The Centenary of Methodist Missions suggests considerations of deep import. We are on the threshold of a new era. In a profoundly significant sense, the world must be reconstructed.

"The history of the Church throughout the centuries has been marked by well defined periods—periods signalized by providential indications. Sometimes these periods have been epochal in their nature, but unfortunately they were recognized only in retrospect after it was too late to seize and improve opportunities. Sometimes leaders who were wise to discern the signs of the times have made these periods memorable by advance movements which have created eras of conquest and victory.

"Nothing could be more timely than the celebration just now of our Missionary Centenary. It is full of inspiring possibilities, and should be gloriously fruitful in results.

"Bishop W. B. MURRAH."

FIVE YEARS OF WAITING.

Rev. E. E. Clement in a letter regarding the work for the Cuban congregation at Habana, makes a forceful plea for a new building. He says:

"I ask for a building for Habana. The present quarters are far from being adequate. In the foundry in London, Wesley had a meeting place for the congregation, a department for the school, a book room for Methodist publications and living quarters for himself. Our central mission in Habana is similarly arranged. But the meeting place is so small that the children fill it in the daily assembly, the ordinary congregation crowds it, and on any extraordinary occasion there is no room to accommodate the people.

"The department for the school is crowded to its utmost capacity and we have been turning away children since the second week of school. The play or recreation ground for the 160 children is the patio, or interior court, a place 16x21 feet.

"The living quarters are completely occupied, so that there is not even a vacant chamber for the traveling prophet that might happen along.

"Thus every foot of space is crowded and there is NO ROOM FOR GROWTH.

"The property as it now stands consists of four ancient dwelling houses, partially remodeled to meet as far as possible our present immediate needs. Its condition is such that it does not come up to the standard requirement of the sanitary department. For lack of room we have turned some forty pupils from the school this year, and after enlarging the chapel twice, we still have not room for the congregation. A new building would give fresh impetus to our work. For five years we have been hoping to build—and we still hope."

Habana is one of the strategic points of our work in the plucky little nation whose liberty the United States fought to secure. Having freed these splendid people from the tyranny of Spanish dominion, is it not even more necessary to free them from the iron rule of superstition and Romanism? This little congregation has waited five years for adequate buildings to carry on the work at Habana. Does it not seem providential that the great Centenary of Missions is inaugurating a five year's "Drive" just at this time?

TO AWAKEN JAPAN.

"One thing is needful to awaken Japan to the realities of modern life, and this is to make her open her eyes to the moral dignity of a man," says a writer in a recent number of The New East, published in Tokio.

"This would be her real savior, whatever impending danger may be," he continues, relative to the question as to whether democratic principles will invade Japan after the war. That she enjoys a constitutional government, at least in theory, he admits; and he also contends that, socially, no country has ever been so democratic as Japan. This is evidenced in her uniform educational system where all children of all classes are educated. Even in the one exception, the Peer's school, the common people are not excluded; and in the army where deep social distinctions are almost universally prevalent, Japan proves an exception, there being a spirit of camaraderie throughout the army.

In the Centenary survey a good sum has been settled upon to help fill this gap of the "one thing needful" in order to make Japan safe for democracy.

GOVERNOR OF TAMAULIPAS.

Prof. Andres Osuna, a prominent layman of the Methodist Episcopal Church, South, in Mexico, and who for some time was connected with the publication of our Spanish literature in Nashville, has been elected by the Mexican Senate Governor of Tamaulipas. At the time of his election Prof. Osuna was serving as Superintendent of Public Instruction for Mexico City and the Federal District.

CHINESE LIBERAL GIVERS.

The fact that the boys in the Anglo-Chinese School at Singapore last year gave over $2200 towards war charities shows that the Chinese are generous contributors to the war fund. Some of them have given airplanes and tanks; some have given large contributions toward the battleship called Malaya which took a very active part in the battle off the Jutland coast. They had fetes of various kinds for the Red Cross, and at one of these they raised $57,000 for war charities.

VALUE OF VISION.

Far more valuable than silver or gold is the value of the vision given to those localities which have been "surveyed" by the Mission Board and Board of Church Extension. Ministers and laymen are seeing their needs and obligations as never before. Practically all of our large cities have similar problems, due to the failure of the Church to take the long look in days gone by.

Notes and Comment

Get a Ladder.

Announcement has been made that the Government will soon establish an airplane mail service between New York and Chicago. Two planes were to be sent over the course last Thursday, leaving New York at 6 a. m. The return from Chicago was planned for Saturday, and mail was to be carried each way. Shall we get a ladder, or will they drop a ietter to us?

Suppose it Were Longer!

A street in Eau Claire, Wis., named Germania, is only two biocks long, but it has sent twenty-three young men into the service of the country. It has its own service flag, as it well deserves. It has issued a challenge to any other street in the nation to show a better record. So far as we know, the challenge has not been taken up. Suppose Germania Street were longer!

Visitors, Take Notice.

The commissioner of public safety in New Orieans has discovered that taxicab drivers are prone to charge passengers more than the iegal fare. As a resuit, he has deprived severai drivers of their licenses, and has issued a warning to the public to look at the rate card before paying the fare. This warning is especialiy vaiuabie to unsuspecting visitors to our fair city; people who iive here are looking for overcharges anyway.

A Bad Year for Mosquitoes.

A favorabie report has been made on the malaria situation in Mlssissippi by Dr. Frederick L. Hoffman, chairman of the subcommittee on statistics of the Natlonal Malaria Committee. He says that at the present time the most satisfactory returns regarding maiarial morbidity are those from Mississippi. We hopefully infer that this has been a bad year for mosquitoes. In Louisiana, however, the crop has been very good.

Purely Temporary.

A London dispatch says that "Adamless" flats are the iatest fad of the girl war-worker. The giri who is working in a munitions factory earns big wages and wants to have her own fireside and a iittie freedom. So, with a chum, she takes a flat. Thousands of such flats are said to have been taken, and agents are swamped with applications for more. It is only a fad; human nature has not changed; let no man become despondent; Miss Eve has not faiien out permanentiy with Mr. Adam.

It Can't.

The New Orieans Railway and Light Company, which controls the street car system of the city, has announced that it wiii soon lnaugurate a new schedule of service that will mean the running of fewer cars and the empioyment of fewer men. It ciaims that a good deal of fuel wiii be saved by the change, and incidentaiiy the expenses of the company will be considerably diminished. The comforting assurance is held out, however, that the service wiii not be affected by the change. We are reasonabiy sure of that; it can't very weli be any worse.

How to Save Expenses.

According to press dispatches from Washington, protests have been fiied with Surgeon-Generai Gorgas and Comptroiier Warwick of the Treasury, against the recent Treasury ruling that army nurses must lose their pay while held prisoners by the enemy. We believe the protests are weil founded. Withholding the pay of captured nurses may be a good way to save an infinitesimai part of the expenses of the Government in carrying on the war, but it is a mighty poor way to show appreciation of the nobie service thousands of good women have rendered our soldiers.

What is Life For?

A man who is reported to have committed suicide a few days ago left this note: "I have at last become despondent at the poor success I have made through life. I have suffered from hay fever and indigestion for seven years, and I do not care to live any ionger." A tragedy! Mentai anguish and physical suffering have wrecked many a life. But what is life for, but to prove our superiority to the triais and disappointments and discouragements that beset us? Cheer up; life is worth iiving, in spite of the worid and the fiesh and the devil.

It May Be Worse.

A disappointed mother is said to have had published recently in a New Orleans dally newspaper a death notice of her daughter who had run away and married. We know nothing of the particulars; probabiy the jokesmiths wiii have their iittie fling. We notice the incident only as an occasion of saying that this country is in need of some serious teaching concerning the whoie question of matrimony. We saw a statement recently to the effect that in New York there is a divorce every eight and one-half hours. What wiii it profit if we whip the Huns and destroy our own homes?

Went Anyway.

A news dispatch from New York recently says that 200 draft evaders were discovered in the sifting of thousands of young men who were suspected of being army siackers, and that, without ceremony, they were immediateiy shipped off to training camps. We saw in a iocai newspaper the other day a statement to the effect that two men who had attempted to evade the draft escaped prison sentences by beIng inducted into service at once. It is the same oid story; men think they can escape the operation of iaw, only to find out that it is inexorabie in its demands. Sinners might weii take warning from these slackers.

Make a Visit Instead.

A statement has been issued by a deputy State attorney-generai of New York in which he says that information is being transmitted to the enemy in apparently harmless letters of a social and personai character, sent by German-owned concerns in this country to home offices in Germany. Doubtless there are many peopie in the United States who have friends and acquaintances in Germany with whom they would like to keep in touch; to avoid suspicion, iet them make a visit, instead of writing ietters. Uncle Sam is arranging to carry over a iarge party of tourists in the near future. We hope they wiii be abie to include Berlin in their itinerancy.

Patriotism Begins At Home.

A dispatch from Washington says that the House leaders are planning for a recess from about September 20 untii after the November eiections, in order that members of aii parties may take part in the congressional campaigns. To carry out the plan, it is stated that speedy action wiii be necessary on revenue biiis carrying appropriations of biiiions of doiiars. There probably are other good reasons for haste in passing these appropriation biils, but we believe a good place for a member of Congress to be about this time is in his piace at Washington. If he is attending to his duty, his constituents wiii probably re-elect him; if he is not doing it, he ought to resign. Our legislators, however, probabiy belleve in the doctrine that patriotism begins at home, and they want to do ail in their power to keep the "home-fires" burning.

"Spugs."

There is an organization known as the "Society for the Prevention of Useless Giving," the members of which are famiiiariy spoken of as "Spugs." Doubtiess, ali such wiii rejoice in the announcement that has been made from Washington that the retail interests of the country have agreed not to increase their working forces or normai working hours for the hoiiday trade, and to urge in newspaper advertisements that Christmas giving, except in the case of children, be confined to useful artlcles. What common sense has not been able, thus far, to accompiish, the war situation may bring about. But until the testimony of our eyes convinces us to the contrary, we expect to see promlnently displayed in department store windows and other piaces many wondrous assortments of unusable toilet articles, vexatious collar bags and handkerchief boxes, and perfectly useless but costly jewelry, ail tagged as exemplifying in the highest degree the spirit of the "give something useful" movement. We are giad, though, that we may stiii give our children gifts that will make their hearts happy, whether they serve them or not. It wiii be a sad day in this world when the announcement goes forth, "Santa Claus is dead."

The War Situation.

The war situation continues to be altogether favorable to the Aliies. The steady retreat of the enemy has enabied our forces to occupy a large amount of territory that had been in the hands of the Huns, and thousands of prisoners and much material have been taken. The German retreat shows more signs of developing into a rout than at any time in the past. The reports of prisoners and the statements of inspired German newspapers seem to indicate that the morale of enemy troops is ebbing. There are some indications that the Germans are beginning a definite peace propaganda. The War Department has announced that we now have more than 1,600,000 men in France. The registration under the new manpower act will take place on Sept. 12. This wiii increase by the millions the reserve force that General Foch is relying upon for the necessary driving power in the finai assault upon the enemy. It is not well to be too optimistic as to immediate resuits, but we may confidently expect from now on increasing success for our arms. We need, above all things, to be on our guard against a peace program instituted by the Teutons that wiii rob us of the full fruits of victory if we yield to it. We must not lay down our arms until all the aims of the Allies have been attained.

DO NOT FORGET GOD.

Dear Brother Cariey: I wish some abler pen than mine could utter a note of warning just now as the news coming from the War Front is more favorabie every day, not to withhold public and private acknowiedgment and gratitude to God for his heip. No one ever doubted that our American boys were brave and would give a good account of themseives. They are spiendid—their share of honor is great, for there is abundance of honor to be shared by all engaged. While papers are full of praise for them, fuliy deserved, let us not forget God's share, nor rob him of the heip he is giving. As your increasingly interesting paper reaches so many charges in our Church, remind pastor and people to be thankfui to Aimighty God for victories gained, and at the same time pray for further help, and He who is first King of Righteousness, and then King of Salem which is King of Peace, will hasten a righteous and lasting peace.

FRANK B. HILL.

Patterson, La.

TAKE CARE OF YOUR PLEASURES.

It is said where the most beautiful cacti grow there the most venomous serpents are found at the root of every piant. And so it is with sin. Your fairest pleasures wiii harbor your grossest sins. Take care—take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasures.—C. H. Spurgeon.

"No human being can come into this worid without increasing or diminishing the sum total of human happiness."

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The Home Circle

WHY JOHNNY FAILED.

Johnny had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.

Mother and father gave to him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice;
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep,
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him false,
And nothing could he find,
But worthless trash and ugly thoughts,
And so he failed, alas!
Is any other boy who reads this
Coming to Johnny's pass?

—Author Unknown.

THE RED FOX.

This fox has long masqueraded as the four-legged synonym of all that is cunning, cautious, and shrewd. One of his characteristics is the quickness with which he learns by experience. He may make a mistake once, but he will never make the same mistake twice. All manner of tricks for getting out of tight places and escaping dangers he keeps pigeonholed in his memory, right where he can lay his hand on them when needed.

It was an easy matter for the early settlers to shoot or trap the foxes that skulked about their fields and barnyards, but since that time the red fox has learned much by watching man and studying his ways, until to-day man is his plaything, just something to be outwitted and deceived. Sometimes he throws caution to the winds and resorts to pure audacity to carry out some deep-laid plan. Often when the hunters are cheering on the dogs and making all kinds of noise the fox will have circled around and appeared in the rear and at a safe distance will follow in the footsteps of the hunters. When you come to think of it, what place in all that part of the country is as safe as right behind the hunters and the dogs? No one, not even the dogs, would ever think of looking for him there. He has found that out and probably enjoys the sensation of trailing himself. He seems to have a mania for trotting along in the path behind a man and is very seldom caught in the act, as by some uncanny sense the fox seems to know when the man is about to look back, and when he does Mr. Fox is behind a tree or bush, from which position he takes in the details of the situation and remains hidden, while his human flie leader pauses and follows on when the walk is resumed. It is not known why he does this, unless it is that he gets a special thrill when keeping close to his deadly enemy and all the time unseen.

Another thing the red fox has learned: never to go to the same hen roosts twice, for he has noticed that man has a habit of setting a trap after a raid, expecting the fox to have no better sense than to return. The next time he has a yearning for fresh fowl he will visit a farmhouse in another part of the county, where he is sure no trap is awaiting him.

With a strange perversity a fox will leave the thickest timber, where he knows he would be perfectly safe, and deliberately follow a much-used highway with a cool audacity that one would hardly think him capable of. Although his appearance near a settlement is the signal for taking down all the old guns in the neighborhood, and although he is hunted by dogs whenever he is seen, he probably leads a more uneventful life than in the old days when the country was sparsely settled, for the wolves, panthers, and wildcats hunted him day and night the year round.

The first thing an old, experienced fox does when he hears the baying of the hounds is to make certain whether they are on his track or that of some other fox. This he can tell by the course they are following. If his quick ear tells him it is the track of some friend of his that the dogs are trailing, he calmly stretches out on some sunny rock and sleeps the sleep of one whose conscience is clear and whose mind is at rest. But if he finds they are on his track, he trots off in a leisurely manner so as to husband his strength, running over in his mind his assortment of tricks and deciding as he trots which one will suit this particular case. As long as he can keep out of sight of the hunter the dogs do not worry him much, as the average hound will not touch a fox unless he is in full flight. So he jogs along and has been known to turn and drive the dogs back if they came too near. A favorite trick that he often practices to throw the dogs off his trail is to back some distance in his own footsteps, spring far to one side, and then take a new direction.

The red fox is a great believer in fresh air, so he seldom sleeps in his den unless the weather is very rough and cold; at other times he takes his rest on a rock under the stars. If it is too cold for that, he seeks the south side of a hill, away from the wind, and with his nose tucked under the brush of his tail he sleeps as peacefully as if there were not such a thing as a dog in existence. His hours, like his meals, are irregular; sometimes he hunts in the gray of the morning, sometimes at midday, and again on moonlight nights; so he is liable to be glimpsed in any one of the twenty-four hours. His quick grasping of a situation and his ability to decide quickly, even in the face of danger, has had much to do in perpetuating the species. The one place that he religiously avoids is flat, open country; consequently he is unknown on the treeless plains of the West. He likes broken country with hills and gulches, watercourses and wooded stretches, old fields of broom straw and rolling meadows, the tangle of briers and the winding paths through cane brakes. Although the farmer regards him as a pest, he is really a pretty good friend of the "man with a hoe," as he is perfectly willing to pay for an occasional chicken with hundreds of field mice and other small rodents. If other supplies run low, he can manage to Hooverize on frogs, lizards, insects, and small snakes.—C. A. David, in The Visitor.

THE NEW BOY.

"A new boy came into our office to-day," said a wholesale groeery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said: 'Mr. H——, I have finished all that work. Now, what can I do?'

"I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."—The Little Christian.

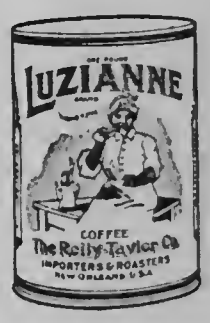
IN THE MIDST OF THE STORM.

Two artists went out to paint each a picture of peace. One painted a silvery lake embossed deep among the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising out of the sea, a great rock, and in the rock, high up, a cleft with herbage and flowers, amid which, on her nest, a dove was sitting. The latter is the true picture of Christian peace.—J. R. Miller.

Control, give, sympathize: these three must be learned and practiced: self-control, charity and sympathy.—Oriental Saying.



When It Pours, It Reigns



"When It Pours, It Reigns"

CAN'T you just taste that cup of good old Luzianne Coffee? Steaming hot and ready to give you a whole dayful of pep and go.

The flavor is wonderfully good and the aroma—get it?—oh, ma honey!

Better run quick and get a bright, clean tin of Luzianne while it's there. If you don't like it—every bit of it—then your grocer will give you back every cent you paid for it. Try Luzianne today and see how mighty good it is.

LUZIANNE COFFEE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 10, at 11 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. The Committee will take up all matters which concern the Advocate at this time. A full meeting is desired.

J. M. HENRY, Chairman.

Ruston, La., Aug. 26.

THE MISSIONARY CENTENARY.

We trust our readers are not overlooking the full-page articles that have been appearing in the Advocate recently setting forth the aims and plans of the great Centenary Movement. These articles have been prepared by men who are in close touch with the work that has been undertaken, and their statements ought to be read by all the people of Southern Methodism. We cannot afford to fail in the accomplishment of this, the greatest program our Church has ever undertaken; but unless we become fully informed as to what is intended and what is needed, we run great risk of falling short of the goal.

A great meeting is to be held in Dallas, Texas, on October 17-19, for a large area of the Church west of the Mississippi River, for the purpose of imparting information and perfecting plans for the campaign that is to begin in the near future. There will be a large delegation from the Louisiana Conference, we understand; and probably some from Mississippi, who were unable to attend the Lake Junaluska meeting, will be in attendance. Provision is being made to have the cause fully presented at the sessions of our Annual Conferences, and it is hoped that all our people will take advantage of every opportunity to inform themselves fully on this great movement.

ANNUAL CONFERENCE ENTERTAINMENT.

We are sure the members of the Mississippi Conference will read with sympathetic interest the statement in another column by Brothers Deceil and Barry and Brother Bond concerning the entertainment of delegates at the approaching session at McComb City, and that they will act promptly in accordance with the suggestions contained therein.

Under normal conditions, the entertainment of an Annual Conference is no light task; but at the present time it is a serious undertaking. The shortage of food supplies, the high cost of everything that goes on the table and the difficulty of securing servants, lay an unusually heavy burden upon the housekeeper. We are sure the unstinted hospitality of the good people of McComb City and of the other Conference hosts will leave nothing undone that can be done for the comfort and convenience of guests. No suggestion has come to us from any source that the citizens of McComb City, Clarksdale and New Orleans are looking forward to the Conference sessions with any other than the most pleasant anticipations; but we believe some very practical considerations make it expedient for us not to prolong more than is absolutely necessary our sessions. The fuel situation is serious. The supply of coal is limited, and the price is high. A severe spell of weather might work a real hardship upon hosts and guests alike. The food administration is enforcing strictly its regulations concerning the use of sugar, for example. The question is not one of cordial hospitality—we are sure that abounds—but of a situation brought about by war conditions.

We know that all our preachers are thoroughly familiar with these unusual conditions. The good friends who so generously and hospitably throw open their homes to them need feel no embarrassment if their provisions for their entertainment fall below their own desires. The privileges of Christian fellowship, seasoned with the grace of unfeigned kindness, are, after all, the greatest blessing the Conference home can bestow upon the preacher guest.

MRS. HARRELL RESIGNS.

We regret very much to announce that Mrs. R. F. Harrell has found it necessary to resign her position as editor of the Woman's Missionary Department of the Advocate. Every week she has been prompt in sending her material to the office, and in every case it has been in such shape as to make it a delight to Editor and to compositor. The women of the Church who have read the page devoted to their interests will bear testimony to the uniformly high quality of the matter found on that page. Mrs. Harrell has drawn upon authoritative sources for information that has been inspiring to the members of the Woman's Missionary Society, and she has kept in close touch with the work in our own territory. We desire to express our personal appreciation of the great service she has rendered, and to assure her that she will be greatly missed by a wide circle of readers. We pray God's richest blessings upon her.

DEATH OF REV. C. R. A. BRANTLEY.

We have received the following note from Rev. Thos. H. Lipscomb, presiding elder of the Aberdeen District, which will be read with sorrow by the many friends of the deceased:

"Rev. C. R. A. Brantley, pastor of the Vardaman Circuit, North Mississippi Conference, died in the parsonage at Vardaman, after a lingering illness, on August 29, at 11:30 p. m. He leaves a wife and an infant daughter, two weeks old. Brother Brantley was a consecrated Christian minister, greatly beloved by his flock, and his departure is deeply mourned. Let prayers ascend for the bereaved wife and infant child. A fuller notice will appear later."

We extend our heartfelt sympathy to the bereaved family, and pray that they may experience God's comforting presence in this time of sorrow.

PERSONAL AND OTHER NOTES.

Rev. A. J. Coburn, of Clinton, La., has our thanks for three new subscriptions, which he recently sent us.

Rev. J. M. Corley, of Lake, Miss., has brought us under obligations by sending us six subscriptions for our files. We thank him sincerely.

Rev. A. M. Broadfoot, of Fernwood, Miss., in sending us a renewal subscription to the Advocate, states that things are going well with them on that delightful charge.

"Everything getting along nicely," is the word that comes from Rev. G. P. McKeown, of Edwards, Miss. A renewal subscription accompanied the message, and gave point to it.

Rev. J. W. Booth, the popular pastor of our Keener Memorial Church, Baton Rouge, La., reports that things are moving along nicely on his charge. We thank him for three subscriptions.

We have been informed that Rev. V. G. Clifford, our pastor at Union, Miss., in the Newton District, has resigned his charge to enter Y. M. C. A. work. Methodism is giving of her best to the boys on the other side.

The Fuel Administration reports that about fifty thousand gallons of gasoline were saved in New Orleans last Sunday by the operation of the gasoline conservation rule. An automobile on the streets was a rare thing that day.

A daintily engraved card, bearing the inscription, "Edward Cage Brewer, Jr., August 23rd, 1918," has been received at the Advocate office. We congratulate the happy parents, and pray Heaven's richest blessings upon the young son.

Rev. C. A. Northington, of New Albany, Miss., in a recent business communication to the Advocate office, says that he is getting along nicely with his work, and that he enjoys reading the Advocate. Both statements please us very much.

Rev. J. L. Carter, of McHenry, Miss., will give up his work on October 16, to enter the Candler School of Theology, Emory University. An efficient minister is preparing himself for still more efficient service in the days that are to come.

Rev. John W. Ramsey, of the New Augusta charge, Mississippi Conference, has just closed a great revival at Cross Roads, one of his churches, during which he baptized 16 infants, and received 13 members into the Church. This is inspiring news.

The monthly meeting of the New Orleans Union Epworth League was held at the Carrollton Avenue Church last Tuesday evening. A feature of the program was an illustrated lecture on Belgium by Rev. Jno. F. Foster, pastor of Carrollton Avenue Church.

Rev. W. L. Doss, Jr., our faithful pastor at Homer, La., in writing for a list of subscribers to the Advocate in his charge, took occasion to say that his work was making good progress. He serves a fine people, who are loyal to their Church and pastor.

Rev. W. L. Linfield, the wide-awake presiding elder of the Newton District, Mississippi Conference, continues to show his interest in the welfare of the Advocate and of the people in his territory. He has recently sent us three additional subscriptions, for which he has our hearty thanks.

Rev. J. R. Jones, the presiding elder, requests us to announce that the fourth quarterly conference for Logtown will be held Sunday, October 15, in the morning, and for Bay St. Louis, on the evening of the same day. The full list of his appointments will appear in an early issue of the Advocate.

The Church Extension Handbook for 1918 shows very fully the work of the Board for the fiscal year ending March 31. The Secretary, Dr. H. A. Boaz, has a limited supply of the Handbooks, and he will be glad to send a copy of it to any who will apply for it. The office of the Board is at Louisville, Ky.

Rev. R. A. Davis, an honored superannuate member of the Louisiana Conference, who has his home in Houston, Texas, is expected to be in New Orleans about the middle of September on a visit to his daughter, Mrs. Augusta D. Crichlow, whose husband, Dr. Crichlow, is a professor of anatomy in Tulane University.

We learn from a correspondent that Rev. M. L. Burton, of Kingston, and Rev. L. M. Sharp, of West End, both of these churches in important sections of Laurel, Miss., are doing highly effective work. Brother Burton especially is mentioned as having been very active in all good movements arising from the war situation.

We hope our people will read carefully the Sunday school news as it appears on pages twelve and fourteen. The teacher-training movement is of the utmost importance, and the field secretaries of our three Conferences are thoroughly alive in connection therewith. All our people should keep themselves informed as to this great work.

Rev. J. Cude Rousseaux, the popular pastor of our Epworth Church in this city, spent a few minutes with us one day last week. He stated that the children of his church were interested in the Belgian orphans, and were enthusiastically raising money for their support. He reported also that his Woman's Missionary Society is doing fine work.

Rev. James Madison Smith, the district evangelist of the Port Gibson District, Mississippi Conference, and Mrs. Carrie L. Hill, of Rolling Fork, Miss., were married at the Gibson Memorial parsonage, Vicksburg, Miss., on Monday evening, September 2. Rev. O. S. Lewis, the pastor, performed the ceremony. We pray God's blessings upon the happy couple.

Rev. J. E. Cunningham, our pastor at First Church, Corinth, Miss., has sent us all but two of the number of subscribers allotted to his charge by the campaign committee in the beginning of

the year, and he writes us that he hopes to complete the number soon. We trust others will do likewise. We appreciate Brother Cunningham's words of commendation of the Advocate.

Rev. W. D. Bennett, pastor of the Sardis circuit, North Mississippi Conference, writes us that he has just finished his round of protracted meetings. There were some good revivals and his work was strengthened. There are three live Woman's Missionary Societies, four Sunday schools and two prayer meetings on his charge. He enclosed with his letter a subscription, for which we thank him.

For the information of several friends who have made inquiries, we desire to state that there are no club rates for subscriptions to the Advocate. The price is $1.50 a year to all except the widows of preachers, who are entitled to the paper for $1.00 a year. We should like to be able to make a club rate, but the heavy cost of getting out the Advocate makes it impracticable to do so at the present time.

Dr. J. S. Chadwick, formerly assistant editor of the Christian Advocate (Nashville), who resigned that position to enter Army Y. M. C. A. work, has been called to Atlanta to handle the publicity work of the Religious Work Department of the Army and Navy Y. M. C. A. Mississippi is included in the territory of his department, and we hope to be able to give, from time to time, some interesting matter furnished by Dr. Chadwick.

Rev. H. T. Young, the Louisiana Conference evangelist, has just closed a great meeting at Columbia, La., where he assisted the pastor, Rev. T. J. Warlick. He assisted Brother Warlick also in a meeting at Grayson, La., with good results. As usual, the claims of the Advocate were presented, and sixteen people gave their names as subscribers. Brother Young is assisting Rev. W. R. Harvell in a meeting at Mer Rouge this week.

Rev. Thos H. Lipscomb, presiding elder of the Aberdeen District, North Mississippi Conference, announces that Rev. R. T. Nolen has been appointed pastor of the Vardaman circuit for the remainder of the Conference year, to succeed the late Rev. C. R. A. Brantley. Brother Nolen has recently returned to his native State from Minneapolis. He is well known and highly esteemed throughout Mississippi.

Rev. O. S. Lewis, the gifted pastor of our Gibson Memorial Church, Vicksburg, Miss., has our thanks for four subscriptions to the Advocate which he recently sent us. We thank him, also, for sending us Nos. 1 and 2 of Vol. 1, of "The Monthly Messenger," which he is issuing for the benefit of his work. We enjoyed reading it, and we appreciate especially his calling attention to the Advocate in one of his paragraphs and urging his people to subscribe to it.

Rev. C. F. Sheppard, of Dubach, La., serves an appreciative and generous people. At the close of the revival services at Dubach, in which the preaching was done by the pastor, the people presented him with a liberal purse, in addition to other expressions of good will. Brother Sheppard reports that the outlook for a good report at Conference is bright. He has sent us fourteen subscriptions from his charge recently. That is a fine indication of progress.

We regret that President Bobbitt, of Mansfield Female College, was unable to prepare an article for this week's Advocate. Preparations for the opening of his school and the ill-health of his daughter have kept his mind and heart full, and we do not wonder that he has been unable to find time to write. We hope, however, to have a contribution from him later. Louisiana Methodism will always be indebted to Brother Bobbitt for the great work he has done at Mansfield.

Dr. J. M. Henry, the presiding elder, requests us to make the following changes in the announcement of the fourth round of quarterly conferences for the Ruston District, Louisiana Conference: Plain Dealing, at Plain Dealing, Sept. 28-29, instead of Oct. 3; Cotton Valley, at Cotton Valley, Oct. 5-6, instead of Sept. 28-29; Jonesboro, at Jonesboro, Nov. 3, instead of Oct. 6. The request reached us too late to make the change in the round as already published; the corrections will appear next week.

Rev. J. R. Jones, the brotherly presiding elder of the Seashore District, Mississippi Conference, honored the Advocate office with a call on Friday of last week. He had come to the city to accompany Rev. and Mrs. P. H. Grice, of North Gulfport, who brought their desperately ill little daughter to the Touro Infirmary for treatment. As this is written on Monday afternoon, reports from the Infirmary are to the effect that the little one's condition is improving. The many friends of Brother and Sister Grice will remember them in their prayers in this time of stress.

We have received an announcement of the marriage on last Sunday night, at Hattiesburg, Miss., at the residence of Mr. C. Y. Woodward, of Mr. Paul J. Woodward and Miss Lillian White. Rev. Paul D. Hardin performed the ceremony. The groom is a splendid Christian young man of Carriere, Miss., now in training at Camp Shelby. The bride is the accomplished and attractive daughter of Rev. M. L. White, of the Mississippi Conference, and has charge of the music department of the Tate County Agricultural High School, at Senatobia, Miss. We extend hearty congratulations to the happy couple.

A personal note from Rev. J. R. Countiss, president of Grenada College, informs us that material is being placed on the ground for a building to cost $150,000, which will be the best of its kind in Mississippi. If it were ready, it could easily be filled with students this session. Two large residences by the campus have been rented, and still prospective students are being turned away daily for lack of room. We had hoped to have an article of educational interest by President Countiss in this week's Advocate, but the urgency of his present duties made it impossible for him to prepare it in time. We hope to have it soon, however. Grenada College began its session on Wednesday, Sept. 11.

Here is a record-breaker since the present Editor has been in office: On September 3, Dr. H. F. Tolle, pastor of First Church, Laurel, Miss., sent us a list of 40 subscriptions from his charge, with check to match. He has our hearty thanks. This is merely one item in a record of fine work. In spite of the fact that Dr. Tolle had to undergo two operations in the spring, had the smallpox, three of his children had the smallpox, and one of his sons had to be operated on for appendicitis, the church debt has been paid, the church has been repaired and redecorated at a cost of $5500, and 75 have been received into the Church. The building will be dedicated as soon as Bishop Kilgo can fix a date when he can be present. We would call this a fine record.

In view of the recent announcement that Rev. Theodore Copeland, D.D., of Pine Bluff, Ark., is to assist Rev. Paul D. Hardin in a meeting at Hattiesburg, Miss., this fall, the following, taken from the Arkansas Thomas Cat (Hot Springs), will be of interest: "One thing the writer likes about Copeland is that he is never quarrelsome. Always optimistic. Give us an optimistic man—one who can scatter sunshine and sunlight and make you forget your little troubles, and mebbe give you courage to chase the wolf from gnawing the knob off your door. As a preacher, he is remarkable for his mastery of simplicity in presentation. His sermons are full of light, good cheer, good-fellowship and the betterment of humankind. He is an all-American, and has two sons fighting for the democracy of the world."

NOTICE TO MEMBERS OF THE MISSISSIPPI ANNUAL CONFERENCE.

Dear Brethren: The people of McComb will extend to you a hearty welcome at the approaching session of the Conference. We confidently expect a great spiritual Conference. It is our purpose to provide amply for your comfort and make such arrangements as will make the best work of the Conference possible. We shall issue to you a bulletin in due time, announcing in detail definite arrangements concerning your entertainment, board anniversaries, and the preaching services. However, we feel even at this early date certain matters should be understood, so that final arrangements can be made to the best advantage.

1. Remember it will be the pleasure of the committees and the two pastors to look after your wishes in the smallest details, if possible. Command us. If you have a request for roommate or anything, write us, enclosing a three cent stamp, and we will reply stating whether we are able to comply with the request or not. All such requests, if complied with, must be in hand on or before October 21, as it will require time for our printer and the mails. Please do not ask us to alter plans after that date.

2. We have no apprehensions but that we can amply and comfortably provide for the Conference. But, as you know, prices are soaring and even the supply is limited in provosions and fuel. Also we shall have increased attendance by reason of the lay leaders being present for the Centenary celebration. Therefore we feel you should know now that we cannot be responsible for the entertainment of any persons except the members, applicants, and lay delegates of the Conference, and those connectional brethren whose duty it is to attend. Of course we except those who may receive personal invitations from the homes.

3. There will be one great Centenary Day of Missions, and the plan is to have the lay leaders present for that day. We urge these brethren to come for that day. There are 563 churches in the Conference, and of course we could not invite these lay leaders to visit us during the entire session, but we guarantee them a glad welcome and genuine hospitality for the Centenary Day. The specific day will be announced later. We only request that we be notified by those who intend to come. Be it known to one and all, our entertainment files close on the 21st day of October, 1918.

We have made these statements not to be rigid, but to be fair with both host and guest. We cannot give you the best by waiting until the last minute to provide for you. Eleventh hour telegrams and letters can receive but secondary consideration, if that much.

Looking forward with pleasant anticipations to the coming of one and all, and praying that we shall all be blessed with the presence and power of the Holy Spirit, we are,

Your brethren,

J. LOYD DECELL,
A. B. BARRY,
Pastors.
W. P. BOND,
Chairman B. S.

Has the mission of Christianity been accomplished? Has its influence been reduced to the minimum? Let those answer who know the extent of the hunger of the great heart of the world for Christ.—Selected.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

HOW THE BODY IS NOURISHED.

The bodily process known as assimilation is well explained in these words: "As the blood, in its circulation, approaches any organ, the portions that are appropriate for this organ feel its attractive force, obey it, and leaving the others, mingle with the substance of its tissue and are changed into its own true and proper nature."

How important it is that the blood should be pure and rich, not loaded with worn-out and useless matters! Hood's Sarsaparilla purifies and enriches the blood, and does all it is possible for medicine to do in the way of perfecting assimilation and building up the whole system. When you have made up your mind to take Hood's Sarsaparilla, insist on having it—don't accept a substitute, for no substitute acts like it.



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It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.



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EYE WATER
for sore, weak or inflamed eyes and granulated lids. Call for genuine in Red Box. At all druggists or by mail 25c.
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WHEN IT COMES BE PREPARED



Insurance the only safe-guard possible against such destruction.

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—**The Methodist Mutual**—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.

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DYING AT HIS POST OF DUTY.

By Nolan R. Best.

Rev. Walter Rue Murray, pastor of the Presbyterian Church, of Holmesburg, in the extreme northeastern border of Philadelphia, whose death has been reported from France by cable, was a victim of the terrific artillery fire—said to be the worst barrage of the war—which the Germans laid down when they attempted on July 5 to advance from the line of the Marne. Mr. Murray was serving as a Y. M. C. A. worker with a regiment which included several boys out of his own church, and a still larger number from the membership of his Bible class, which was quite a famous institution in his corner of Philadelphia, drawing attendance not alone from Holmesburg, but from neighboring suburbs as well. He was therefore still quite decidedly "at home" though at work in the heart of France.

Like all other Y men stationed along the American fighting front in France, Mr. Murray chose, when the battle test came, to "stay with the boys." With them in their dugouts he kept watch all through the terrible Sunday night when the Huns were shelling American trenches preparatory to their grand assault. When daylight broke he left shelter and hurried to the dressing station where the wounded were being carried in by the stretcher bearers in numbers decidedly staggering to men who had never been under fire before. But Mr. Murray was not staggered; cheerfully and steadily he lent a hand as men were carried to the operating table and carried away again. If he had been content with this service alone, however, he would probably have escaped with his life, notwithstanding the constant shell-fire falling on the old farmhouse where the surgeons were at work. But Mr. Murray remembered meanwhile that there had been no chance at all of serving any sort of breakfast to the unwounded men still fighting on the front line, and he began to figure how he could get up to these soldiers the stock of cookies and chocolate he had in his canteen. He soon decided to set up an open canteen under an apple tree across the road, where he could pass out to couriers and ammunition drivers as they went up toward the front, packers of these eats for their comrades in the trenches.

After that he divided his time for several hours between the wounded lying in the hovel and the unwounded who stopped by at the apple tree. It was near noon when finally he stepped out of the dressing station door to cross over once more to his stock of "goodies." The shelling seemed to have abated, and he probably regarded himself as being practically safe again after the perils of the night and morning. But as he walked into the road a German shell exploded almost at his feet. The friends who rushed to him as he fell found him wounded only in the arm, and assumed that his injuries were minor. But ten minutes later, as he lay among the boys in the old farm building where he had been serving cheerfully all morning, the pastor's gallant heart suddenly stopped. Shock had killed him.

For tribute to his memory nothing perhaps could be more eloquent than the unconventional eulogy paid Mr. Murray by three soldiers from his unit who hailed an eminent Association leader driving by their camp and asked if he knew their "Y" man who was killed in the last battle. The official replied that he was sorry to say he had not known Mr. Murray. The spokesman of the boys answered with slow emphasis and manifest feeling.

"Well, sir, you surely missed the finest man you ever knew. There was't any religion about him at all; whether you were Protestant or Catholic or a Jew, you were all just the same to him. He took up with everybody just alike. There was something about him that just pulled everybody—made you want to be decent, you know. No, sir, you'll never get another like him for this bunch."

Mr. Murray was buried on the field in the first grave in the officers' row of the improvised cemetery which marks where this division stopped the ambitious drive of the Germans and disappointed their hopes of outflanking Paris. Full military honors were paid to his memory at the interment. Sympathy was expressed throughout the division for the widow and the three orphaned children at home, but their heritage in the husband and father's memory was regarded as unusually enviable.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

TIME OUT.

Correct.

"What must a man be to be buried with military honors?"

"A soldier."

"No, dead."

—Exchange.

Terrible.

"That girl of Bill Smith's is the most tenderhearted girl in the world."

"How's that? She looks strong and healthy and able to stand a shock."

"Sure. But I heard she stayed in her room every Monday—couldn't bear to see her poor old mother getting out the family wash."—Exchange.

War Times.

Customer: "Well! How about my change?" Salesman: "Sorry, sir, but we don't give change any more."—Judge.

Buy and Buy.

Hush, little Thrift Stamp,
Don't you cry,
You'll be a War Bond;
Buy and Buy.

—Richard Bean.

A Strange Match.

They were looking at the kangaroo at the Zoo, when an Irishman said: "Beg pardon, sor, phwat kind of a crature is that?"

"Oh," said the gentleman, "that is a native of Australia."

"Good hivins!" exclaimed Pat, "an' me sister married wan o' thim."—Boston Transcript.

Dangerous.

Little Millie's father and grandfather were Republicans, and, as election drew near, they spoke of their opponents with ever-increasing warmth, never heeding Millie's attentive ears. One night, as the little maid was preparing for bed, she cast a fearful glance across the room and whispered in a frightened little voice: "O mamma, I'm afraid to go to bed. I'm afraid there's a Democrat in the closet."—Organizer.

It would be a sorry world if God had left us out of His plans as we leave Him out of ours.—Ex.

Why I Believe in Nuxated Iron

A Strength-Builder For The Nation

BY E. SAUER, M. D.

Probably no remedy has ever met with such phenomenal sucecess as has Nuxated Iron. It is conservatively estimated that over three million people annually are taking it in this country alone. It has been highly endorsed and used by Former United States Senators and Members of Congress; Physicians who have been connected with well-known hospitals have prescribed and recommended it; Monseigneur Nannini, a prominent Catholic Clergyman, recommends it to all members of the Catholic Church. Former Health Commissioner Wm. R. Kerr, of Chicago, says it ought to be used in every hospital and prescribed by every physician. Sarah Bernhardt —"the Divine Sarah," the world's most noted actress, has ordered a large quantity sent to the French soldiers to help give them strength, power and endurance.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says Nuxated Iron has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders.

Dr. H. B. Vail, Medical Examiner and late of the Baltimore and Columbus Hospitals, says: "A physician is often more likely to let himself get run-down from overwork than people of any other class and the fact that I took Nuxated Iron to build myself up after a serious case of nervous exhaustion is the best proof of my confidence in its strength-giving power. The effects were apparent after a few days and within three weeks it had virtually revitalized my whole system and put me in a superb physical condition."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Note:—Nuxated Iron, which has been used by former Members of the United States Senate and House of Representatives, and other prominent people with such surprising results, and which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well-known to druggists and whose iron constituents are widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach; on the contrary it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron, that they offer to forfeit $100 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Cuticura Stops Itching and Saves the Hair



All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Vigor

SUCCESS IS ACHIEVED by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

Foley Kidney Pills

banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble." 50c and $1.00 sizes.

Sold Everywhere

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Amory and Nettleton, at Amory, Sept. 8 (preaching); Q. C., Oct. 28.
Verona, at V., Q. C. Sept. 14, 3 p. m.; 15, 11 a. m.
Okolona, p. m., Sept. 15, 16.
Shannon, at S., Q. C. Sept. 21, 3 p. m.; 22, 11 a. m.
Tupelo, Sept. 22, 23, p. m.
Aberdeen, Sept. 29 (preaching); Q. C., Oct. 30.
Prairie, at Prairie, Oct. 2.
Montpelier, at Palestine, Oct. 5, 6.
Houston Ct., at Rhodes' Chapel, Oct. 6, 7.
Houston Sta., Oct. 13, a. m.; Q. C., Oct. 30.
Vardaman Ct., at Derma, Oct. 13 p. m., 14.
Calhoun City, at Big Creek, Oct. 15.
Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date. THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Macon Ct., at Salem, Sept. 14, 15.
Shuqualak Ct., at Shuqualak, Sept. 21, 22.
Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Coila Ct., at Smith's Chapel, Sept. 14, 15.
Sidon and Cruger, at Cruger, Sept. 15, 16.
Kosclusko Ct., at Pierce's Chapel, Sept. 21.
Tchula Station, Sept. 22.
Lexington Station, (quarterly conference), Sept. 23.
Hesterville Ct., at Bethel, Sept. 28, 29.
Kosclusko Station, Sept. 29, 30.
Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at McCool, Oct. 20, 21.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs. Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Carrollton, at ———, Sept. 14, 15.
Itta Bena, Sept. 15, 16.
Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Merigold, a. m., Sept. 15.
Evansville, p. m., Sept. 15.
Tunica, a. m., Sept. 22.
Coahoma, p. m., Sept. 22.
Duncan, a. m., Sept. 29.
Leland, p. m., Sept. 29.
Greenville, a. m., Oct. 6.
Glen Allen, p. m., Oct. 6.
Gunnison, a. m., Oct. 13.
Cleveland, p. m., Oct. 13.
Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Ripley and Blue Mtn., at Blue Mtn., Sept. 14, 15.
New Albany Station, Sept. 16.
Iuka Station, Sept. 18.
Wheeler, at Shady Grove, Sept. 21, 22.
Booneville Station, Sept. 25.
Rienzi, at Bethel, Sept. 28, 29.
Sherman, at Chesterville, Oct. 1.
Ripley Ct., at Brownfield, Oct. 3.
Hickory Flat, at Bethel, Oct. 5, 6.
Myrtle, at Myrtle, Oct. 7.
New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Purvis, Sept. 15, 16.
Hattiesburg, Main St., a. m., Sept. 22, Dec. 2.
Hattiesburg, Broad St., p. m., Sept. 22, Nov. 29.
Magee, at Magee, Sept. 28, 29.
Williamsburg, at Oakvale, 11 a. m., Oct. 12, 13.
Mt. Olive, at Mt. Olive, p. m., Oct. 13, 14.
Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian, East End, Sept. 15.
Meridian, Hawkins Memorial, Sept. 15.
Meridian Ct., at Sageville, Sept. 21, 22.
Meridian, Fifth Street, Sept. 22.
Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Matherville, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.
(In Part)

Decatur, at Little Rock, Sept. 7, 8.
Union, at Union, Sept. 8, 9.
Chunky and Meehan, at Chunky, Sept. 14, 15.
Lake and Hickory, at Hickory, Sept. 15, 16.
Clarksburg, at Independence, Sept. 21, 22.
Forest and Morton, at Morton, Sept. 22, 23.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Florence, at Florence, Sept. 14, 15.
Brandon, at Greenfield, Sept. 21, 22.
Sharon, at Sharon, Sept. 29, 30.
Edwards, at ———, Oct. 6.
Harrisville, at Rexford's (Tuesday), Oct. 8.
Mendenhall and D'Lo, at D'Lo, Oct. 9.
Fannin, at Drake's, Oct. 10.
Camden, at Soule's Chapel, Oct. 12, 13.
Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Simsboro, at Alexton, Sept. 21, 22.
Cotton Valley, at C. V., Sept. 28, 29.
Sibley, at Sibley, 11 a. m., Oct. 2.
Plain Dealing, at P. D., 11 a. m. Oct. 3.
Haughton, at Doyline, 11 a. m., Oct. 4.
Jonesboro, at J., 11 a. m., Oct. 6.
Dubach, at Dubach, Oct. 12, 13.
Alberta, at Castor, 2 p. m., Oct. 15.
Ringgold, at Rocky Mt., 11 a. m., Oct. 16.
Minden, 7:30 p. m., Oct. 16.
Bernice, at Bernice, 1 p. m., Oct. 19.
Athens, at Athens, 11 a. m., Oct. 21.
Haynesville, at Dykesville, 11 a. m., Oct. 22.
Homer, 7:30 p. m., Oct. 23.
Winnfield, Oct. 25.
Arcadia, Oct. 27.
Gibbsland, Oct. 28.
Blenville, at Blenville, Oct. 29.
Elmore, at Ruston, 2 p. m., Nov. 2.
Ruston, 7:30 p. m., Nov. 4.

J. M. HENRY, P. E.

Baton Rouge Dist.—Fourth Round.

Clinton, at Pine Grove, Sept. 14, 15.
Gonzales, at New River, Sept. 22.
Greensburg, at Center, Sept. 26.
Kentwood, at Mt. Hermon, Sept. 28, 29.
Amite, 8 p. m., Sept. 30.
Hammond, 8 p. m., Oct. 1.
Ponchatoula, at Wesley, 11 a.m., Oct. 2.
Springfield, at James Chapel, 11 a. m., Oct. 3.
Baker, at Black Water, 11 a. m., Oct. 6.
Franklinton Ct., at Fishers, 11 a. m., Oct. 12.
Franklinton Station, 11 a. m., Oct. 13.
Zachary, at Slaughter, 8 p. m., Oct. 16.
Denham Springs, at Oak Grove, 11 a.m., Oct. 20.
Olive Branch, at Olive Branch, 11 a. m., Oct. 24.
Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Eunice, at Eunice, Sept. 29.
Crowley, Oct. 2.
French Mission, Oct. 3-5.
Houma, Oct. 6.
Lafayette, Oct. 8.
Patterson and Jeanerette, at J., Oct. 13.
Morgan City, Oct. 20.
Franklin, Oct. 21.
Gueydan, at Kaplan, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

A word to the pastors: Look well to the personnel of the official board for the ensuing year. Select stewards with care—do this before Conference. Study well your Sunday school interests. And of vital importance is your charge lay leader. Be sure to get a complete report from Trustees. We are entering a new quadrennium; and great plans are to be set in motion.

H. W. BOWMAN, P. E.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 **Murine Eye Remedy Co., Chicago.**

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Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

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A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Woman's Missionary Work

Edited by.....Mrs. R. F. Harrell, Waterproof, La.

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North Mississippi.....Miss Margaret Leach, Holly Springs, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTH MISSISSIPPI NOTES.

The announcement has come to us of the appointment of Mrs. M. L. Hargrove as Associate Secretary of the Centenary. She was called from her position as teacher in Scarritt to develop the Centenary spirit and plan among the women of Methodism. Her numerous friends in North Mississippi will rejoice that they are thus to be associated with her. She left Mississippi twenty-one years ago, resigning at that time the presidency of the Foreign Missionary Society. She feels that she can rightfully claim the support of North Mississippi in this Centenary movement.

Centenary Plans.

The first part of the Centenary program has been to enlist intercessors. Our Superintendent of Study and Publicity has been endeavoring since the annual meeting to get these prayer circles in every auxiliary. This plan was embodied in the committee reports for the year's work, and stressed and explained from the floor. Yet in the last issue of the Conference Bulletin only seven auxiliaries made any report of what has been accomplished. That is a very bad showing for four months' work when a few hours would suffice to complete it. Now that Mrs. Hargrove is Secretary, she requests that the intercession blanks be sent to her after they have been signed. In some places I have been told that no blanks had been distributed. A supply has been sent to Miss Margaret Leach, Holly Springs. If you have none, send her a request for the number you need. Let every auxiliary set apart a definite time for enrolling those not previously enrolled. Place the responsibility for the work upon the Superintendent of Study and Publicity. After her committee has given each one the opportunity to sign, send the signed promises to Mrs. Hargrove. Report to Miss Leach the number you have enrolled so that the Conference may also know definitely how many of the women are praying for the Centenary. Will you do this immediately?

The financial goal of the Centenary is $35,000,000. The great drive for this amount will not take place until next spring, but you are urged to place in the hands of every woman in the Church "sacrifice-boxes" in which she shall deposit the money she can spare to be turned over to the Centenary authorities at the time it is called for. Each auxiliary has received the "Centenary Dime" chart and has probably used it. One auxiliary reports that mite boxes have already been given to their members. Begin this plan at once.

Co-operative Home.

In a recent letter from our deaconess, Miss Richardson, she told of Miss Peeples' return to the Home. As you know, Miss Richardson has been in charge since Miss Peeples' absence, and is familiar with the most pressing needs, which she gives as follows: Bed sheets 81 inches wide, and dining tablecloths. All that they have on hand of these articles are badly worn and wholly insufficient. Who will heed this call from our Conference? Gladden Miss Peeples' heart with an immediate response.

MRS. J. W. CONGER,
Conference President.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

TO THE AUXILIARY PRESIDENTS OF THE MISSISSIPPI CONFERENCE.

My Dear Sisters: For several years our Conference has had a Wesley House Special Fund for our Wesley Houses at Meridian and Biloxi, and each auxiliary has been asked to make some special offering for this splendid work. At our last Conference session the appropriation was increased from three hundred to four hundred dollars, to be divided equally between the two institutions. In these days of great sacrifices this increase should not prove any hardship to our women. Giving seems to have become a joyous privilege to many, and will it be less so when the giving is for the advancement of King Immanuel's hosts?

Now, Sisters, we are nearing the close of the third quarter and while our dues and Conference pledge to Council have come in most encouragingly, our Wesley House pledge has not reached $25 at this time. I am sure this is not intentional, for we all realize the importance of this work and our hearts are in it, for has He not said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

Before the third quarter comes to a close will you not bring this matter before your auxiliary and send our Conference Treasurer a liberal offering for these two Wesley Houses?

I cannot close without thanking each one of our dear women for their prompt payment of dues and pledge during the first six months of the year, for amid all the heartaches and many calls from other sources our Conference work has gone forward as never before, and our women have been true to their obligations and to the advancement of our Father's Kingdom. May we be even more diligent during the latter half of 1918.

Sincerely,
Mrs. R. E. JOHNSON,
Conference President.

ST. MARK'S HALL ITEMS.

The success of the Vacation School, which closed on Friday, August 16, was largely due to volunteer teachers: Mrs. Huger, Misses Velma Moody, Leah Cross, De Martini, Laura Smith, Frankie Wood, and to our faithful kindergartners, Misses Bessie Born and Etta Pettigrove. The exhibit of work at the close of the school showed more than one hundred articles, including holders, towels, caps, aprons, handkerchiefs, dresses, raffia mats and baskets, and caned chairs.

Through the kindness of friends the children enjoyed a delightful auto ride to the parks and out to West End. Fourteen cars were loaded and this ride was one of the happiest occasions of the summer school.

The work in the clinic continues to go on nicely. The new physician, Dr. W. E. Graves, is giving splendid service in the general clinic on Tuesday and Friday. Fifteen clinics have been held and sixty-five new cases treated. Total number of treatments and consultations, 179.

A number of donations were received during the month: clothing, books, groceries, cash, furniture, dresser scarfs, and a box of clothing from Romney, West Virginia.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

We Can Relieve Any Case of

Pyorrhea or Riggs' Disease

And have cured some of the most desperate cases with our prescription, known as

McHale's Home Cure for Pyorrhea or Riggs' Disease.

This remedy is called the Home Remedy for Pyorrhea or Riggs' Disease because the patients can treat themselves at home without the assistance of a doctor or a dentist, it being a known fact that Pyorrhea is a germ disease and has never been cured by the use of the instrument.

Testimonial of a Memphis, Tenn., Patient.

Memphis, Tenn.

For several years I was a sufferer from Pyorrhea or Rigg's Disease, and expended large sums in trying to cure same. Finally, McHale's Remedy was brought to my attention, and I tried it, and wish to certify that it will do all McHale claims for it. That is to say, it has great merit and completely cured me many months ago, and the cure has been permanent.

I cheerfully recommend McHale's remedy to everyone suffering from Pyorrhea. Respectfully,

MATT MONAGHAN.

AS A PREVENTIVE.

A bottle of this remedy should be kept on hand and used each morning by every member of the family, thereby keeping the gums and teeth in a healthy condition.

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NEW ORLEANS, ... LOUISIANA.

Or 8-Ounce Bottle Mailed Postpaid on Receipt of $2.00.

IF YOU USE IT, THE REMEDY WILL DO THE REST.

Satisfaction Guaranteed or Money Refunded.

The citadel of a man's life can never be stormed. It has nothing to fear except treachery within.—R. E. Speer.

A MESSAGE TO THE CHURCHES OF AMERICA FROM THE SECRETARY OF WAR.

"The needs for production for the creation of war necessities are forcing an industrial expansion upon the country which must be acomplished in as many weeks sometimes as years would be required under ordinary circumstances.

"Under such circumstances there is a very great responsibility, both upon the Government and upon the people of the communities in which these war industries are developed, that there shall be no lowering of the standards which have been acquired so laboriously through years past, but that rather those ideals toward which we have been working shall be conformed to as promptly as possible. Our thinking for the safeguarding of industrial workers against unnecessary hazards ought to act under as great stimulation as does our thinking in regard to creating new and great industrial processes.

"There is no point at which such thought ought to be applied more carefully than in regard to the responsibilities which attach to the greatly increased number of industrial processes by women, who are thus rendering their war service.

"The Government is doing what it can in regard to all these matters, but no amount of supervisory work can take the place of a genuine community interest in such problems. The Federal Council of the Churches of Christ in America will be making a very real contribution if it can give its emphasis to the responsibilities which rest upon individuals and communities in regard to vital matters of this sort."

We may go in peace, if our eyes have seen Him who satisfies our visions, whose bright presence will go with us into the darkness, and whom we shall see more perfectly when we have passed to the home above.—Alexander Maclaren.

CENTENARY COLLEGE

SHREVEPORT, LOUISIANA

Large and attractive campus in suburbs of a rapidly developing city. Remarkable record of health during past ten years. Military instruction introduced two years ago has been a valuable aid to discipline, and has been the means of rapid advancement of boys entering army service. Physical culture through outdoor gymnasium and on athletic field. Thorough instruction in standardized college courses. Splendid results also in Academy or High School Department. Excellent opportunity for culture in morals and religion. Board at reasonable rates in steam heated dormitory. Tuition moderate. Fall term opens Sept. 18.

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The teachers of a nation are the makers of that nation; the man that makes the teachers is the most influential of all leaders.

The Church that makes her teachers is the one that must exercise a commanding influence upon the lives of the people in the future.

It is hard to put a matter on the conscience of another until it is on your own conscience. Enough of the right kind of knowledge will put it on your conscience. What power can make a man want to know?

There are 3500 officers and teachers ministering to 39,000 people, in our Conference, from Sabbath to Sabbath. Who can estimate the vast change that would take place in the lives of the people that are taught if all the teachers knew the secret of teaching?

It has been said again and again that a call to preach implies a call to prepare to preach. It is equally true that when the Church calls men and women to teach it implies a call to prepare to teach.

The gospel preached from the pulpit, taught in the classroom by the teacher, lived by the mother and father at the fireside, is the power of God unto salvation to every one that believeth. Preachers, teachers, parents are called to the holy task of making Christ known to the little ones who know him not. This can be done when they know how.

Winning the war is the thought uppermost in the minds of all our people. President Wilson has pledged the resources of our country to this end. The Sunday school is one of the great resources: for as the school becomes more effective the morale of the people rises, they are nerved and steadied for the greater sacrifices that are yet to be made. The trained teacher is the center of this spiritual power.

Letters have been written and literature explaining the nature and scope of the nation-wide teacher-training drive has been mailed to a number of the preachers and superintendents of the Conference with a prayor back of every line, a prayer that an honest effort may be made to enlist 3500 fine people in a more intelligent effort to do a great work better than it has ever been done.

"Our churches have never yet in any large way tried to stir the nation as to the importance of trained teachers of religion. If we go at it each one alone, our voices will be drowned in the multitude of stirring cries for help. United, we can arouse Christian people to see and feel that effective teaching of the Christian religion must underlie all true progress. By training the workers in this field, we can contribute immeasurably toward achieving the ideals which America holds so dear."

All thoughts of ill—all evil needs,
That have their roots in thoughts of ill—
Whatever hinders or impedes
The action of the nobler will—
All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain!
—Longfellow.

REPORT FROM PONTOTOC CHARGE.

We had a good meeting. The preaching was done by the Rev. A. C. Holder, the evangelist who lives at Shreveport, La. He was with us ten days and did fine preaching and good work. We had 10 decisions and some conversions, even in the church. Many pledged themselves to tithing. The church was much revived.

Just after the close of the meeting, our people gave the parsonage home a splendid pounding. This came in an opportune time these strenuous war times, and is greatly appreciated by the pastor and family, who pray the good blessing of our Father above to prosper all these good friends in all good things. W. M. YOUNG, P. C.

Pontotoc, Miss.

TO STOP FALLING HAIR.

The cause of baldness, hair falling out, loss of lustre and color is found in the roots of the hair itself. Our hair is but a portion of our body and like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, Dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble and its use is therefore advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped, new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory, 214-109th St., Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address together with 10c in silver or postage stamps to help pay the distribution expenses.—Adv.

RIPLEY CIRCUIT.

Dear Mr. Editor: Please give space in your paper for a few words from the Ripley charge.

We have heen serving a noble people on this charge. Our reports on the charge have been good throughout the entire year. Our report for the summer quarter, which is sometimes called a bad quarter, was up to the high water mark.

We began our revival campaign on the fourth Sunday in July, the pastor doing the preaching; with the disadvantage of no singing leader or choir, the results were a real good choir of bright boys and girls, and one profession of religion, with no additions to the Church.

We went from there to the second place on August 4, first Sunday, the pastor doing the preaching until Monday night. Then Brother Mason Brownlee came to enjoy the privilege of preaching to the people of his first charge, after which, Rev. Ed. Blizzard did the preaching, which was very ably done indeed. Brethren, Brother Blizzard will do you good work.

On August 11, the second Sunday, we went to Brownfield. We were very happily surprised to find Rev. R. H. B. Gladney with us. We harnessed him up in his Sunday school work; and believe me, brethren, Gladney is a worker. He stayed with me from the 11th to 14th. He then went to another charge, returning late on the 16th and remained with us through the 18th. He did us a very valuable service, indeed. The results of this week's labor are 8 family altars, 8 Home Departments being read, making a total of 19 family altars on the charge.

We have a Wesley Adult Bible Class organized at this place, and other departments of the Sunday school will soon develop into an A-grade school.

We next went to Falkner and labored for a week without any visible results. Thus endeth our summer's work. We feel that the Lord will be glorified in the future by the germination of the good seed sown.

A. J. HENRY, P. C.

THE NEW FLOUR RULES.

For the information and guidance of our readers, we give the following summary of the new regulations concerning the use of flour. The Food Administration will insist upon their strict observance.

1. All flour rules and regulations now in effect are canceled. This order applies to all regulations and rules issued from this office as well as to all special rules and regulations issued in the several counties, cities and towns.

2. The bread of the Allies, including our own people, will contain 20 per cent of other grains than wheat.

3. The 80-20 formula which takes the place of the 50-50 formula is not intended to displace the use of corn bread. The 80-20 formula is used in addition to our normal consumption of corn bread.

4. Retail dealers selling standard wheat flour must carry in stock either barley flour, corn meal or corn flour, and with every sale of wheat flour shall sell a combination of one or more of these in the proportion of one pound of substitutes to each four pounds of wheat flour.

5. No dealer may force any other substitute in combination upon the consumer, and the substitutes must conform to the standards fixed by the United States Food Administration.

6. The following flours may be sold in combination with standard wheat flour in lieu of all barley flour, corn meal, or corn flour, if the consumer so demands, at the ratio of one pound to each four pounds of wheat flour, namely: rice flour, oat flour, buckwheat flour, potato flour, bean flour, sweet potato flour, kaffir flour, milo flour, feterita flour and meals of the last three named flours.

7. Pure rye flour or meal will be sold as a substitute in the proportion of at least two pounds of rye with three pounds of wheat flour.

8. The foregoing rules apply to all custom and exchange transactions and to the farmer as well as to city and towns-people.

9. The previous rule limiting licensed millers, wholesalers and bakers to a 30-day supply of flour, is changed to permit the stocking of a 60-day supply.

10. The rules limiting the sales by retailers of wheat flour to 1-8 of a bbl. in cities and 1-4 of a bbl. in sparsely settled districts, are rescinded. There are no limitations as to the amount of flour which may he sold to a consumer at a single purchase.

11. Mixed flours prepared for sale of millers, wholesalers and retailers according to the Victory mixed flour formula may he sold without substitutes, but in no case shall the price be greater than in the case of standard wheat flour.

Easiness of desire is a great enemy to the success of a good man's prayer. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die.—Jeremy Taylor.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

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In the hill country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Diploma admits to all colleges and Government academies. Commercial courses. Rate $300.00 Catalog. Col. C. G. Prospere.

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AT WAR WITH YOURSELF!

HELP NATURE TO DEFEAT THE DISEASE IN YOUR BODY.

Keep up the fight; do not give up. Nature is trying to serve you in conquering the wrongs that may exist.

Red blood, vim, courage, vitality, all seem lacking. No wonder you are nervous and disconraged.

Why not call to your aid a strong, dependable ally? Dr. Pierce's Golden Medical Discovery has for nearly fifty years proven its merits as a most powerful tonic and blood bnilder to the many thousands who have been returned to good health by its use.

Clear the coated tongue, get rid of unsightly skin trouble. Let this remarkable remedy rid your body of the impurities of the blood, let it tone and strengthen you. It often cures the lingering chronic cough.

Dr. Pierce's Golden Medical Discovery is absolutely herbal, free from alcohol or dangerous habit-forming drugs. All druggists. Liquid or tablets.



SYLACAUGA, ALA.—"This is a true statement as to the value of Dr. Pierce's medicines. I used one of his great remedies in my own family with good results, nameiy, 'Golden Medical Discovery,' and found it to be all it is claimed to be. There is no medicine that will come as near doing what it is claimed for it; there's no praise too high for the 'Discovery.'"—W. H. JOLLY, Box 215.

ATLANTA, GEORGIA.—"I suffered for two years with an enlarged gland on the right side of my neck. I tried several doctors and they told me I would have to have the gland taken out, but a friend of mine advised me to try Doctor Pierce's Golden Medical Discovery and after taking ten bottles my neck is entirely well and I not only recommend it to my friends but to every one I see in the condition that I was. I feel as though I can never be thankful enough for what this medicine has done for me."—MRS. DELLA BOYER, 107 Trinity Avenue.

TETTERINE
ENDS COMPLEXION WORRIES

Ugly splotches, scaly patches, pimples, eczema and other cutaneous troubles disappear like magic when Tetterine is applied. It restores the skin to its natural condition of health and beauty.

Healing, Antiseptic
Soothing, Fragrant
Harmless to the most delicate skin.
50c a box.
At druggists or by mail.
SHUPTRINE Company, Savannah, Ga.



Sunday School

MISSISSIPPI CONFERENCE NOTES.

Last Sunday I had the delightful pleasure of being in McComb City with Brothers Decell and Barry. These brethren are doing good work and are already preparing for our comfort at the coming Conference session. It was a delight to be back among old friends and I feel that it was a profitable as well as pleasant visit.

The Jackson Institute held at Florence I feel was up to high water mark. The brethren were most kind in their expressions of the work done and their responses to the efforts put forth were hearty and happy.

Mrs. Brame gave a fine hour of work. Brother Howie, the President, made a most timely address; Brother Lindsey gave a good account of his work as W. B. C. Superintendent, one of the best reports that I have heard. Mrs. Woods was interesting in her presentation of the Mission work. Brother Morse gave a great presentation of the Centenary. Rev. R. H. B. Gladney, the Field Secretary of the North Mississippi Conference, is great. He was worth more to me than I can count.

The Hattiesburg District Institute at Collins was a most happy occasion to me. The folks were most kind, indeed, and we had a great manifestation of interest. Many Teacher-training cards were signed and other work was done. Mrs. Hathaway gave a very fine presentation of the Cradle Roll. Brother Jones gave a most helpful and inspiring message on the "Centenary." Most of the Institute was an open discussion, which accomplished a great deal for the real betterment of the schools represented.

Brother Gladney was with me here also. I wish I could put on paper the impressions he made upon my mind and heart. I feel that God has led him in his work and I pray God to continue to lead and bless him.

I wonder if there is a Sunday school or an individual that would like to buy a bicycle for a preacher in Japan. It will increase his ability to go about like Jesus, doing good an hundred fold. Price of machine, $25. Who will do this for the Lord?

Pray for me and the work.

JOHN C. CHAMBERS.
Shubuta, Miss.

FINANCIAL REPORT LOUISIANA CONFERENCE.

Children's Day Offering.

Previously reported	$ 815.07
Franklin	5.00
Bunkie	8.80
Cheneyville	5.00
Gibsland (charge)	2.50
Ruston	44.00
Total Children's Day offering	$ 880.37
Specials previously reported	856.20
Union S. S. (C. M. Noble, Sr.,)	25.00
Total Special offering	$ 881.20
Previously reported on 2%	110.00
Total receipts from all sources	$1871.57

The Districts rank as follows in C. D. remittances:

Monroe	$192.20
Ruston	171.77
Alexandria	141.83
Baton Rouge	114.67
Lafayette	96.47
New Orleans	84.16
Shreveport	77.57
Strange S. S. (?)	2.04
	$880.71

Through error the Haynesville charge was credited with $12 which should have gone to credit of Homer Sunday school. There is a discrepancy of 34 cents which will go in previous report, October 1.

If you have not observed Children's Day, please order your programs. It is late, but will not be too late as long as there is a Sunday between you and our Annual Conference. We must have $120 in order to go over the top with the $1000 C. D. offering this year, and I know where $40 of that amount is.

Brethren, the two Mississippi Conferences have already had communications in the Advocate pertaining to the teacher-training drive and there has been something in the paper from the Nashville office. I do not feel that it is necessary for me to say anything more than that our Conference is a part of the whole, that there is no Conference in Southern Methodism that needs teacher-training classes any more than we do. Let's put it over.

Write to Rev. Jno. W. Shackford, 810 Broadway, Nashville, Tenn., or write to this office and we will furnish you all the information that you want. Let's put a T. T. Class in every school, meeting at the Sunday school hour where it is at all practical. The first book is "Life in the Making," or you can use "The Pupil, the Teacher, and the School."

Have just finished a tour of the Monroe District, and it will suffice to say that the elder, Brother Lutz, and his preachers have things humming up there. We are planning a District Institute for next year to be held at Rayville, La.

C. V. BREITHAUPT,
Field Secty., La. Conf. S. S. Brd.

GENERAL SUNDAY SCHOOL BOARD ANNOUNCEMENT.

Rev. Emmett Hightower of the Central Texas Conference, who was elected Superintendent of the Department of Young People's and Adult Work by the General Sunday School Board in July, has been temporariiy detached for service in the editorial department of our Sunday school publications. The ever increasing demands upon Dr. E. B. Chappeli made it necessary to relieve him of a part of his onerous work. As pastor and Sunday School Secretary, Brother Hightower has made a careful study of Sunday school work. He is a clear and forceful writer in the realm of religious education, and the Church will find that this rare Christian gentleman carries with him a well-sharpened pencil.

CHARLES D. BULLA,
Corresponding Secretary.

THE INNER SELF.

It is difficult to get a glimpse of a man's soul. So many individuals never purposely reveal their inner selves. They are delicate and sensitive to the scrutiny of other people. The sheath of the soul is always in evidence. How then can we watch for it? We never know another until we really glimpse the soul. Experience reveals this; the soul of some men is not revealed until its life and integrity is attacked, whether of itself or of another. Then when the man is aroused, when his sense of justice is violated, when his feeling of personal integrity is questioned, when his personal honor is attacked, watch for the appearance of his soul. Then the man himself is seen in form and reality, standing in defense of what is dear to him as his own heart.—Exchange.

Take your part with the perfect and abstract right, and trust to God to see that it shall prove the expedient.—Wendell Phillips.

MARTIN COLLEGE
FOR GIRLS AND YOUNG WOMEN
Pulaski, Tennessee
A junior college with preparatory department. Attractive rates. Modern buildings and equipment. In the Blue Grass hills of sunny Tennessee. Careful supervision. W. T. Wynn, Pres., Box J, Pulaski, Tennessee.

The Desk With a 25 Year GUARANTY



The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.
SOUTHERN DESK COMPANY, HICKORY, N. C.

THE NEW CALOMEL
A PERFECT SUCCESS

Calotahs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends and guarantees them.

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NOW RAISES 600 CHICKENS

After Being Relieved of Organic Trouble by Lydia E. Pinkham's Vegetable Compound.



Oregon, Ill.—"I took Lydia E. Pinkham's Vegetable Compound for an organic trouble which pulled me down until I could not put my foot to the floor and could scarcely do my work, and as I live on a small farm and raise six hundred chickens every year it made it very hard for me.

"I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends."—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

A SUCCESSFUL MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Peptiron after eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

THE SOUTHERN UNIVERSITY COMMISSION'S REPORT.

The Southern University Commission for the scientific study of race questions, created six years ago by the action of eleven Southern State universities, has just published its first report. Meeting twice a year to plan and discuss its investigations, the Commission has spoken little and studied much. Its only public utterances have been three open letters to the college men of the South, all of which have been widely approved by the Southern press. These letters are embodied in the present report.

The first is not only a strong protest against mob violence, but is an urgent appeal to college men to lead a crusade "for law and civilization."

The second urges college men to work for better schools for white and black as a present necessity for the welfare of the entire South; but it pleads especially for "a larger share (of school funds) for the negro on the ground of the common welfare and common justice. He is the weakest link in our civilization, and our welfare is indissolubly bound up with his."

The latest letter, considering the causes of this migration, admits the South's inability "to compete on a financial basis with other sections," but contends that "the South can easily keep her negroes against all allurements if she will give them a larger measure of those things which human beings hold dearer than material goods * * * fair dealing, sympathy patience, tolerance * * * It pays to be just and kind both spiritually and materially. Surely the South has nothing to lose and much to gain by adopting such an attitude."

The present report makes public the scope of the Commission's study, and the minutes of regular meetings, with their record of discussions of race problems with leading men of both races who have been invited to the various sessions. There are also valuable committee reports of investigations made. Gov. Brough of Arkansas, who was the Commission's chairman while a professor at the State University, outlines the plan of work in an able paper presented at one of the earlier meetings. Dr. Scroggs, of Louisiana, has a careful historical study of the negro's civic status, with present-day applications. Dr. DeLoach, who was, while a member of the faculty of the University of Georgia, chairman of the Commission's Committee on Economics, has a convincing report of the economic results of the university's fine agricultural extension work among negro farmers; a report of interest to all who have the welfare of the South at heart.

Dr. Doster, of the University of Alabama, is the present chairman of the Commission. The other universities represented are those of Louisiana, Texas, Arkansas, Florida, Georgia, Virginia, North and South Carolina, Tennessee and Mississippi. Dr. Dillard, of the Jeanes and Slater Boards, Dr. Alderman and Dr. Barrow, presidents of the Universities of Virginia and Georgia, and Dr. Mitchell, former president of the University of South Carolina, act as an advisory board to the Commission. Copies of the report may be had on application to Dr. W. H. Hunley, Lexington, Va.—Southern Publicity Committee.

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If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x:12.

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At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. L. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this county, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3365.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 19, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

A BALANCED ACCOUNT.

Our undestanding is, that at the close of every day a bank's accounts must be so balanced that there can be no question as to the disposition of its funds according to legal requirements. The examiner might be on hand at the opening of the doors the next morning to ask embarrassing questions, if all were not in proper shape. Sometimes a teller has to work overtime to get his balance; possible errors have to be detected and all inaccuracies straighened up. But the day's work is not done until these things have been attended to. They cannot be left till the morrow. And yet, some of us are content to lie down to sleep with many unperformed duties hanging over our heads. We solace ourselves with the thought, "I will attend to that to-morrow." But in the meantime we may be called upon to render an account of the deeds done in the body.

READING AND THINKING.

The presiding Bishop at an Annual Conference sometimes asks a preacher what books he has read during the year. The question is eminently proper. It certainly ought not to embarrass one who, by the very nature of the case, is expected to be something of an intellectual as well as spiritual leader of his community. And we are glad to say that such answers as we have heard to the question indicate that our preachers, as a rule, keep in touch with the great movements of the age. But if the question should be, "How many books have you thought during the year," answer might not be so quickly forthcoming. And yet it would seem not to be an unreasonable presumption that the thoughts of a preacher, if set down in printed form, would make at least one substantial volume. It is true that we cannot all print books, but we can read them, and think them as well.

PRAYER-MEETING NIGHT.

It comes in the midst of the week's work, when we are weary and worn with the perplexities and problems of life. We fain would rest our tired bodies and renew our weary minds by sitting down quietly in a comfortable chair and forgetting the worries of the day. But it is prayer-meeting night. The light is shining out through the church windows, and the bells are ringing, and pretty soon the music of organ and of voice will unite in the harmony of some grand old hymn and float out on the evening air. The thought of God steals into our hearts; it is rest and peace that we want. So to the place of worship we wend our way. There we bow our heads in humble contrition and lift our hearts in thanksgiving and praise, and are mightily strengthened; for we have eaten of the meat that some know not of—on prayer-meeting night.

THE RURAL CHURCH.

We are presenting this week a somewhat lengthy article, taken from the Western Christian Advocate, giving the results of a country church survey of an entire State. We feel justified, however, in giving the space to the subject because it constitutes one of the problems of modern ecclesiastical polity, and because this particular survey was exhaustive in its scope and scientific in its method. Due allowance must be made for the fact that conditions in Ohio are somewhat different from those in our own territory, but the fundamental situation is largely the same. We trust our readers will give thoughtful attention to the article in question.

The outstanding facts revealed by the survey are the following: 1. There is an oversupply of churches in the rural sections of Ohio; 2. The average attendance at any given church is probably much less than the membership; 3. There is a lack of an adequate number of resident pastors; 4. The average length of the minister's term of service is short. Unfortunately, the survey does not give statistics concerning the salaries of preachers in rural churches, but we may assume, in view of other facts set forth, that they are altogether inadequate.

The conclusions drawn by the writer of the article, based upon his investigations, are as follows: 1. Greater interdenominational co-operation is needed; 2. Ultimately there must be a smaller number of churches; 3. Churches should be led to co-operate in the much-needed work of social service in their respective communities; 4. The church should be more effective as a force for righteousness; 5. Certain sections of the State must be accepted as missionary territory whose demands are second in importance to no other.

We believe the time has come for our own great Church to undertake seriously a movement that will have as its end the strengthening of its work in the country districts. There can be no question but that we are doing a great work to-day. Methodism has not forsaken her task of preaching the Gospel to the uttermost parts of the earth. No settlement is too remote for the faithful itinerant, supported by his intense religious zeal and the authority of his Church, to find his way thither with the message of salvation. Year by year, he is carrying forward his work in spite of difficulties that try men's souls. But in many cases he is called upon to endure hardships that are out of proportion to the results to be obtained. The difficulties have arisen not as the fault of any particular part of our system, but as the result of conditions that have grown out of the changing circumstances of our times. We believe such a movement should include at least the following steps:

1. A careful survey should be made of the division of our Conference territory with a view to discovering whether or not it has been so divided into presiding elders' districts as to secure the maximum of efficiency with a minimum expenditure of time and money and manpower; and along with it, there should be a detailed study of all our country churches to determine whether or not their grouping into circuits has been done in the most effective manner possible. This, of course, would involve consideration of unoccupied territory and extension of the work.

2. A minimum salary should be fixed, without provision for the payment of which no preacher should be assigned to an appointment. This would be no reflection upon the faithfulness of our ministers, and it would involve nothing more than the observance of sound business principles in the management of a great organization. Where a charge is manifestly unable to meet the minimum financial requirement, a sufficient missionary appropriation should be provided.

3. The standards of our ministry, as to educational requirements and practical administrative qualifications, should be maintained at a point where admission to a Conference would be a guarantee of the ability to render efficient service in a large proportion of our charges.

4. There should be such recognition of the value and importance of the work on rural charges that the artificial distinction between city and country appointments would be broken down and men of signal ability would cheerfully devote their lives to the rural work.

It may be that we are not yet ready to grapple with this problem of the rural church in a way that its importance deserves; but at the earliest practicable moment we believe it should be laid hold of in earnest.

SOLDIERS ALL.

We went to the registration booth Thursday morning and registered, as did millions of other patriotic American citizens. In our own precinct, we met a good many men, some just arrived at the age of eighteen and some not quite forty-six. There was somewhat of pleasant bantering as the older ones of us filled out our cards; but underneath the cheerful good nature, there was plainly perceptible a feeling of seriousness that indicated a full realization of the meaning of it all. It was heartening to hear mature, settled business men, with heavy responsibilities resting upon them, express their utter willingness to do any and everything that the Government might require of them in this time of national need. If the Germans, rulers and people, could see with their own eyes what is going on in the United States to-day, and hear with their own ears the expressions of loyalty and determination, they would realize more than ever the hopelessness of their case.

We are soldiers all, in a common cause. Some of us are not going to be called upon to bear arms; but the obligation to render patriotic service rests no less heavily upon us than upon the millions of our sons and brothers who are with the colors. The man who stays at home, who does not do his duty as steadily and as faithfully as the men in the trenches are doing theirs, is unworthy of the sacrifice they are making, and of the country in which he lives. We may not all wear the uniform; but the American people to-day stand together as one for the winning of the war.

New Orleans Christian Advocate

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CHRIST THE BUILDER.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the seas
Nor crowns of kings or kings to be
As long as men have breath
Could buy that thing of wood He made—
The Lord of lords who learned a trade.

Yea, but His hammer still is shown
By honest hands that toil,
And 'round His table men sit down,
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was builded there.

—Dr. Charles M. Sheldon, in "Speeches of the Flying Squadron."

PORTRAITS OF SOME IMPRISONED PATRIOTS.

By Bruce S. Wright.

For months now I have been looking upon and talking with imprisoned patriots. We all have for that matter. You may not have called them by that name, but you are associating with them every day. Or you yourself may be one of them. Let me try and give you the pictures of a few of them.

The Student.

I count among my friends a splendid young man, who is a medical student in the University of Pennsylvania. I have just been privileged to read a letter written to his mother. A part of that letter follows: "I have heard from McKay. He is actually flying down in Florida. I would give a lot to be with him. I count every man fortunate who gets into this matter. If it were the easy thing to do what virtue would there be in it? Moreover, why should we expect to enjoy a safety bought by the lives of others? There is a great feeling of unrest down here in the medical school. Browning was saying this morning that if some one would come along and suggest leaving school for France he would do it. I am too big a piece of cheese to do anything but loll around here until everything is over and then live with a gnawing dissatisfaction all my life. Please don't help make public opinion pity its defenders." Here is a young man, who, soon after the United States entered the war, offered himself for enlistment. The government told him to stay in school, that his services would be of more value if he finished his education. He is waiting, and working, though it is hard for him to see that he also fights who only stands and waits. He feels like a prisoner. He longs to be in the thick of things. But his country says to him: "Your first duty of patriotism is to get your diploma from a medical school. Some day we may need you, but when that day comes we shall want a prepared man." A voice is heard throughout the land. It is not the cry of the slacker; it is our country's voice, speaking to the hundreds of thousands of boys under the army enlistment age: "Enlist in school; go to college; keep step in the march for an education that will enable you to better serve your country in the hour when she shall call you."

Man with a Family.

In these days that call to strong men and true, another who feels the patriotism of restraint is the young man with a family. There he stands, physically fit, alert, loyal, anxious to go to the front and be a soldier for liberty. But he has a wife and two or three children dependent upon him. Or there may be other near relatives who look to him for support. I was talking with one such only yesterday. He is one of the industrious, highly respected young men of the community in which I live. He has a brother in France. He said to me: "Sometimes I can scarcely hold myself. I am so eager to go, but there's my mother and three sisters; they look to me; they need me." His country gladly excuses him, recognizing the higher patriotism of his duty to his family. If he is sensible and unselfish he will abide by his country's decision. But that does not silence the voice within him that cries out for an opportunity to strike a blow for conscience's sake.

Tiller of the Soil.

In a little village in western New York there is a home in which there are two boys of draft age. When the United States entered the war the younger enlisted in the marine corps. The other boy was working on a farm a few miles out from the village. Five or six months passed and one day he came into town and enlisted, saying: "I can't let my kid brother get ahead of me." We admired his grit, yet those who knew him said he made a better farmer than he will a soldier. But he felt himself imprisoned out there in the field while his brother was at the front. And who can blame him? But does not the nation need efficient farmers as truly as brave soldiers? The present war has established this fact—the unquestioned patriotism of the faithful tiller of the soil. He who helps feed the soldier fights for his country.

Toiler.

It is evening in a prosperous, busy city. I stand upon a street of that city and watch the workers as they stream from a factory. Others are going in, for there are three shifts at this plant. Munitions, articles that directly or indirectly aid in the war, are being rushed to completion. Here are strong men who should be in the trenches. Many of them are eager to be there. They would give anything to be able to say to their children after the war is over, "I had a part in it." But are they not having a part in it if they are doing the work Uncle Sam bids them do?

The Religious Leader.

They are going over by the hundreds, Young Men's Christian Association secretaries, chaplains, Red Cross workers and social helpers of every sort. It is a glorious procession. No war in history has seen anything like it. We praise God for the sight of it. It means the strengthening of the morale of our troops. It means keeping their hearts pure, their hands clean and their days glad. But how about the morale of the folks at home? The pastor of a great church in New York city said to me a little while ago: "I have been asked to go across, but the officers of my church say I should not. Our church has adopted the boys of a battleship; we are behind every Liberty Loan, Red Cross and Young Men's Christian Association drive; we are doing so much as a church that the men say that the work here would suffer and the cause across there would suffer if the leader should leave." Let every man go who possibly can. Let the best man go. But some must stay behind. They also may long to go, but sheer patriotism will keep them at home.

Teacher.

Before me is a letter from the principal of a State normal school. It was only a month ago that we were talking together about going across in "Y" service. I quote from his letter: "And so I suddenly found myself without a vice-principal, and, having two other vacancies, I simply can't leave the school for at least six months." How clear is his duty and what conscience and courage he has to recognize it and stay by the stuff!

The Far-Flung Battle Line.

For three years I have been in Manila, P. I. I knew there a young Britisher, as fine and true a lad as I ever met. Away back at the beginning of the war he heard his country call. He wanted to respond. He wrote his uncle in England, a leading man in public life (his father is dead), telling of his longing. His uncle replied on this wise, for I saw the letter: "Great Britain needs soldiers, but she also needs loyal business men. Her interests in the Far East must be maintained. The battle line is far flung; it reaches around the world. Stay where you are for the present, for there is where your country needs you most just now."

Mother, Sister, Wife, Sweetheart.

'Tis not with sword and thundering gun
That alone are heroes' laurels won;
He with a lion's fearless heart,
'Mid screaming shells and wild huzzas
And trumpet's blare,
Plays well his high part;
While silent in the lonely home,
The long, dull ache within her breast,
She bids the phantom laughter come
To ease the pain that will not rest;
While over all the Lord looks down,
And gives her, too, a hero's crown.

Who's to Decide?

If you, who long to be at the front, are kept at home, do not feel imprisoned. Take your country at her word. She is able to decide. If, through her constituted authorities, she says to you: "You belong here, or there, or yonder; in class three, or four, or five," believe her, and in patience and the patriotism of restraint possess ye your soul. If you cannot go over there, be a soldier of the soil, a hero in the home, a fighter at the factory, a guard of the larger good. Dedicate your manhood or your womanhood to the maintenance of the morale of the millions who must stay in America. Save, serve, give, do your best.

P. S.—Just the same, I'd like to be in France. Wouldn't you? But that doesn't keep me from serving my country here. Does it you? Imprisoned? No. Patriots, freemen are we. The bars are broken. The doors are open.—The Christian Advocate (New York).

COUNTRY CHURCH SURVEY.

By C. O. Gill.

Statistics.

This is the first country church survey of an entire State. The area covered is more than forty thousand square miles. Reports were received from every one of Ohio's 1388 townships. If we exclude the townships in which the population is urban, those in which there are villages of more than 2500 inhabitants, and those in which are parts of large town or city parishes, there are in the State about twelve hundred townships which may be classed as rural. In these there are more than 1,750,000 persons and more than 6000 churches. These churches include nearly eighteen hundred of the Methodist Episcopal denomination. For the other denominations the following figures are approximately correct, but are subject to revision: The United Brethren in Christ have 517, the Presbyterian Church 401, the Lutheran 347, the Disciples 344, the Christian 255, the Catholic 238, the Methodist Protestant 198, the Reformed 177, the Evangelical Association 149, the Congregational 137. There are many other smaller denominations, comprising about 1300 churches.

Herewith are given some of the outstanding facts brought to light by the first tabulations of the material gathered.

An Oversupply of Churches.

In each of the twelve hundred rural townships there are on an average 1470 persons, while there are five churches, or a church to every 286 persons.

The fact that these churches are not evenly distributed may be illustrated by Meigs Township, Morgan County, where there are nine churches but only 846 persons, while near the boundary lines in the townships on every side are other churches. In several other townships in the same county the

overchurching is nearly as extreme. In seven of these are no resident pastors.

Unlike the conditions in large communities, an excessive number of churches in the rural parish nearly always is a cause of rivalry of an unwholesome sort. It frequently is a cause of social division and often spoils the community life. The rural pastor usually regards the other churches as an effective barrier to carrying out a program of social service and to progress of any sort.

The churches, as a rule, are too small in membership and attendance. According to data gathered by the Ohio Rural Life Survey the majority of the churches whose membership is less than one hundred do not prosper, while the smaller the membership the less is the likelihood that a church will hold its own; yet in rural Ohio it appears that more than 4000 churches have a membership of 100 or less, more than 3000 a membership of 75 or less, more than 2000 a membership of 50 or less.

If it were true that some of the churches in each community would in the near future cease to exist and that their abandonment would be attended or followed by the enlargement and revitalization of the churches left, the condition here discussed might not be regarded as serious. As a matter of fact, however, in the overchurched community the weak and ineffective church continues an intermittent and feeble activity for many years after its existence has ceased to be of value to the community. This too often results in the prolonged existence of all the churches in the community through years of ecclesiastical and religious anemia. Moreover, it is true that churches often die where they are most needed. In one prosperous region of more than one hundred square miles all the churches have given up their activities, while in another region of about 150 square miles nearly all the churches have been abandoned excepting those of a fanatical sect whose influence is decidedly against the conservation of morals and pure religion. While, therefore, the abandonment of a church sometimes is a step toward progress, the reverse is often true. It is unquestionably true in certain sections of Ohio that the churches which survive are not the "fittest."

Attendance.

As it has appeared in surveys of other areas, it is probable that the average attendance is much less than the membership. Judging from the few churches whose congregations I have counted, the attendance is usually not more than half as large as the total number of enrolled members.

An Absentee Ministry.

One of the striking facts brought to light by the survey is the lack of an adequate number of resident pastors. While a reasonable degree of interchurch co-operation should result in the maintenance of a resident minister in nearly every inhabited township, at the present time the church falls far short of realizing this possibility. In fact, nearly 4000 or about two-thirds of the churches in rural Ohio are without resident ministers. In 26 per cent of the townships no church has a resident pastor.

Divided Effort of the Ministry.

More than 5000 of the churches are without the undivided service of a minister. More than 2200 churches have only one-fourth of a minister's service or less, more than 3300 have only one-third of a minister's service or less, while more than 700 have no regular minister. These figures do not take into consideration the fact that a considerable number of the ministers have other occupations than the ministry. I personally have met several ministers who have secular occupations and yet are each serving two or more country churches.

The parish of the minister is not only divided geographically into from two to ten areas more or less widely separated, but in each of these localities his parishioners are mixed up with those of several other ministers. Commonly the country minister really has no community in which he may become effectively interested.

Short-Term Service of the Minister.

One of the striking features of the rural-church life is the minister's short term of service. In this respect conditions in nearly all the denominations are essentially the same. For illustration: in the Methodist Episcopal Church, including both city and country, 41 per cent of the ministers, according to the 1916 reports, were on their first year of service in their charge, 31 per cent on the second year, and 15 per cent on their third, whereas less than 14 per cent had been on their charges for three years or more. In other words, 72 per cent of the ministers had less than two years to get acquainted with their parishes and parishioners and to complete their work. The Presbyterian system is different in theory but is the same in practice. The minister is under the disadvantage of being a stranger, an alien, a transient, in his community. Like the tenant farmer on short lease, it is difficult for him to be deeply interested in the community, its institutions and its welfare, and he has little opportunity to become an influence in it. For this reason dwellers in the country do not ordinarily receive many pastoral calls. Ministers frequently find homes which have not been entered by a pastor for four, five, ten, and even twenty years. The entire ecclesiastical system now in vogue discounts and discourages pastoral work. The only kind of success open to the minister is in acquitting himself as an acceptable preacher and in holding a successful series of evangelistic services once each year. The system encourages him to specialize in this work. To the man who so specializes large audiences are desirable. Country congregations are too small to satisfy a red-blooded man whose chief work is to prepare and deliver pulpit addresses. Consequently the field for the enlargement of his opportunity is in the city only. He naturally wants a city church. He does not fix his attention on country life and its needs, nor does he learn how they can be met.

Increased Efficiency Possible.

The data here given indicate that from the point of view of efficiency the church is in need of readjustment. That it is falling far short of its possibilities as a force for righteousness, the conditions of many rural fields indicate. A striking illustration of the failure of the church may be found in a county in the southern part of the State where the ministers generally stay but a year, where each serves from three to ten churches and devotes his energies to preaching, to evangelistic services, and to adding members to the particular churches he serves.

In 1883 there were 96 churches in this county. In the thirty years following there were 1500 revivals, but in this time 34 churches were abandoned. Church membership declined more than 500 in number. In this county the selling of votes is common, ignorance and superstition are rife, while petty crimes abound. Deaths from tuberculosis are more numerous than in any other equal area of the State or nation, while moral conditions are deplorable. The activities of a fanatical sect have caused the abandonment of nearly all the other churches in a section comprising nearly one-third of the area of the county. In this section are sixteen hundred boys and girls between the ages of six and twenty, for most of whom no good religious influences are available. Nowhere is the service of a pastor more greatly needed, and yet both young and old are without any such service.

* * * * * * *

Exact data are not available bearing on the moral conditions in the more prosperous sections of the State. Doubtless we may assume that in the larger proportion of the communities the influences are good, but the reports from many ministers lead us to believe that even in these sections there are many villages where the moral tone is low and where the young are not supplied with opportunities which will encourage and enable them to live a normal and wholesome life. It is frequently assumed by the ministers who report this condition that it is due to the frailty or depravity of human nature, and that it is therefore inevitable. We believe, however, that reasonably good, long-term service on the part of a resident minister would greatly improve the conditions. The results which may be found in communities where the better method has been tried afford evidence in favor of this contention.

For example, in one rural parish in the State the Methodist Episcopal Church has permitted a pastor to remain nine years. When he began his service, morals were at a low ebb. Religion was in disrepute. Four small churches in rivalry feebly struggled for existence. This pastor, seeking to serve his community rather than his church alone, has succeeded in bringing to pass a great improvement until now there is Christian unity, a general respect for religion and the church, while the young people have higher ideals of manhood and womanhood, and as citizens will be an asset to the commonwealth. Other notable instances may be found where the minister had had an opportunity to lead in community service and to exert a personal influence as well as to preach. In such cases the minister and church are enabled to make manifest the fact that they may be a strong force for righteousness.

Doubtless these successful ministers in training, vision, and ideals are men of superior quality; but if more opportunities were offered for such service the rural ministry would have stronger attraction for conscientious young men of ability.

Federation.

There seems to be a common agreement among church officials that the number of churches should be diminished. Probably the most commonly advocated method for bringing this about is the trading off of churches among the various denominational bodies. This expedient is the one advocated by the majority of denominational officials, rather than the formation of federated churches. By a federated church is meant a church composed of two or more denominational churches, preserving their denominational affiliations but co-operating in the directing of all local religious affairs, and employing a common pastor. A study of the churches of various communities has caused it to appear that there is difficulty in the way of bringing to pass the trading off of churches on a large scale. The Methodist Episcopal Church has an organization which seems to be favorable to this form of procedure. The authority and influence of the Bishop make it entirely possible. But in many of the denominations the local church organizations do not recognize their officials or conferences as having authority over them. For this reason the denomination itself apparently is without sufficient authority for the consummation of the exchange of churches. Independency is strong in a large proportion of the churches. Missionary superintendents who dispense funds among the smaller churches have a certain amount of control because, if they will, they can withhold the money needed. For them, therefore, the "trading off" method is feasible. It is douhtless for this reason that they advocate it. However, very little home missionary money is distributed in Ohio. The method that will appeal to the local rural churches is the one that seems to affect alike all the churches of the community. Each will be willing to sacrifice if the sacrifice of each of the other churches is equal. For this reason the easiest method of securing church unity in the average community will be through the formation of the federated church. The experience of more than thirty churches of this kind furnishes evidence of a most convincing character that they are not only workable, but that, on the whole, they are more successful than the ordinary denominational country church.

It is apparent, therefore, that the line of least local resistance will lead to the formation of federated churches. This procedure will be welcomed in large numbers of the communities. Whether a considerable number of such churches are to be formed will depend entirely upon the degree of approval or disapproval given by the overhead church officials. The leading officials who supervise the country churches of eleven of the larger denominations have already given their approval. If the other officials also join heartily in this the immediate solution of the rural-church problems in Ohio will be very much simplified. * * *

Defective Organization.

One of the most striking features of the situation is the fact that, whereas there are superintendents who are responsible for the supervision of churches of their own denominations, there is no superintendent, or official, who accepts respon-

sibility for the general moral and spiritual conditions in any considerable area. However bad conditions in a county or region may be, there is no organization or person whose business it is to know about it. Consequently decadence and degeneration may go on in an extensive territory without any responsible body or responsible person becoming aware of it. The defectiveness of the organization of the church, as a whole, therefore, demands our serious consideration and the application of a remedy. On the other hand, the promise in a movement such as is now on foot under the auspices of the Ohio Rural Life Association and its Committee on Interchurch Co-operation is a cause for congratulation. It may be presumed that in some areas conditions existing today would never have come to pass had the church itself, as a whole, been aware of what was going on.

Interchurch Co-operation.

Every indication points to the co-operation of the higher officials of the churches and, therefore, to the bettering of the religious and moral conditions in the rural districts in the State, both in the open country and in the villages. There are indications also that the missionary boards of some of the stronger denominations are ready to accept the southern and southeastern sections of the State as missionary territory. On the whole, therefore, there is good reason to believe that we are at the beginning of an era of progress. This progress will affect not only the general moral, social, and religious conditions, but ultimately the economic conditions in the rural districts and, doubtless, the church life of our cities.

Conclusions.

1. Whatever may happen in the immediate future, we may draw the conclusion that interdenominational co-operation must figure more largely in ecclesiastical councils of the State. 2. Ultimately there must be a smaller number of churches. This may be brought about by the trading off of churches or by the forming of federated community churches or denominational union churches. 3. The churches now active should be led to co-operate in the much-needed work of social service in their respective communities. 4. The church should be more effective as a force for righteousness. By creating for the ministers parishes more compact, and by giving them longer terms of service, it should be made posible for them to do more intensive pastoral work, to exert a stronger personal influence, and to be effective in leadership. 5. Parts of southern and southeastern Ohio must be accepted as missionary territory, whose demands upon the Ohio churches are second in importance to no other.—Western Christian Advocate.

THE FACTS IN THE CASE.

Dear Brother Carley: I have read the kindly words of Dr. Claudius B. Spencer, Editor of the Central Christian Advocate, one of the official organs of the Methodist Episcopal Church, which you generously reproduced in your issue of September 5. So far as they relate to me personally, Dr. Spencer's brotherly references are much appreciated, and are reciprocated in full measure. In all my correspondence with him, I have found him to be quite considerate and fair, his spirit ever being that of a courteous and high-minded Christian gentleman.

But in referring to what occurred at the last session of the General Conference of the Methodist Episcopal Church, South, the representations of Dr. Spencer are somewhat erroneous, as have been those of a number of others who have had occasion to allude to the proceedings of that memorable assembly. To state that Dr. Meek and other members of the North Mississippi delegation "were the only ones who voted against the report favoring a continuation of the Commission on Unification, every other vote in the General Conference being solidly for it," by no means gives a clear and accurate account of what took place in Atlanta. The following are the facts in the case:

All matters pertaining to the unification of American Methodism brought to the attention of the General Conference were first referred to the Committee on Church Relations. From that Committee came a Majority and a Minority Report, which concurred in many respects, but which differed in two leading particulars. The Majority Report declared (1) for the appointment of a new Commission on Unification, the members of which were not announced; and (2) it practically left with the unnamed Commissioners the determination as to what should be the immediate future course concerning further negotiations. The Minority Report provided (1) for the retention of the same Commission which had served for the past four years, contending that its members were better informed as to the situation than new men could possibly be, and that it should be allowed to complete its work; and (2) that the negotiations should remain in statu quo until the General Conference of the Church, North, should be heard from concerning its deliberations. This second proposal of the minority was deemed proper because the Northern Commissioners had submitted terms at Savannah from which they felt compelled to recede at the subsequent meeting in St. Louis, stating that the sentiment in their Church would not allow them to act otherwise, and in view of the further facts that the sittings of the Commission were expensive, each of them costing thousands of dollars, and that the Church, South, had been forced to define its position first ever since the initial report of the original Joint Commission was formulated in 1911, though the conclusions of that body went first to the Northern General Conference. This further consideration also carried much weight in the matter: the obstructions to an agreement by the two Commissions were admittedly such as only the General Conference of the Church, North, could take effective steps to remove.

It should be noted that both the Majority and Minority Reports of the Committee on Church Relations to our General Conference proposed to continue a Commission on Unification and provided for further negotiations. On this point it should be sufficient to quote Dr. James Cannon, Jr., the able chairman of the Committee, who prepared the report of the majority. In addressing the General Conference on this subject, he said: "We both reaffirm the Oklahoma declaration. We both want a Commission, or the Commission continued." (See Daily Christian Advocate, Page 97.)

I supported the Minority Report, as also did Judge J. G. McGowen, the other representative of the North Mississippi Conference on the Committee on Church Relations, and as also did the representatives of the Mississippi Conference on that Committee and many others. Now what took place on the Conference floor was this: After the two reports were submitted there was a spirited and somewhat extended debate as to their relative merits. Finally, after he had interrogated Dr. Cannon, who had written the Majority Report, and had been positively assured by him that it reaffirmed the position that our General Conference at Oklahoma City had taken concerning the Negro Methodists, Judge John S. Candler, the author of the Minority Report, withdrew it. A vote was then taken on the Majority Report, and I, together with five or six other delegates from North Mississippi, voted against it. But to affirm because we did not support that measure, in view of what we conceived to be its objectionable features, that we stood against continuing a Commission on Unification, is to state what the facts do not at all warrant.

Nor is it true that the North Mississippi delegates were the only ones who voted against the Majority Report when it was adopted, though the record as it is given in the Daily Advocate seems so to indicate. When the vote was taken (a rising one), it was obvious that a large majority had supported the affirmative, and when the negative was put, there was much confusion and many persons were moving about, so that the Bishop who was presiding inadvertently declared that the paper had been "unanimously adopted." His attention was called to his error, and in his courteous apology for having made this mistake, he referred only to the North Mississippi delegation, and his words as they stand in the record are calculated to mislead. The truth is, there were delegates in various sections of the house who voted against the final pasage of the Majority Report, but amid the disorder then prevailing they were overlooked by the Chair. Exactly how many there were in opposition I will not undertake to state definitely, but in my judgment there were not less than twenty-five or thirty, and there may have been considerably more. If the accuracy of this statement is called in question, I feel sure that there are others who were present who will bear witness to the substantial correctness of what I have said.

I have not written this statement in a spirit of controversy, but only to correct an error which has appeared in print a number of times, and which has hitherto been ignored, but which I think perhaps in justice to my fellow-delegates from the North Mississippi Conference and the cause of truth should not be permitted to go unnoticed longer. I desire, however, to be understood as not in any sense chiding Dr. Spencer for his erroneous reference to me and my colleagues, which I feel sure was made in all kindness and good faith. He was not in Atlanta, and, as I have said, the record in the Daily Christian Advocate was such as to give him the impression which he voiced in his interesting journal.

Though I do not favor the complete extinguishment of Southern Methodism as an autonomous organization—not believing that such a denouement, in view of the peculiar status of things now existing in the South, would promote the welfare of the Southern Church or of the Kingdom of Christ—I do not yield to Dr. Spencer or any one else in my desire to see a growth of the spirit of brotherly love and Christian co-operation among the Methodists of America and all other true followers of the great Galilean. It is true that the Church, South, has not endorsed what I stood for as an editor concerning unification; nor has it yet endorsed what those holding contrary views have advocated. The questions at issue must yet in definite form be passed upon by the two millions of Southern Methodists before they are settled.

May Heaven's richest blessings rest upon the warm-hearted Editor of the Central Christian Advocate and the large denomination which he so ably represents. I am deeply interested in their work, and I pray that it may go unceasingly forward to larger things.

R. A. MEEK.

Black Hawk, Miss.

PAYMENT ON EDUCATIONAL ASSESSMENT.

Dear Brother Carley: Have just received check from Brother A. C. McCorkle, our pastor at Byhalia, to apply on the educational assessment.

In his letter Brother McCorkle says, "Things are going well with us. I am ready for Conference."

Sincerely,

E. NASH BROYLES, Treasurer.

At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them.—Ruskin.

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MAKE DEMOCRACY SAFE AT EVERY POINT.

The world must be so arranged that never a gain can the feebleness of weak nations be wrested for a weapon by the strong. The world must be made safe for a democracy of individuals and for a democracy of nations. Implied, though not stated, in this affirmation is the assumption that neither the world nor any part of it can exist half slave and half free. Democracy is not safe at any one point until it is safe at every point. So long as any one unit is out of step, the entire league of nations is imperiled.

HE WAS ON THE MOUNTAIN HEIGHTS.

The annual session of the Northwest Conference held at Milton, Oregon, was unique in many respects. This Conference represents the merging of the Columbia, East Columbia and Montana Conferences and comprises parts of the States of Oregon, Washington, Montana and Idaho. This was the first meeting of the new Northwest Conference and men and women came together from at least four States for the first time, though they had been working in this territory for years.

Bishop H. M. Du Bose was the presiding officer and directed with a masterly hand the work of the merging of the three Conferences as well as the merging of the three Woman's Missionary Societies.

The members and visitors were lodged in Columbia College and in private homes, while all ate in the dining room of the school. Quite a number of Indian members and visitors for both the men's conference and the Woman's Missoinary Society added a picturesque touch to the occasion.

The Centenary program was carried out in full. Dr. O. E. Goddard and Dr. S. A. Neblett, assisted by Bishop Du Bose, Dr. T. N. Ivey, and Brother Squires of San Francisco, Divisional Secretary of the Sunday School Board for that territory, presented to the people the objectives of this great movement. The Conference was enthusiastic in its acceptance of its allotment of $75,000 over and above their regular income as their Centenary offering during the five years, and the women of the Missionary Society showed a like enthusiasm in pledging their full share toward the Centenary.

Probably the success of the Centenary program in this frontier conference could not be better illustrated than by the statement made by one good brother at the close of "Centenary Day." He said, "This Centenary program that you have put on is like mountain climbing. When you got through the first session I felt like we had come a long way up and could see a great deal, but the further along the program got the more I could see, until at the end it seemed I was on the mountain top and really seeing the world as I had never seen it before."

The higher we climb in God's business the broader our vision, and there is no surer, stronger ladder by which we may climb the everlasting heights and get a glimpse of the glory of a redeemed world than by means of the wonderful opportunities afforded by the Missionary Centenary.

MEXICO HAS HAD MUCH RELIGION—TOO MUCH OF ITS KIND.

G. B. Winton.

Mexico is our nearest neighbor. She is nearer than Canada because so much of her is on this side the line. A large segment of our territory was once Mexican. A million or more of Mexicans are in that and other parts of the Southwest.

But, in a general way, we have about as little use for Mexicans as Jews in our Lord's day had for Samaritans. Yet, when he wished to give a correct idea of neighborliness, he illustrated it by Jews and Samaritans, and it was the Samaritan who did the neighborly deed. It is as useless and as wrong and un-Christlike now as then for next door neighbors to hate each other. Those whom God hath joined together let not man put asunder.

Mexicans speak a strange tongue, they have uncouth customs and rotten politics. So we complain. But they can truthfully say all that of us. Their language is as good as ours. Their customs have much that is admirable. Their politics are at least directed to a right goal—the same as ours—political liberty. If we are superior to them—and in many ways we are—that is not a warrant for boasting; rather an obligation.

All worth while elements of that superiority we owe to the evangelical religion, and the institutions that spring out of it. No democracy can succeed, in any part of the world, without emphasis on individual initiative and rights, on education, liberty, social obligation, honesty in office, self-sacrifice. But all these are what Christianity teaches. Mexico's slow progress in democracy is due to her want of instruction in just these things. For that teaching no other instructor known is the equal of the evangelical Churches. The "non-conformist conscience" is a recognized bulwark of British liberties, as it is of our own.

Mexico has had much religion—too much of its kind. A retrograde Catholicism, opposed to republican institutions, including the public school, hostile to science and to industrial progress, empty of spiritual content and concerned only with ritual and the perpetuation of hierarchical power—is it any wonder that Mexicans are at last minded to repudiate such a religion? Many of them think they must repudiate all religion.

We know that is wrong, and would be disastrous. We must prevent it. We must correct their misconceptions of Christianity. We must win their regard. We have their respect. They know our strength and our enterprise. Why should we not have, too, their gratitude and affection? A stricken nation lies bruised beside our roadway. Shall we pretend that we do not know what to do?

THE HOUR HAS STRUCK.

The coming of the Centenary of Missions just at this time is strikingly opportune. The Centenary clock struck twelve at God's time, not ours.

True, the great war is on, but it has brought with it the spirit of self sacrifice, of liberality, and of a new reckoning as to the things which are really worth while. It is showing men as never before that only the things which cannot be shaken shall remain.

The Church of Christ alone is the keeper and dispenser of these unshakable verities. She cannot, she will not prove untrue to the hour and the occasion. On with the Centenary!

Bishop JAMES ATKINS.

OVER THE TOP.

The annual session of the Denver Conference was held at La Veta, Colorado. The Centenary program was put on in full. Dr. O. E. Goddard and Dr. S. A. Neblett were the members of the Centenary team present and were ably assisted in their work by the presiding elder, Rev. T. S. Wheeler, and the Conference Sunday School evangelist, Rev. R. E. Dickinson, as well as by the presiding officer, Bishop W. B. Murrah.

The program met with a hearty reception. The preachers and visiting laymen and women showed much enthusiasm and expressed their warmest sympathy with the movement. The Conference adopted by a standing, unanimous vote, a resolution to the effect that the pastors covenant together to carry out in full the Centenary program in every charge, which includes the acceptance of their allotment. This means that the Denver Conference, which is probably the smallest in the Connection, agrees to raise during the next five years $33,400 in addition to their regular income.

A leading layman of the Church who visited this Conference said, "I have been attending conferences for twenty-five years and I have never seen anything like this." The enthusiasm of those in charge of the program communicated itself to the members and visitors and they simply drank in the story of the needs and the opportunities presented by this, the greatest task ever attempted by the Church.

BURDEN OR BOAT.

Occasionally people are found in the church who look upon the Centenary Program as demanding all and giving nothing. They fail to understand its full potentialities, that is all. They refuse to see beyond their pocketbooks. They will not believe you if you tell them that the Centenary Program can help them as much and more than they are asked to help it.

These people are like the man who had a wagon-box which he must somehow get across the stream. Instead of using it as a raft and letting it carry him across, he hoisted it to his back and, wading laboriously, carried it across. Of course he got it over all right, but it left him with a sore back.

Nobody in the church needs to have a sore back from carrying the Centenary Program across. It will carry itself and us with it, if we get in it instead of under it.

ENGLISH AS SHE IS SPOKEN.

Just how much of the following letter is real sorrow for his sin and how much is an effort to keep his deportment from being cut is a question. This letter was written by a Chinese boy.

"My Dear Teacher:

I am very sorrow for this morning I had to tell a lie, and I know you are my good angel, so I thank you very much. Now I will plead you will excuse me, do not minus my deportment. I know that I had crime, I hope you can excuse me for certain, and I will beg you pray for me, at before I forget to tell a lie do not thought to God then I pray for him, and think a boy deceived his mother story so as to I am very touch from that. I am very sorry that I deceived you this morning, but I hope you can promise my pleading."

THE CENTENARY WORLD PROGRAM MEANS

Bread for the hungry;
Healing for the sick;
Homes for the fatherless;
Cheer for the hopeless;
Life for the dying.

In a world where men are dealing death, shall we not give life?

"LIFE AND SERVICE", DR. POWELL'S BOOK.

When Dr. Lewis Powell gave a title to his book, he very naturally consulted the two most valuable chapters. There is seeming dissonance in the different heads discussed and some reflection is necessary to see the harmony. President Jacob Gould Schurman, in one of his books, groups in the same class Darwin, Shakespeare and Lincoln. It took some time for me to see the harmony in these great names, but it is visible to the mind after proper conception is had of the author's leading thought.

The first half of the book is given to modern heresies, the last half to fundamental truths.

The fox hunter rides to the highest point of the terrain and blows in his dogs when, after striking a cold trail, they cross one another's traeks and grow discordant and quarrelsome; so the author here warns the thinker who has lost his way while championing Evolution as the solvent of the unknowable, or Christian Science as the healer of the nations, to come in from his wanderings and fads and go back to the Inspired and Infallible Word. Dr. Powell adopts the sentiment of the good Quaker poet—

I know not where his islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care.

What William E. Gladstone wrote in his book, "The Impregnable Rock of Holy Scripture," is in harmony throughout with these essays, though that great book seems not to have been consulted by the author. The book in hand is refreshing and wholesome; it glories in the faith of the fathers, the entire sufficiency of the Word of God—all else is incidental and collateral. The vagaries and mythologies of the heathen, the vain strivings of the evolutionist, the follies of the Christian Scientist are all classed together. The author does not claim for himself originality, but has the better quality of healthy discernment, of knowing the good from the spurious; he stands for the infallibility of the Bible, the sanctity of the home, for love of God and native land. For false and heathen gods in any form he has no tolerance, nor has he consideration for the mouthings of their prophets. Like the author, I long to see the Mark Hopkinses, the John B. Minors, the W. R. Webbs back in the colleges and schools that train our youths, and all the wanderers in the fields of speculation and doubt elsewhere. We need the simple faith and mind, whole-hearted belief of the Word in the school, the home, the heart.

Dr. Powell, thought-provoking in the pulpit, performs a wholesome service in his book. Like the fox hunter, he goes to the mountain top and "blows in" the wanderers and points to the simple fundamentals of life, to the infallible Word and its hero, the man of Galilee, as our all sufficient need. Read the book.

GEO. J. LEFTWICH.

Aberdeen, Miss.

NOTES FROM THE JACKSON DISTRICT.

Our presiding elder, Rev. J. M. Morse, has been busy all summer in his rounds and helping some of the brethren in meetings. He is full of the spirit of the Missionary Centenary and has a stirring and awakening address on the subject. During the first week in September, he assisted in a meeting at his old home church in Kemper county.

Rev. C. W. Crisler and the Galloway Memorial congregation are working well together. Besides many received by letter, 30 have been added to the membership on profession. Brother Crisler is in frequent demand for public and patriotic gatherings, and is making a name as one of the best public speakers and lecturers in the State.

Galloway Memorial is giving of her best to the cause of the great war. Besides the large number of her members in the service of the army and navy, she has given 12 for other lines of war work, eight of these to the "Y."

Four of the professors from Millsaps college, Professors Mitchell, Noble, Burton and Hamilton, have answered the call and entered the service of the army Y. M. C. A.

Capitol Street church has, besides a large service flag, also a Christian service flag displayed within the building, with three crosses on it representing three of her members in the army "Y" work. They are Professor Hamilton, Dr. Clark and J. N. Black.

Rev. W. H. Huntley and wife spent a delightful vacation of nearly two weeks the latter part of August on the coast at Pass Christian.

The district Sunday School Institute held at Florence was up to the high-water mark in quality and interest. Our Sunday school secretary, Rev. J. C. Chambers, is doing a splendid work. Chambers believes in the adage, 'Laugh and the world will laugh with you.' And he has the broadest and loudest laugh in the Mississippi Conference. If you don't laugh at what he has to say when he thinks a laugh should be coming, he will laugh himself. Good for John. We all love him.

Jackson has undoubtedly the best elementary Sunday school teacher in the State. She is a bundle of energy and zeal, thoroughly consecrated to the service of the Church and qualified for efficient leadership. She ought to be employed by the Sunday School Board to give the benefit of her talent to the largest circle possible. She is Mrs. Sue Stevens Brame, dear to the heart of many Millsaps boys.

We are missing from active life some of the old veterans of the Cross. Old age and feebleness are keeping within doors these days Rev. H. P. Lewis and Rev. R. Bradley. We are sorry to know that Brother Bradley is critically ill at his home in Jackson. Let the Church pray that he may be spared to give further service to the Church.

As a result of two meetings held on his charge, Brother Foreman reports 35 accessions to the Church this year.

H. P. Lewis, Jr., at Madison, reports ten accessions on profession as a result of meetings held through the summer.

ISOM.

NEWS FROM NABORTON.

By Rev. A. J. Gearheard.

I have been to Naborton. That statement with my signature and home address, together with a statement that I am a Methodist preacher and have not been on a vacation, would indicate that I have been helping some fellow pastor in a revival meeting. The deduction is correct, and the party involved besides the writer was Rev. Leland Clegg, young, full of a good spirit and endowed with some personal appearance and set in a big field of opportunity. It is a great thing to be young, good looking, well trained and to be surrounded with a chance to work to your limit for the good of hunanity. The happiest man who ever lived should be the young man to-day who has God's love in his heart and God's call ringing in his ears.

Naborton is an oil town. There they cap a gas well with the pipes of a vacuum pump and convert gas into gasoline. I was awestruck with the fact that ordinary gas might be thus reduced to liquid and sold in a tin can. There are great possibilities for the inventor who can cap the flow in front of a Methodist church during a session of an Annual Conference. The people who work at Naborton receive high wages, live in little houses, and have nothing to distract their minds but what to do with their money. No saloon, no moving picture show, very few dances and but one pool hall and one church furnish the setting of a town that boasts some 600 souls. These people are good people, and some of the best wit of the country is bound within the leather of these hard-working oil men. Fooling with oil and gas and tinkering with tanks that hold thousands of gallons of gasoline is a business that demands the service of a man with wits and all of them about him.

I preached in Naborton to goodly numbers a total of fifteen sermons. I was accorded reverent attention, big crowds, delightful sociability and daily spreads that would have made a gormandizing maniac take a relapse. The people were ready for the meeting. The careful leadership of good men and women in Naborton, spurred by the zeal of such a young man as Brother Clegg, had turned every possible stone, and the road was clear for action. Many accepted Christ for the first time, many more renewed their vows to their Master and the church roll was substantially lengthened by the names of the new members.

I enjoyed the trip, the preaching, the results and the sociability. I even enjoyed the fair feasts that tempted an appetite shrunk to the dimensions of a Methodist preacher's purse in war times.

New Orleans, La.

A NOTE FROM BROTHER R. G. MOORE.

My Dear Brother Carley: The Advocate has always been a most welcome visitor and essential to my study, and now in my new and distant field of endeavor, to which I shall soon go, its arrival, bringing with it tidings of the success which has been attained by many whose kind faces and genial and brotherly spirits I shall never forget, together with its characteristic articles of spiritual fervor and inspiration, shall invoke even greater joy and appreciation. Richest blessings upon the Advocate, all of its many friends, all of its numerous interests. And may we, my wife and myself, as we separate from loved ones, friends and homeland, ask to become the grateful objects of your deepest interest and most earnest prayers.

Sincerely, your brother,

R. G. MOORE.

Soochow University, Soochow, China,

SPECIAL ANNOUNCEMENT.

Judging others by myself, I want to remind the subscribers to the I. L. Peebles fund that another payment will be due at Conference. With all your other planning, plan for this.

There may be some who have not subscribed to this fund who would like to contribute; your contributions will be gladly received.

We are all more or less forgetful. Let us not forget this worthy soldier of Jesus Christ. May we materialize the shelter of love over his head!

JOHN C. CHAMBERS, Treasurer.

Shubuta, Miss.

GIPSY AND THE DYING BOY.

Gipsy Smith in the story he is giving to his American audiences tells the following touching incident, one of experiences with the men in the trenches:

"Here was a dear boy on a stretcher—I had led him to Christ. He was so broken I took the blanket and lifted it from his face, and then I got down and kissed him, and my lips and hands got covered with his blood. I kissed him for his mother, for I knew she would never kiss him. I thought he was unconscious, but he asked me:

"'Gipsy, Gipsy, does it mean Blighty?' for Blighty means home and mother, 'or does it mean West'—and West means death.

"So I said: 'It means West; you are too far gone for Blighty; you will never see mother again. Can I tell her anything?' and he said to me:

"'Tell her I am not afraid to die; I have found Christ. It is great to die for freedom.' And then he pointed to his head and said to me: 'Yes, it is battered and broken, but it will be all right when I get the crown.'

"That is the kind of boys God has given us, men and women. Your boys are dying for the freedom of the world; don't you fail them—don't you fail them! Put in all you have—consecrate all your power, every hour, every day, every fiber, every dollar, to the good of the world, for the freedom of the race."—Selected.

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The Home Circle

OUR SERVICE FLAG.

Our star shines now with gleam of gold.
All new it met October's breeze.
Asparkle with the frost and snow,
Its blue shone through the bare-limbed trees.

Our hearts grew bold as sped the months.
Spring sang in full-throat merry thrush.
Life's interest hung on each new word
From out the battle's bloody rush.

And then—the blue blazed golden fire!
(He's buried far across the sea.)
Our star shines now with gleam of gold—
A light for world democracy.

—Ralph Welles Keeler, in Christian Advocate (New York).

HOW GRACE SPELLED LOVE.

A class of very little girls was learning to spell. "Etta, spell pig, and tell us what kind of noise little pigs make," said the teacher. "P-i-g, pig," answered Etta, "and this is the noise they make, 'Que, que.'"

"You may spell dog, Rosy," said the teacher to the next little girl.

"D-o-g, dog, and our doggie says, 'bow-wow-wow.'"

"Now, cat, Mary."

The next little girl said, "C-a-t, and my kitty says, 'mew-mew.'"

"Grace, you may spell love," were Teacher's next words. Grace didn't stop to give the letters, but ran and threw her arms about the teacher's neck, giving her a kiss on the cheek. "We spell love that way at our house," said she.

How the girls laughed at this queer way of spelling!

"That is a beautiful way," said the teacher, "but do you know another way?"

"Oh, yes," said little Grace. "I spell love this way," and she began putting the books in order on teacher's desk. "I spell love by helping everybody when they need me."

"That's the best way of all to spell love, and now we will have it as the books spell it." Then all of the class said together, "L-o-v-e, love."

God's command is to love God how? And your neighbor?—Exchange.

THE GROWING RABBIT.

A young cotton-tailed rabbit a few days before leaving the nest has well-nigh the equipment of the race. His fear of the unusual is considerable. His leg muscles are strong. He washes his face and all the long fur from his nose to his cotton-tail; he knows how to dig; he turns his long ears or lifts his sensitive nostrils in the direction of sound or odor. He is very silent, seldom using his high-pitched voice and always moving softly on his padded feet. He crouches motionless to escape an enemy without having observed that his coat matches the ground in color. He does all these things without having been taught. He wanders only a little way from the nest. If he attempts even to cross the road, he may find himself in a wheel rut so deep for his diminutive size that he has difficulty in scrambling out.

In his play he practices the simple activities of his later life. It is endless fun to hop and hop, though sometimes the distance covered is so short that he goes up and down like a bobbing mechanical toy wound up. He is continually at the game of jumping with light, high springs over his companions' backs. He tests everything with his nose and then with his teeth. He cautiously pokes his head into every hole he finds. At the slightest sound or near movement an instantaneous spring of the hind legs lands Bunny two or three feet away, where he "freezes," looking remarkably as if made up of several pieces put together—the round body, the head jointed into that and four little pegs set in underneath for legs. He is continuously getting more or less seriously frightened and jumping away in some unexpected direction, crouching on the ground or racing to the nest. If there proves to be no danger he often gives a series of high, short jumps as if he were a rebounding rubber ball, or shakes himself off his feet so that he wavers in the air a moment before regaining his balance. He never goes round anything that he can crawl under and what he cannot go under he tries to climb over. He stretches up beside a stone and after finding that he cannot possibly scale it, he jumps up, and immediately down on the other side. Then he does it all over again, and again, and still again before something else attracts him.

But in a week or ten days more Bunny has changed from babyhood to youth and according to the custom of his race is living an independent existence. He has his own "squat" at the edge of the woods, where he sits and nods with open, sleepy-looking eyes. He is solitary in habit except in the late afternoon and at night when he eats and plays with the other rabbits of the neighborhood and probably has again the warm taken-care-of feeling of the nest as he touches noses with some one of his baby companions.

His teeth have grown so sharp and strong that they urge him to bite every tough twig, lichen and piece of bark. His claws are longer and sharper and with the increased development of his leg muscles give him some slight means of defense. His ears have increased in size. The gray fur of his cotton-tail and about his nostrils has become white. A wild look has taken the place of the baby expression in his wide black eyes (the brown iris wholly contracts at night). He dashes at break-neck speed in curving lines, to stop with alarming suddenness. He makes every movement, if only to turn his head, with startling alertness, an expression of joyousness and freedom.

As to his eating, he disdains ragweed, mustard, amaranth and many other plants; but he often takes a nibble in passing of curled dock, peppergrass and pigweed. He may take more than a nibble of plantain and mallow. But how he does like clover! He hunts for it among the grass and weeds and sits down in contentment when he finds a plant. He buries his head in it and greedily eats the flowers first, sticking out his slim, long tongue at the right, then at the left, and wiggling his expressive mouth and nose with great satisfaction as he finishes. After disposing of a leaf he chews the stem down to the ground. He may even dig up the roots. Sometimes two young rabbits get hold of the same clover and the two heads tug and pull with never an effort to use the hands in the contest. One surprising thing about Bunny is that he never uses his front feet as hands to manage his food but instead awkwardly pulls and pushes it about with his mouth and head.—Our Dumb Animals.

A MOTHER-MADE MAN.

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to throw him for a few moments into a "brown study." Afterwards they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I am not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he; "but it was because my mother thought I ought to."

"But then," they urged, "you were always such a great reader, devouring books when you were a boy."

"Yes," he replied; "but it was because my mother led me to it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the speeked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said, 'Tom, if you do that you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—Sunday School Visitor.

There is a true heartfelt union with our Lord if in times of activity as well as in repose, in times of trial as in hours of prayer, you cast yourselves upon him. There would then be a growing similarity of your character with his character, of your mind with his mind, your heart with his heart—a result to be realized in time and perfected in eternity, as the living test and sign of your indissoluble union with him, before God and the holy angels. This will be to you a secret treasure between yourself and your God alone.—T. T. Carter.

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LUZIANNE coffee

"When It Pours, It Reigns"

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 10, at 11 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. The Committee will take up all matters which concern the Advocate at this time. A full meeting is desired.

J. M. HENRY, Chairman.

Ruston, La., Aug. 26.

COURTESY.

Courtesy has a commercial value that is freely recognized by the heads of big business concerns. Even Mr. McAdoo has thought it worth while to issue a circular letter to the employees of the railroads to call attention to its importance in dealing with the public, though it is not a matter of securing business, since the railroads now have no competition. It is simply a means of avoiding friction and allaying unpleasantness. "I thank you," "If you please," "I beg your pardon," and "With pleasure," are not hard words to say, and they will clear up many difficult situations. They have a place in the sacred precincts of the home and in the circle of religious activities. If we reduce it merely to a matter of policy, we might very well say, "Courtesy is the best policy."

SOME INCIDENTALS OF GOOD PREACHING.

Practically everybody likes to hear good preaching. Once in awhile, somebody has the temerity to suggest that the day of preaching has passed; that the pulpit has lost its power; that newspapers and magazines and books have largely done away with the value of public speaking. It is true that people read more nowadays than they did formerly; but it is our observation that a man who has a message and is able to deliver it effectively, is able to get a hearing. It may be true that the earnest preacher has to face discouraging conditions sometimes; but he need never fear that his calling will be taken away from him.

The real value of preaching is, of course, wrapped up in certain essentials, without which it is but little better than the sounding of brass and the tinking of cymbals. There must be vital gospel truth combined with the compelling influence of a consecrated personality. Preaching that is lacking in the essentials is not worth while.

But there are certain incidentals of good preaching, in addition to the essentials, that very greatly help the sermon in its effectiveness. When they are lacking, the congregation may not always be able to tell exactly what they are, but their absence is invariably felt. Their presence may not always be realized in detail, but they heighten wonderfully the general effect of a discourse. Some of these incidentals are the following:

1. Personal appearance. Not all preachers are good-looking; if that were a requisite of the calling, some of us would have to cease our activities. Not many preachers are financially able to wear the expensive clothes that are associated, in the minds of some people, with the idea of being well-dressed. But there are certain details of a neat appearance that even the homeliest man may observe, though his clothes are not tailor-made. A three days' growth of beard does not predispose a congregation in a man's favor; unkempt hair is not a mark of genius; soiled linen and baggy trousers and unpolished shoes are not exactly inspiring to look upon.

2. Language. Our mother-tongue is a wonderful vehicle for expressing our thoughts. The English vocabulary is large and rich. Our forms of expression are varied enough to suit the most exacting needs. When a preacher forsakes the use of good English to indulge in slang, vulgarisms and uncouth grammatical expressions, he creates a prejudice against himself in the minds of a great many people that more than offsets any gain of immediate attention on the part of the frivolous and unthinking.

3. Voice. The vocal apparatus is a marvellous musical instrument. It may be made to develop volume and force and carrying power, with softness and melody and every pleasing cadence. When a speaker begins with a flat, weak volce, or in harsh, rasping tones, he has created for himself a handicap that must be overcome by marked excellencies in other directions before he can achieve his full aim.

We would not attach too much importance to these and other incidentals of good preaching—for they are incidentals—but the work of preaching is so great and so serious a matter, and it carries with it such a weight of responsibility, that we feel that nothing is too trivial to notice if it will, in the least degree, increase the effectiveness of the preacher. All these things are purely matters of careful attention on the part of a speaker. Even the weakest of us can overcome defects of this kind if we set ourselves to it. The welghtier matters come first, of course; but the smaller things should not be neglected.

SIMPLE LIVING.

It seems to be true that the more complex civilization becomes, the more artificial the standards of living become. Our needs multiply with the extension of our activities and our ability to supply those needs. That is why, perhaps, in certain social circles there has been refinement upon refinement of social habits and customs that is hard for the ordinary, workaday man to understand.

There have always been some people in the world to insist upon a rational scheme of living that would put what have come to be called "necessary luxuries" among the non-essentials. The small requirements of the primitive man have been pointed to as demonstrating how little is really necessary for our welfare. Emerson and Thoreau and Pastor Wagner have been called "apostles of the simple life."

In normal times, perhaps, we do not realize the burden of the more or less artificial standards by which we regulate our living. We take it largely for granted that things must be as we see them around us, and we make no conscious effort to be other than the great majority.

But we are not living in normal times now, and we might very well afford to examine closely and conscientiously the scale of our wants—the things that are necessary for our highest economic efficiency. The campaign for thrift has shown us that we can very well do without many things that we had come to believe were necessary for our happiness; the exigencies of war, which have resulted in a rearrangement of our whole system of production and consumption, have shown us that a large part of our energies have been devoted to non-essentials.

The present, therefore, is a good time for us to readjust our ideas of necessary things to the end that we may eliminate much that is practically useless for our well-being. It will require much of courage and determination for us to disregard such things as styles and fashions and the conventionalized absurdidities of the "new-rich" spirit. But the blessedness of quiet nerves and physical vigor and intellectual and spiritual energy will be worth all it costs.

UNION QUARTERLY CONFERENCE OF NEW ORLEANS CHURCHES.

Rev. W. W. Holmes, the presiding elder of the New Orleans District, who is completing this year his full term on the district, has appointed a union quarterly conference of the city churches for next Tuesday evening. The key-note of the meeting will be, "Objectives." The various pastors, in their reports, will give detailed information as to the year's work, and these reports will be followed by a round-table discussion of methods and results yet to be attained. The treasurers' reports will show exactly what has been done in the different churches in a financial way, and what the prospects are for collections in full. Mr. W. H. Black, the district lay leader, will deliver a short address on the subject, "Over the Top." The presiding elder himself will give a general review of the situation. We presume his remarks will be in the nature of an "episcopal address." He has very kindly asked the Editor of the Advocate to say a few words concerning the Conference organ. One of the items of business will be the selection of the church where the sessions of the Annual Conference will be held. The presumption is that First Church will be chosen, though no definite action has yet been taken.

We believe this coming together of the official bodies of a large group of churches for consideration of affairs that are of interest to all, is a most hopeful sign of the growing interest in Church affairs, and of the increasing connectional spirit. We believe that it might be profitably done in a good many of our larger centers.

PERSONAL AND OTHER NOTES.

The pulpit of the Carrollton Avenue Church, of this city, was filled by Dr. J. T. Sawyer last Sunday. He reported having preached to two large congregations.

Mrs. S. V. Bloodworth, of Gulfport, Miss., in renewing her subscription to the Advocate, says, "I don't want to miss a single copy." We are sincerely glad that she finds it interesting and helpful.

Rev. C. T. Barton writes from Horn Lake, Miss.: "I transferred last week from the Western Virginia Conference, after eight years' absence. * * * I closed a great year—100 per cent on all claims."

Rev. J. E. Selfe, our pastor at Covington, La., is attending the Y. M. C. A. Training School at San Antonio, Texas, preparatory to entering the overseas service after the meeting of the Louisiana Annual Conferenee.

A note from Rev. B. T. Crews, of Vivian, La., informs us that Bishop Kilgo will dedicate our church at that place on November 3. Brother Crews says: "We are moving on to the conclusion of the year nicely."

Rev. H. P. Lewis, Jr., of Madison Station, Miss., in addition to giving faithful attention to the general interests of his work, is also mindful of the Advocate. We thank him for two subscriptions which he recently sent us.

The Editor spent last Sunday at Columbia, La., where he preached for Rev. W. M. Sullivan, and on Monday he left for Dallas, Texas, to attend the Missionary Centenary Conference, which convened at that place last Tuesday evening.

"The Church paper ought to be in every home." is an expression that occurs frequently in letters that come to this office. Brother B. C. Lee, of Coushatta, La., uses it in sending us two subscriptions. Needless to say, we agree with him.

Rev. M. E. Scatt, of Black Hawk, Miss., sends us three names for our subscription files, for which we thank him. He says of his work: "The out-

look now is that we are going to close out with a very successful year in every respect."

The French Protestant Committee of Paris has announced that it will send Chaplain Daniel Couve to America in September as its representative in the speaking campaign of the National Committee on the Churches and the Moral Aims of the War.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, recently sent in: Rev. A. B. Barry, McComb, Miss., 2; Rev. J. B. Fulton, Baker, La., 4; Rev. J. A. Poe, Sidon, Miss., 3.

Professor J. E. Carruth, superintendent of the Hazlehurst, Miss., public schools, in extending his subscription to the Advocate to December, 1919, takes occasion to say some very kind things about the paper. We appreciate his interest in the Conference organ.

Rev. T. B. Winstead of Burns, Miss., writing under date of Sept. 14, says: "We are moving along well on the Trenton Circuit. We are having some good meetings." Brother Winstead accompanied his letter with a list of 11 subscriptions, for which we thank him.

Rev. R. T. Nolen, who has recently been appointed to the Vardaman circuit to succeed the lamented Rev. C. R. A. Brantley, has recently sent us two subscriptions, for which he has our thanks. He promises to send us an article for publication soon; we shall be glad to receive it.

Dr. Hoyt M. Dobbs, Dean of the School of Theology at Dallas, Tex., writes: "In compliance with the request of the United States Government, our opening day has been changed to Sept. 27. We expect two hundred cadets in our Students' Army Training Corps. We shall have a larger enrollment in every department than we had anticipated."

Rev. J. L. Cady, pastor of the Olive Branch circuit, Louisiana Conference, reports a fine meeting held recently at Gilead, one of his churches. He was assisted by Rev. E. B. Moll, of whom he speaks in the highest terms. Twenty-five people testified that they received a blessing during the meeting. Brother Cady sent us five subscriptions, for which we thank him.

Last Friday evening at 8 o'clock, the presiding elder of the New Orleans District, Rev. W. W. Holmes, had all the pastors and Sunday school superintendents of the city together to consider the Sunday school work for the fall months. Special attention was given to the subject of teacher-training. We commend such gatherings as being conducive to the highest efficiency in this great work.

Rev. W. L. Doss, our pastor at Homer, La., wrote us a short time ago, asking us to send him the list of subscribers on his charge. We complied with his request promptly. We have just received a list of eight renewals from him, with the encouraging message, "It took only a few minutes to get these renewals." We thank him for his attention to this important matter, and we appreciate the courtesy and loyalty of the friends who made it easy for him.

A beautiful, quiet wedding was solemnized in the First Methodist Church, New Orleans, on the evening of September 12, when the pastor, the Rev. W. H. Coleman, united in the bonds of holy matrimony Col. Howard F. Noble, of Ohio, and Mrs. Sue Nabors Logan, of Mansfield, La. The groom is the Colonel of the 152d Infantry, now stationed at Camp Shelby, but he is expecting an immediate order to report with his division in France. The bride is the amiable and accomplished daughter of Mr. J. M. Nabors, of Mansfield, and has a host of friends throughout this State. Mr. and Mrs. Claude G. Rives, Jr., friends of the bride, having been notified by wire that the happy event was to quietly take place, joined the bridal party at the Grunewald Hotel. After the ceremony the bride and groom returned to the Grunewald and left on an early train the next morning for Hattiesburg. The many friends of this distinguished couple wish them all happiness.

September 14, 44 years ago, was the time when the White League and citizens of New Orleans under General Ogden wrested the government from the carpet baggers and Kellogg rule, and the supremacy of the whites was established in city and State. The Gov. Francis T. Nicholls government came into power. The battle which made the change was fought at the foot of Canal Street, where the people gained a glorious victory. Some of our choicest young men were killed, and Liberty Monument was erected to their memory, and in honor to their glorious fight for freedom. The Era Club of New Orleans, not willing that the day should pass unnoticed, went on Saturday forenoon to the monument and wreathed it with lovely flowers and evergreen, and hung there a beautiful streamer bearing these words: "Lest we forget for what these men died." These elect ladies, whose organization is ever ready to do noble and patriotic deeds, did well to remember the boys who fell in the fight there. Dr. J. T. Sawyer, being present, and who was a participant in the events of that day, was requested by the ladies to offer a prayer, and he gladly did so.

REV. S. L. POPE RESIGNS TO ENTER Y. M. C. A. WORK.

At the Fourth Quarterly Conference of the First Methodist Church, held Wednesday night, Sept. 11, the pastor, Rev. S. L. Pope, was rewarded with the largest attendance witnessed at any similar gathering in years. The members of the congregation all came, out of regard for their pastor, who is soon to sever the pastoral relation here to take up Y. M. C. A. work in France.

The prayer meeting preceded the conference and it was a sweet service with the pastor and his flock. After the prayer service the conference was presided over by Rev. W. L. Duren, the presiding elder of the Columbus District. Brother Pope was presented with a handsome purse as a testimonial of affection from the members of his church, and the following resolution was adopted after the same had been presented by Prof. Dabney Lipscomb:

"Resolved, That the Fourth Quarterly Conference of the First Methodist Church, Columbus, Miss., and the large number of the membership present, deeply appreciative of the faithful and efficient services of Rev. S. L. Pope, our beloved pastor, who expects soon to sever his relations with us, earnestly pray for him God's blessing, guidance, and protection in the perilous and important new field he is to enter and commend him cordially as a Christian gentleman and minister of the Gospel to the confidence and esteem of any with whom he may have to deal officially or otherwise."—Columbus Dispatch.

IN MEMORY OF MY FATHER, JOHN B. UNDERWOOD.

John B. Underwood was born at Covington, La., on January 23, 1835. In 1851 he came to St. Helena Parish with his parents. For a year or two he worked with his father and elder brother, who were millwrights, in building water mills. He was then sent to Columbia, Miss., and placed under the tutorship of a Professor Roark, where he remained for two and a half years. He then came home and taught school and read law until the outbreak of the Civil War. He joined the 9th La. Regiment, and reached Virginia in time to help bury the dead at the first battle of Bull Run. He participated in many hotly contested fields, including the battle of Harper's Ferry. In the winter of 1864, he came home on furlough, and on February 8, 1865, he was married to Rebecca Ann Hill, one of his former pupils.

About this time he was transferred from the Army of Virginia, made captain of a company and sent to Alabama, where he surrendered with his company in April. In May he resumed teaching in the same school that he had closed to enter his country's service.

It is needless to mention here the deplorable state of affairs that existed at that time. He, with others of that day, had to submit to the humillating ordeal of being examined by their former slaves in order to obtain certificate to teach in the public schools. This was only the first evidence of his love for children—a quality that grew and developed to the end of his life. He taught in the common country schools just fifty years, closing where he had begun, at old Friendship. In his day there was little public money, and patrons were usually unable to pay much tuition. But that did not deter him. He taught on: if the people paid him, all right; if they did not, he seldom sent them a second statement. If they bought books for their children, well and good; if they did not, he bought or borrowed for them. Sometimes a book would go through half a dozen three or four months' schools and then get back to the one from whence it started. If compensation for his services was, in a material way, limited, in appreciation, gratitude, and affection, it was not.

When he taught away from home, he boarded around among his pupils, and was a welcome guest in every home. His genial disposition and affable manner made friends of every one, and he could devise more ways to get boys into school and keep them there than anyone that I have ever known.

He was a man of pure heart and clean lips. His home life was beautiful and sweet. In it six sons and five daughters were born, all of whom lived to be grown but two of the sons, who preceded him to his Heavenly Father's house. The other members of the family expect to follow him as the messenger calls for them, for they are each endeavoring to follow his precepts and example.

He joined the Church at Friendship in 1864 — is it any wonder that we, his children, love to worship there?

His home was the preachers' home. In fact, he kept open house; no one was ever turned away from his door, and if he ever failed to oblige or accommodate any one who called on him, I do not know of it. He often stinted and denied himself, and was often imposed upon, but that did not at all dampen his ardor for doing good and helping others.

But his life work is ended. The passing was as his life had been—calm, peaceful and serene. He lived in perfect faith and trust, and died in perfect peace. His last audible words were the Lord's prayer, and when he repeated the final words, "forever and ever, amen," he gently fell on sleep.

He leaves a wife, nine children, fifty grandchildren, ten great-grandchildren, and a host of other relatives and friends to cherish his memory while life shall last. He was buried at Live Oak Church, the funeral services being conducted by Rev. C. C. Miller, of Morgan City, Rev. J. S. Rutledge, his pastor, and Rev. H. C. Cornish, Baptist minister of Denham Springs. His eldest son,

W. H. UNDERWOOD.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

Obituaries

The death angel came to the home of Mr. and Mrs. George Lewis on August 27, 1918, and took from their embrace their darling little boy, GEORGE. God lent this precious child to them for the space of five years and a few days. While it is hard to give him up, yet we know that God doeth all things for the best. You can never call him back, but you will know where to find him. Everything that fond hearts and loving hands could do, was done to relieve the little sufferer, but it was a task only God could perform. So, dear parents, let this comforting thought rest with you. If you love his Savior, you will meet him by and by. One bright jewel has gone on before to await the coming of papa, mamma and other loved ones.

Thou art gone, their precious darling,
Never more cans't thou return;
Thou shalt sleep a peaceful slumber
Till the resurrection morn.

We shall meet, to part no never,
By and by, by and by;
We shall meet, to part no never,
In that home beyond the skies.

A FRIEND.

Yazoo City, Miss., Sept. 9, 1918.

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THE "EATLESS" VISIT.

While the war is bringing great anxiety and great strain upon the land, it is also bringing real blessings to all classes. People are drawing together as never before and are anxious to do everything possible to lighten labor along all lines. Particularly is this true in the country; for, as never before, the country has problems of production to solve and labor burdens to bear that no other period of our country has seen. Not only are country men and women banding themselves together for mutual helpfulness, but city folks, as well, are doing their utmost to help in rural problems.

There are countless multitudes of town and city people who have definitely pledged themselves to the "eatless visit" in the country, and in consequence the mistresses of country homes have found existence much happier and quieter in these times of greater production. There never was a time when country men and women needed calm, sane, healthful summers as they do now, and there is no time nor strength to waste on useless cooking. Besides, the visit from friends that requires no extra cooking gives both master and mistress time to enjoy a brief breathing spell and quiet conversation that the old-time hospitality never gave.

The habit of sending the children to "grandma's" for the summer is also falling into the oblivion it should have reached years ago. There never was any excuse for unloading a pack of lively youngsters upon a middle-aged or elderly grandmother, as many young mothers did annually; so if the war has done nothing except to break up this custom, it has been a blessing. If any woman has cooked for threshers, hay harvesters, corn cutters, or any other bunch of extra workers on a farm, handicapped by the presence of several children unrestrained by maternal authority, she is in the mood to rejoice that children are included in the eatless visits.

After all, the visit that does not bring extra work upon the hostess is always the most enjoyable one. To spend two or three hours in the evening or late afternoon with country relatives and friends, departing in time for the chores and the necessary early bedtime, is to bring cheer and encouragement to men and women who need every bit of relaxation possible in their hard work. Even a brief call is like a fresh breeze on a sultry day and livens up things on the farm wonderfully. Take your friends the latest news, the magazines you have read that you do not wish to send to the soldiers, the word of encouragement and praise for their great efforts, the breath of busy town life, and the messages great speakers bring from the front. If you are going to the country, call up and ask if there is any errand you can do or any purchase you can make. Make the eatless visit brief and enjoyable and helpful if you possibly can. Do not imagine that by staying away entirely you are doing your friends a great service, but use your best efforts to cheer and lighten their hard summer, for it must be hard with all the extra duties. Then the short stay will be helpful to all and you will have the consciousness that you have lightened the burdens instead of adding to them, and the country people will be refreshed and cheered and made stronger for the tasks that are theirs in saving this country's liberty and honor.—Hilda Richmond, in Western Christian Advocate.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.—Adv.

HOW MUCH FOOD IN A BARREL OF TEARS?

Old mammy came in to see me the other day quite exercised in her mind about Sis Ca'line.

"Sis Ca'iine was teiiin' me 'bout some po' fambly," she said, "a sniffin' through her nose an' sayin', 'Hit's a sad case, Sis Mirandy, dat I has sho' shed a barrel of tears ober.' "

" 'Dat's sho' a lot o' tears,' 'sponsed I. 'But what yuh gib dat po' fambly, Sis Ca'line? Hit would be mo' comfortin' to 'em ef you'd quit cryin' and get busy cookin' fer 'em.'

"But, lawdy," said Mammy Mirandy, rolling her eyes, "Sis Ca'line takes out all her sympathy cryin' ober de afflicted. You ain't neber heard her sob none wid her pocketbook, has ye?"

"Naw-m, I 'specs dere ain't no cheaper way ob helpin' folks dan to cry ober 'em. An' de funny part of hit is, if you do cry over 'em, ev'ybody says whut a kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear of pity."—Helen Barrett Montgomery, in Missions.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from
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Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

Woman's Work—St. Mark's Hall, 908 Esplanade Avenue; 'phone, Hemlock 1458; Miss Helen Gibson, Head Deaconess; Miss Cora Godat, Superintendent Boys' Department; Miss Ruth Byerly, Visitor and Club Work; Miss Emma Vogel, Nurse; Miss Aletha Graham, Deaconess at Mary Werlein Mission.



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IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.

Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good work for me and I know it will help others if they will give it a fair trial."—Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.



Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, backache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Amory and Nettleton, at Amory, Sept. 8 (preaching); Q. C., Oct. 28.
Verona, at V., Q. C. Sept. 14, 3 p. m.; 15, 11 a. m.
Okolona, p. m., Sept. 15, 16.
Shannon, at S., Q. C. Sept. 21, 3 p. m.; 22, 11 a. m.
Tupelo, Sept. 22, 23, p. m.
Aberdeen, Sept. 29 (preaching); Q. C., Oct. 30.
Prairie, at Prairie, Oct. 2.
Montpelier, at Palestine, Oct. 5, 6.
Houston Ct., at Rhodes' Chapel, Oct. 6, 7.
Houston Sta., Oct. 13, a. m.; Q. C., Oct. 30.
Vardaman Ct., at Derma, Oct. 13 p. m., 14.
Calhoun City, at Big Creek, Oct. 15.
Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date. THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Shuqualak Ct., at Shuqualak, Sept. 21, 22.
Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Kosciusko Ct., at Pierce's Chapel, Sept. 21.
Tchula Station, Sept. 22.
Lexington Station, (quarterly conference), Sept. 23.
Hesterville Ct., at Bethel, Sept. 28, 29.
Kosciusko Station, Sept. 29, 30.
Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at McCool, Oct. 20, 21.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago. n-13c

Winona Dist.—Fourth Round.

Sunflower, at Blaine, Sept. 21, 22.
Indianola, Sept. 22, 23.
Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dubiin, at Dubiin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Tunica, a. m., Sept. 22.
Coahoma, p. m., Sept. 22.
Duncan, a. m., Sept. 29.
Leland, p. m., Sept. 29.
Greenville, a. m., Oct. 6.
Glen Allen, p. m., Oct. 6.
Gunnison, a. m., Oct. 13.
Cleveland, p. m., Oct. 13.
Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Iuka Station, Sept. 18.
Wheeler, at Shady Grove, Sept. 21, 22.
Booneville Station, Sept. 25.
Rienzi, at Bethel, Sept. 28, 29.
Sherman, at Chesterville, Oct. 1.
Ripley Ct., at Brownfield, Oct. 3.
Hickory Flat, at Bethel, Oct. 5, 6.
Myrtle, at Myrtle, Oct. 7.
New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Main St., a. m., Sept. 22, Dec. 2.
Hattiesburg, Broad St., p. m., Sept. 22, Nov. 29.
Magee, at Magee, Sept. 28, 29.
Williamsburg, at Oakvale, 11 a. m., Oct. 12, 13.
Mt. Olive, at Mt. Olive, p. m., Oct. 13, 14.
Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian Ct., at Sageville, Sept. 21, 22.
Meridian, Fifth Street, Sept. 22.
Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Mathervile, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman. Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Portervile, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.
(In Part)

Lake and Hickory, at Hickory, Sept. 15, 16.
Clarksburg, at Independence, Sept. 21, 22.
Forest and Morton, at Morton, Sept. 22, 23.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Florence, at Florence, Sept. 14, 15.
Brandon, at Greenfield, Sept. 21, 22.
Sharon, at Sharon, Sept. 29, 30.
Edwards, at ———, Oct. 6.
Harrisville, at Rexford's (Tuesday), Oct. 8.
Mendenhall and D'Lo, at D'Lo, Oct. 9.
Fannin, at Drake's, Oct. 10.
Camden, at Soule's Chapel, Oct. 12, 13.
Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Simsboro, at Alexton, Sept. 21, 22.
Plain Dealing, at P. D., Sept. 28, 29.
Sibley, at Sibley, 11 a. m., Oct. 2.
Haughton, at Doyline, 11 a. m., Oct. 4.
Cotton Valley, at C. V., Oct. 5, 6.
Dubach, at Dubach, Oct. 12, 13.
Alberta, at Castor, 2 p. m., Oct. 15.
Ringgold, at Rocky Mt., 11 a. m., Oct. 16.
Minden, 7:30 p. m., Oct. 16.
Bernice, at Bernice, 1 p. m., Oct. 19.
Athens, at Athens, 11 a. m., Oct. 21.
Haynesville, at Dykesville, 11 a. m., Oct. 22.
Homer, 7:30 p. m., Oct. 23.
Winnfield, Oct. 25.
Arcadia, Oct. 27.
Gibbsland, Oct. 28.
Blenville, at Blenville, Oct. 29.
Elmore, at Ruston, 2 p. m., Nov. 2.
Jonesboro, at J., Nov. 3.
Ruston, 7:30 p. m., Nov. 4.

J. M. HENRY, P. E.

Baton Rouge Dist.—Fourth Round.

Gonzales, at New River, Sept. 22.
Greensburg, at Center, Sept. 26.
Kentwood, at Mt. Hermon, Sept. 28, 29.
Amite, 8 p. m., Sept. 30.
Hammond, 8 p. m., Oct. 1.
Ponchatoula, at Wesley, 11 a.m., Oct. 2.
Springfield, at James Chapel, 11 a. m., Oct. 3.
Baker, at Black Water, 11 a. m., Oct. 6.
Franklinton Ct., at Fishers, 11 a. m., Oct. 12.
Franklinton Station, 11 a. m., Oct. 13.
Zachary, at Slaughter, 8 p. m., Oct. 16.
Denham Springs, at Oak Grove, 11 a.m., Oct. 20.
Olive Branch, at Olive Branch, 11 a. m., Oct. 24.
Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Eunice, at Eunice, Sept. 29.
Crowley, Oct. 2.
French Mission, Oct. 3-5.
Houma, Oct. 6.
Lafayette, Oct. 8.
Patterson and Jeanerette, at J., Oct. 13.
Morgan City, Oct. 20.
Franklin, Oct. 21.
Gueydan, at Kaplan, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

A word to the pastors: Look well to the personnel of the official board for the ensuing year. Select stewards with care—do this before Conference. Study well your Sunday school interests. And of vital importance is your charge lay leader. Be sure to get a complete report from Trustees. We are entering a new quadrennium; and great plans are to be set in motion.

H. W. BOWMAN, P. E.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.





When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

NOTES FROM OUR ORPHANAGE. AT JACKSON, MISS.

The summer months have been busy ones in our Orphans' Home. The entire plant has been renovated; the heating and plumbing have been overhauled and put in good shape for the year; and the coal bin has been filled to the top with our winter's supply of coal.

While carpenters and plumbers have been working the matrons have also been busy, repainting and revarnishing the interior until all the woodwork is shining in a fresh coat of paint, while every bed has been re-enameled and all furniture revarnished.

There has been comparatively no sickness during the summer months, although the hospital, all fresh in pure white from top to bottom, looks really very inviting.

There are at present 183 children in the Home. Some are going out all the time while new ones are constantly arriving to fill their places.

School opened September 10, with a splendidly equipped faculty of six teachers. One of our girls will enter Whitworth this fall.

Mrs. S. F. RILEY,
Field Secretary.

HAVE YOU PYORRHEA?

(RIGGS DISEASE)

Memphis, Tenn., Jan. 26, 1918.
Dear Sir—I wish to state for the benefit of those that have Rigg's Disease, or receding gums, that your formula will cure and put the mouth in good, healthy condition. I could not chew or clean my teeth. My teeth and mouth hurt me and gave me great pain. I used one bottle of your medicine and now my mouth is in good shape again, and my teeth are healthy, all pain has left them, and I can chew, and I heartily recommend and advocate your medicine.
D. D. HARDING,
Grand Central Station.

McHALE'S HOME CURE FOR PYORRHEA OR RIGGS DISEASE.

FOR SALE BY

THE T. J. McHALE CO.

22 CUSACHS BLDG.
2nd Floor
NEW ORLEANS, ... LOUISIANA.

Or 8-Ounce Bottle Mailed Postpaid on Receipt of $2.00.

IF YOU USE IT, THE REMEDY WILL DO THE REST.

Satisfaction Guaranteed or Money Refunded.

Deeds are greater than words. Deeds have such a life, mute but undenlable, and grow as living trees and fruit trees do; they people the vasuity of time and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent judiclous assimilation and secretlon it has, of progress and resistence, of force to grow, will then declare themselves.—Carlye.

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and forty-five in college classes who enter Students Army Training Corps. For particulars write Meridian College, Meridian, Miss.

"Each slew the other, and himself was slain,
Life living upon death.
The fair show veiled one vast, grim conspiracy, of mutual murder, from worm to man,
Who kills his fellow-man."

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Port Gibson District Institute was most profitable indeed. We spent most of the time in open discussions, and I feel that the ideas brought out were well worth while.

The Seashore District Institute was hampered by sickness and the absence of the presiding elder, which could not be avoided. Rev. W. B. Jones spoke a word in the interest of the Centenary Drive in his behalf. Rev. B. F. Lewis gave us three strong utterances, which were very helpful. Rev. H. F. Tolle gave two most inspiring and helpful messages, one on the Bible and the other on Tithing.

Rev. M. B. Sharbrough presented the Centenary Drive at the Port Gibson Institute.

Last Sunday I had the happy privilege of preaching the opening sermon for Port Gibson Female College. I was glad to find such a fine spirit in the college and the hopeful air about it. More girls are enrolled than for a long time, and many more are to come.

The Sunday school workers of the local church came out in the afternoon and we had an interesting conference on Sunday school work.

I do appreciate the many kindnesses shown me for the work's sake, and pray God's blessings on each and all.

Make an effort to get all Sunday school teachers to read one new book on their work.

Pray for me and the work.

JOHN C. CHAMBERS.
Shubuta, Miss., Sept. 10, 1918.

TEACHER-TRAINING—A TESTIMONY.

Dear Advocate: Want to report some teacher-training work. At one of the consolidated school buildings where I have a regular appointment a teacher-training class has recently been organized and is doing good work. Miss Chesley Hagan is president, Miss Bernice Hudson is teacher, Mrs. J. F. Riley is treasurer, and Mrs. Johnson is secretary. They have an enrollment of twelve and they are enthusiastic and wide awake. They are using "The Pupil, The Teacher, and The School." If it was not for having "dead oodles" of things that demand my attention every moment, we could push the teacher-training work more successfully, for it's really a facinating work. It grips one's very vitals; but so many things coming the few remaining months before Conference it's impossible to concentrate successfully.

The outlook for a good report, spiritually and financially, at McComb is unusually bright. Having the time of my life, thus far, winding up the year's work. Moving on,

J. A. WELLS.
Oak Ridge, Miss.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispenasble in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

Remember, you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul whose law of improvement is not energy.—Hall.

Many a failure in the judgment of man has been a royal success in the estimation of the angels.—F. B. Meyer.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 50c.

MATRONS WANTED.

We are in need of two good matrons at the Orphanage. We want a good woman to take charge of our dining-room and kitchen work. Also a matron for our sewing department. We pay good salaries, furnish room and board. We want Christian women, preferably members of the Methodist Church. We prefer women that have no children, or family ties, that would interfere with their work. Send references, and write at once. Positions open immediately. ROBT. W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Logtown, Sept. 15.
Bay St. Louis, 7:30 p. m., Sept. 15.
Brooklyn and Bond, at McLaurin, Sept. 22.
Saucler and Lyman, at Lyman, Sept. 29.
Long Beach, Oct. 6.
Americus, at Salem Camp Ground, Oct. 12.
Vancleave, at New Prospect Camp Ground, Oct. 19.
Coalville and Mission, at Coalville, Oct. 20.
Carriere and Picayune, at Picayune, Oct. 27.
Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 12, 13.
Crystal Springs, Oct. 13, 14.
South and East McComb, at South McComb, Oct. 20.
Fernwood, at Fernwood, Oct. 20, 21.
Scotland, at Bethel, Oct. 26, 27.
Tylertown, at Tylertown, Oct. 30.
Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson, Oct. 6, 7.
Washington, Oct. 13, 14.
Natchez, Oct. 13, 14.
Nebo, Oct. 16.
Vicksburg, Crawford St., Oct. 20, 21.
Vicksburg, Gibson Memorial, Oct. 20, 21.
Anguilla, at Delta City, Oct. 27, 28.
Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

"Who Will Win This Battle?"

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as diabetes or stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric and you win the battle of life.

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package.



HARTFORD, ALA.—"When I commenced the treatment of Anuric I was in bad shape. My back ached all the time and oh! how my back would ache at night until I would have to get up. I could never sleep all night. But since I have taken the Anuric Tablets my backache is all gone and I can lie down and sleep good and sound all night. Oh! how much better I do feel—no one knows but myself. My advice to all sufferers of kidney troubles is to give Anuric a trial and they will find relief from their trouble."—MRS. B. G. COKER.

WOMEN WORKERS A NEW CHALLENGE TO THE CHURCH.

That probably a million and a half women have entered war work already in the United States, is the statement made in "The Church and Women in Industry," a booklet written by Worth M. Tippy and F. Ernest Johnson, representatives of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Some of the resulting problems and perils are emphatically presented.

"In replacing men, women are working under conditions designed without reference to their peculiar needs," observe the writers. "The change has come too rapidly to allow of devising safeguards in any ample way or of defining standards. This is being done now and the co-operation of the general public will be invaluable. Where long hours are passed over lightly as a 'war measure' and an indication of patriotism, physical and moral disasters are invited. The manufacture of munitions brings in a new train of occupational diseases. Children neglected at home by working mothers constitute another peril.

"Profiting by the experience of England, the United States Department of Labor instituted inquiries into the condition of women workers and found the same disorders, although on a smaller scale, that were discovered in England. The abuses were not so much due to conscious delinquency and greed as to general ill considered state of industrial affairs. All attention was centered on the product: the perils of the process were passed by. With the declaration of war against Germany, the industrial menace and the necessity of a labor policy called for definite governmental action.

"Many of our churches in these industrial centers would do well to offer rooms in their houses for occupancy by these women who cannot find suitable conditions for accommodation. Homes that would never open except to guests, should, in congested sections, open to render a social service. Investigation has shown congestion so great that one bed was used by three persons successively within twenty-four hours. Housing conditions have much to do with morals as well as the physical welfare of women who work, and with the labor turnover. The opportunity for helpfulness cannot be summed up under the term of 'housing.' More important still is 'homing.'

"Let the churches, especially through their women, join for the social and industrial welfare of women workers, giving attention to their organizations, wages, hours, health, housng, recreation and their protection against vice. Let the women not act heartily and selfishly through membership in these outside organizations, but also as definitely organized church women. People must see the churches at work for their welfare."

A special message to the pastors of the United States from Worth M. Tippy says: "A new day is dawning; a day of reviving spiritual earnestness, of multiplied ministries of kindness, of an enlarged use of church buildings for community purposes, and in general participation in movements for public welfare. This is a rare hour in which to stress these matters."—Centenary Bulletin.

MEETING AT MOUNT HOREB.

The Methodist folks who hold membership at a place called Mount Horeb began with their annual protracted meeting last Sunday, August 25, and ran through until Friday, August 30. It was the greatest and most effective meeting this community has experienced in a good many years; in fact, it was the best. The Holy Ghost was present from the very beginning with His convicting and all-convincing power, despite the busy season. The people just simply let the cotton go and crowded the church so until the building could not accommodate them. They stood up in the aisles and wherever they could find room while a great many remained around the windows and doors, listening to the wonderful messages that proceeded from the heart of Brother N. S. Loftus, pastor of the Woodville circuit in Wilkinson County. He preached in demonstration of the Spirit and with power, condemning sin with all his heart. He is truly uncompromising with sin and directs the messages to the hearts of the people with great effectiveness and convinces them that the divine requisite is purity of heart and life and that the promise is, they shall see God. He is very meek and lowly, always attributing all the praise and glory to God and publicly from the pulpit telling the crowds to worship God alone. Eternity can only tell all the good that was accomplished in that glorious meeting. The people were very responsive; it seems that the preacher could have them to do most anything he wanted to for God, so altogether were they under the power of the Holy Spirit. Sectarianism was laid aside and all the people worked like one for the same purpose and the one objective, to glorify God. Brother Loftus never fails to hold up the blessed Christ and the power of His cleansing blood to save earth's vilest sinners. The people dearly love him and cannot show their appreciation of his worth, because of his deep earnestness and holy yearning for the salvation of the lost. The preaching comes with such power at times that the people cry aloud for mercy and pardon. There were 13 added to the membership. The reclamations and conversions were many, the people promising to do their very best in serving God and keeping His holy laws. The free-will offering was $54.25 and is more than this church paid to any other preacher during its revivals.

May God bless him with heaven's richest blessings and make him a still greater power for Christ in leading souls to Jesus. We shall long remember his earnest and soul-stirring sermons. The meeting he held for us three years ago was of like order. May God bless him again, I say.

A friend and member.

L. A. WATKINS.

Reprinted by request from The Carthaginian, Carthage, Miss.

Parasitic Germs

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

Shuptrine Company, Savannah, Ga.

It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money won't buy.—G. H. Lorimer.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Brooks.

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and forty-five in college classes who enter Students Army Training Corps. For particulars write Meridian College, Meridian, Miss.

CENTENARY COLLEGE

SHREVEPORT, LOUISIANA

Large and attractive campus in suburbs of a rapidly developing city. Remarkable record of health during past ten years. Military instruction introduced two years ago has been a valuable aid to discipline, and has been the means of rapid advancement of boys entering army service. Physical culture through outdoor gymnasium and on athletic field. Thorough instruction in standardized college courses. Splendid results also in Academy or High School Department. Excellent opportunity for culture in morals and religion. Board at reasonable rates in steam heated dormitory. Tuition moderate. Fall term opens Sept. 18.

R. H. WYNN, President.



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THE HOME OF THE CHICKERING.

CENTENARY College-Conservatory

Founded 1884 **FOR YOUNG LADIES** **Great History**

A Non-sectarian but Christian Institution. Now under new management directed by a successful educator and business manager of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Expression, Home Economics, Physical Education and Business. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. For literature, address

DR. J. W. MALONE, A.M., President, CLEVELAND, TENNESSEE.

1854 - 1918 "Merit Wins"

MANSFIELD FEMALE COLLEGE

MANSFIELD, LOUISIANA

Last year by far the best in all our history—every room filled and some turned away. Expects honor and loyalty; has discipline; requires work. Offers a home to your daughter, not a dormitory; teachers, not simply instructors; a Christian atmosphere and environment, not merely a place to breathe and exist. Over $10,000 being spent for new Dining Hall and equipment. Town of Mansfield raised over $8,000. Fourteen in faculty from best Colleges and Universities. Graduate nurse in charge of new Infirmary. Exceptionally strong faculty in Music, Art, and Domestic Science and Art. Graduates of Teachers' Course exempt from all examinations to teach in Louisiana. Beautiful Catalog on request. Write, telegraph, telephone or come and see

R. E. BOBBITT, President (Seventh Year)

THE GOOD MANNERS OF TO-DAY.

By Mrs. Max West.

When is a child well-behaved?

Children's Year has called attention to many needs of children which are problems for their mothers. Malnutrition and the bearing on the child's health of the relation between the inches of his height and the ounces of his weight are questions just beginning to be understood which Children's Year has brought before millions of mothers. But training her child to wear his good manners as if they belonged to him and were not borrowed for the occasion is a problem of no recent origin. Regard for the feelings and desires of others has always been the basis of good manners, but the expression of such regard and methods of inculcating it are very different today from what they were a generation ago. Then "manners" in children consisted in paying rigid deference to their elders and superiors.

Nowadays children are treated more humanly and given much wider latitude in their relations with grown people. Older standards of conduct have very largely changed. Pessimistic observers are prone to regard the change as not altogether favorable, and to attribute to this same loss of deference to the presence and opinion of parents, teachers and other adults a corresponding loss in manners and behavior, and even a real loss of moral fiber.

It must be remembered that the rule, "other times, other manners" applies generally. Life is a very different thing for most children of to-day from what it was for their parents, certainly for their grandparents. With the wholesome and desirable growth of comradeship and association between growing boys and girls and their elders, the old rules of proper behavior must necessarily have given way to something less formal. The change has probably been in the direction of the development of strength of character and independent judgment in children. But that they have also lost something is perhaps equally certain. To remedy this loss by teaching them the rules of true courtesy is the business of thoughtful parents. Such an achievement may well be one of the valuable by-products of the Children's Year campaign which the Children's Bureau of the U. S. Department of Labor and the Woman's Committee of the Council of National Defense are conducting.

Good manners in children as well as grown people are the expression of an innate consideration for the rights, privileges and opinions of other people. Years of experience have crystallized this feeling into certain conventional forms of expression, which every child should be taught. The little habits of courtesy, which should be a part of every day life, are really the "outward and visible sign of inward grace." Few acquisitions are more valuable to anyone than that charm of manner which wins the immediate regard of everyone with whom they come into contact. To teach children good manners must be the work of every day and hour. "Line upon line" they will learn the little courtesies. Children are so imitative that very much of this will be unconsciously acquired through imitation of the habits and manners of their elders. "Thank you," and "If you please," and "Excuse me, please," come easily to the tongue if they are frequently heard, and the boy who sees his father rise when a lady comes into the room will instinctively follow that example, even with very little direct instruction. Good manners at table are so necessary to the comfort of everyone concerned that mothers will hardly neglect to watch and direct their children most carefully in this respect. It is very easy to teach children the right use of the knife and fork, to ask for what they want politely, and to chew their food quietly. To fail to do these things has condemned many a man as a boor and a nuisance. In other words, manners often make the man; certainly the lack of manners may unmake him.

TIME OUT.

What Did He Have?

Actual conversation in a Boston hardware store: "Give me a paper of small tacks." "How small?" "The smallest you've got." "Haven't got 'em."—New York Tribune.

Of Course Not.

Lawyer: "Was the deceased in the habit of talking to himself when alone?" Patrick Mahoney: "I can't tell ye that, sor. I niver was wid him when he was alone."—Puck.

But It Looks Fine.

"You can't tell 'bout a display of authority," said Uncle Eben. "Many a man thinks he's doin' a fine job o' mule drivin' when de mule is jes' hurryin' home on his own account."—Washington Star.

The Secret.

Old Lady: "Here's a penny, my poor man. Tell me, how did you become so destitute?" Beggar: "Generosity did it. I was always like you, mum, a-givin' away vast sums ter the pore an' needy."—Boston Transcript.

Not Acquainted.

"Wonderful old oak, I wonder what you would say to me if you could speak?"

"Well," said the gardener, visibly affected, "my guess is, 'I beg your pardon, Miss; but I am a beech.'"—Christian Register.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.



The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

AVOIDED OPERAT ON.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:



Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—



Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.



Mr. C. E. Brooks,
Marshall, Mich.
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.



It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....

Address .....

R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

MANY PRESCRIPTIONS AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.
Peptiron—180 pills
Sig: One teaspoonful Hood's Sarsaparilla before meals
Two Peptiron after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

COMPLIANCE WITH REQUESTS FOR SPECIAL GIFTS TO SOLDIERS IMPRACTICABLE.

Because of conditions which interfere with the carrying out of the desire, it is urged that persons in the States desist from asking that particular articles be sent to specific soldiers in service abroad.

The headquarters of the American Red Cross in France has been receiving a great many requests from parents in this country to supply such things as manicure sets, scissors, and other non-essential articles—as well as some essential things—to men of the American Expeditionary Forces. The requests in question frequently originate with the soldiers themselves, and are sent home and then back to France, reaching the Red Cross headquarters either through Washington or directly from the man's parents or friends. At any rate, by the time the Red Cross organization receives the request, the men have moved, or it is almost certain that their wants have been supplied.

In a letter received at the Washington Headquarters on this subject the fact is emphasized that the Red Cross does not desire to avoid any responsibility whatever in looking after the welfare of the American soldiers. But it is pointed out that it would be useless and impracticable to attempt to comply with requests of the kind mentioned, and a great deal of annoyance and possibly disappointment would be prevented by a thorough understanding of the situation on the part of the people at home. It is earnestly desired that parents desist from such appeals. They may rest assured that the Red Cross, in its own systematic way, is doing everything imaginable of the practicable sort to supply the wants of the soldiers.—Red Cross Bulletin.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

A TALE THAT SHOULD AVAIL FOR THE INSTRUCTION OF MANY.

(From the Journal of the American Medical Association.)

10 a. m.—Oh, dear! Another warm day. Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so jiggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

10:30 a. m.—Two glasses of ice water have just arrived. It will take all the energy I can pump up in the next hour just to warm me up to normal again.

10:50—Half-chewed breakfast did not satisfy her and she has brought some peanuts and started again.

12 m.—Peanuts have been drifting along steadily ever since. Think she has finished them, though.

12:30 p. m.—Decided she wasn't very hungry, and instead of a good, solid dinner sent me down a cold eggnog heavy with chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

1:10 p. m.—More ice water.

1:40 p. m.—Was mistaken about the peanuts; she found another handful in the bottom of her vanity bag, and now I am getting them again.

2:05 p. m.—More ice water.

3:10 p. m.—She has been lifting some heavy books, and as usual used my muscles instead of her arm muscles. You see, she's never had any proper physical education—soft, flabby, slouchy sort. Tired me almost as much as a six-course dinner.

3:20 p. m.—Furtive fellow has brought us a box of caramels, and she has started right in on them.

4:30 p. m.—Have received something like half a pound of caramels. Just heard her say: "Oh, dear, I don't feel a bit well. The milk in that eggnog must have been sour."

6:30 p. m.—We played a set of tennis before dinner, and here I am all tired out and a lot of work to do.

6:50 p. m.—We were invited by a sissy sport with a belt on his coat to have a soda before going home. Had a lemon phosphate and then had to run for the car.

7 p. m.—Fried taters, cucumbers, veal cutlets, catsup, cookies, and canned blueberries. What do you know about that?

7:45 p. m.—We are strolling down to the corner with a knock-kneed guy in a sport shirt and white pants for a pineapple walnut college ice.

8:20 p. m.—Got home and found somebody had made some iced tea. She drank two glasses. I tried hard to keep the tea and the college ice separated, but they mixed it in spite of me. I go on strike.

8:30 p. m.—Have sent back the college ice and the iced tea.

8:40 p. m.—Returned the blueberries.

8:45 p. m.—And the peanuts.

9 p. m.—Trouble to pay—can't get the doctor.

9:17 p. m.—Doctor found at the movies. Mother thinks it is a weak stomach she inherited from her father. Knock-knee suggests it is the beastly weather—the big boob!

9:45 p. m.—Doctor says it is from a bilious temperament. Good-night!

SOLDIER AND SAILOR INSURANCE.

The business of insuring our soldiers and sailors is scarcely a year old, and yet we have written more than $30,000,000,000 of insurance, insuring approximately three and a half million of soldiers and sailors. This gigantic business, employing 10,000 individuals and doing a greater business than the largest insurance company of the world, has all been organized in less than 12 months. Of late the bureau has been doing more than a billion dollar a week business; the total for the month of August will approximate $5,000,000,000 in new insurance. On one day, 92,253 pieces of mail came to the bureau.

It is a great work, an intricate work, a work that every American approves of. More than 90 per cent of the members of our military and naval forces are insured, and this insurance has strengthened the morale of our fighting men and brought comfort and courage to their dependents at home. In addition to the insurance there are added soldier and sailor family allotments and Government allowances to dependents, the disbursement of allotments and allowances already totalling more than $140,000,000.

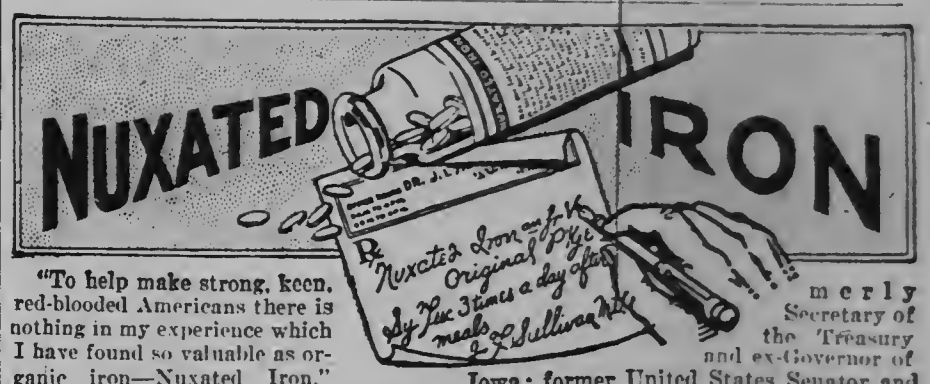
Rheumatism Back on the Job With its Old-time Fury

No Let-Up In Its Torture.

Pretty soon you will be reaching for the liniment bottle again, for the millions of little pain demons that cause Rheumatism are on the war-path. Winter weather seems to awaken them to renewed fury.

But your Rheumatism cannot be rubbed away, because liniments and lotions cannot reach the disease. It is in the blood, and only a remedy that goes deep down into the circulation, and routs out the disease germs, can rid you of this disabling disease.

S. S. S. has given some wonderful results in treating Rheumatism. Being a purely vegetable blood remedy, it purifies the blood of every germ, and thus removes the cause of Rheumatism. Get a bottle to-day at your drugstore, and start on the right treatment that will get results. Free advice about your case can be had by writing to Medical Director, 26 Swift Laboratory, Atlanta, Ga.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.



NOTICE.

On August 29 the P. E., Rev. G. H. Thompson, had the pastors of the southern portion of the District to meet him for a conference at Waynesboro, Miss. We entered into an organization for this division of the District, this writer being elected director of this division. A motion was adopted to have the best representative possible from the Board of Stewards, W. M. S. and Sunday school on this Missionary Centenary Committee, and that at least one member from each church be appointed by the several pastors on this committee.

This large committee of pastors and laymen is called to meet in the Shubuta Methodist Church, Sept. 24, 1918, at 10 o'clock a. m.

L. E. ALFORD,
Pastor Shubuta Church.

HOW A FAMOUS POEM WAS WRITTEN.

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthuiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house set almost in the road, so near it was. Near one side was a queerly constructed signpost finger, pointing to a well-worn path and a sign: "Come in and have a cool drink." Following the path, he found in the side of the bank, some distance from the house, a spring of ice-cold water into which a barrel had been sunk and above which hung an old-fashioned gourd dipper. And on a bench near-by—a wonder—was a basket of fragrant apples, with another sign, "Help yourself."

Scenting a story, he went back to the house, where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit; so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple a basket of whatever fruit might be in season was placed near, that everyone might rest upon the long hill and fresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home:

"Let me live in my house by the side
of the road
Where the race of men go by;
They are good, they are bad, they are
weak, they are strong,
Wise, foolish; so am I.
Then why should I sit in a scorner's
seat
Or hurl the cynic's ban?
Let me live in my house by the side of
the road
And be a friend to man."—Ex.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

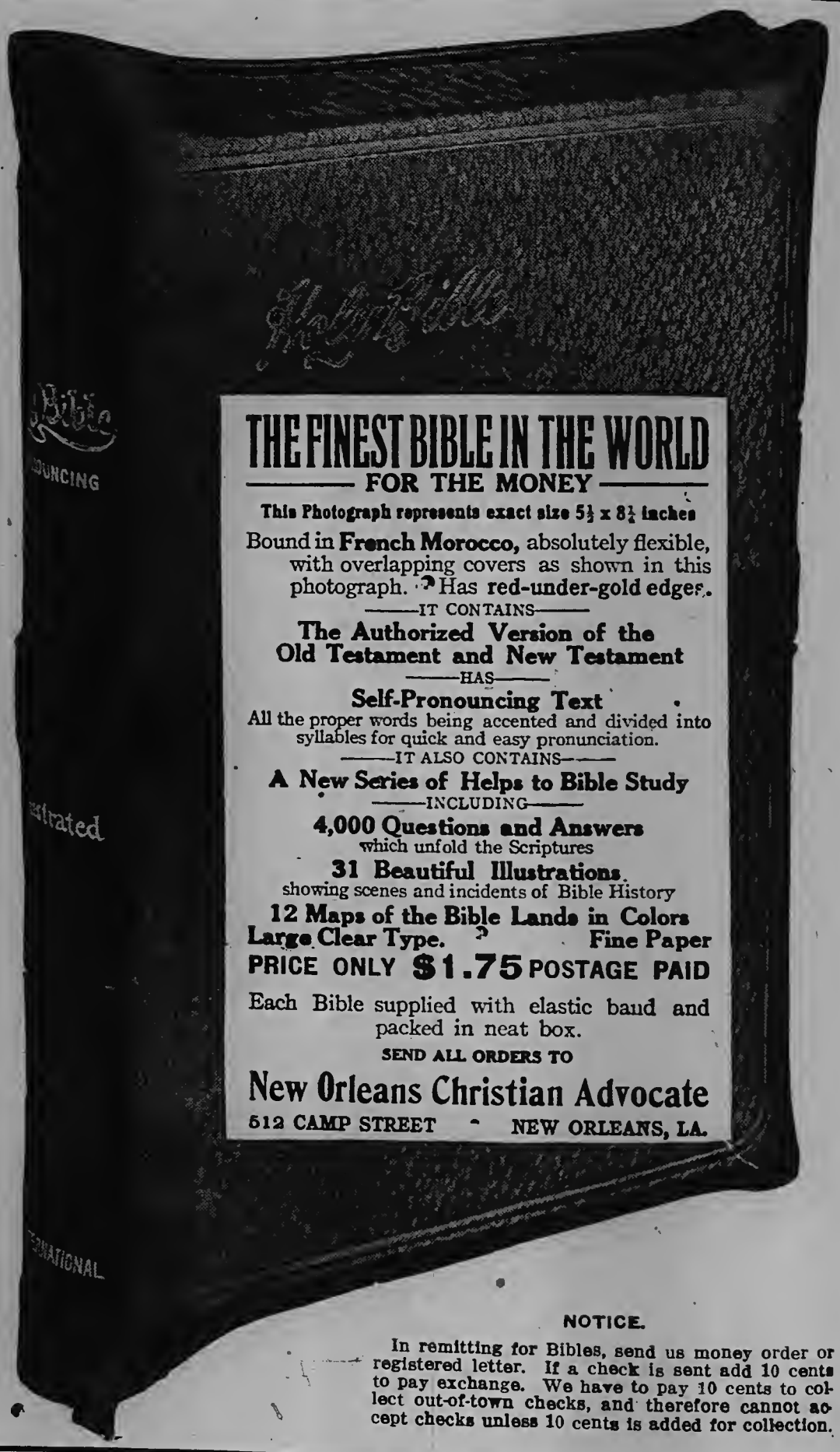
Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

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—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

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PRICE ONLY $1.75 POSTAGE PAID

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SEND ALL ORDERS TO

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NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of 'More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9256 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satsified, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

The happiest moments are the busiest moments.—Bishop Simpson.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 26, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

THE MISSIONARY CENTENARY MOVEMENT

We are giving, on another page, a full account of the proceedings of the Missionary Centenary Conference held at Dallas, Texas, Sept. 17-19. We desire at this time to state some views based upon careful attention to the program of the daily sessions of that meeting.

In the first place, this is an opportune time for undertaking a great forward movement in our missionary activities. We have previously expressed the opinion that our Church must show itself willing and able to deal intelligently and adequately with the largest questions connected with the evangelization of the world if it would command the allegiance of the men who are freely offering their lives for the preservation of true democracy. The Church is no less charged with the maintenance and extension of the principles of the Kingdom of God than the Government is charged with the establishment and defense of the principles of liberty and justice. In carrying out the specific purpose of each, the two institutions inevitably find themselves in the closest co-operation; but for one of them to neglect its own mission under the mistaken idea that it can thereby best help the other to do its duty, is to lay itself liable to the charge of unfaithfulness and lack of breadth of vision. The Church rightly is actively interested in every detail of the plans to win the war; and it is officially and energetically doing all in its power to re-enforce the activities of the Government. But it must not forget that its peculiar mission is to bring the world to Christ. The turmoil of the times, instead of minimizing that mission, magnifies it, and calls for unusual efforts to carry it out.

The survey of the mission fields of our own Church, at home and abroad, as it was given by carefully prepared maps and charts and in the burning words of those who are most familiar with them, made it plain that this is the time to go forward. We are not unaware of the fact that, in some quarters, the opinion has been expressed that we should delay until after the war the inauguration of a program that calls for so much in the way of the enlistment of time and service and material resources; but the time to meet a critical need is when the need makes itself felt. It is nothing more than common sense to recognize the difficulties that stand in the way of meeting the need, but it is not common sense to become discouraged and dismayed. An optimistic faith will not overlook difficulties; but it will not balk at them.

In the second place, the success of the Centenary Movement is conditioned upon a campaign of education that will not only acquaint our people with the urgent needs of the fields as they exist to-day, but that will also develop the idea that faithfulness to God involves the performance of every known duty upon the basis of a genuine personal consecration. In other words, the Movement must go forward as the result of a great spiritual impulse growing out of a definite religious experience. There is possible a kind of mechanical stimulation of our people into a form of religious activity that will result in large financial returns, but that will be lacking in the essential thing of spiritual life. We are glad, therefore, that the leaders of the Movement are laying due emphasis upon the development of the prayer-life, and are stressing the fact that any permanent growth of the spirit of liberality is dependent upon growth in grace. We might conceivably raise the sum of thirty-five million dollars without a corresponding enrichment of our religious life; even so, we would have done a pitiably small thing. The end of the campaign would be followed by an impoverishment of spirit and drying up of the springs of liberality that would require, possibly, decades to overcome. If first things are put first, other things will follow in due course; and the first thing in all the work of the Church is to bring the individual into a consciousness of his personal acceptance with God. In its essence, the Centenary Movement is a great revival campaign that is intended to reach the remotest bounds of Methodism.

A third conclusion we have reached is this: The financial goal of the Movement will be attained in proportion to the extent to which our people can be brought to adopt a systematic plan of giving such as is involved in tithing. Doubtless many liberal-hearted men of large means will contribute splendid sums for the causes included in the call that is being made upon the Church; but these in the aggregate will fall short of the amount set unless there is a corresponding liberality on the part of those who are not so richly blessed with this world's goods. We cannot afford to assume that the obligation does not rest upon us all equally to give according to our means. The preachers must set the example; and then they must instruct the people in the fundamental principles of stewardship. Only by so doing can we hope to measure up to our full responsibility.

Our fourth conclusion is this: The Centenary Movement, great though it is—and we believe it is the greatest single movement ever instituted by our Church—should not be allowed to interfere with the contemporary success of the other great branches of our service. By action of the General Conference, the Centenary Campaign has right of way for two years; but we must not lose our sense of proportion to the extent of allowing other essential departments of our work to suffer. The one we must do—the other we will not leave undone. In all the discussions that took place, we did not detect any suggestion that it should be otherwise.

That was a great meeting at Dallas. It was largely attended; the program was thoroughly worked out and each speaker was master of his subject; the discussions were kept within reasonable time-limits; the spirit was fine, the association was inspiring, and the whole atmosphere was deeply religious. Its results will, we believe, be altogether gratifying in the accomplishment of the purpose for which it was held.

Where does your duty lie? You alone can determine that in the last analysis. And you fail to find it and do it at the risk of happiness here and hereafter.

TITHING AS A BUSINESS PRINCIPLE.

From the very beginning it has been recognized that money is an essential in carrying on the work of an ecclesiastical organization. At first thought, it might seem that it would have been a better arrangement to make religious activities altogether independent of financial resources. A little reflection, however, enables us to see that this would have made it impossible for religious forces to dominate the whole life of man. Religion and business would have been divorced in fact, and men's love of money would have been unrestrained by any higher motive.

Since money is essential in carrying on the work of an ecclesiastical organization, it becomes necessary to devise some means by which the requisite amount may be secured in a way that involves the recognition of God's claim upon our substance and at the same time makes sufficient allowance for our own temporal needs. This problem, arising in the beginning of organized worship and service, was solved by the institution of the tithe.

We have before expressed our conviction that the Old Testament tithing system is not a mandatory rule under the Christian dispensation. Christ so completely did away with the letter of the law that full allegiance to him recognizes no arithmetical limitations upon his claims. Keeping books with the Lord, in the sense that he is entitled to so much and no more, is entirely contrary to the whole spirit of his teachings. All we have belongs unreservedly to him.

But we cannot ignore the fact that the normal needs of men in their family and social and business relations require a considerable amount of money for their satisfaction. The same obligation that rests upon men to provide for the maintenance of religious activities rests upon them also to provide for their personal needs. It is out of this double obligation that various systems have arisen for providing adequately for the needs of both.

We do not hesitate to affirm that the tithing system is, by all odds, the most equitable and the most satisfactory that has ever been devised. We base our conviction upon the following facts:

1. Experience has shown that the tithe is sufficient to provide for all the normal needs of organized religious work. It was so in Old Testament times, and it is so now. So long as the tithe was paid promptly and fully, the services of the sanctuary were adequately provided for. It was only when the people failed to pay the tenth that difficulty arose and they had to be rebuked for withholding their due. And to-day, in those churches where tithing is largely practiced, the unfailing testimony is that all financial obligations are fully and promptly met.

2. Experience has proved that the ability of the individual who practices tithing as a matter of principle, to meet his personal obligations is undiminished. There seems to be something of a mystery in this—like the cruse of oil that failed not—but the testimony of thousands of conscientious people cannot be overthrown. In fact, this testimony goes to prove that increased pros-

(Continued on Eighth Page)

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THINGS SPIRITUAL.

Not iong ago a letter came to our office asking that the Christian Guardian go no more to the home of the writer, and the reason assigned was one well known to most editors and familiar to many preachers, that the paper did not devote sufficient space to spiritual things. The good brother wanted a paper which he could read and possibly sleep over on Sunday, but one at which his children would refuse to iook, and one which would hardly dare to recognize that man has a body as well as a soul. We believe in a religion that recognizes and provides for both.

We do not think that God made a mistake in giving man a body, and we do not think that the Church of Jesus Christ makes any mistake in recognizing the fact and acting upon it. On the other hand, we think that one of the gravest of modern ecclesiastical blunders lies in failing to relate the gospel message properly to the ordinary everyday life of the people to whom we appeal. One of the most certain methods of alienating our people from our Church is to assume that that Church has no interest in the life of the people other than the salvation of their souls. This is not only bad theology, it is also directly contrary to facts. If the Church is to represent God to man it must be careful not to misrepresent Him, and this it certainly does whenever it leaves the impression that God is not concerned about the physical well-being of men.

When we look at farm-life we find that the farmer is a "laborer together with God." Never a blade of grass grows, never a grain matures, never one smallest section of any branch of farming prospers without the help of the Almighty, and the most successful farming is simply the story of most complete human adaptation to the divine plans. And there is never a meal prepared without the help of the Most High. All the laws of heat and chemical affinity, all that goes to prepare a meal that shall be pleasant and healthful, are but other phases of the divine power working along with intelligent human skill. And never a house was built, never a railway laid, never a ship constructed without man "working together with God." Why should we deem it "spiritual" to tell the story of creation and to record the healing of the lepers and the raising of Lazarus, and esteem it "worldly" or "carnal" to teli the story of God's work in modern days and to chronicle the wonders of medical science? Surely "God is in this piace," even if some of us know it not.

And in the great world of thought we can trace just as surely the hand of God. The man who cannot see God in the struggle for freedom that has linked together twenty-five nations against the menace of German autocracy is surely lacking in spiritual vision. The faith that sees God in the emergence of Israel from Egypt and that rejoices in Israel's triumphant entry into the promised land, ought surely to see God still more plainly in these tremendous modern movements. The struggle against Egypt and against Canaan's tribes was but child's play compared with the present contest, and surely the man who can feed his soul on the old record, and yet turn from the modern one as something totally different and wholly "unspiritual" has need to pray earnestly for clearer vision.

In discussing this matter we cannot lose sight of the fact that only too often the cry for "spiritual food," the "pure gospel," etc., comes from men who grow restless under the application of the gospel to modern life. Sometimes, when the sermon throws the searchlight upon family iife and exposes meanness, and stinginess, and even cruelty in the home, some religious sinner whose praying covers a world of meanness in his home will breathe out an emphatic protest against such "unspiritual" preaching. We cannot get away from the fact that sometimes the cry for "pure gospel preaching" comes from sanctimonious sinners whose inconsistencies are as patent as their religious observances. In all such cases "spirituality" means simply a state of spirituai ease wholly divorced from spirituai progress.

Let us not blunder into thinking that "spiritual things" are the things of the spirit only and all other things are earthiy or temporal. Let us rather remember that all that God does is "spirituai," and if we are working together with Him we aiso are engaged in spiritual toii. And iet us never for one moment imagine that reiigion is too good a thing, or too sacred a thing for the ordinary everyday life of the ordinary everyday people.—The Christian Guardian.

SIGNIFICANT FORWARD MOVEMENTS IN MEXICO.

By Bishop Wilbur P. Thirkield.

A significant fact in the life of Mexico is the establishment of the Union Theological Seminary in Mexico City. Even here in "Our Next Door Neighbor" the same spirit of catholicity face to face with a vast unchristainized peopie is evident, just as obtains in our foreign fields. It promises to be a vital and vigorous factor in the future missionary work of the Republic.

My recent visit to the session of our Conference held in Mexico City furnished me opportunity for meeting the faculty; for observing the student body; and examining the rather impressive building that has been secured for the Seminary. The faculty representing the several denominations is made up of youngeriy, alert and well equipped men trained in the theological seminaries of the several denominations in the States. No serious difficulties have been encountered in this united work. It is evident that possibie theoiogical differences dwindle face to face with an eager student body preparing to carry the Word of Life to a people, four-fifths of whom cannot read and to whom the Bible is a sealed book. The iate Dr. John Butler showed a Bible that he rescued from the flames kindled by superstition and ignorance. How this truly statesmanlike leader rejoiced in the opening of this Union Seminary as the consummation of a larger hope!

It was interesting to sit in council with this leader and the representatives of other Mission interests in the final adjustment of territory between the several denominations that promises to give intensive power and permanent strength to the work of each Church.

A movement on the Puebia District for the training of lay workers, more especially for rural work, under the direction of the Rev. F. F. Woife, district superintendent, has already given definite results. I have just had a report of the recent Institute for exhorters and local preachers, the program for which gained my ready co-operation at the Conference session held last February. A limited sum to cover expenses made possible the gathering of a class of twenty, tweive of whom were picked men from their native viiiages, and eight youngerly men who were studying for the ministry in our Puebla School. The faculty, under the direction of Mr. Wolfe, included three of our most aiert and capable native ministers, the Reverend Messrs. Chageyan, Zapata and Cora. Miss Ayers, our very devoted and successful mission worker, "also did work with the men which they will never forget." Aside from the definite work in Bible training. Mr. Wolfe reports "that the spirit developed among the men who were here is a good investment of the money spent, to say nothing of the work they wiii do on the district which they could not have done without these ciasses." It was serious work—seven hours in the classroom daily, and the young men gave themselves to their task with an eagerness and devotion worthy of ali praise.

Who can estimate the influence of these lay workers as they go back to their villages reinforced in their spiritual life and with a new and larger knowledge of the Word? One of the inspiring things in the Conference session was to hear the story of the sowing of seed by iay workers in viiiages up in tiie mountains resulting in significant growth and fruitage. A singie worker would read the Word and teii the story of the Master to a group to whom the Word had not been revealed. This would result in a group of faithfui people calling for the trained mission worker to instruct and lead them out into the larger things of the spiritual iife.

Our Mexico Conference took hold of the Centenary program with enthusiasm. The mass meeting that fiiied our great central church was addressed by Bishop Denny of the Church, South, and the writer. I am just in receipt of the first copy of the "Boiotin del Centenario" publiished in the interest of the movement.

This reveais the inteiligence and earnest purpose with which our pastors are setting up and carrying out their Centenary plans. It would have sent a thriii through the entire Church if it could have witnessed the genuine enthusiasm with which the Conference adopted its great Centenary program, inciuding the gaining of one hundred new Christian workers, 15,000 new members and a total contribution for the native Church of one million pesos, the latter amount just doubling the sum that has been raised annualiy for the support of the Church. What a chaiienge is this to the Home Church!

Although our dear Dr. Butier passed to his reward the very week the Conference closed, he had gathered about him a group of strong, well equipped men, who with singuiar adaptation and gracious power are giving themselves to carrying out his plans. Although Dr. Butler was feebie, yet he was present at every session of the Conference, and the adoption of the Centenary program gave him joy unspeakabie. I should have said that while the provisions of the new constitution are the most drastic ever written into such a document as reiated to the foreign priesthood, our native workers are utterly untrammeled in their work, and the presiding Bishop had entire freedom in the puipit and on the platform. A cordial interview with President Carranza revealed his sympathetic attitude toward the general program of Christian Missions, in which he has shown in other years a warm interest. This is a source of encouragement and hope to aii Mission workers in the Republic.

My interpreter was Mr. Andres Osuna, then Superintendent of Primary Education for the Republic. He has since been appointed by President Carranza as Provisional Governor of Tamaulipas. Mr. Osuna is the outstanding lay Methodist in the Republiic, an honored and very useful and active member of the Church, South. He is a leader in church work and a most efficient Bible teacher. He bravely shows his colors as a Protestant Christian. Whiie I was in Mexico City, the opposition daiiy newspaper taunted him with being a Methodist "preacher." I had the priviiege of meeting him and his cuitured wife at dinner, together with Bishop Denny. His appointment as governor of the border State of Tamauiipas seems providential in view of the subdivision of the Republic into zones, now assigned to the severai denominations. This State forms an important sector of the zone under the charge of the Methodist Episcopal Church, South. Being directly on the border, it links up with the important and prosperous educational and religious program of this Church. I am convinced that the Church, South, has chosen a position of immense strategic importance. In its Christian schools in the border States of our country it can train native workers who shali be equipped to reach and redeem not only the thousands of Mexicans who practically dominate our border towns, but also who shail go over into the neighboring

Mexican Sates to carry in their life and word a message of life to their brothers who sit in darkness.

With such a Christian governor as Mr. Andres Osuna, strong and active reinforcement is given to the already vigorous work of Southern Methodism in a zone to which it is bringing the light of the knowledge of the glory of God in the face of Jesus Christ.

Marshfield-on-the-Sea, Mass.

CHRISTIANITY IN THE MAKING OF AN ARMY.

By Rev. J. B. Gambrell, D.D.,
President Southern Baptist Convention.

I repeat it over and over, few greater things have been said in my day than the following by President Wilson: "Christianity is the most inspiring force in human life." That sentence has in it the explanation of history, from the crucifixion of Jesus down to the present hour. Wherever Christianity has been introduced, men, families, tribes, and nations have taken the upward way, and nations have gone up according as Christianity has been pure. The corruptions of Christianity have made for corruptions in society. The inspiring force of Christianity in individual human lives has made the great people who have made the great States.

It was the gradual substitution of a formal and materialistic faith for the living spirit of Christianity that hardened Germany, and prepared Germany for what has been developed in these latter years. If there had been free religion in Germany, if there had been Christian schools, the present war would never have occurred. Because vital Christianity ceased to dominate the life of the German people, they turned all of their scientific knowledge into channels leading to destruction.

It has come to pass, that the nations of the earth have been compelled to take up arms to defeat a highly developed, scientific, specialized barbarism. I have not a shadow of doubt as to the rightness of the course pursued by the allied nations. My thinking does not run with that of the pacifist who can look on, hands down, while nations are destroyed and civilization is wrecked. The very existence of government carries with it the doctrine of force. There is just as much reason for the war we are in now as there is for the constabulary of the country to resist outlaws, for Germany is an outlaw nation, made so by false teaching.

I haven't any doubt, either, that it is the duty of America to put into the war whatever is necessary to wreck the German military machine and to make it impossible for the ruthless spirit of Kaiserism to project itself into the future. It is a religious duty, or, it may be better to say that it is a patriotic duty, re-enforced by all the sanctions of Christianity. What I have just said implies that every one of us must be in the war, full length and full strength until the huge task we have in hand is finished and finished right.

There have not been lacking indications that in military circles, and even in religious circles, an opinion prevails that the highest type of the soldier can be developed out of the spirit of mere revenge. I have seen, with deep regret, in some of the great publications of the country, expressions about exterminating the Germans. I am perfectly aware of the fact that some military men regard Christianity in its highest expression as having a softening effort on the morale of the army.

Christianity, "the most inspiring force in human life," will make the best soldiers. The best soldier is a man with a clear vision, with a firm grip on eternal verities, committed by all of the sanctions of Christianity to the full discharge of his duty. And he is a gentleman always considerate of the weak and helpless, but terrible in battle.

By the consent of history, General R. E. Lee's Army of Northern Virginia was one of the most efficient armies the world ever saw. General Lee, himself, was a devout Christian, and, perhaps since the days of Cromwell's invincible prayers, there never was a more religious army. It was religious, in the real sense. Christianity was free. Preaching at suitable times and places was as free in the army as out in the country. Great preachers of all denominations came and poured out their souls to men. There were great revivals; hundreds were converted; there was no attempt to restrain the emotions of men; hundreds were baptized, and not a few of them became preachers. Many dissolute, disorderly soldiers were converted under the free preaching of men who poured out their souls to their fellow-men, and these dissolute men became orderly. The morale of the army was helped; the order of the army was helped. There was not a thing that goes to make up a great army that was not helped by these free, spontaneous, religious services. These services had the sanction of the great generals.

I, myself, was in a prayer-meeting with General Stonewall Jackson. It was spontaneous. My division was resting by the side of the road. Some one began to sing; others joined in; then there were other songs, and some soldier was called on to pray. There were more songs and more prayers. General Jackson, riding by, took in the situation, rolled off of his horse (he never dismounted, he just rolled off), came and sat down on the ground with the common soldiers and waited with bowed head until the services were concluded. Nobody was hurt; everybody was helped.

The true policy for our army is to open it just as wide as military order and discipline will allow for the greatest preaching that can be done. Leave men free. They will take care of their religious convictions and emotions a great deal better than any set of men out of the camp can do it. Only look after the military order and discipline and then let the religion be free. Religion that is not free is never effective.

I have it from many sources that the light and frivolous entertainments for the soldiers are entirely overdone. The men are in serious business; they are manly; they want to hear the best preaching and they are entitled to hear it, and it is not the government's business what they believe and what they do with the Lord's message when they do hear it. A governmentally managed Christianity will never be powerful. This has been tried in all State churches. The principle is wrong.

That was the strangest reason anybody ever heard given by Secretary Keppel for removing camp pastors. In many cases they are stronger preachers than the chaplains, and when the soldiers hear them they will not hear the chaplains. According to my thinking, the soldiers have a right to hear the best preaching, and it does not belong to the Government to regulate it. My belief is that the Christian people of this country ought to express themselves as favoring the freest possible preaching in the camps. I mean preaching limited only by the necessities of military order and discipline. Nothing will do so much to make a great army as to put a sense of God and of righteousness in the souls of men. Napoleon, the world's greatest master of the arts of war, said, "Soldiers march on their stomachs, but they fight with their souls." Nothing will so strengthen the souls of men as the power of the Gospel.

The people who are sending their sons to the army and are doing so much for the war ought to have every chance to re-enforce them. When I say the people, I mean all of the people—Catholics, Lutherans, Methodists, all sorts equally and alike. This is a sound doctrine and it will prove as good in practice as it is sound in principle.

FILL UP THE HIGH SCHOOLS.

Every year witnesses the strange spectacle in the Province of Ontario of thousands of children dropping out of school life just at the entrance to the high school. Somehow or other the impression has gone abroad that the high school is only for those who purpose to enter professional life, and all others are supposed to complete their education in our public schools. To many of us this seems to be a most unfortunate and costly mistake, and we should like to see it remedied at once. When England is preparing to extend the age of compulsory education to sixteen years, it is surely time that Canada took action in this matter.

The fact that in the past men got along fairly well with two or three years' education is no excuse for allowing the children of to-day to enter life so similarly handicapped, for there can be no doubt that lack of a good education is a handicap, and a serious one, and no one realizes it quite so clearly as the man who has been successful in spite of it. Many a man who is deservedly honored and trusted by his fellows, and who is serving them in some public capacity, even while he knows that he is doing good work for the public, smarts under the sting of the fact that he is an uneducated man, with an uneducated pen and an uneducated tongue. And if this is true to-day, it will be still more true to-morrow. There is no need of our boys and girls being thus handicapped; and parents should see to it that they are not.

In some cases the difficulties in the way are very great, but in most cases they are only very trivial. The Western Christian Advocate puts it this way. It says: "It is positively shocking how trivial have been the circumstances deciding the high school non-attendance. Distance is no longer a sufficient reason, except in rare cases. Farmers have failed to allow their sons to start in September, and then the boy wouldn't go after two or three weeks have passed. Girls have felt their dress was not good enough, and so sentenced themselves to wear poor clothes all their lives. Horses have had a lame leg; trains go an hour too early or too late; the baby sister was sick, or the weather was too hot in September."

Such excuses may seem sufficient now, but they will look pretty small when the boy grows up and begins to realize his handicap. It seems to us that every parent who has suffered from the disadvantage of a meagre education should see to it that his boys and girls are not placed in the same situation, while the parent who has had the advantages of a good education will surely be content with nothing less for his children. It may be that the boy or girl does not realize the need of a high school education, and it should be the parents' business to make that need plain to them; and preacher and teacher can help in the matter. Canada is entering upon a new era of national development, and that development will be helped or hindered as our citizens are intelligent or unintelligent. If you believe that education assists intelligence, see to it that your boys and girls get all the education that it is reasonably possible for them to acquire!—The Christian Guardian.

OUR TRIUMPH IN CHRIST'S TRIUMPH.

In His exaltation to the throne a new hope dawns on humanity. If we believe that the man Jesus sits on the throne of the universe, we have a new conception of what is possible for his brethren. If a perfect human nature has entered into the participation of the divine, our natures, too, may be perfect, and what he is and where he is, there, too, we may hope to come. So this epistle in the second chapter, quoting the grand words of the psalm, which sometimes and in some moods seem more like irony than revelation, "Thou hast crowned Him with glory and honor; thou hast put all things under his feet," comments: "We see not yet all things put under him." Nay, much the contrary. Look at all this weary world, with its miseries and its cares. What has become of the grand dream of the psalm? Has it all gone into moonshine and vapor? "We see not yet all things put under him." Weary centuries have rolled away, and it does not seem a bit nearer. "But we see Jesus crowned with glory and honor." He, and not all these failures and abortions of existing manhood—he is the type of what God means us to be, and of what we all may one day become. This crowned Jesus has "tasted death for every man." And so, brethren, sad, and mad, and bad as men may be, the conquering Captain at the right hand of God's throne is the measure and the pattern of what the worst of us may hope to be.—Alexander Maclaren.

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THE CENTENARY CONFERENCE IN DALLAS.

(The following article was prepared at the request of Mr. H. H. Ahrens, Publicity Manager of the Centenary Movement, by his friend, Mr. A. G. Fegert, for many years religious editor of the Chicago Herald.)

Bishops, presiding elders, pastors, laymen and women in attendance on the great Centenary Conference held in Dallas, September 17-19, all attested that it was perhaps one of the most inspiring meetings ever held in the Southwest and that never before had the world's needs and the Church's opportunity been so ably presented. The Dallas papers estimated that there were one thousand visitors present.

The proverbial hospitality of the Southern Methodists of Dallas was a delight to every minister and layman present and one presiding elder was heard to say that he would not mind accepting the eldership of the district to succeed the efficient Dr. Hay, who goes to the Memphis Conference. The Dallas press and the Texas Christian Advocate devoted large space and presented most accurate accounts of the proceedings of the Conference.

As a compliment to the members of the Conference, the Methodist choirs of Dallas united in a great song service on Monday night preceding the opening of the meeting and it was estimated that 2000 people were packed in the City Hall auditorium to listen to the excellently prepared program.

During the Conference, views were presented which left the impression that the world can be conquered for Jesus Christ by a prayerful continued drive both in this country and in the missionary countries of the world. Repeatedly during the Conference the speakers showed that the world war has taught them to think in big terms. Compared to the needs of the mission fields, the opportunities and responsibilities devolving upon the Church for extension of work in mission fields, the sum of thirty-five millions was made to look like an inadequate amount. This view was expressed by Bishop James Atkins in his address on the first evening of the Conference.

Three big objectives were held before the Conference by the Bishop. These were the conversion of the heathen world, the subjugation of the Mohammedan world and the regeneration of the Catholic world. Possibility of being called upon to do evangelistic and missionary work on a broad scale in Germany, France and Russia was referred to not only in the speech of Bishop Atkins, but also by Rev. W. B. Beauchamp, D.D., secretary of the Centenary Movement.

It was explained in one of the many impromptu speeches given by Dr. Beauchamp that "Protestantism must be ready to do reconstruction work in France, Italy, Germany and Russia. The voice of God must be heard in these countries through the Protestant Church. I think we are coming to the place where we may not be able to go into some of these countries as a denomination, but we must give them Jesus Christ. Denominationalism is not the first part of a Christian program, but Jesus Christ must be carried to these people for the reconstruction of the nations."

Prayer as a big factor of the Centenary campaign was referred to by many of the speakers, but the Rev. S. A. Neblett, a missionary to Cuba, who has charge of the fellowship of intercession of the Centenary movement and is mobilizing the spiritual resources of the Church for its success, explained it thus: "If we could get this $35,000,000 and make it as a prayerless offering, our God would spurn it and say, 'thy money perish with thee.'"

A graphic survey of the missionary fields in which the Methodists of the South did work was given by Dr. E. H. Rawlings, the secretary of the foreign department of the Board of Missions. The address was illustrated by stereopticon slides which visualized the work done in Africa, China, Korea, Japan, Brazil, Cuba and Mexico.

The next morning at the session of the Conference in the Adolphus Hotel, representative missionaries from these fields told of work done in these lands. The walls of the room were covered with charts and maps intended to further visualize the opportunities of the fields and the responsibilities for doing the work.

Dr. W. G. Cram, of Korea, was the first missionary to speak. He said that politically Korea was an unfortunate nation, but that the Koreans were adapting themselves to conditions and that spiritually their condition was most gratifying. The people came into the churches by the thousands. Nothing, he said, was effective there except the preaching of the gospel of Jesus Christ. What the people wanted was not education or philosophy, primarily, but a knowedge of the saving and transforming power of the gospel.

In his introduction of Rev. J. L. Hendry, who for the last thirty years has been a missionary in Huchow, China, Dr. Rawlings said that the letters of Mr. Hendry from the mission field were always hopeful, happy and full of evangelistic zeal and that he was in very truth an apostolic missionary. He, the missionary, referred with great earnestness to the opportunities for aggressive work in China and urged that means be provided to teach the boys of that country to learn trades by which they might earn a livelihood. He cited several instances of the conversion of Chinamen and their subsequent usefulness in the ministry. Other views of the work done by missionaries in China during the past forty years and the possibilities of the future development of China were given at one of the evening sessions of the Conference in the Municipal auditorium by Dr. A. P. Parker, who for forty-three years has been a missionary there. The staying qualities of the Chinese Christians during the Boxer uprising were feelingly referred to by him.

Conditions in Mexico and work among Mexicans were described by the Rev. F. S. Onderdonk. He criticized the attitude of intolerance shown by many Americans towards Mexicans and urged that a spirit of helpful sympathy be shown these people. "The Mexicans are being taught," said Mr. Onderdonk, "that gambling, lying and stealing are right provided they do not carry it to excess." He urged not only more aggressive work from an evangelistic standpoint, but made an earnest plea for a better system of education.

Dr. G. B. Winton, both in his address at the day session of the Conference at which the problems of Latin-American were considered and at the Wednesday night session in the auditorium, referred to the big opportunities for service in Brazil, responsibility for whose redemption rests upon the Southern Methodists. His addresses were of a historic and analytical nature and gave those in attendance sidelights on South American life which explained why this country heretofore has not paid more attention to their neighbors to the south. The present war and the great statemanship of President Wilson have developed a better understanding, so that the missionary's opportunities were largely increased. Dr. Winton is perhaps the best posted man in the Church in matters pertaining to affairs in Latin-America.

Thursday morning's session was devoted to the consideration of home mission problems and askings in connection with the Centenary. One of the big ideas at this session was when the home mission work was described as the evangelization of all the unchurched people in this country.

"Christianize the whole country to make available our whole resources for the world program," urged Dr. O. E. Goddard, secretary of the home department of the Board of Missions. Continuing he said: "If we relate our resources to the spiritual program as we have related our resources to the war program of this nation, there will not be any home mission problem." He said that the great unchurched, unreached multitude of 50,000,000 persons in this country could be transferred into the column of assets instead of remaining in the liability column. More evangelists and more evangelistic efforts were called for in the address. He urged the establishment of night schools in the churches of Southern Methodism.

Most excellent addresses were made by Mrs. M. L. Hargrove, Mrs. Hume R. Steele and Mrs. Downs. Mrs. Hargrove, who is representing the women of the Church in the Centenary program, begged of the pastors not to think too much only in the masculine gender. She and Mrs. Steele and Mrs. Downs pledged the hearty support of the women of the Church to the great undertaking of the magnificent plan. Rev. J. L. Neill, representing the Sunday schools in the Centenary, ably presented the work that the consecrated young manhood and womanhood of the Church expected to do for the redemption of the world. Mr. Neill was given several assurances by Sunday school superintendents present that they would give him their heartiest support in the great work he had undertaken.

Unfortunately on the last night of the Conference it rained, but notwithstanding a heavy downpour, several hundred gathered to hear excellent addresses by Bishop E. D. Mouzon, Dr. W. W. Pinson, secretary of the Board of Missions and president of the Joint Commission of the Centenary, Bishop W. N. Ainsworth and Bishop James Cannon. The messages delivered were helpful and inspiring. One of the fine utterances of Dr. Pinson was: "The Church must keep pace with the times in the spirit of daring. We have been suffering from our littleness. One has said, 'The Centenary has come to save us.' It is set before us as a task that challenges our strength. Our pettiness has well-nigh strangled us. Now by one audacious venture we are to break away and catch the pace of the hour. It is not a question of choice. It is one of necessity. We must meet the challenge of the big world in this big hour, or resign our place of leadership to institutions that are awake."

Viewed from every standpoint, the Centenary Conference was a great success, and there is not the least doubt but that the great Southern Methodist Church will go beyond what is required of it if the enthusiasm of the Dallas Conference is an index.

THE FOURTH LIBERTY LOAN.

The campaign for the Fourth Liberty Loan begins September 28 and closes October 19. While the amount has not yet been announced, it is generally conceded it will be for a larger amount than any of the preceding loans. The American people, therefore, are called upon to raise a larger sum of money in a shorter length of time than ever before. There is need, therefore, for prompt action —prompt and efficient work and prompt and liberal subscriptions.

We have a great inspiration for a great effort. The news from the battle front inspires every American heart, not only with pride and patriotism but with a great incentive to do his or her part. There is no shirking, no shifting of the individual burden, no selfishness by American soldiers in France; there should be none here. We are both supporting the same country and the same cause—our Army in one way, ourselves in another. Theirs is the harder part, but at least we can do our part as promptly and loyally and efficiently as they do theirs.

"What we emphasize forms the character."

CLOTHES
OF THE BETTER KIND
Moderate Prices Prevailing
Mayer Israel & Co. INC.
714-716 CANAL STREET

A STATEMENT CONCERNING THE ALGIERS CHURCH.

On September 29, 1918, the Algiers Methodist Church was destroyed by a cyclone. The congregation took the wreck and built a temporary church, which is wholly inadequate, and, as you will observe, is very unattractive—but it is what we have.

The location is one of strategic importance, being the only Methodist Church near the U. S. Naval Station. Every one familiar with the situation knows we cannot build adequate quarters unaided. Within the last two years, outside aid has



The Present Algiers Methodist Church.

come to the amount of $950. This amount and various other offerings and sacrifices give us $6000, and a beautiful building lot, located between the Naval Station and Canal Street Ferry.

The Church Extension Board has offered to assist us quite liberally, but they insist that our church shall first have a minimum of $10.000 in available cash.

On September 29, 1918, we will commemorate the anniversary of the destruction of our church. We will hold special services and get final reports on our big September DRIVE for building funds. We are asking for Liberty Loan Bonds, War Saving Stamps and Thrift Stamps. In buying these you serve your Country; in GIVING them you will serve the Church. It is imperative for us to get into a place where we can not only house our membership, but also provide for the sailors from the U. S. Naval Station, soldiers and other strangers. The number of sailors varies; sometimes there are between 1200 and 1500 in the U. S. Naval barracks at Algiers—many of these are Methodists.

Algiers has suddenly become a national center, and we want you to help us meet the situation. Help us get into adequate quarters, where Methodism will stand for something—where we can do a great work. The building we have planned will cost about $50,000—war prices. There is no place on the continent where your money will make a better showing in a church building than right here.

Help us, we beg you in Jesus' name, and for His honor and glory. Fraternally,

C. C. WIER, Pastor.

A WORD FROM BISHOP LAMBUTH.

The following extract is taken from a letter to Dr. E. O. Watson, Secretary of War Work, written by Bishop Lambuth under date of August 20, from "overthere":

"It is customary, I believe, to wait a few days after landing to write back to the U. S. We made a safe and swift voyage and had opportunity on the way to hold services with both the officers and the soldiers. Dr. Selecman and Brother Emmons both spoke, as well as myself, and the conviction has grown upon us that the opportunity for service among our boys is unlimited. The field of opportunity is unparalleled in the history of Christian effort. Already we have had the privilege of hearing from their own lips that a number of men have given themselves to Christ, and a few have determined to offer for Christian service and for the Christian ministry at the close of the war.

"I have met a number of North and South Carolina boys. We grow daily in our admiration of the high ideals among our men and thank God for the Christian sentiment which prevails in the communities from which they come."

PREACHER VERSUS KAISER

No class of men has done more than the preachers to create a national consciousness strong enough to make possible the entry of the United States into the universal war with ideals so high that our country has become the marvel of the world. Through the years these Christian advocates have faithfully toiled until a spirit and purpose of "I am my brother's keeper" has possessed the nation. While all preachers are entitled to this credit, it belongs chiefly to those who are now deceased and to those who are superannuated by reason of age and physical impairment.

The past failure of the Church to provide an adequate support for its preachers, who are retired from active work because of age and physical infirmity, has created conditions of want and deprivation among them that should shame clear-thinking and warm-hearted people into action that will free the Church from the stigma of neglect, and relieve the distress it has unwittingly caused.

Millions of Liberty Bonds have been and will be purchased to win the war. What better investment can beneficent owners make of these bonds, than to donate part of their holdings to an endowment fund for the support of superannuated preachers and the widows and orphans of deceased preachers?

The Board of Finance of the M. E. Church, South, St. Louis, Mo., urgently requests every member and friend of said Church to donate at least one Liberty Bond for the purpose stated. If you want a part in this splendid work, write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

NEW ORLEANS DISTRICT EPWORTH LEAGUE.

The annual conference of the New Orleans District Epworth League will meet at the Carrollton Avenue Church, New Orleans, on Saturday afternoon, Sept. 28, at 3 o'clock. There will be a night session at 8 o'clock, and another session Sunday afternoon at 3 o'clock. An interesting program has been prepared, and a good attendance is expected.

FROM BROTHER BROYLES.

Dear Brother Carley: I have just received check to apply on educational assessment from Rev. C. W. Baley, our pastor at Prairie and Strongs. Most sincerely,

E. NASH BROYLES, Treasurer.

CAMP MEETING NOTICE.

The New Prospect Camp Meeting will begin on Wednesday night, October 16, and close on the following Sunday night. Rev. P. H. Howse and Rev. J. L Smith will be the preachers. Everybody is invited to attend. J. H. GRICE, P. C.

GOD'S OWNERSHIP OF ALL.

Christian Stewardship, the doctrine of our accountability to God for all we have, is receiving new and much needed emphasis as a part of the Centenary Movement in Methodism. Those desiring information or literature upon the subject should write to Dr. J. J. Stowe, Stewardship Secretary, Box 218, Nashville, Tenn.

REPORT OF TREASURER OF BOARD OF MISSIONS FOR THIRD QUARTER.

North Mississippi Conference.

	Home&Conf.	Foreign
Hernando	$109.00	$116.00
Isola	50.00	40.00
Noxapater	52.00	73.00
Cedar Bluff	25.00	.....
Sturgis	6.00	.....
Courtland	30.00	.....
Okolona Circuit	12.50	12.50
Sardis Circuit	10.00	18.00
Algoma	16.00	14.50
Brooksville	73.00	.....
Wall Hill	16.85	.....
Houlka	30.00	28.00
Corinth Circuit	42.00	.....
Louisville	96.00	100.00
Friar's Point	60.00	63.00
Buena Vista	42.00	42.00
Mount Pleasant	40.00	15.00
Macon	43.50	43.50
Mathiston	10.00	4.00
South Side, Corinth	20.00	10.00
Dumas	25.00	.....
Greenwood Springs	.....	20.00
Nettleton	9.00	.....
Longview	17.00	.....
Mashulaville	20.00	.....
Total Third Quarter....	$874.85	$614.50

BEN P. JACO, President.
M. T. BYNUM, Treasurer.

HAVE YOU PYORRHEA?

(RIGGS DISEASE)

Memphis, Tenn., Jan. 26, 1918.
Dear Sir—I wish to state for the benefit of those that have Rigg's Disease, or receding gums, that your formula will cure and put the mouth in good, healthy condition. I could not chew or clean my teeth. My teeth and mouth hurt me and gave me great pain. I used one bottle of your medicine and now my mouth is in good shape again, and my teeth are healthy, all pain has left them, and I can chew, and I heartily recommend and advocate your medicine.

D. D. HARDING,
Grand Central Station.

McHALE'S HOME CURE FOR PYORRHEA OR RIGGS DISEASE.

FOR SALE BY

THE T. J. McHALE CO.

22 CUSACKS BLDG.
2nd Floor
NEW ORLEANS, ... LOUISIANA.

Or 8-Ounce Bottle Mailed Postpaid on Receipt of $2.00.

IF YOU USE IT, THE REMEDY WILL DO THE REST.

Satisfaction Guaranteed or Money Refunded.

THE MISSIONARY CENTENARY

The Missionary Centenary an Adequate Program.

Rev. J. B. Adams, presiding elder of the Bowling Green District, Louisville Conference, says:

"The Church has had the Gospel of Christ, but not His vision. His standards have been theories unapplied. The world war has brought the Church face to face with new world tasks, and the answer of our Christian citizenship is expressed in the Y. M. C. A., and the Red Cross.

"The pulpit has had no program, outside of these by-products of the Church, big enough to appeal to the people in these days of sacrificial consecration. The Missionary Centenary offers to the ministry an adequate theme, fraught with world interest, pitched to the highest key. It promises a new forward-looking evangelism and an awakened, rebaptized Church, come again to its proper place of leadership among the institutions of men."

HOW IT WAS DONE IN THE WESTERN VIRGINIA CONFERENCE.

The Western Virginia Conference met in Logan, West Virginia, September 4, 1918. The second day of the session was devoted to the Centenary Movement. Dr. W. G. Cram, Dr. J. L. Neill, and Mrs. J. W. Downs, of Nashville, Tenn., had charge of the program which was carried out in full. Bishop Hendrix, the presiding officer, rendered excellent service, and Rev. F. S. Pollitt, who has just closed a successful quadrennium on the Fairmount District, was chosen as Conference Missionary Secretary.

The Conference Board of Missions recommended the acceptance of the allotment of $367,625 and it was unanimously adopted by the Conference.

A feature of the night service was the stereopticon lecture by Dr. Cram, after which Bishop Hendrix spoke for half an hour, dwelling on the needs and opportunities in home and foreign fields.

W. B. Smith, a prominent layman of the Conference, gave a pointed and forceful address on "Can We Put It Over?" and when he had finished every one agreed that it could and would be done in the bounds of the Western Virginia Conference.

The spirit of the Conference was fine, and members and visitors alike agreed that the Missionary Centenary was a most worthy enterprise, calling forth the faith and sacrifice of the people of Western Virginia.

GREAT DAY FOR THE KENTUCKY CONFERENCE.

"Centenary Day" as observed in the Kentucky Conference, which met at Cynthiana, was an unqualified success. Doctors E. H. Rawlings, J. J. Stowe, J. T. Meyers, members of the team from the General Board, were present, while Miss Belle H. Bennett, President, and Mrs. R. W. MacDonell, Secretary of Deaconess and City Mission work of the Woman's Missionary Council, added much to the effectiveness of the program and insured its enthusiastic reception on the part of the women present.

The various fields were reviewed, the departments of Stewardship and Intercession were thoroughly discussed and the entire program was carried out as outlined. Rev. O. B. Crockitt, one of the most progressive men of the Conference, was made Conference Missionary Secretary and the allotment of $669,678.42 was heartily accepted. Many expressed themselves as being profoundly interested in the Movement and deeply impressed by the day's work. The opinion seemed to prevail that this "Centenary Day" was the greatest day the Kentucky Conference had ever known.

"FROM MISSOURI."

"Resolved, That the Missouri Annual Conference hereby accepts the allotment of $795,533.70 as its share of the Centenary Missionary financial obligation, and pledges to the General Board of Missions its hearty support in carrying out the details of the campaign."

Thus, in brief, is told the result of "Centenary Day" in the Missouri Conference, a day full of interest and enthusiasm, from the opening address in the morning until the last picture of the striking stereopticon lecture, and the last impressive word of the evening address by Bishop Murrah told the immense crowd of preachers, laymen and women of the great need in home and foreign fields and of the wonderful opportunity for loyal Methodists to do a great work in a great way. Running true to traditions, these Missourians but needed to be "showed" before accepting in a fine, splendid way their part in this great forward movement of the Church. Doctors A. P. Parker, C. G. Hounshell, and Mr. B. W. Lipscomb, of Centenary Team No. 3, were present and had charge of the program.

ANOTHER AND DIFFERENT WORLD.

The "Centenary Movement" will doubtless produce three results.

FIRST—It will expand the thinking of the Church at large. The idea of a world-work will produce a world-thought, which has never before grasped the multitudes. That world-view will produce a sense of world-obligation in those whose ideas of obligation have hitherto been only local.

SECOND—This broader view, and expanded sense of obligation, will open the avenues of liberality, and raise the flood-gates for the outflow of money, to meet the outcry of heathenism, and bring the "water of life" to refresh the long-famished millions of the pagan world.

THIRD—The Centenary Movement, together with the present world-war, will bring the world to feel its need of Christ as never before.

Christ will be more real, both to the darling son as he dies on the battlefield, and to the broken-hearted parents receiving the cablegram, "Killed in action." Christ in the future, will be recognized in his true relation as the one and only absolute need of humanity.

This will make our world another and different world from what it has ever been since the tragic death of the Son of God.

BISHOP H. C. MORRISON.

HOW MISSION SCHOOLS CONTRIBUTE TO THE PROPAGATION OF THE GOSPEL. PEOPLE DO NOT WANT CANDLES BUT CHRIST.

Rev. G. D. Parker, of Brazil, gives a most interesting account of the conversion of a prominent Brazilian and the turning of a whole family to Christ through the efforts of a Christian missionary teacher.

Dr. Parker says:

"Jose Vinente Godinho, General Manager of the Federal Telegraph Company of this city, and one of the patrons of Union College at Uruguayana, was taken ill and was visited by Mr. Weaver, the principal of the College. On one of these visits the sick man offered the services of his daughter, a talented musician, as assistant organist in our Church. As the family had no connection with the Church and were recognized as Romanists, the offer was very unusual, and when extended to me by Mr. Weaver, I immediately called on the man to thank him.

"I found him critically ill, but he received me cordially and proved to be a well educated and cultured gentleman, but without Christ and without hope. He was a materialist, a strong anti-Romanist, and not far from atheism. After an interesting talk with him I asked to call again, as I recognized that he was in utter darkness and realized also that his physical condition was hopeless.

"In my subsequent visits in a very short time he was led like a little child to accept Jesus as his Savior. He was amazed at the simplicity of the old, old story. He had been looking at Christianity through the rubbish of Romanism which obscures the Christ in the worship of the Virgin and the saints. As soon as he saw the plan of salvation by faith in Christ and the repentance of sins, he embraced it, was baptized, received into Church fellowship and partook of the Sacrament in the presence of his family, his radiant face reflecting the new-found joy in his heart.

"He lived only a little more than a month after his conversion, during which time I visited him daily, having prayer with him and his family, reading the Scriptures and singing the hymns that express our hope of eternal life; but he lived more during that short time than during all the fifty years of his previous life.

"From his death bed he directed an active campaign against sin in his own family, persuading even the servants to accept Christ as their Savior. He sent his children to Sunday school and church services, and mourned over his wasted life. Although he was now ready and anxious to be with his Lord, he longed for an opportunity to give a few years to His service.

"His wife, who up to the time of her husband's conversion had been an ardent Romanist, was greatly impressed, but had not fully given up her ancient faith, when one morning he had a sinking spell, and she, thinking that the end was near, attempted to place a lighted candle in his hand, as the Roman custom is; but he refused to have it, saying, 'What I want is not a candle, but Christ, the Light of the World.' Several hours later he peacefully fell asleep in Jesus. His conversion made a great impression upon his twelve children, the majority of whom are following their father even as he followed Christ, and his complete acceptance of the living Savior proved a convincing example to the entire community."

Thus, through the Centenary Movement, which is seeking men and women for life investment and to secure larger gifts for Christian schools in heathen lands, is afforded another opportunity to open the doors of many homes otherwise closed to the Gospel, and, instead of candles and meaningless ceremonies, to present to the people of a splendid country an open Bible and the living Savior. In every place where we have mission schools established there should be appointed a visiting missionary to follow up and conserve the influence of the school, which should first and always be a means of missionary propaganda.

WANTED HER DAUGHTERS EDUCATED.

Among the students at the Collegio Piracicabano, founded by the Woman's Missionary Society of the M. E. Church, South, in 1881, is a widow who came 1150 miles, through undeveloped country full of wild Indian tribes to educate her daughters. The young ladies could barely read when they first came to the school, but they have made rapid progress and both they and their mother are interested in the Gospel. The uncle of these girls was sent by the Federal government to accompany Mr. Roosevelt on his travels through the wilds of Brazil.

The Home Circle

THE UNUSED TOY.

I know a little boy
Who had a little toy
And wouldn't let other boys use it,
For fear they would destroy
Or otherwise annoy
Or some way or other abuse it!

And strange it is to say,
It went away one day,
And nobody ever could spy it!
And the folks they say it may
Have gone away to stay
'Cause he wouldn't let other boys try it.

—Christian Observer.

GETTING UP.

During the year John had been mixed up with all the fun—it seemed as though good times bobbed up before him at every turn. It was very hard for him to turn down a chance for a gay lark. The teacher had spoken to him several times about his grades; but the fun kept coming his way, and he put off the thought of the final examinations from week to week. Of course he had no intention of failing. In some way he would get through—he always had! Things would come out all right. Meanwhile he was having a jolly time.

The last few weeks of the year he began to realize how things were going. He told the boys he would have to cut out the play and "knuckle down" to study, and he did. But it was too late; he failed!

The professors shook their heads. They were very sorry. John was good-natured, lively, and well-meaning, and they liked him; nevertheless, he had been a great worry to them. Teachers do not object to pupils having good times if their studies do not suffer neglect.

All this was gall to John; but the worst was to come. He must face his father! He suddenly wakened to the fact that he really thought a great deal of his big-hearted, generous, patient father. John had not thought much about it before, but now that he had so disappointed him, his eyes were opened; he knew now that his father's opinion meant something to him.

"I've heard, John," said his father, as John came into the house, "you've failed." His voice held no impatience or reproof.

John was surprised; he had expected reproof. He knew he deserved it. "I—I'm sorry," he said.

"Yes, I'm sorry, too. But there's something worse. I shall be much more sorry if it stays a failure. Once in a while we fall down; but we don't have to stay down. Stay down or get up; you are the one to decide that. I'm not out of patience. I'm not scolding. I'm just sorry. I failed at different times myself. I have faith in you; I don't believe you are going to let this failure stay a failure. And now you must think of the future. What would you like to do next year?"

John looked straight into his father's eyes. "I'd like to try to get up. I'll take the year over!" he said, squaring himself on both feet.

It was hard; but he did, and at the end of the next year he faced his father with a big smile. He had not stayed a failure!—Anne Porter Johnson. In The Visitor.

HOW THEY MADE UP.

It was hot and muggy, a very trying day. Even the grown-ups had found it hard to keep sweet and pleasant, so one could not be greatly surprised that Bobby and Betty had given up the effort soon after breakfast, and things had steadily gone from bad to worse. The climax came when Bobby insisted on playing railroad and having a terrible wreck in which Arabella Sophia and Gertrude May, Betty's best-beloved dolls, must suffer. "I just will not play any such thing, Bobby Martin. You can be smashed up yourself if you want, but I am not going to have them, so now!" declared Betty very decidedly, gathering her family in her arms and going on the plazza where mother was sewing.

"You're a mean, selfish thing, and I won't play with you any more," retorted Bobby.

"Girls are no good anyway. I wish I'd had a brother instead, then I could have had some fun."

"Girls are lots better'n boys," responded Betty promptly, determined not to be outdone. "I never would have gone and had a brother if I could have helped it. I think they're just horrid!"

"Children," said mother very gravely, "that is enough. I did not think my dear little boy and girl could possibly say such dreadful things to each other. You must not play together any more, nor speak to each other until you have apologized for talking so."

"Which of us has got to do the 'pologizing?" asked Bobby.

"Both of you," answered mother.

"I think Bobby was the worst, so he ought to 'pologize first, oughtn't he?" asked Betty. But mother made no reply to this query.

At first Bobby made a great show of enjoying himself playing smash-up alone, and Betty talked and laughed with her dolls at a great rate; but before long they both gave up the struggle.

Bobby sat on the steps and wandered if the morning would ever come to an end.

Betty betook herself to the hammock with Arabella and Gertrude; but for some unexplainable reason she found them very tiresome company, and she too thought it was the longest morning she had ever known.

"I—wish I had let Bobby have his old smash-up," she said to herself.

If she could only have known it, Bobby was deciding within himself that it was very much more lonesome without Betty than he thought it would be.

"She's awful good for a girl," he thought, "and—I don't really b'lieve—I'd want to swap her for a brother, after all—he might want to boss me."

He glanced furtively over at Betty, and was almost sure that there were tears in her eyes. Being a boy he could not relieve his feelings by crying, of course, but there was a big lump in his throat; he wished he had not spoken as he had.

"It is sort of mean in me to make her speak first. Father say boys must always be very courteous and thoughtful of their little sisters if they want to be gentlemanly. I'm—glad he didn't hear me."

"My head aches ever so hard, mother," said Betty plaintively, and Bobby was sure now of the tears. His heart gave a distressing thump. What if Betty should be sick? Five—ten minutes dragged slowly by, then Bobby jumped up and ran to the hammock where Betty was curled up among the pillows.

"Shut your eyes tight," he said.

Betty obeyed promptly and Bobby bent down and kissed her.

Instantly Betty sprang up and threw her arms round his neck.

"I didn't mean what I said, not one single word," she sobbed.

"And I didn't either," answered Bobby. "Have we 'pologized, mother, and can we play now?"

Mother smiled a little as she kissed them both. "Promise me first that the next time you get angry you will stop and count ten very slowly before you speak."

"All right, we will try to remember, only I don't b'lieve we will get angry again right off," said Bobby.

"You can have a perfectly dreadful smash-up if you want, Bobby," said Betty as they went off hand in hand. "I don't care if Arabella and Gertrude are scared to death."—Kate S. Gates, in Zion's Herald.

THE USEFUL CHESTNUT.

With the possible exception of the white pine, the chestnut is our most valuable timber tree and it cannot be replaced. Each of the other important trees has another that is almost like it from the industrial standpoint—that is, could take its place in manufacturing, where that special wood is needed. Kill that species and its near duplicate would replace it. But the chestnut has no brother in qualities. First of all, a chestnut tree is a veritable factory. It grows. Take its output, its timber, and there is left in the earth a huge root system that will throw fifty sprouts as high as a man's head the first season. They keep right on growing with great speed, and in a surprisingly short time there is a cluster of fence posts, then a group of small telephone poles, then a trio or quartet of trees for railroad ties, large telephone poles, or for the sawmill.

While the sprouting acorn is making a baseball bat, this chestnut stump makes three railroad ties. Cut them down and the old stump will do it again and again. Even the forest fire, when it kills the top, leaves the root system, and the chestnut tree can come again like a Western town that rises full of hope after a fire.—Outing.

"There is a great deal of unmapped country within us which would have to be taken into account in an explanation of our gusts and storms."



Start the Day Right with a Cup or Two of Luzianne-

HAM-AND-EGGS and a cup of steaming, stimulating Luzianne. What better start could anybody have for the day's work!

The sanitary, air-tight tin *locks the flavor in!* Buy a can of Luzianne today.

If you don't agree it's the best hot beverage that ever passed your lips, your grocer will give you back what you paid for it, and ask no questions. So, *there.*



LUZIANNE coffee

"When It Pours, It Reigns"

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 10, at 11 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. The Committee will take up all matters which concern the Advocate at this time. A full meeting is desired.

J. M. HENRY, Chairman.

Ruston, La., Aug. 26.

TITHING AS A BUSINESS PRINCIPLE.

(Continued from First Page)

perity in material things follows tithing from high motives.

3. The system is so simple in its general principle that its practice involves no perplexing difficulties and no elaborate mechanism. It adapts itself readily to every individual case in every situation of life. It is automatic in its adjustments. It requires nothing but a good conscience and a sane mind for its perfect operation.

4. It undoubtedly received the approval of Christ. The well known passage, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42), must not be pressed too far in its bearing upon the case; but any fair interpretation must yield at least the idea of Christ's approbation.

For these reasons—that it provides adequately for the normal needs of the Church, that it leaves the individual abundant resources for his own needs, that it is simple, and that it received the approval of Christ—we believe tithing as a business principle should become the general practice of Christians throughout the world.

A VISIT TO COLUMBIA, MISS.

(Editorial Correspondence.)

By one of those inexplicable slips of the pen, the Editor was reported last week to have made a visit to Columbia, La. Columbia, La., is we doubt not, a delightful place to visit, and we have some friends there whose hands we should like to grasp. But it was our privilege this time to go to Columbia, Miss., that beautiful and prosperous litle city on the banks of the Pearl.

The occasion of the visit was an invitation from Rev. W. M. Sullivan, the greatly-beloved pastor, to preach for him on the Sunday he was to be at Summit, Miss., in a meeting. It was a pleasure to us to accommodate our friend and brother and at the same time enjoy the fellowship of his splendid people. For sentimental reasons also we looked forward to the trip. On Friday, the thirteenth day of December, eighteen hundred and — well, figures are dry things anyway; but the present flourishing city of Columbia is within three miles of our birthplace. It is true, we remember very little about it, for the son of an itinerant Methodist preacher is not likely to recall many of the scenes of his early childhood; but there is a satisfaction in looking upon them in later years and allowing imagination to picture the details of those early days when life was simple and wants were few.

A splendid congregation greeted us Sunday morning in the elegant church that was dedicated a few weeks ago by Bishop Kilgo. We marveled at the beauty and completeness of this modern church building. It is a source of pride not only to the Methodists, but to the whole community as well. We are thoroughly convinced that the standing of a religious denomination in a community is determined largely by the type of the building it worships in. Money spent for the erection of an attractive and commodious church is a good investment for the Kingdom.

At the evening service, we had the privilege of listening to an interesting and uplifting sermon by Brother Keiser, a young Baptist minister reared in the community and much beloved by all the people, who was soon to leave for the seminary. By invitation of the pastor he delivered his parting message in the Methodist Church.

We are deeply appreciative of the courtesies extended us by Sister Sullivan, the officials of the Church, and various friends and kinsmen. The only unpleasant thing in connection with the whole trip was having to get up at 4 o'clock Monday morning to catch the train for New Orleans.

H. T. C.

THE DALLAS TRIP.

(Editorial Correspondence.)

The 22-hour run from New Orleans to Dallas is pretty tiresome when the traveler has to make it alone. But pleasant company relieves the difficulties of the situation. Leaving New Orleans on Monday afternoon, we had Coleman and Jones (J. R., of Mississippi). Along the way, we picked up Holmes, of the New Orleans District, who had gone up the road on Saturday to hold a quarterly conference, and May and Bowman and Briscoe Carter and Henry, of the elders. and Dodson and Doss, of the pastors, and Breithaupt, the wide-awake Sunday school field secretary of the Louisiana Conference. After we got into Texas, a number of the brethren joined the party. We reached Dallas just about on schedule time Tuesday morning. As other trains got in, the Louisiana delegation was increased by the arrival of Atkinson, Lutz, Joyner, Snelling, Means, Booth, and Cline, a consecrated layman from Baton Rouge. The record would be altogether incomplete without mention, also, of Mrs. Niebergall, of New Orleans, and Mrs. Holt, of Crowley.

Dallas is a big town. Its population is considerably less than that of New Orleans, but its tall buildings and busy stores and crowded streets give evidence of great energy and tremendous resources. Its hotels would do credit to any city in the world. It has numerous magnificent churches of all denominations. Through the courtesy of Mr. W. C. Everett, the genial and efficient manager of our Publishing House at Dallas, the Louisiana delegation enjoyed an automobile ride over the city Thursday afternoon. Many beautiful houses adorn the well paved streets of numerous residential sections. One presiding elder remarked that Dallas would be a fine place in which to live. Doubtless many others thought the same thing.

Of course we visited Southern Methodist University. The site of this great institution is of the "made-to-order" kind. And the men who gave the order evidently knew exactly what they wanted. The administration building and the Woman's Building worthily represent the university idea; the dormitories will doubtless have to be enlarged and improved as the resources of the institution become adequate to its needs. The Church at large cannot afford to fail to make ample provision for the development and maintenance of this school that means so much for the training of its leaders, both clerical and lay, in the territory west of the Mississippi. If we think of its endowment and equipment in terms of less than millions, we simply acknowledge the restricted range of our own educational outlook. We had the pleasure of brief conversations with Dean Hoyt M. Dobbs, of the School of Theology, and Professors Seay and Cuninggim and Kern. The opinion we had previously formed of the outstanding ability of these men is confirmed by the splendid work they are doing in their present positions.

The Adolphus Hotel was the headquarters of the Missionary Centenary meeting. The meeting place was the Palm Garden, some seventeen or eighteen stories above the ground floor. The elevator service was not all that could be desired, but the fact that the experienced operators had been withdrawn for war service and that the inexperienced women tenders were altogether attentive and obliging was taken into consideration, and very little complaint was heard. We tried walking down one time—we were never in a hurry after that. The sensation of going "round and round" on a spiral stairway that seemed never to end was perhaps worth while for the sake of the exercise and the experience; but it is much easier to say "going down," even if the first call does fail properly to impress upon the operator the fact that you would like to have the car stop in order that you might become a passenger therein.

The sessions of the Conference were well-attended. In fact, the capacity of the hall was taxed to its utmost to accommodate those who were eagerly desirous of getting all that was to be had from the program. There was an air of business about the proceedings that must have impressed even the casual visitor with the seriousness and greatness of the matters in hand. There was no undue haste, but the passing of the time was kept track of, and everything moved according to schedule. Dr. Beauchamp is an admirable presiding officer, never in a hurry, never in a quandary, always knowing exactly what is to be done next and whom it is to be done by. The missionary secretaries and their assistants were thoroughly prepared to present fully and forcibly all the details of the plan of campaign. Rev. J. L. Neill, of the Mississippi Conference, who has recently been placed in charge of the Department of Missionary Education in the Sunday-school, is magnifying his office. Mr. H. H. Ahrens, of Louisiana, who is in charge of the publicity work of the Centenary Movement, showed his skill and ability by the manner in which he secured the hearty co-operation of the Dallas newspapers in giving the proceedings of the meeting to the public. Bishops Atkins, Mouzon, Ainsworth and Cannon contributed largely to the success of the Conference by their presence and active interest. We have not the space to speak at length of others whose eminent service to the Church has given them a strong influence in its councils. We cannot forbear, however, to mention Dr. A. P. Parker, for forty-three years a missionary to China, merely to shake hands with whom is an inspiration, and Rev. G. C. Hounshell, whose spiritual force impresses itself profoundly upon the audience.

One of the most pleasant social occasions of the entire Conference was the luncheon of the Louisiana delegation at the Oriental Hotel on Thursday. Every Louisianian in attendance, so far as we know, upon the Conference was present. The menu was remarkably good; everybody seemed to be in good spirits; and the four or five talks that were made had the virtue of being short and to the point.

Rev. V. C. Curtis, presiding elder of the Greenville District, and Rev. J. R. Jones, presiding elder of the Seashore District, were the representatives of the North Mississippi and the Mississippi Conferences, respectively, at the meeting. We enjoyed goodly fellowship with both.

The meeting closed Thursday night with ad-

dresses by Bishop Ainsworth, Bishop Cannon, Bishop Mouzon, and Dr. Pinson. Unfortunately for us, we had to leave on an 8:30 o'clock train and so miss the closing service, but the reports that come to us are to the effect that it was a great occasion. The whole Conference was a notable success.

H. T. C.

PERSONAL AND OTHER NOTES.

The General War-Time Commission of the Churches held its second annual meeting in Washington, D. C., on last Tuesday.

According to an announcement by Bishop Atkins, the allotment to the Louisiana Conference for the Missionary Centenary fund is $707,898.

We extend our thanks to Rev. L. E. Crooks ,of Greensburg, La., and Rev. D. H. Crowson, of Potts Camp, Miss., for subscriptions to the Advocate which they recently sent us.

Every presiding elder of the Louisiana Conference attended the Missionary Centenary Conference at Dallas, Sept. 17-19. In addition, several pastors and laymen were there.

Rev. M. R. Jones, of Raleigh, Miss., sent us three new subscriptions to the Advocate last week, with some kind words concerning the value of the Advocate in the homes of our people. We thank him.

In a business note to the Advocate office, Rev. R. T. Nolen, of the Vardaman Circuit, North Mississippi Conference, says that he is happy in the work of the pastorate. It is, indeed, a most blessed calling.

Rev. Briscoe Carter, presiding elder of the Alexandria District, Louisiana Conference, honored the Advocate office with a call on Tuesday of this week. As usual, be was in a good humor, and full of "pep."

A note from Rev. J. H. Grice, our pastor at Van Cleave, Miss., informs us that the work on that charge is progressing nicely. The financial outlook is encouraging, and the pastor expects to have everything in full at Conference.

Rev. F. J. McCoy, of the Houma charge, Louisiana Conference, assisted in a meeting at Bayou Chicot recently. We regret that a previous engagement prevented our accepting his invitation to fill his own pulpit the Sunday he was absent.

Rev. W. H. Lane, pastor of the Rankin Street Church, Jackson, Miss., reports that every department of his work is moving along splendidly. He expects to have all collections in full by Conference. We thank him for five new subscriptions to the Advocate.

Brotber W. H. Underwood, of Watson, La., favored the Advocate office with a call last Thursday. He had come to New Orleans to secure medical treatment for one of his daughters at the Touro Infirmary.

We had the pleasure while in Dallas of shaking hands with Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, and Dr. A. C. Millar, Editor of the Arkansas Methodist. It was an inspiration to look into the faces of these strong men of Methodism.

Rev. R. W. Tucker assisted Rev. J. L. Cady in a meeting at Olive Branch, La., last week. A note from Brother Cady informs us that Brother Tucker preached some great sermons, and that much lasting good was done. We thank Brother Cady for two renewal subscriptions, which he sent us.

It has been announced in the Dallas newspapers that Dr. Ivan Lee Holt, a member of the theological faculty of Soutbern Methodist University, will return to the pastorate this fall. He is a member of the St. Louis Conference, within the bounds of which it is presumed he will receive an appointment.

Rev. W. F. Baggett, of Picayune, Miss., was in the city last week, having brought his wife to the Touro Infirmary for treatment. The Editor regrets he failed to see him when he kindly called at the Advocate office. We were at that time in Dallas, attending the Missionary Centenary Conference.

Rev. Jno. F. Foster, pastor of Carrollton Avenue Church, this city, attended the meeting of the Board of Education of the Louisiana Conference at Mansfield last week. The purpose of the meeting was to consider important matters in connection with the development of Mansfield Female College.

Rev. W. W. Nelson, of the Scotland charge, Mississippi Conference, writes that everything is moving along nicely on his work. Although there has been a considerable increase in the assessments this year, all collections will be reported in full. We thank him for two subscriptions to be added to our files.

Rev. W. H. Giles, the young Georgia preacher who succeeded Rev. W. F. Henderson, Jr., on the Donaldsonville charge, Louisiana Conference, is making a good record in his work. He recently sent us two subscriptions to the Advocate, which is a good sign that that he realizes the value of the Church paper in the homes of his people.

A note from Rev. W. L. Linfield, presiding elder of the Newton District, Mississippi Conference, informs us that Bishop Kilgo is expected to be in Laurel, Miss., on October 6. Our understanding is that First Church will be dedicated at that time. Our people at Laurel may look forward to some great preaching by the Bishop.

It has been officially announced that Rev. Sam R. Hay, D.D., presiding elder of the Dallas District, has been transferred to the Memphis Conference. The supposition is that he will be appointed to one of the leading Memphis churches, though, of course, no information on that point is available. He has done a great work in Dallas.

Mansfield Female College has had the best opening in its history, according to reports reaching us. On the opening day, there were 82 boarders enrolled, and ten others who had engaged rooms were expected within a few days. Already several applicants have been turned away. There is great need for enlarged facilities at Mansfield.

A personal note from Dr. R. A. Meek informs us that he has suffered from malaria considerably during the summer, but his general condition is much improved, and he expects to report to the North Mississippi Conference for active service when it meets in November. This will be good news to his many friends throughout the Church.

Rev. L. H. Floyd, of the Okolona Circuit, North Mississippi Conference, sent us last week six subscriptions to the Advocate, which carries him "over the top," so far as the quota assigned his work is concerned. We thank him for his faithful attention to this matter. It is not surprising to us that he says that this has been a good year with him.

Rev. G. B. Love, of the Marietta Circuit, North Mississippi Conference, writes us that he has just closed a fine meeting at Ozark church, one of his appointments. Rev. J. D. Simpson, of Guntown, did the preaching. Much good was accomplisbed, and there were 21 accessions to the Church. Brother Love has our thanks for 4 subscriptions to the Advocate, which he sent us.

According to the Pacific Methodist Advocate, the Northwest Conference declared itself in favor of granting full laity rights to women by a vote of 33 to 1. It also voted by a good majority in favor of the expression, "Christ's Holy Church," in place of "Holy Catholic Church," in the Creed. We learn from the Arkansas Methodist that the recent session of the Denver Conference voted unanimously in favor of granting laity rights to the women.

In sending us four subscriptions to the Advocate, Rev. F. N. Sweeney, of the Franklinton charge, Louisiana Conference, informs us that he has just closed a fine meeting at Fitzgerald church, in which he was assisted by Rev. H. C. Murphy. The preacbing was of a high order, and the membership of the church was greatly revived. All the people of tbe community co-operated in the meeting, and the church could not hold the congregations. There were four accessions.

The preachers and people of Shreveport, La., are evidently determined to leave nothing undone by way of preparation for the John E. Brown union meeting, which was scheduled to begin there this week. According to reports reaching this office, preachers and laymen, and even girls, labored with hammer and saw in the erection of the tabernacle that is to be used for the meeting. We trust that such interest and energy will be rewarded with a great revival.

The Central Methodist, the official organ of the Louisville and the Kentucky Annual Conferences, which heretofore has been owned, published and edited by Rev. W. A. Swift, has been sold by him to the Conferences it represents, and will bereafter be under the control of a commission appointed by them. Rev. W. E. Arnold, D.D., has been elected Editor and business manager. Dr. Swift has given the Church a fine paper—we are sure Dr. Arnold will do likewise.

The "drive" for $4000 for building the new church in Algiers, just across the river from New Orleans, has been in progress a week. Already 25 per cent of the amount has been raised. The pastor, Rev. C. C. Wier, is doing a great work in reaching tbe boys at the Algiers Naval Training Station, and he deserves the co-operation of all our people in providing an adequate building for his work. We trust that many of them will help him in a substantial way.

A note from Sister T. S. Randle, written from Yoakum, Texas, informs us that Brother Randle has been very sick for a month. At the time of writing, however, he seemed to be somewhat better. She regrets that they will not be able to meet the brethren of the Louisiana Conference at New Orleans. She requests the prayers of Christian friends for the recovery of Brother Randle. We can assure her that they are held in sincere affection by scores of friends in Louisiana, who remember them at the throne of grace.

Rev. Ben P. Jaco, of Lexington, Miss., has the happy faculty of writing most cheerful and inspiring letters. A recent communication from him informs us that the work at Lexington is prospering in every way. The Sunday school is doing the best work in its history. Interest in church work was maintained throughout the summer. The general tone of bis letter would indicate that he loves his people and they love him, and that he is altogether happy in the work. So it ought to be.

Just before going to press, the following note was received from Rev. W. W. Drake, of Shreveport, La.: "The Centenary College opening Wednesday was the largest for several years, most of the students, however, being in tho preparatory department. To-day, a message from Washington agrees to accept Centenary as a unit of the Students' Army Training Corps, on condition of securing fifty students over eighteen years of age, of college grade, by October 1. It is rather late, but doubtless the number will be secured." This is encouraging news to Louisiana Methodism.

A FORWARD MOVE FOR MANSFIELD FEMALE COLLEGE.

By Rev. W. Winans Drake,
Conference Secretary of Education.

Some months ago, under pressure of a growing patronage which was already crowding every available space in the buildings, Brother Bohbitt, the enterprising president of Mansfield Female College, conceived the idea of adding a new brick dining room and so remodeling the old frame buildings on the campus as to accommodate twenty or thirty additional boarders at a minimum cost. It was carefully estimated that the project would cost a little more than ten thousand dollars. The girls of the literary societies were enlisted, and in a short time had raised from their friends outside of Mansfield the sum of $2500. A committee of local trustees, aided by local citizens regardless of denominational relations, secured subscriptions for about $8000 additional from Mansfield people.

With this amount in sight, work was begun upon a commodious building of brick, occupying the site of the old dining hall, and large enough to include several class rooms in addition to a large hall which can be used either as a dining room or as the assembly hall. Arrangements were made, with the generous assistance of a local contractor, by which the ordinary contractor's profit would be eliminated, and the cost would be about 25 per cent less than would be usual in putting up the same building. Since the work has been brought near its completion, it is evident to any one who sees it that the work has been done at a remarkably low expenditure.

The new building, which is connected with the main building by a covered passage way, will be used for the present as an assembly hall, with several class rooms connecting with it. The old dining room and the old session hall have been moved and placed in line with the Y. W. C. A. building, adding to the symmetry of the arrangement of the buildings. These buildings are being remodeled to give space for class rooms and dormitories so as to care for at least twenty additional boarders. The added accommodations will be at once occupied, for there were 82 boarders already enrolled and ten more coming according to information some days ago, making the largest enrollment in the history of the school so far as I can learn. This extension of space is, therefore, only a reply to the challenge offered by the success and growth of the school, and is only a partial reply at that, and only temporarily and partially meets the need for expansion.

After the building had started, however, with the liberal backing of local people, the rapidly increasing cost of labor and material, as well as other improvements whose necessity became evident, increased the total cost of the improvements so tbat $5000 additional is needed to complete the project.

To consider this necessity, the Conference Board of Education was called to meet in Mansfield on Friday, September 13, and spent the greater part of the day in looking over the work done and considering every phase of the situation. It was unanimously the opinion of the Board that in order to push the work to an early completion and thus provide for the efficient conduct of the school in view of the expansion that has come, the amount necessary should be borrowed at once, and that the Conference should endorse and co-operate with a campaign to raise from the Methodists of the State, the sum of $5000 for the repayment of the loan. The Board pledged itself to use its influence to secure the backing of the Conference in such a campaign. It is inconceivable that the Methodists of Louisiana should for a moment hesitate to invest this sum in definitely expanding the capacity of the College to take care of not less than twenty additional girls for all the future. Is there not one man of means in the bounds of our Conference who will contribute the necessary amount? Or can not five be found at a thousand apiece? Or will not fifty people who are interested in the education of our girls, contribute a hundred dollars each, either in cash or Liberty Bonds to help equip our girls' school, the property of Louisiana Methodism, for larger service?

DEATH OF MRS. J. M. WEEMS.

Just as we go to press, the announcement comes of the death on Saturday, Sept. 21, of Mrs. J. M Weems, the widow of the late Dr. J. M. Weems, of the Mississippi Conference. She was buried at Newton, Miss., on Sunday morning. We extend our sincere sympatby to the bereaved members of the family. We trust a suitable memoir will be furnished the Advocate for publication.

Obituaries

REV. WILLIAM HENRY ECKLES.

A prince and a great man has fallen. Few men have made the impress on the country that was made by this good man. None have been more loved and more honored than this great commoner of the local ranks.

William Henry Eckles was born in Dinwiddie County, Virginia, on June 27, 1841. He was of sturdy English stock and had in him the principles of chivalry and of the nobleman. No more knightly man ever lived among us. He was indeed a typical old-time Southern gentleman of the highest type by inheritance and by training. His parents were James Williams Eckles and Ann Elizabeth Fisher Eckles. Both were well known Virginia families.

He came to Mississippi in February, 1861, a lad of 20. He found his life-long companion in Miss Mary Jane Carter of Como, to whom he was married on December 10, 1861—a companionship of fifty-seven years, and such a holy, tender, affectionate companionship as is not often seen. Their home was not one where Christ was only a guest, but where He dwelt. He was the companion and counsellor. This was a Bible-reading home. Brother Eckles was a close and constant Bible student and Sister Eckles had read her Bible through more than forty times. Their home was blessed with fourteen children. Three died in infancy. Eleven grew to manhood and womanhood. Nine survive, together with their saintly mother, to mourn their loss. Those living are R. P. Eckles, Cleveland, Miss.; Dr. G. R. Eckles, Holdenville, Okla.; Misses Hattie and Kate Eckles, Tom Eckles and Mrs. Bessie Jennings of Pleasant Grove, Miss.; Prof. A. K. Eckles, Cleveland; Mrs. Sue S. Carothers, Duck Hill, and Mrs. Sallie Chapman, Batesville. The lamented Judge J. B. Eckles of Sardis, and Rev. W. Joe Eckles of Wall Hill passed to their reward only a few years ago. This was indeed a happy family and the spirit of this saintly father and mother lives on in their children and in the hundreds of other lives they have touched.

In March, 1862, when twenty years old, Brother Eckles joined the Confederate army and followed its varying fortunes loyally and valiantly until its close in 1865. He joined Captain Wilson's Company, Twenty-ninth Mississippi Regiment, and was in Walthall's Brigade. He honored and obeyed his officers, loved his comrades and laid his life upon the altar of principle. He made a good soldier and was always greatly honored by the "Boys in Gray."

Brother Eckles was converted at fifteen years of age and joined the Methodist Church in Virginia. When he moved to Mississippi he connected himself at once with the Davis Chapel Church. When the Pleasant Grove Church was organized he was one of the leaders and became a charter member. Through the years he loved and cared for it as the child of his own bosom. He loved every spot of ground around it. One of his last acts was to have the church-house put in nice repair, realizing it would be his last expression of devotion to it.

In 1868 he was licensed to preach when Brother See was presiding elder, and Brother Bachman was pastor. His first preaching was at See's Chapel. He was ordained deacon on August 24, 1872, at the old Harmony Camp Ground by Bishop Robert Paine. He was ordained elder in 1881 at Grenada by Bishop Paine. Owing to the fact of a large family he felt that he could serve best in the local ranks, and for that reason did not join the Conference. He never failed to serve, and serve well, where he could be used. He served a number of charges. Among these were Mastodon, Arkabutla, Cockrum, Pleasant Hill, Evansville, Wall Hill. He always served acceptably. He was one of the most popular pastors and most fascinating preachers of the country. Had he given himself wholly to this work he would have been one of the pulpit giants of the Church. Preaching with him was a passion. He loved to preach; delighted in his pulpit preparation and preaching. He was a most delightful listener, and no man enjoyed more than he a good sermon. He was a kindred spirit of great men and great preachers because he lived in the atmosphere of great men and much with God in the "Secret Place." Well born, well reared, he, like St. Paul, rejoiced most in that he had a great Christ and that he was "saved by grace." Being a good Mason, he loved his Masonic lodge; a good citizen, he was interested in everything that was for the uplift of his community, but above all he was devoted to his Lord and his Church. The man and the message were one. He preached it, he lived it, he testified to it, and his dying request was that this message should be preached at his funeral: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." His noble life of seventy-seven years was a monument to this glorious truth. He was crucified with Christ, he lived for others. He lived a life of purity and truth. For him to live was for Christ to live in him. He was a man of great faith, great purity, great courage and great love for God and humanity. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."

J. H. HOLDER.

MILDRED ELMIRA WREN, daughter of Dr. and Mrs. H. B. Wren, was born in Wharton County, Texas, on Sept. 22, 1915, and died in Shreveport, La., on April 25, 1918. Baby Mildred was a most beautiful and bright child. At this tender age she could sing correctly the hymn, "Oh happy day, when Jesus washed my sins away." She could also repeat and sing, "I am on the road that leads to glory." Soon I'll see the pearly gates, where my Lord and Savior awaits the transplanting of this flower from this most excellent Christian home, bringing heaven nearer and making it more real to the loved ones, all of whom are Christians.

B. T. CREWS.

IN MEMORY OF MRS. MARGIE GRANT HENRY.

I saw a star in a clear sky;
It seemed so far from all that might mar or blight,
But a cloud came and hid its light.
Soon it passed, but the beautiful star was not in place,
It had hurried on and was lost in space.
It did not die.

I heard a song as sweet and tender as an infant's sigh.
Then silence came; I heard the song no more,
Though I bent eagerly and listened to hear it as before.
It had floated away, upward, afar,
And had joined in space the vanished star.
It did not die.

Thus, dear friend, you did not die;
A cloud called death, so dark, so dark, came along
And shrouded thy form, and hushed thy song;
Quickly the golden cords were riven
By angels' hands, and you were borne to heaven.
You did not die.

How near thou art, yet it seems so far—
Just a cloud called death, twixt thy friends and you;
Soon, how soon, many will pass through,
And look again in thy love-lit eyes,
And hear thy voice as tender as an infant's sighs,
And see thee robed in the grace of melody
And the beautiful light of the vanished star.
You did not die.

Her friend,
JOHN K. PETTWAY.

STANDARD CENTENARY CHURCH

As Outlined by Southern Methodist Church.

1. Centenary Committee.
2. 50 per cent membership enrolled in the Fellowship of Intercession.
3. Centenary Prayer Meeting one Wednesday night a month.
4. 20 per cent membership subscribers to Conference Organ and Christian Advocate.
5. 20 per cent subscribers to Missionary Voice.
6. At least one person preparing for Ministry or Missionary.
7. 20 per cent membership tithing.
8. Centenary Speakers' Program carried out in full.
9. Observance of Ten Days' Centenary Drive.
10. Woman's Missionary Auxiliary:
    (a) 75 per cent enrolled in Fellowship of Intercession.
    (b) 50 per cent subscribers to Missionary Voice.
    (c) 25 per cent members tithing
11. Epworth League:
    (a) 25 per cent membership subscribers to Epworth Era.
    (b) 30 per cent members tithing.
    (c) Minimum monthly missionary offering, 5c per capita.
12. Sunday School:
    (a) Monthly Missionary Program.
    (b) One or more classes studying Graded Missionary Lessons.
    (c) Minimum Monthly Centenary offering, 5c per capita.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.—Adv.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

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Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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ECKMAN LABORATORY, Philadelphia

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Saucier and Lyman, at Lyman, Sept. 29.
Long Beach, Oct. 6.
Americus, at Salem Camp Ground. Oct. 12.
Vancleave, at New Prospect Camp Ground, Oct. 19.
Coalville and Mission, at Coalville, Oct. 20.
Carriere and Picayune, at Picayune, Oct. 27.
Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.
J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson, Oct. 6, 7.
Washington, Oct. 13, 14.
Natchez, Oct. 13, 14.
Nebo, Oct. 16.
Vicksburg, Crawford St., Oct. 20, 21.
Vicksburg, Gibson Memorial, Oct. 20, 21.
Anguilla, at Delta City, Oct. 27, 28.
Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.
M. B. SHARBROUGH, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 12, 13.
Crystal Springs, Oct. 13, 14.
South and East McComb, at South McComb, Oct. 20.
Fernwood, at Fernwood, Oct. 20, 21.
Scotland, at Bethel, Oct. 26, 27.
Tylertown, at Tylertown, Oct. 30.
Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.
J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Magee, at Magee, Sept. 28, 29.
Williamsburg, at Oakvale, 11 a. m., Oct. 12, 13.
Mt. Olive, at Mt. Olive, p. m., Oct. 13, 14.
Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 **Murine Eye Remedy Co., Chicago.**

Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.
W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Lauderdale, Sept. 28, 29.
Meridian, Seventh Avenue, Sept. 29.
Matherville, at Winniford, Oct. 2.
Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.
GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.

Philadelphia, Sept. 27-29.
Neshoba, at Sandtown, Sept. 28, 29.
Shiloh, at Johns, Oct. 12, 13.
Homewood, at Carr, Oct. 19, 20.
Harperville and Lena, at Lena, Oct. 26, 27.
Carthage at Carthage,, Oct. 27, 28.
Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.
W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Sharon, at Sharon, Sept. 29, 30.
Edwards, at ———, Oct. 6.
Harrisville, at Rexford's (Tuesday), Oct. 8.
Mendenhall and D'Lo, at D'Lo, Oct. 9.
Fannin, at Drake's, Oct. 10.
Camden, at Soule's Chapel, Oct. 12, 13.
Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.
J. M. MORSE, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Aberdeen, Sept. 29 (preaching); Q. C., Oct. 30.
Prairie, at Prairie, Oct. 2.
Montpelier, at Palestine, Oct. 5, 6.
Houston Ct., at Rhodes' Chapel, Oct. 6, 7.
Houston Sta., Oct. 13, a. m.; Q. C., Oct. 30.
Vardaman Ct., at Derma, Oct. 13 p. m., 14.
Calhoun City, at Big Creek, Oct. 15.
Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date. THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Cedar Bluff Ct., at Cedar Bluff, Sept. 28, 29.
Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.). Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.
W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Hesterville Ct., at Bethel, Sept. 28, 29.
Kosciusko Station, Sept. 29, 30.
Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at McCool, Oct. 20, 21.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.
W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Isola, at Inverness, Sept. 28, 29.
Belzoni, Sept. 29, 30.
Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.
L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Duncan, a. m., Sept. 29.
Leland, p. m., Sept. 29.
Greenville, a. m., Oct. 6.
Glen Allen, p. m., Oct. 6.
Gunnison, a. m., Oct. 13.
Cleveland, p. m., Oct. 13.
Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.
V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Rienzi, at Bethel, Sept. 28, 29.
Sherman, at Chesterville, Oct. 1.
Ripley Ct., at Brownfield, Oct. 3.
Hickory Flat, at Bethel, Oct. 5, 6.
Myrtle, at Myrtle, Oct. 7.
New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Sllome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.
T. H. DORSEY, P. E.

Only what we have wrought into our character during life can we take away with us.—Humboldt.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.



Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sunday School

NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

The class that studies "Life in the Making" at the Sunday school hour is the class for leadership. Many young people are anxious for this training. Give them a chance.

So many complain that they cannot get the older people to attend the Sunday school. A trained leader never fails to solve the problem in the country church or anywhere else. Of course it will take time and hard work to train leaders, but if we fail to begin, where will we be ten years from now?

Contests between schools and classes bring temporary results. These contests may be of some value, but the way to get permanent results is to train leaders. Remember, the Church is no stronger than its leaders. The same can be said of our army. Look what the Government did the first thing and is still doing on a big scale. Yes, it costs, but who says it does not pay to train officers?

Unprepared teachers, poor school, dead church. The declining church is an open door for fanatics and false teachers of every kind to come in and lead the people to destruction. Who is to blame for this tragedy?

The precious blood of our young manhood is flowing freely on the "Western Front" that democracy may triumph. We count it not too great a price to pay for world freedom. The Prince of Peace must have more heroic souls to fight and, if need be, die for Him to make democracy worth while. This is no time to delay, to temporize. We must go forward on our knees. We must train leaders to train the Church to win the victory for our conquering Christ.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.



SOOTHING

and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER

It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.

DICKEY DRUG CO. Bristol, Va.

Calomel Purified of all Objections

Chemists Rid Doctors' Favorite Medicine of Nauseating and Dangerous Qualities. New Variety Called "Calotabs."

A triumph of modern pharmacy that is destined to bless the whole word—that is the opinion of physicians and druggists who are familiar with the new calomel that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes this result. Now that the unpleasant and dangerous effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, a swallow of water—that's all. You wake up next morning feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist recommends and guarantees them.

BATON ROUGE DISTRICT INSTITUTES.

At Brother C. V. Breithaupt's request I have made out a schedule of work for his visitation in the Baton Rouge District. There will be an institute held at each of the places named, at which the workers will discuss the Standard of Efficiency, the Teacher-training Drive, and the Missionary Drive. Some time will be given to round-table discussion. Will you please publish the following schedule in the Advocate?

October 4—Baton Rouge and near by schools.
October 5, 6—Clinton and near by schools.
October 7, 8—Amite and near by schools.
October 16—Slaughter and near by schools.
October 17—Greensburg and near by schools.
October 18—Ponchatoula and near by schools.
October 19—Springfield and near by schools.
October 20—Denham Springs and near by schools.
October 27—Wilson and near by schools.
October 28—St. Francisville and near by schools.
October 29—Natalbany and near by schools.
October 30, 31—Franklinton station, circuit and near by schools.

It may be seen that Brother Breithaupt will not be able to visit some of the charges. It is desired, therefore, that the Sunday schools on these charges send representatives to the institute most convenient to them.

Humbly submitted,
S. A. SEEGERS,
Secretary-Treasurer.

TWO GOOD MEETINGS.

I was at Sylvestria Church, north of Holly Springs, with Brother T. H. Porter, the fourth week in August. There we found a good people. It is a small community, as many former citizens have gone to Holly Springs and Memphis, but a few select people remain.

The meeting was a real revival, with some splendid young people brought into the Church. Brother Porter has greatly improved in health by his stay in New Mexico.

Then the first week in September, I helped R. G. Lord in a meeting at Taylor, where we had a very unusual meeting. Our church overflowed with people and we moved to the Baptist Church, which is a larger house. Then we moved the chairs from the Woodmen Hall and still we lacked room. There were 14 accessions to the Methodist Church, all grown people, and most of them married people, one a mother of 4 children. There should have been several children, but strange enough, not one of the children joined.

Brother Lord and his young wife are in great favor with the people. He will likely make a great report for Water Valley Circuit.

W. M. YOUNG.

A WORTHY APPEAL.

Dear Brother Carley: While the old adage, "Every sweet has its bitter," seems to be often true, yet it is a great privilege to be an itinerant Methodist preacher.

After reconnoitering four days in the Tensas Delta, I take pleasure in stating that during that time I preached at five different points on or near the Tensas River, visiting fifty-four homes, and securing in cash and pledges $140 on Conference collections and our war pledges. While for the two previous years of my pastorate here the minutes will show for each year that more than sixteen times as much was raised for our Conference collections as was raised the year before I came, yet I fell far short of what my church required; but by divine aid, I purpose to report all of these collections over the top, and I believe my charge will come up all right for pastor and presiding elder, one appointment having already overpaid its assessment for the entire year.

I have an extra mission, and all who chance to read this and wish to share in the undertaking may send me a money order for one dollar to aid in marking the grave of Rev. T. H. McClendon, who died more than seven years ago in the parsonage I now occupy, and is buried in the cemetery near Pine Hill Church, which he, together with Rev. T. J. Upton, was instrumental in building in 1858. I have assumed responsibility and ordered a monument to cost $100, to which one man has contributed $10 and another $5, and while I do not wish to limit any one to $1, I would like to have a list of at least one hundred contributors, to announce at the unveiling of the monument, November 10, 1918, at 3 p. m. And if more than the required amount is raised, it will be given to the worn-out preachers and widows and orphans of the deceased preachers of our Conference.

The Lord bless you and your colaborers in your splendid work.

W. J. PORTER, P. C.
Sicily Island, La.

QUARTERLY CONFERENCES.

Sardis Dist.—Fourth Round.

Oakland, Sept. 21.
Pope, Sept. 22.
Eureka, Sept. 24.
Horn Lake, at Hinds, Sept. 28.
Hernando, Sept. 30.
Cockrum, at Hebron, Oct. 4.
Longtown, at McGee's, Oct. 5.
Como, Oct. 7.
Tyro, at Emery, Oct. 11.
Charleston, Oct. 13.
Batesville, Oct. 14.
Arkabutla, at Hunter's, Oct. 18.
Sardis Ct., at Davis Ch., Oct. 19.
Senatobia, Oct. 21.
Wall Hill, at Bethel, Oct. 26.
Coldwater, Oct. 28.
Crenshaw, Oct. 30.
Sardis, Oct. 31.
Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

These dates are for Quarterly Conferences. The time in between will be filled every day, but will send dates to each charge. It would be a shame not to pay in full our pastors this year. Never were the benevolences more needed than now. Let everything be done to meet every obligation to the last penny. Efficiency meetings at Hind's Chapel and Free Springs, Sept. 27-29. Let all our people near enough, attend these conferences. Good programs.

J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion, Sept. 28, 29.
Lamar, at Harris Chapel, Oct. 5, 6.
Ashland, at Ashland, Oct. 6, 7.
Oxford Circuit, at Pleasant Ridge, Oct. 12, 13.
North Main and T., at Forest Hill, Oct. 13, 3 p. m.
Paris, at Palestine, Oct. 14.
Potts Camp, at Winborn, Oct. 15.
Red Banks, at Wesley, Oct. 16.
Holcomb, at Holcomb, Oct. 19, 20.
Grenada, at Grenada, Oct. 20, 21.
Mt. Pleasant, at New Salem, Oct. 22.
Byhalia, at Byhalia, Oct. 23.
Waterford, at Harris Chapel, Oct. 25.
Coffeeville, at Coffeeville, Oct. 26, 27.
Water Valley, at First Church, Oct. 27, p. m.
Oxford, at Oxford, Oct. 28, p. m.
Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.

JAMES H. FELTS, P. E.

The most essential element in Christianity is its conception of a human God—of a God, in the first place, not apart from the universe, not outside of it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate and revealed in the Incarnation.—Selected.

To be alive only to appetite, pleasure, pride, money-making and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.—Maltbie D. Babcock.

BEAUTIFUL HEALTHY SKIN



is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect health and beauty.—no tetter, no eczema, no ugly splotches, no spots, no scaly patches, no pimples.—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin. Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE TETTERINE

SHUPTRINE CO.~ SAVANNAH, GA.

Cuticura Soap Best for Baby

Soap 25c., Ointment 25 & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

WHY RUN-DOWN PALE EXHAUSTED WOMEN SHOULD TAKE IRON

"There can be no beautiful, healthy, rosy-cheeked, steady nerved women without iron. When the iron goes from the blood of women, the roses go from their cheeks—their charm and attractiveness depart. I always insist that my patients take organic iron—Nuxated Iron—(not metallic iron which often corrodes the stomach and does more harm than good). Nuxated Iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard women in two weeks' time in many cases. I have used it in my own practice with most surprising results."—Ferdinand King, M. D., well known New York Physician and medical author. (Satisfaction guaranteed or money refunded—On sale at all good druggists.)

NUXATED IRON

Energy

THE WORK OF THE KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.

Foley Kidney Pills

are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.

Mrs. Mary Henderson, Mt. Carmel, S. C., writes: "Before I used Foley Kidney Pills I was troubled with kidney trouble and my left side hurt me so I could hardly get up in the morning. Pain is all gone now and am feeling fine." 60c and $1.00 sizes.

Sold Everywhere

A LETTER FROM BROTHER R. M. DAVIS.

Dear Brother Carley: Our Conference year will soon be at a close, and I wonder how many of us can truly say, "I have done my very best;" or have our minds been taken up with the war and its work? These things are all right, properly done, but have we let the Lord have the right of way in our hearts while dealing with this important matter? I fear in some cases this has not been done.

Our little town of Vinton is showing a great deal of patriotism; we have seventeen stars on our flag in the Sunday school and more to follow. These stars represent the number of young men who have gone from our Sunday school to the camps, and most of them to France. These stars are reminders of the dear boys to us, who requested our prayers while they would be on the firing line. This request is being faithfully kept.

Brother Louis Hoffpauir is doing a good work here. The late storm crippled his work in many ways; some of his members were badly hurt, and every house of worship was blown down, but Brother Louis is not a slacker, and will prove equal to the occasion. So I think we are doing fairly well.

As to myself, I feel sad and lonely, having recently lost my dear companion who had been the sunshine of my home for fifty years. The vacant chair and her picture on the wall are ever before me. I miss her in my Sunday school work, as we talked the lessons over before going to the classes; but one consoling thought, Brother Carley: she left a clean life as an example for us, and I feel that it will be better further on.

Our elder, Brother Bowman, has just left us. He preached two fine sermons to large congregations. I hope he will return to the work, bringing Brother Hoffpauir with him.

Wishing you every success in your work, I remain, yours truly,

R. M. DAVIS.

Vinton, La.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has **in every instance** had the desired effects. It is essential to use this water in as large quantity as possible for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its benedcial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

"STAND UP, STAND UP FOR JESUS."

This may be rightly called the great American Sunday school hymn. In every church of almost every denomination its stirring challenge has rung forth Sunday after Sunday for so long that we have come to associate the song intimately in our minds with the sound of far-carrying young voices and the look of upturned young faces. There is not a line in a single stanza that the smallest child cannot understand.

The origin of the poem holds a particular interest for Southerners. The lines were directly inspired by the dying words of a young clergyman, Dudley Atkins Tyng, who first saw the light of day in a quiet rectory in Prince George's County, Maryland, where his father, the Rev. Stephen H. Tyng, was minister-in-charge. Dudley Tyng passed his boyhood in Philadelphia. He was a precocious scholar, reading the Latin authors when he was only seven, and entering the University of Pennsylvania at fourteen. At a very early age he consecrated his heart and his talents to God. After he became rector of the Church of the Epiphany in Philadelphia, he threw himself with loving ardor into the great religious awakening which about that time spread through the principle cities of the land. He was the favorite leader of the great union prayer-meetings held in his own town.

In the spring following the wonderful awakening he met with a terrible accident. "Doctor," the young minister asked, "must I die?"

When the physician bowed his head, the young man said to him, "Then I have something to tell you. I have loved you as a friend; I long to love you now as a brother in Christ."

He was asked if he had any message for his brothers in the ministry, and it was then that he uttered unconsciously the refrain of the great hymn born of that hour—"Tell them," he said, "to stand up for Jesus."

George Duffield, a Presbyterian clergyman of Detroit, inspired by the message, wrote 'Stand Up, Stand Up for Jesus," as a hymn to be sung after the sermon he was to deliver at the young clergyman's funeral. Dudley Tyng was buried, his biographer says, amid the tears of more than ten thousand people, and beside his grave the hymn that he had inspired was heard for the first time.—Southern Churchman.

Great hearts alone understand how much glory there is in being good.—Jules Michelet.

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—Tennyson.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Lecompte and Cheneyville, at L., Oct. 3.
Merryville, 11 a.m., Oct. 5, 6.
DeRidder, p. m., Oct. 6.
Natchitoches (church dedication), Oct. 12, 13.
Boyce, Oct. 14.
Trout and Good Pine, at Trout, Oct. 15.
Jena and Jonesville, at Jena, Oct. 16.
Bunkie, Oct. 18.
Colfax and Montgomery, at M., Oct. 19, 20.
Campti, Oct. 20, 21.
Oberlin, 11 a. m., Oct. 23.
Rapides Circuit, at Forest Hill, 11 a.m., Oct. 24.
Standard, Oct. 27.
Provencal, 11 a.m., Oct. 28.
Carson, 11 a. m., Nov. 2, 3.
Longville, 8 p.m., Nov. 3.
Elizabeth, Nov. 4.
Oakdale, Nov. 5.
Glenmora, 11 a. m., Nov. 6.
Pineville, at Pleasant Grove, Nov. 7.
Alexandria, Nov. 8.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Kentwood, at Mt. Hermon, Sept. 28, 29.
Amite, 8 p. m., Sept. 30.
Hammond, 8 p. m., Oct. 1.
Ponchatoula, at Wesley, 11 a.m., Oct. 2.
Springfield, at James Chapel, 11 a. m., Oct. 3.
Baker, at Black Water, 11 a. m., Oct. 6.
Franklinton Ct., at Fishers, 11 a. m., Oct. 12.
Franklinton Station, 11 a. m., Oct. 13.
Zachary, at Slaughter, 8 p. m., Oct. 16.
Denham Springs, at Oak Grove, 11 a.m., Oct. 20.
Olive Branch, at Olive Branch, 11 a. m., Oct. 24.
Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Eunice, at Eunice, Sept. 29.
Crowley, Oct. 2.
French Mission, Oct. 3-5.
Houma, Oct. 6.
Lafayette, Oct. 8.
Patterson and Jeanerette, at J., Oct. 13.
Morgan City, Oct. 20.
Franklin, Oct. 21.
Gueydan, at Kaplan, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

A word to the pastors: Look well to the personnel of the official board for the ensuing year. Select stewards with care—do this before Conference. Study well your Sunday school interests. And of vital importance is your charge lay leader. Be sure to get a complete report from Trustees. We are entering a new quadrennium; and great plans are to be set in motion.

H. W. BOWMAN, P. E.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1539 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.



For Seventy-Six Years
We Have Specialized in
HIGH-GRADE PIANOS AND MUSICAL GOODS
For Churches and Schools
EVERYTHING IN MUSIC
PHILIP WERLEIN, Ltd.,
NEW ORLEANS, LA.
THE HOME OF THE CHICKERING.

HERE IS A DESK THAT *Stays Rigid*
because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.
SOUTHERN DESK COMPANY, HICKORY, N. C.



Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of
Guatemala Blend
Just 'phone Main 2196 and it will be delivered direct to your residence
GUATEMALA-AMERICAN COFFEE CO.
523 LAFAYETTE STREET NEW ORLEANS, LA.

WINTERSMITH'S CHILL TONIC
SOLD FOR 80 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

CALL TO CHRISTIANS TO MEET JAPANESE SOCIAL PERILS.

With a challenge to the Christians of America to save Japan from an ungodly insurrection, The Japan Evangelist recently published an article on "Forward Steps in Mission Policy," which represents the opinions expressed at a meeting of missionaries and Japanese. Under the head of "Social Problems and the Christian Movement," the following paragraphs appear:

"Few dwellers even in the larger cities realize the phenomenal growth of the factory communities around them. The suburbs of Tokyo have swelled by the hundred thousand during the past few years. Oji now numbers forty thousand, and Kawasaki, Tsurumi, and Kanagawa will soon transform the region between Tokyo and Yokohama into a solid manufacturing city. The same is true of the district between Kobe and Osaka. One of the alarming facts is that over one-half, and in many cases two-thirds, of the employees are girls. The Fuji Spinning Company, which has five factories, is owned by progressive and in part pro-Christian men. Two-thirds of their employees are girls. Although they have fine welfare work and try not to have so many young girls as most of the factories, they have thousands of girls under sixteen and hundreds of them twelve and thirteen years of age. In the cities the young women are rushing into commercial life. Five thousand of them are employed in the Department of Communications in Tokyo alone. The Red Cross Hospital had two thousand applicants for positions and could employ only fourteen. The remainder, most of them, went into commercial and industrial positions.

Unrest Moving Japan.

"The influences for unrest and for radical social readjustment, which are working so powerfully in Europe and America, are all visible in Japan. After the war they will beat upon Japan like a rising tide. In face of all these conditions, what is the duty of the Christian movement? Can we be satisfied to see churches open for services only on Sunday and one or two other evenings? What effect are these services having over the neighborhoods immediately around the churches? Are they meeting the vital needs of the wage-earning class? In industrial and wage-earning communities, where opportunities for recreation, for self-improvement, and for good companionship are lacking, is it right that churches should continue to offer religious instruction a few hours a week? It was agreed by all that the churches and the missions must energetically attempt to inject Christian influence by institutional means into the industrial and wage-earning communities.

"It is of fundamental importance, however, that the evangelistic passion should go hand in hand with the social interest. Otherwise we shall see a repetition of the merely humanistic social settlement work which ameliorates but does not cure. It is desirable that several missionaries of special training and adaptability be assigned to such work, either by locating their own homes near such communities, or by co-operating with Japanese in opening institutional churches and social settlements, or by extending the social efforts of the Y. M. C. A.'s, or by preaching in factories. Here again it is important that the work be done as far as possible in conjunction with or under Japanese leadership. Although some highly-trained social workers from abroad would be useful, provided they were moved by a strong religious purpose, it would be better as a rule for younger missionaries with a command of the language not to specialize on social work, especially during their first furlough. Unless men have a powerful religious motive, the machinery of institutional churches and settlements and the educational and humanitarian features are likely to smother the religious emphasis.

"It was objected that the opening of such work in industrial centers would arouse the suspicion and opposition of conservative Japanese elements. In reply it was said that although this might be true in some cases, the practical results in changed characters and communities would disarm opposition. And even though there may be a call for the spirit of martyrdom on the part of pioneer workers, yet that should not hold us back. We should refrain from preaching extreme social doctrines or arousing class feeling, but unless Christians supply the spirit of reform, combined with the spirit of self-control and mutual-help, which only Christianity can give, we are likely to witness in Japan either class war or a violent irreligious social revolution. Although Christianity always and everywhere plants the seeds of discontent and progress, it supplies the constructive, restraining influences which prevent reform from degenerating into anarchy and unbrotherly strife.

"The importance of churches and Christian workers attempting to affect their immediate neighbors more deeply was emphasized. Often this will take the form of little courtesies and friendly service. Kindergartens, dispensaries, day nurseries and night schools for working boys and girls are among the best means of gaining access to the homes."—Centenary Bulletin.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

TIME OUT.

What Else Could It Be?

"George Washington must have had a wonderful memory, father," said the bright boy.

"Why so, my son?" asked the father, who was showing his son around.

"Because, everywhere I go I see monuments to his memory."—Dallas News.

Silence!

A woman was delivering a suffrage lecture when a man in the audience thought he would be funny. "Say, madam," he called out to her, "would you like to be a man?" "Yes," she replied, "I should. Wouldn't you?"—Exchange.

"Yea, this is life. Make this forenoon sublime, this afternoon a psalm, this night a prayer, and time is conquered and thy crown is won."



A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

SYLACAUGA, ALA.—"My wife has used Dr. Pierce's Favorite Prescription for trouble from which women suffer and it surely did give good results. All women ought to use this remedy as it is fine. Dr. Pierce's Cough Syrup is good also."—REV. J. N. COOPER.

ALBERTVILLE, ALA.—"Two doctors gave me up—said I had a bad case of dropsy and that my system was all run-down. I could not keep any vituals on my stomach. My husband found one of Dr. Pierce's pamphlets and I began taking 'Golden Medical Discovery' and 'Favorite Prescription.' I took three bottles of each kind and in six weeks I was able to be up. I also used the 'Pleasant Pellets.' I recommend Dr. Pierce's medicines to all suffering women, and am glad to say they saved my life when others failed."—MRS. SARAH C. RAINS, R. F. D. 1.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.



Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," checks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

NATCHITOCHES CHURCH TO BE DEDICATED.

It gives us pleasure to announce that, through the grace of God, we have succeeded in wiping out the last of our church debt here at Natchitoches, and it will be dedicated the second Sunday in October by Brother R. H. Harper, who built the church. We were "over the top" by the first of August and our people are happy that this incumbrance is removed and the beautiful building is now the property of the Church without a cent of debt. We are indebted to the two Boards of Church Extension for substantial assistance in removing the debt.

We invite all former pastors and presiding elders to be with us on the happy occasion of the dedication service and any others who may wish to attend. Those who have never seen the Natchitoches church, have not seen all that is artistic and worth while in church architecture in Louisiana, for this building is a gem and stands as a monument to the good taste as well as the foresight and courage and indefatigable energy of Brother Harper. It was a big undertaking and one that some doubting Thomases declared among the impossible things, but, thank God, it is here, affording ample and beautiful church accommodations to many scores of toiling students as well as to the Church resident here. The architecture of the building on the exterior is Spanish mission, which is in keeping with the history of the town, while everything within its walls is modern to the last detail, and, with commodious Sunday school accommodation, not inferior to the finest churches in the State.

But we have yet a great work ahead of us to furnish the building as it should be, and if this falls under the eye of some benevolent individual of wealth, let him hereby be advised that a liberal donation on a pipe organ would be a splendid investment of his money, because of the many hundreds of youth who will come up through the years from every part of the State and worship here. Fraternally,

J. W. LEE.

Natchitoches, La., Sept. 16, 1918.

DEMOCRACIES IN ARMS.

Very few, in all probability, could give off-hand a correct list of the nations which are at war with Germany. All know that most of the civilized countries—excepting a small group in Northern Europe—have taken the sword against the Teutonic countries and their Allies. The exact number is twenty-two, and in addition there are seven which have broken relations with Germany but have not entered into active warfare. The complete list in the order in which war was declared is as follows:

Russia	August 1, 1914
France	August 3, 1914
Belgium	August 3, 1914
Great Britain	August 4, 1914
Serbia	August 6, 1914
Montenegro	August 9, 1914
Japan	August 23, 1914
San Marino	May 24, 1915
Portugal	March 9, 1916
Italy	August 28, 1916
Roumania	August 28, 1916
United States	April 6, 1917
Cuba	April 7, 1917
Panama	April 10, 1917
Greece	June 29, 1917
Siam	July 22, 1917
Liberia	August 4, 1917
China	August 14, 1917
Brazil	October 26, 1917
Ecuador	December 8, 1917
Guatemala	April 23, 1918
Hayti	July 15, 1918

The seven countries which have broken relations with Germany are:

Bolivia	April 13, 1917
Nicaragua	May 18, 1917
Santo Domingo	
Costa Rica	September 21, 1917
Peru	October 6, 1917
Uruguay	October 7, 1917
Honduras	July 22, 1918

All of the first group are still at war with the Teutonic powers excepting Russia and Roumania, which have made peace after a fashion.—Zion's Herald.

ARMY Y. M. C. A. WORK IN SOUTHERN CAMPS.

Just what kind of religious work is being done among the soldiers, and how much is really being accomplished? These are questions which occur naturally to persons who are interested in knowing the spiritual influence exerted by the Army Y. M. C. A.

According to a report of one month's work recently made by Hugh Cork, Supervisor of Religious work in the Southern Department of the Army Y. M. C. A., 1719 religious meetings were held in camps of Texas, New Mexico, Arizona, Oklahoma, Arkansas, and Louisiana, with a total attendance of 376,728. This was a greater number of meetings than for any previous month, and represented an increase of thirty-six thousand in attendance over any previous month's record. Nearly four hundred Bible classes were maintained, representing an attendance of 24,641 soldiers for the month. There were 36,959 copies of the Scriptures distributed.

Perhaps these figures are not as important as those that show concrete results. This method of estimating spiritual influences can only be roughly approximate, but the following statistics for the same month's work have their own significance:

Number requesting prayer	3,432
Number of Christian decisions	4,203
Renewals of Christian purpose	3,526
"Forward Step" decisions—	
Temperance	10
Profanity	311
To read Bible	6,904
To pray	1,453
Personal purity	507
Gambling	157
Total	9,342

Probably the most lasting and valuable spiritual service is rendered, after all, through the personal contact of the consecrated Y. M. C. A. secretary with the soldier. The importance of the personal interview is stressed in the training of Army "Y" workers, and every secretary, whether religious, educational, or athletic, seizes an opportunity to talk with the soldiers regarding his soul's welfare. The report for this same month shows that 14,776 such personal interviews were held, besides 1318 interviews with men concerning pledges taken at the meetings. The beginning of many a Christian life could doubtless be traced to a casual conversation over the stamp counter in an Army Y. M. C. A. building.—Bulletin.





A GOOD DAY AT GREENVILLE, MISS.

Dear Mr. Editor: Of all the years I have been in the ministry, this has been the most busy and in some respects the most fruitful. There is much coming and going down this way, but more stay than go. Ninety-one have been received into the Church this year, and there are yet others to come.

One of the most interesting services of the year was that of yesterday, when we received Wong Chang into the Church on professlon of falth. He is a bright 17-year-old Chinaman, born in Canton, China. He has lived here three years, has been taught privately, has been regular in his attendance upon the services of the Church, and of the Sunday schooi, and has given a good account of himself generally. It was a scene that will linger with the congregation for a long time.

We have been sending our money and men to China for many years. but in this case this heathen boy came to us. Some of the Sunday school people got hold of him, taught him and sympathized with him. He was apt to learn. Miss Mattie Louise Spragins, daughter of Rev. H. S. Spragins, interested herself in him. Upon her removal from Greenville, Miss Annie May Curtis, daughter of the presiding elder, took him in charge. Later he was the pupil of one of our choicest young men, Miller Edwards. He taught him Peloubet's Bible Stories. Wang became very proficient in these stories, and could recite them in a most interesting way. He wanted to join the Church. I talked to him and tried to explain what it all meant. So, on Sunday morning he presented himself at the close of the service and was baptized and received into the Church. The congregation extended him a most cordial greeting, and received him with marked evidences of appreciation and interest. When the pastor asked him: "Wilt thou then obedientiy keep God's holy will and commandments, and walk in the same all the days of thy life?" in good, clear voice, he answered: "I will endeavor so to do, God being my helper." No man can promise more than that.

One of the fine lessons to be learned from this incident is that this bright young Chinaman was won to Christ and the Church by the earnest effort of some of our young people. How much better to do work of this character than some other things now commanding the attention of our young people!

E. S. LEWIS.

Greenviiie, Miss., Sept. 17, 1918.

WORK DAY FOR THE LOUISIANA METHODIST ORPHANAGE.

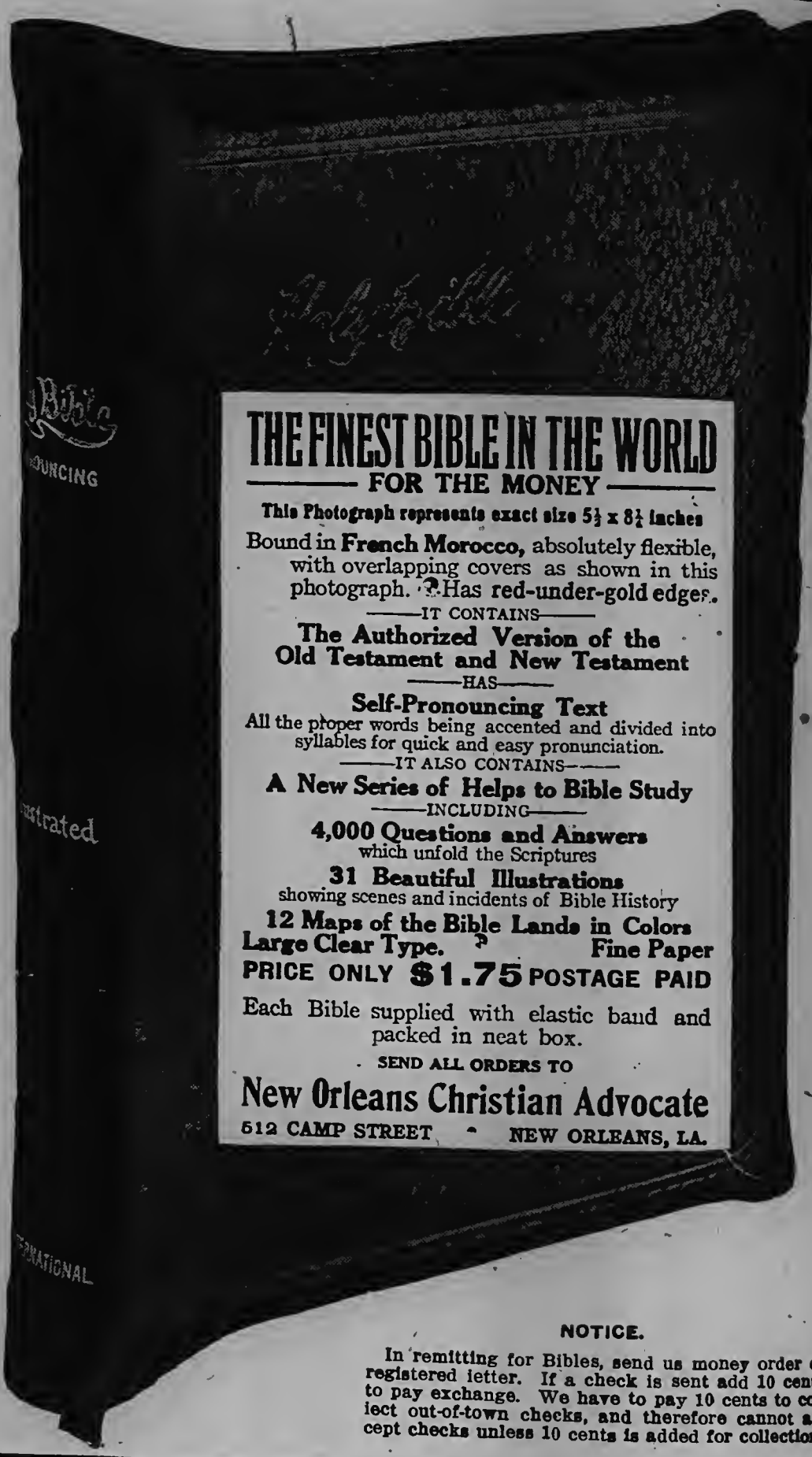
Saturday, October 12, is "Work Day" for the Louisiana Methodist Orphanage, followed by "Harvest Day," on Sunday, the 13th. It is expected that every Methodist man, woman and child will work for the Orphanage on this day, and go to church, or Sunday school on Sunday, contributing the proceeds or the equivalent of a day's wages to the Orphanage. This is done by request of our Orphanage Board, and by Conference resolution.

Our great work at Ruston is dependent on the money raised on these two days for the means necessary to meet the ever-growing expenses necessary to operate the work of the Orphanage through the coming fall and winter. There are no hired collectors sent out to raise money for the Orphanage. No efforts are made to secure money except through the churches and Sunday schools on Easter Sunday and Work Day. So, if we are to meet the heavy expense of caring for the 130 children in our Orphanage for the coming winter, with the enormous increase in all living expenses, it must be done on "Work Day" and "Harvest Day." We sincerely trust that no Methodist, or friend to homeless children, will fail us at this time. Surely every church and Sunday school in the Conference will give the people and children of our State the opportunity to contribute to this great work.

We are conscious of the many demands that will be made on our people at this time—demands that are vitally important and pressing. But we sincerely trust that our great work will not be forgotten or neglected. We have had unusually good health among the children this summer. They spent a busy summer doing many necessary things to help along the work. They are all now back in school, hard at work securing their education. We must keep them there and do our part to make them the men and women we want them to be.

Please keep the date in mind, and on "Work Day," Saturday, October 12, and the following Sunday, do your best for us. Faithfully,

ROBT. W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

A NEW EDITOR FOR THE TEXAS CHRISTIAN ADVOCATE.

Rev. A. J. Weeks, D.D., presiding elder of the Stamford District, Northwest Texas Conference, has just been elected Editor of the Texas Christian Advocate to succeed Dr. Bradfield, who gives up the editorship to re-enter the pastorate. Dr. Weeks is a Louisianian, having been born in Vernon Parish. It was our privilege to meet him while in Dallas. We pray that God may bless him in his new work. He will not take charge of the office for some weeks.

THE DARK HOUR.

"O, if I had millions like my neighbor, would not I relieve these distresses! What could I do with my little almost vanishing offering? It is a thing to excite derision that I should dare offer this slender mite." Wait, soul. You do not give to substitute for God's good providence. You are not come as one to his rescue. We do not awake while he sleeps. Your giving is for his receiving and he sometimes uses a limp grass blade instead of a forest of elms or an orchard of apple trees. Bulk is not all, not nearly all. His smile on a penny is worth more than his disapproval on a billion. One who sat over against the treasury immortalized a widow's little offering. Was it so that the poor for all time might gain the riches of his approval to make up for the vast difference between the amount of their material gifts and those of the wealthy? When you know that he is watching, waste no thought on the gaze of erring men. They might frown. He smiles: that is enough. They are over against you like the left hand over against the right; he is above to lift the offering and make it grow forever.—Western Christian Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 3, 1918. CHAS. O. CHALMERS, Publisher.

Editorial

THE FRIENDLINESS OF JESUS.

Jesus is the most imperial figure in all history. There must have been something in his personal appearance that compelled men to turn to look at him as he passed by. Certainly his opponents, strong in their own conceit, were abashed when they stood in his presence. The tones of his voice carried the conviction of authority. The flash of his eye gave expression to an indomitable spirit. The breadth of his vision was such as can come only to a man to whom time and place are largely incidental. Relationships were established by him from the standpoint of the eternal, and values were estimated in terms of everlasting and inviolable principles. He was uncompromising in his demands for allegiance, and inflexible in the maintenance of moral standards.

But Jesus was a friendly man. Little children came unhesitatingly to him, and allowed him to take them in his arms. Women, with their intuitive knowledge of character, trusted him implicitly. Ignorant men approached him with a confidence that is as remarkable as it is beautiful. And best of all, the outcast—those who were conscious of their own delinquencies and were despised by their neighbors—somehow or other felt that they could go to him without fear of rebuff. All alike felt at ease in his presence and unfolded to him the deepest secrets of their lives. And he heard them kindly and dealt with them gently.

This utter friendliness of the imperial Christ furnishes a strong ground of appeal to men to-day. We naturally stand somewhat in awe of the great ones of earth; their dignity of position and the weight of their responsibility make us hesitate to go to them, lest our presence be counted an intrusion. But here is One, the greatest of all, to whom we may go under all circumstances, with the fullest assurance that he will welcome us and hear us compassionately as we tell him all that is in our hearts. And as we linger with him, there will come into our souls a sense of companionship and trust that will reveal him to us as the "Friend that sticketh closer than a brother." How blessed it is to know that the royal Christ stands with outstretched hands and says, even to the humblest, the neediest, "Come!"

THE PRODIGAL FATHER.

Many a boy has wandered away along strange paths into distant fields, and now he is spoken of as "the prodigal son." Yes; and many a father has followed those same strange paths and has found himself in those same distant fields, sometimes in company with his boy, sometimes all alone. There is a home; wife and children are there, loving God and one another, and loving father with a passionate love that makes the heart ache when they think of how far he has wandered. A father does come to himself sometimes, and say, "I will arise and go"—go back to wife and children and home and God. And then his heart sings within him, and there is rejoicing as loved ones see him returning. Prodigal father, come home!

THE FOURTH LIBERTY LOAN.

The campaign for raising the fourth Liberty Loan began throughout the country last Saturday. There can be no doubt but that the loan will be overscribed, as the previous ones have been. While the cost of living is very high, it is true, nevertheless, that money in circulation is plentiful. The people of the United States are abundantly able to finance the war till its successful conclusion, though its cost is to be estimated in terms of billions.

We believe the strongest factor influencing our people in making their subscriptions to the loan is their intense and intelligent patriotism. They are not called upon to invest their money for a cause they know nothing of and that they would not be interested in if they did know about it. The Government, through its various channels of publicity, has conveyed to the people full information concerning its ideals and purposes, and the use that is being made of the money that is being expended. For a man to-day to plead ignorance of the cause for which we are fighting is a confession of hopeless intellectual limitations. If he does not know, it is simply becase he cannot learn.

This knowledge of what our country stands for, is reinforced by a love of country that is willing to make any sacrifices. It is very well, perhaps, to form and carry out plans that have as their chief end the arousing of the enthusiasm of our people by spectacular and thrilling campaigns of oratory and publicity features. But we should hate to think that the great mass of loyal American citizens have to be beguiled into lending the Government their money for carrying on this life and death struggle. It is conceivable that there are some individuals who are dead to the call of duty, who will have to be coerced by the power of public opinion to do their part. But the average citizen will gladly and cheerfully subscribe to this loan because he loves his country and believes in its mission.

We believe we know exactly what the Methodists of Louisiana and Mississippi are going to do at this time. They are going to show their faith by their works. They are going to be in the very forefront of those who invest in these Government securities to the extent of their ability—not merely because the investment is one of the best in the world, but because the country calls. And we believe all Christians will do exactly the same thing.

SCHOOL AGAIN.

Already the public schools have opened, and most of our colleges have begun their sessions. The reports that have come to us indicate that the attendance at all our institutions in Louisiana and Mississippi is unusually good. In some instances, students have had to be turned away because of lack of room. Although this in itself is a tragedy, nevertheless it is an indication that our people are beginning to realize the value of an adequate educational preparation for life. We recall, in this connection, the words of President Wilson to Secretary of the Interior Mr. Franklin K. Lane, in his letter of July 31: "So long as the war continues, there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war, there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war, and that the Nation be strengthened as it can only be through the right education of all its people."

It is true that in the institutions of higher learning, the instruction now being given is largely in the nature of military preparation for the immediate needs of the country. But along with the military features of the curriculum, there is being provided a course of general instruction that will serve in peace as well as in war. Parents have done wisely who have used every effort to send their children to school; and the young people themselves, who have taken advantage of the unusual opportunities of this remarkable age, have shown that they are keenly alive to the responsibilities resting upon them.

We believe that the present interest in education, as it is indicated by the large attendance at our schools, will continue to manifest itself after the war is over. Many of our young men who will be taken from college for active military service before they have completed their courses, will want to continue them as soon as normal conditions are restored; many younger students, seeing the unquestionable advantage the educated man has over the uneducated in a purely material way, will want to go on from high school to college and university. It appears to us that an intellectual stimulus is going to arise from the war that will vitally affect our educational system throughout the future.

A tremendous responsibility is resting upon the Church with reference to these thousands of young people who look to it for their chance to make themselves fit for life. The very least it can afford to do, is to furnish them ample facilities for securing that which is so essential to their welfare. Where necessary, there should be untiring efforts to enlarge our accommodations to the point where it will never be necessary to turn a single student away. In some cases, the immediate cost may seem prohibitive; but when that cost has been distributed over many generations, it will seem insignificant. We have many people of large means who need to have this matter laid upon their consciences as a form of investment for which they will be held accountable to God. The call to the Church to educate means a call to Church people to supply the money that is necessary for endowments and equipment that will enable the Church to answer that call.

But the heaviest obligation resting upon the Church at this time is to make its educational methods so thoroughly Christian as to bring every

(Continued on Eighth Page)

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WHEN TO KEEP SILENCE.

Rev. James Mudge, S. T. D.

There are at least four seasons when it is incumbent on the Christian to hold his tongue. The first is when God rebukes us. Who are we to reply against God? Yet we are very prone to do it. The temptation is great. It really seems to us in our shortsightedness and folly that we have been ill used, that the divine rebuke was not fully deserved, that the punishment was disproportionate to the offense. So we remonstrate and expostulate and assert our innocence, as did Job, saying, "Thou art become cruel to me." We darken counsel by words without knowledge. Let us have done with this foolishness. Our hand should be upon our mouth and our mouth in the dust when the Most High delivers His judgments. Does He not love us? Is it not simply because of the affection He bears us that He takes such pains with our education, chastening us for our good and pruning us that we may bring forth more fruit? Why should we murmur? The valley of silence is the valley of blessing. Multitudes have so proved it. "Aaron held his peace," it is written, when his two older sons were smitten to death by the wrath of Jehovah. David in the 39th Psalm, referring apparently to the rebellion of Absalom, said, "I was dumb, I opened not my mouth, because thou didst it." Surely we in this day of higher privilege and larger grace may do as much. Though pain's furnace heat within may quiver, and God's breath upon the flame may blow, until all our heart in anguish shivers and trembles at the fiery glow, yet we may whisper, "As God will," and in His hottest fire hold still.

Silence should be kept also when man provokes us. This is often harder than the other. Some people have great power of exasperation. They tease and torment, abuse and insult us. And we are by no means disposed to stand it. We are inclined to give them as good as they send, and pay them off in their own coin. So we let fly the angry words. Alas, alas! Well says the psalmist, "Keep thy tongue from evil and thy lips from speaking guile," if thou wouldst see good days. "Whoso keepeth his mouth and his tongue keepeth his soul from trouble." "The tongue is a fire," says St. James, "a world of iniquity among our members." No sword bites so fiercely as an evil tongue, no arrow cuts so deep, for the steel strikes only the body while the word wounds the soul. Silence is the best water-bucket for hot tempers; it is very cooling. If passion does not have ventilation it will soon go out. Shut the dampers, stop the draught, keep out the air, put on no fuel, it will speedily exhaust itself and be smothered.

We must be chary of talk when learning, either human or divine, attracts us. Silence is the attitude of the learner. When we want to know anything we must keep still and think, we must listen much if we would become wise. This age is too busy and bustling, too fast and furious, too feverish and fussy, to breed many wise men. Life with us is too hurried and greedy. It is a mill sluice, pouring swiftly on for business only, instead of a quiet brook flowing among the fields for refreshment. It is a race rather than a journey. The society of to-day rarely has time to be holy or to be calm in its soul, little time indeed to speak often with Jesus or to feed on His Word. It is largely on this account that the piety of most people is so superficial, that they are so unreliable in their conduct, so unsymmetrical in their character. "Meditation is the mother of devotion, and the daughter of retirement." It is not the amount of food we take hurriedly in that gives us strength, but the amount we slowly digest. "Be still and know," says Jehovah, "that I am God." We can know neither God nor ourselves unless we give more time to thought and communion with the Infinite. It is when the ship is at rest in the harbor that it takes in its cargo, not when it is tossing on the billows or bounding before the gale. The canvas of the artist must be quiet if he is to have any success in placing upon it some picture of beauty. So while God is trying to paint His likeness upon us, and form an image of Himself within us, it is essential that we keep still.

Once again, we should be silent when we have nothing to say, or nothing that is any good. If this rule were enforced much of the gabble that goes on in certain circles would come to a sudden pause. Better is it to be silent than needlessly to disparage another or speak evil of one's neighbors. Of the absent nothing but good, unless some manifest duty in the protection of the innocent makes itself plain. Of condemnations uncalled for, or judgments harsh and rash, we have far too many. When the heart is filled with tender pity for the erring and love divine for all, the tongue of the backbiter will no longer be heard.

"Speech is silver, silence golden; speech is human, silence divine." "Silence is deep as eternity, speech is shallow as time." "Silence is sweeter than speech, more eloquent than words, more musical than any song." "The deepest rivers make the least din." "In the multitude of words there wanteth not sin."—Zion's Herald.

A CALL TO PRAYER.

In view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God, in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders in our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered:

For those who fight and die for us;

For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;

For those who loyally serve and sturdily sacrifice at the home base;

For individual and world-wide cleansing from the sin which leads to war;

For the coming of the Kingdom of brotherhood and good will and God;

For a revival of the faith that there shall be ultimately an end to war and the dawning of the reign of peace.

Signed by:

Eugene R. Hendrix, Bishop, M. E. Church, South.
J. B. Gambrell, President, Southern Baptist Convention.
Edgar DeWitt Jones, President, International Convention of Disciples of Christ.
Wm. O. Shepard, Bishop, M. E. Church.
James I. Vance, Moderator, Presbyterian Church, U. S.
George W. Coleman, Chairman, Northern Baptist Convention War Commission.
Hubert C. Herring, Secretary, National Council of Congregational Churches.
Wm. M. Anderson, Moderator, United Presbyterian Churches.
Alexander C. Garrett, Bishop Episcopal Church.
J. Frank Smith, Moderator, Presbyterian Church, U. S. A.

"Those who would borrow trouble, never have to go far to find it."

THE PLACE OF THE SUNDAY SCHOOL IN PRESENT DAY MOVEMENTS.

By Bishop James Atkins, Chairman General Sunday School Board.
Doctor E. B. Chappell, Sunday School Editor and General Secretary.

We feel that there is a great need just now of calling attention to the new Sunday school order under our supervision.

First of all, let it be confessed that the world is in a state of convulsion, that more serious problems are calling for consideration than ever before in the history of the world. The supreme problem now, as often heretofore, is the religious problem with the various interests which are determined by it. While every available energy and resource must be placed under contribution to the winning of the war in behalf of the altruistic ideals of Christianity and of the national and sociological order resting thereon, we must not lose sight of the fact that the most important work of the Church is the training of the young in religious life. It would not be going too far to say that the war is now being won by the preachers and Sunday school teachers of a few years ago, because the question of victory is a question of morale and the morale of the hosts has been determined favorably to the Christian view by the religious education bestowed upon our young men in their childhood and earlier manhood. It would be neither right nor wise, therefore, to relax our efforts in this field even for the purpose of serving the public in a narrower way. President Wilson has more than intimated that the best service the churches can render to national and world interests is to keep in hand and do thoroughly their usual work.

It is an interesting fact that the war and the Centenary of American Methodist Missions have come on together. Possibly nobody is afraid that the demands of the war will seriously interfere with the Centenary work. And surely the Centenary work must not be allowed to interfere with the work of the Sunday school. If there be those who think that the extraordinary interest being taken in the Centenary celebration can supply any lack of activity in the Sunday school field proper, they are surely mistaken. If further, they think that the Centenary work within the Sunday schools themselves can in any measure take the place of our usual Sunday school work, they are still mistaken. Indeed, these great interests will prove more or less of a distraction from the work which the Church has specifically committed to the Sunday school.

The General Sunday School Board, acting under the new legislation of the late General Conference, has reorganized its work and laid the largest plans we have ever had for a truly aggressive life in all our Sunday school ranks and interests. Among other things, it has emphasized as never before the need of a large amount of work within the field of a nature which can be done only by competent men who are exclusively devoted to that work. After years of trial, it has been demonstrated that those Conferences which have maintained a first-class Sunday school secretary have made gains apparently out of all proportion to the cost of such agencies, and therefore the Conferences are strongly and affectionately urged not to draw in their efforts in this peculiarly fruitful line of work, but, on the other hand, they are urged, where the need requires, to go forward and supply every Conference field with such a worker. The Board found this work of the Conference Sunday school secretaries of so great value that they sought through the recent General Conference legislation on Sunday schools an increase of their funds, one of the reasons for which was that they might supplement the funds of the weaker Conferences and thus assure to them all the benefits of this tried and proved order of work. Instead, therefore, of favoring any withdrawal of this effort, we hope during the quadrennium to see a Sunday school secretary in every Conference in the Connection.

"If I cannot realize my ideal, I can at least idealize my real."

THE LABORER IS WORTHY OF HIS HIRE.

(The Literary Digest, one of the most widely read publications in the United States, very seldom does more than give a digest of the discussions of important subjects in the leading periodicals throughout the world. But recently the following editorial expression of opinion appeared in its pages, which we reproduce as expressing the views of one of our greatest secular journals. It worth reading.)

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and ship-builders, munition-workers, telegraph-operators, automobile-makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade-unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the Government calls him to be its mouth-piece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only $793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of The Literary Digest are active and substantial members of thousands of churches throughout the United States. To them this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800, it ought to be made, at once, $1200. If it is $1000, it ought to be raised to $1500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation to-day than at any time in the nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the Kingdom of Heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.

WORK DAY FOR MISSISSIPPI ORPHANS' HOME.

Dear Brethren: The Methodist Orphanage of Jackson comes to you with the request that this year you observe as WORK DAY, Saturday, October 12. By Work Day is meant that you give the proceeds of one day's labor to the support of those orphan children of Mississippi who are under the watch-care of the Methodist Church. There are two reasons why a general observance and generous contribution are urgently requested.

First—The railroads have notified us they can grant no free cars this year, and that all rebates on freight would be recalled. This means a great loss to us in flour, potatoes, molasses, etc., which have annually been sent to the Home by our friends.

Second—Not only are we forced into the market for many things we have hitherto had donated, but we are compelled to pay WAR PRICES, and unless we have a generous response to this appeal we shall suffer.

We are mailing you under separate cover a bundle of envelopes. Will you kindly distribute them judiciously, and ask for their return by Sunday the 13th? This is a simple request, and we feel assured of your co-operation.

Let us hear from you please.

B. F. LEWIS, Supt.

TRUTH IN A NUTSHELL.

Bishop Joseph F. Berry.

Dead hopes get no obituaries.

Can you occupy a back seat gracefully?

No man is tall enough to be above criticism.

Watch the man who brags about his honesty.

Truth and popularity are often at daggers' points.

A man often becomes crooked by following his own bent.

Have you ever regretted sacrificing a pleasure for a duty?

Wisdom is a name some men apply to their self-conceit.

A strong will is all right, my son, provided you are not married to it.

Adapt the Bible to the times? Nay, nay. Adapt the times to the Bible.

Some persons of fluent speech have a serious impediment in their thoughts.

The drum-major acted just as if he considered himself the whole procession.

They preserve some things in alcohol. But law and order are not in the list.

Some men who give money freely should not neglect to charge it to advertising expenses.

These are great times for neutrality. Some people observe it even in the war between God and the devil.

The real Christian works as though he expected to remain on the earth for a hundred years, but who is ready to quit at a moment's notice.

You argued with the man until he agreed with you, did you say? Your diagnosis may be wrong. Perhaps he quit because you tired him out.

—Eastern Methodist.

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DR. MEEK'S ARTICLE.

Dear Brother Carley: I am aware of the fact that Dr. Meek is fully able to care for himself in setting forth his true position when he has been misrepresented or misunderstood, yet I am anxious to say a few words on the matter mentioned in his article, appearing in the Advocate of September 19, because I happen to be intimately acquainted with the circumstances and can bear full testimony to the correctness of all his assertions.

Not only has Dr. Claudius Spencer inadvertently misstated the facts pertaining to the position of Dr. Meek and the others of the North Mississippi delegation on unification at the recent session of the General Conference of the Southern Methodist Church, but Dr. James R. Joy, in a conspicuous and lengthy editorial in the New York Christian Advocate of May 30, set forth his impresson of the circumstances in words just as misleading as those of Dr. Spencer. Dr. Joy stated that "the report from the Committee on Church Relations was adopted with practical unanimity by the General Conference, a single delegation, North Mississippi (led by Dr. Meek, of the New Orleans Christian Advocate), solidly dissenting." This remark is comparable with that of Dr. Spencer when the latter said that the members of the North Mississippi delegation "were the only ones who voted against a report favoring a continuation of the Commission on Unification, every other vote in the General Conference being solidly for it." While Dr. Meek, with his usual courtesy and magnanimity, excuses these high authorities of Northern Methodism for unmeaningly misrepresenting him and his brethren of North Mississippi, it occurs to me that had these gentlemen read more carefully the proceedings of the General Conference as written in the Daily Advocate they would have discovered that Dr. Meek and the other delegates from North Mississippi had occupied, or at least had the opportunity of occupying the position of the Minority Report (which had, just before the vote on the report in question, been withdrawn by its author unexpectediy), instead of their opposing the appointing of a unification commission and the continuance of negotiations. It was known in wide circles of the General Conference that Dr. Meek was supporting the Minority Report; and he favored it because it stood for the continuation of the former Commission on Unification and for a surcease of efforts on the part of the Commission until the meeting of the General Conference of the Northern Methodist Church two years hence, when that organization would have the opportunity to speak with some degree of authority. Accordingly, when the Minority Report was withdrawn without notice, Dr. Meek found himself in the position of having no paper before the body which set forth his convictions, and he was forced to vote against the Majority Report, which had become the one report of the Committee on Church Relations. That Dr. Meek at all times stood for a continuation of the Commission on Unification is well known by every one the least acquainted with the facts in the case.

But the unfortunate phase of the remarks of Dr. Spencer and Dr. Joy, making the impression that Dr. Meek and the other delegates of the North Mississippi Conference were the only ones voting against the report of the Committee on Church Relations, is not due to their carelessness but to the unhappy record appearing in the Daily Advocate, which was not written in accordance with the facts because the presiding Bishop inadvertently announced the vote in favor of the report as unanimous with the exception of the North Mississippi delegation. I happened to be with Dr. Meek on the floor of the General Conference when the vote was taken. Dr. James Cannon had spoken at length to the Majority Report. Judge John Candler, on questioning him, announced the withdrawal of the Minority Report, and the Bishop at once took the vote on the Majority Report, which now became the one report of the Committee on Church Relations. A great number of the delegates stood. Then the Bishop took the opposition vote, and amid the confusion he evidently did not notice those who stood to oppose. There was a light scattering vote in opposition over the house. But the Bishop, evidently being under the impression that there was no opposition, announced the vote in favor of the report as unanimous. I immediately turned to Dr. Meek and told him that the Bishop's use of the word "unanimous" under the circumstances was unfortunate. After some others had been spoken with, it was suggested that I go to the platform and quietly call the attention of the Bishop to the error. He was most courteous and expressed himself as sorry for the occurrence. Other business engaging his attention for the time, he asked me to sit on the platform and remind him to correct the erroneous impression before the body. I had told the Bishop that some of the brethren had not voted in favor of the report, and upon his desiring to know in whose name he was to announce that the vote was not unanimous I had given him the name of the North Mississippi delegation. It was not my intention to make the impression upon the Bishop that this delegation was the only dissenting voice. But when the time permitted, the Bishop arose and stated that the vote on the report was not unanimously favorable, mentioning the North Mississippi delegation. Immediately, Mr. J. H. Sherard, a lay member of this delegation, addressed the Bishop, saying that the North Mississippi delegation desired to be recorded as opposing the report. The Bishop so announced it and the secretary so recorded it. The air of finality about the matter was now discernible. I immediately retired from the platform, knowing that my mission had only been partly accomplished, but realizing that the opportunity for straightening out the tangle had passed. Instead of the record standing that the report had been adopted by a great majority without being unanimous, it now stood that it was adopted by the whole General Conference, only the North Mississippi delegation dissenting. These are the facts in the case, and the criticism of Dr. Meek on the matter is undeserved.

All who read Dr. Meek's letter of last week doubtless saw portrayed therein the great Christian heart of the man. He loves beyond all else the Master and the Church. C. A. BATTLE.

Baton Rouge, La.

READING BETWEEN THE LINES.

By Rev. T. B. Holloman, D.D.

Having had the great pleasure, and also the hard work, of entertaining the Mississippi Conference four times, I am in position to extend a sympathetic hand to my young brethren, Decell and Barry, in response to their appeal to the members of the Conference; indeed, the very suggestion of entertaining a Conference arouses all the spirit of Job's war horse which heareth the battle afar off and paweth in the valley, or perhaps more like the Dutchman who said that the booming of the cannon at Vicksburg made every hair "stand upon his head like a brass band playing 'Home, Sweet Home.'"

Already the tug is on; already I hear the numerous "Well, I'd like to entertain some of the preachers—but" and then the BUTS! "If my father and mother come," or "I may have a friend visiting at that time," or "If I can be certain of servants," or mirabile dictu: "If the children don't have measles." Yes, I am hearing already, over long distance, excuses emanating from the pantry based on limitations of flour, sugar, etc.; and a special dispensation must be gotten from Mr. Hoover before positive answer can be given. So round and round the hoys are going, making many such notes as "call later."

In item 1 our prospective hosts say, it will be their pleasure to look after the wishes and smallest details of our comforts, hut they haven't reported the number of, "I'll take two (and possibly four) preachers, but don't send me a woman." "Let sisterly love continue," but not during Annual Conference. One of the hardest questions in psychology that I have yet tackled is that of the sisters towards the sisters at Conference times, and it's one of those numerous "Buts" that make up the page. Notwithstanding all of these implications, my experience has been that any community that invites the Conference counts it an honor to be selected; but at the same time few communities understand the details or make calculation for the great amount of work placed upon the committees for carrying out the details. Since Decell and Barry are re-enforced with a good strong Bond, we feel perfectly easy that we shall be comfortably housed and abundantly fed.

In item 2, we are reminded hy the brethren that only bona fide members can he provided for, and right here, if the brethren who are "in the saddle" will be prompt, they can help wonderfully in straightening out the difficulties. My box of relics shows, that while the last Conference session met on December 5, three of the beloved sent in their lists of lay delegates and applicants for admission after November 27; these should be in the hands of the committee at least one month before the Conference opens, that contingencies may be provided for.

While my experience has heen that the tug is in securing homes, the time for "groans that can not be uttered" is in locating the brethren in accord with special requests from friends, and brethren who need special consideration. The gradual growth of our body and the season of our meeting have for some time suggested to me the advisability, if not the necessity, of a collection from each charge to be known as the Conference Entertainment Fund, upon which the Conference host may draw to meet necessary expenses of caring for the body. Evidently this thought is not with me alone, for at the last two sessions where it was my privilege to act as host, I received more than one letter running about thus: "I'd rather pay my own way; get me a room at a good hotel."

Now, if the Advocate thinks this is presuming, or if it thinks Decell, et al., may count it a "butt in," just put it aside for kindling, the first frosty morning. As I said in the beginning, the thought of entertaining a Conference got so much of Job's war horse spirit in my system that it just had to come out. Good bye. T. B. HOLLOMAN.

Vicksburg, Miss.

LATEST STATUS OF THE CAMP PASTOR.

By Rev. E. O. Watson, Secretary, War Work Commission.

It appears that the order of the War Department concerning camp pastors was inspired chiefly by the belief on the part of the Department that such an order would increase the responsibility and efficiency of the chaplain, by giving to him at once on this side the full ministry that he alone would have to perform on the other side.

Conferences have been held between the committees of the Federal Council of Churches and the various denominational commissions engaged in war work with the Third Assistant Secretary of War, who is in charge of religious matters in the Army. These conferences have resulted in the appointment of a small committee to confer with the Third Assistant Secretary of War concerning a hasis of agreement that shall at once carry out the purpose to magnify the work of a chaplain and at the same time, consistently with that purpose, give the camp pastor, under proper regulations, a status in the camps. The utmost harmony prevails and we not only hope hut sincerely believe that a satisfactory agreement will be reached in the very near future.

In the meantime, we publish the decision reached hy the Executive Committee of the War Work Commission of our Church as to our plan of action in relation to camp pastors. The Executive Commission adopted the following and requests its publication in all of our papers:

That, in view of the recent order concerning camp pastors and assistant chaplains in the Army, we shall follow plans and work on lines in absolute harmony with the present or future orders of the War Department with reference to this as in all other matters pertaining to the welfare of our soldiers, and we herewith set forth some forms of action that cannot in any way conflict with the present order and will not hinder but will help in

any future status that may be granted us by any modified form of the order that may be decided upon:

1st. The establishment of church headquarters in towns, cities and rural communities adjacent to camps, and the maintenance at these of the highest order of intensive work in behalf of soldiers on leave.

2d. The assignment of assistant pastors to rural as well as town and city churches adjacent to camps where such arrangement can be established in harmony and for the real welfare of our men.

3rd. Special ministries of every proper sort and as far as possible to our men within camp by pastors of our churches, or their assistants, and we suggest that our pastors and assistants seek through military channel permission for and invitation to perform these ministries.

4th. Redoubled effort to reach our men and draw them to our churches and to the church headquarters when on leave.

5th. Gripping emphasis upon the preaching at every service in all our churches of Christ as the only, the present, and all potent Savior of men, preaching everywhere, whether soldiers be present or absent, but especially where there are men in uniform or men and boys soon to go to the colors, the old, old gospel of a present salvation through repentance and faith in Christ as the only Name given under Heaven among men whereby one may be saved.

6th. That every pastor, presiding elder, and Bishop bear constantly in mind the great obligation of the Church, no matter what the difficulties, and place special emphasis upon soldier ministry through the gospel.

7th. That we seek to meet the opportunities affored by the great war work industriai plants established in various parts of our country where thousands are massed under conditions without adequate provision for churches and the regular ministry of the gospel; and that we urge all of our representatives and leaders to bear constantly in mind that these industrial workers are as truly engaged in war work as those with the colors and as truly need our ministry.

8th. That we must do all possible for our chaplains, seeking constantly to enlarge and to make more efficient their great ministry, and that we provide our chaplains with every time and labor-saver possible to the end that their full strength may be devoted to their great task of spirituai ministry.

9th. That in order to promote the efficiency of chaplains, we seek a larger number of our maturer men already filling our more responsible places in the ministry to enter this great ministry of the chaplaincy.

A FEW FEEBLE REMARKS.

By Rev. James H. Felts.

"What's the matter with the Church?" "Is the Church asleep?" "Will there be a Church after the war?" "What is the Church doing that entitles her to life?" "The Church has no organization to forward this essentially religious end of peace on earth." "The pity that there has been no organized or sustained effort to bring the Church and the public into line with Mr. Wilson's great idea." Many such questions are being asked, many such accusations made, and warning calls heard. "Freedom will perish, and civilization—and not only civilization, but Christianity—will go down in a welter of blood and crime—unless the Church is linked up with a League of Nations for the prevention of future wars."

Where did Mr. Wilson get his big idea? He is the son of a minister, a child of the Church. That answers it. The Church is even accused of permitting, if not causing, slavery, the rum traffic, and the like. "Et tu, Brute." For much of this comes from her own body. Every informed man knows that the enlightened conscience of the Church put these things out of business. The Church is our conscience maker. She does not have to form political alliance to do her work. On the contrary, whenever and wherever the Church has been led to form such alliances, she has done so at her peril. Read the history of Austria if you would get concrete evidence. One would think from some of the statements made these days that the Church was in the last throes of a convulsion, or that cerebral meningitis had her by the back of the neck, or that she was a forsaken institution dying of dry rot. It is amusing, despite the seriousness of the would-be prophets.

"It is the high thought of the Government that the Fourth Liberty Loan shall be distinctive as a spontaneous and voluntary response by the people to the need of the hour. Responsible leaders are agreed that the pulpit furnishes the best platform from which to disseminate this ruling idea." So Uncle Sam is calling on this "sick unto death" institution to help him. He is even urging this despised body to be in the very forefront of the drive. AND THIS AFTER A DEAL OF EXPERIENCE.

"When the chairman of the County in which your church is located comes to you—for never have the pastors in our country failed to help ANY organization with a purpose such as that of the Y. W. C. A."—And the various associations are calling, calling, calling—AND NOT IN VAIN.

Some one has made a grievous mistake. Either the fellows who are straining their diaphragms to the breaking point telling weary mortals how dead the Church is, and how the soldiers discount her; how those same soldiers believe in God to the "cussin" point, but consider the Church a kind of fossilized junk heap to be relegated to the rear, are proclaiming their own asininity, else our Uncle Samuel is a mighty blind fellow, feeling about in the dark like a shorn Samson. More, this blindness is less creditable to him, seeing he has already been using the Church to the fullest, having thereby a mighty good chance to know her lack of strength. But he has failed to discover either her poverty or helplessness.

"Responsible leaders are agreed that the pulpit furnishes the best platform," etc. RESPONSIBLE LEADERS! Then there must be some irresponsible ones. Who are they? They must be the fellows who spend so much time proclaiming the weakness of the Church that they haven't time to do much else. Self-appointed leaders! Blind men crying aloud in the dark! Restless fellows with an itch for the limelight that can be scratched in no other way! Little engines that can't generate enough steam to run and "blow" at the same time—so they spend their time "blowing!" And there be some that hear them and get scared. There are always a few wet-nurse preachers who scream every time some false prophet shouts. Alas and alack!

There is no institution rendering service to the boys at the front that is not the child of the Church. We are honored in what our children are doing. There isn't a drive at home that does not find the Church at the forefront. She is sending her men by the million, her money by the billion. But she is not standing on the housetop trumpeting her own praises—AND THE MOLES ARE GETTING BAD.

Church men of the South have practically financed the Government, so far as this part of the country is concerned, kept the machinery of the Church going, and filled the purse of her children in the field. Then her doors have been opened to every man, all but, that has come in the name of the Government. Things have been tolerated that would not have been under any other circumstances. We have laughed and applauded when "tomtits," and an occasional "bigtit," have "cussed the Huns," showing no special ability for anything better. Often this "cussin" has been done in the presence of our women and children. The pity of it!

Our preachers are being called on as never before. They are responding like the loyal men they are. Paying their own expenses, making Liberty Loan speeches, heading successful W. S. S. drives, helping organize workers, going to various meetings to get "thunder," investing of their small means in the cause they advocate, never complaining, yet making sacrifices, some of them second to none—not even the men on the firing line.

There is a preacher in my district getting the munificent sum of $100 per year who has done more work for the Government in his charge, a large one, than any other five men I know. He would be amazed and embarrassed if he were called a hero. He is too busy to think of himself. He has never called a strike for higher wages. And that is about the truth concerning the Church. She is too busy trying to help men to advertise or STRIKE. I venture the assertion that there is not to be found a body of men and women in the world, numbers considered, so self-sacrificing, so patriotic, so filled with the desire for a righteous peace, as are found in the Church. Active men and women in the Church are slackers neither in words nor purse.

"Responsible leaders" know on whom to call. The Church is now coming into her own. The day of her real strength is just dawning. She may make changes—she is constantly doing that—but she is standing by the boys in the trenches from Salvation Army lassie to khaki-clad chaplain, from Sunday school tot to heart-broken mothers—and the boys will stand by her on their return. To think otherwise would be to bring against them a lying indictment. We are making good investment. Some of the returns are coming in now; the great harvest is just ahead.

"So mote it be."

Holly Springs, Miss.

HATTIESBURG DISTRICT MISSIONARY INSTITUTES.

There will be held an Institute in the interest of the Centenary of Missions at Sumrall, October 9, for the following charges: Hattiesburg: Main Street, Court Street, Broad Street; Hattiesburg Circuit, Purvis, Sumrall, Prentiss, Silver Creek, and Oloh; the first service will be at 11 o'clock, a. m., and the program completed in the afternoon. One will be held at Richton, October 10, which will embrace the following charges: New Augusta, Lucedale, Leakesville, Richton, Ellisville, Heidelberg, Eucutta, Blodgett. The third will be held at Mount Olive, October 11, for the following charges: Seminary, Collins, Mount Olive, Magee, Williamsburg, Taylorville. The first service at Richton will begin at 10 o'clock, a. m., and at Mount Olive at 11 a. m. It is earnestly desired that the pastors and other leaders of the various charges will be on hand, and have representatives from the several departments of their churches, both men and women. A suitable program has been prepared, and all will be both interested and instructed in this great movement the Church has begun. Don't fail to be on hand. It will be well if each one who is intending to go will notify the pastor whether you will be there in time for dinner, that suitable preparations may be made. Let every one who can possibly do so, be at the first service and remain till the last. All can return the same day.

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WHAT IS THAT IN THINE HAND?

Property is tbe gateway to religion. God himself hath made it so. Men will neglect their holy books, and they will forget to pray, but they will never forget to eount their money nor to measure tbeir wheat. It is ever tbus upon the earth and ever shall be. Therefore before prayer, before almsgiving, before the reading of any saered book, comes this simple yet searehing question of the Lord: "What is that in thine hand?" As I answer that question I shall know the road upon whieh I am traveling, whether it be the glorious highway of the living God or the dim patbway that loses itself in mists and shadows.—Calkins.

THAT DALLAS MEETING—SEPT. 17-19.

Two glorious, golden days right out of the heart of September were set apart for this meeting of Centenary enthusiasts. For weeks before the time set for the meeting, the Publicity man from his central office had been "boosting" and then went to Dallas a week ahead of time to lay final plans and to have everything in readiness for the great day. It was a great day—two of them. In faet, the word "great" is the word that best describes the gathering. The bearty welcome to the good city of Dallas, the courtesy of the press, the cordial hospitality of hotels and eitizens, the responsive and sympathetic attitude of those in attendance, all combined to make this a "great" oecasion, and one which will result in "great" things for the "greatest" enterprise which has yet been undertaken by the "great" Methodist Chureh.

The attendance exeeeded expectations. Every department of Church life was represented. The Bishops were there, the presiding elders, pastors, missionaries, laymen and laywomen—all interested, eager and hopeful. The program had been carefully planned and was carried out without a hitch. Exhaustive surveys were made of the various fields in which the Church maintains work, showing what has already been done and what must be undertaken in the way of enlargement if Southern Methodism is to do her part in the evangelization of the world. Stereoptieon views illustrated in an impressive and striking manner tbe need at home and abroad and gave point to the faets and figures brought out in the surveys.

The underlying note of the whole meeting was that through stewardship of time, serviee and money, and through intercession, the goal of the Centenary movement would be reaehed and Methodist missions would enter the second hundred years with renewed zeal and enlarged vision.

THE CELEBRATION GLORIOUS.

By William H. Johnston, Presiding Elder Murfreesboro District.

The Centenary of Missions! When I first heard of it I tbought, "Those Nashville fellows have thrown anotber fit." After some deliberation I coneluded, "It is a eall from God." Tbrilled through and through by its very audaeity and unlimited possibilities, I realized that it was the greatest movement of the Chureh in all the centuries.

Primarily, the celebration is intended to elevate the spiritual state of the Chureh. There are some things an emotional revival will not do. Spiritual brain and brawn will be the outcome of this enterprise that will tell in the eenturies to eome.

At first flush tbe spiritual elevation of 2,200,000 Methodists and securing a fund of $35,000,000 seem staggering, bewildering—impossible. The war must be won, home fires must burn brightly, individual financial integrity must be preserved, all war, religious and mercy funds must be liberally subscribed to. In the face of these demands, our Centenary Fund, intended to make God's world safe for Democraey, seems so small as to be a mere bagatelle. It must be bravely attempted, faithfully persisted in, and finally overseribed. Withal, it is not going to be so impossible as it appears.

A typical member of small calibre recently provoked the following dialogue:

"How much is it they want us to give 'em?"

"$35,000,000."

"How much of that will the Tennessee Conferenee be expected to raise?"

"About $1,000,000.

"How much of that has our District (Murfreesboro) got to pay?"

"About $100,000."

"How much will that be apiece?"

"We have eight thousand members, therefore, if each pays $13 in five years, or $2.75 per year, or 24 cents per month, or six cents per week, or four-fifths of a cent a day, our part of the great redemption fund will be fully met."

"Not so bad," said he.

"I should say not, and when we go 'over the top' we will not have much to brag about."

Think of it, in these last days we are actually setting our heads and hearts to do something worth while! We have fixed and fixed, and fixed. We have made laws, wise and otherwise. We have become pretty decent, we have adorned, amused, pulled wires, gotten ourselves eleeted. Broken out thick with such sins, insignicancies, and infinitesimals as characterize an unsanetified ministry and membership, we have stood still for years, so I am glad we purpose doing something at the end of the days. Think of it, after one hundred years the Chureh is going to move swiftly and surely for the conquest of the world.

SAVE AMERICA.

Just as we are discovering the magnitude of our Home Mission problem the Centenary Movement is born to provide the adequate revenue. The real Home Mission problem is to make this country so thoroughly Christian that it may deliver itself wholly on the non-Christian lands of the world.

The foreign missionary program as proposed by the Church to-day involves the outlay of a vast amount of men and money. If our nation were wholly Christian we could furnish our quota of the resources for carrying out this program. But ours is not a Christian nation. More than half our inhabitants have no church affiliation. Fifteen million are foreigners and more than that number near foreigners, not yet assimilated. Many thousands in the remote mountain settlements are not available for missionary work. Nine millions of black people must be changed from liabilities to assets in missionary work; many thousands in industrial centers are drifting from God while a few hundred thousand aborigines are waiting to be brought to Christ.

The Centenary Movement undertakes to supply men and money enough to evangelize the unevangelized, to Americanize the un-Americanized; to lift the colored people from the column of liability to asset; to give the belated mountaineers a chance; to make Christ the center in industrial centers and to Christianize the Red man. Nothing but a great movement like the Centenary would provide adequate resources to do this. Having made this country wholly Christian, then, and only then, shall we be able to do our part in world-wide evangelization. Thanks to the Centenary Movement for the prospect!

O. E. GODDARD,
Sec. Home Mission Department, Board of Missions, M. E. Church, South.

MEDICAL WORK IN KOREA.

Extracts from report of Newton H. Bowman, M.D.

Dr. Newton H. Bowman, of Choon Chun, Korea, in reporting his work, says:

"The results aecomplished in the medical work recently have exeeeded expectations. The blind have been taught to memorize the Lord's Prayer, Ten Commandments and Apostles' Creed, while all those who could not read have been taught to read and write, which, of course enables them to study the Bible. Daily Bible teaching and prayer in the wards and outdoor clinic waiting rooms have done much to plant the Gospel in the hearts and minds of those who have come in contact with us.

"Of five men who have come to believe, three are policemen who have bought Bibles and are living Christian lives; another, blind for thirty years, after an operation which restored his sight, said, 'there is nothing else to do but believe;' the other a boy, who though crippled in body, is stronger in heart and richer for the hope he now has through Christian faith.

"Recently I invited, through the pastor of the church, any who felt disposed to preach to the patients in the hospital, and the result is that there has been a preacher for every day in the week. This voluntary preaching has been the means of nearly uniting the Church and medical work in the minds of the people than ever before in the history of our Choon Chun work. In fact, the hospital has become headquarters for the Koreans and the church members delight in helping it along.

"However small this work may appear numerically, yet the year marks the largest and perhaps the most successful work in the history of this medical mission. The people dependent upon us for their medicines have learned that we are their friends in times of affliction. Many have renounced their heathen practices and become Christians. In one instance nearly all of one large, influential family, including mother, daughters and grandchildren, have become believers and ardent patrons of this dispensary because of our treatment of one of the daughters who sought us after all else had failed to relieve her.

"Another feature of the dispensary work has been to teach the heathen that dog meat is not a suitable diet for sick people, nor is dog's liver a proper poultice for sores, both these uses being a custom among us. This practice prevails mostly during the summer months when there is much sickness. This heathen custom is mentioned only to show one of the many ways in which Christianity is making these people better.

"The atrocious practice of sticking red hot needles into the flesh as a means of treating the sick is fast abating as a result of Christian influence. And it is nothing short of a seven-day wonder to them when we treat their sick and actually get them entirely well without using these red hot needles.

"During the course of the year we have treated many cases of poisoning as the result of taking native herbs bought from native Korean doctors. Many of the wives and concubines are committing suicide by drinking concentrated lye, but some do not die and become patients in this dispensary. Every effort is made to convert them to Christianity, that they may see the awfulness of these practices."

Only God can give life, but surely one nearest approaches God-likeness when trying to save life. No mission of the Centenary will count for more than to make more effective the work done through medical missionaries and Christian hospitals in saving life and relieving suffering.

The Home Circle

HOW DO YOU HOE?

Say, how do you hoe your row, young chap?
Say, how do you hoe your row?
Do you hoe it fair,
Do you hoe it square,
Do you hoe it the best you know?
Do you cut the weeds, as you ought to do,
And leave what's worth while there?
The harvest you'll garner depends on you;
Are you working on the square?

Are you killing the noxious weeds, young chap?
Are you making it straight and clean?
Are you going straight,
At a hustling gait,
Are you scattering all that's mean?
Do you laugh and sing and whistle shrill,
And dance a step or two,
As the row you hoe leads up the hill?
The harvest is up to you.

—Driftwood.

KITTY'S STRANGE FLOWERS.

Kitty was so proud of her garden! Her father had it spaded up for her, but she herself had raked it over and over, and divided it into neat beds, with tiny paths between.

"What shall I plant in it?" was the next question.

Kitty's father was the Secretary of an Agricultural Bureau. She did not understand exactly what it was all about. She knew he had lots of little packets of seed in the pigeon-holes of his desk; and that he was always raising queer plants and flowers in his garden and greenhouse.

"Try mignonette, candytuft, and sweet alyssum," said he. "They are easy to raise. And you can put in a row of sweet peas, if you like, and a few scarlet runners. Here are all the seeds you need."

Kitty clapped her hands. The seeds rattled delightfully in the paper packets. She planted them all. Still she was not quite satisfied.

"Can I have just one more kind, Papa?"

"O yes. Choose it yourself."

Kitty looked over the packages in the desk. Most of them had long, funny names.

"I guess I'll try these," she said, spelling out the hard words: Cnicus lanceolatus.

Her father smiled. "I wouldn't take that," he said. "You'll be sorry if you do."

"Hasn't it a pretty flower, Papa?"

"Rather—some folks think so. But it won't look well in your garden, and it will hurt the other plants. Try something else."

But Kity had made up her mind, and her father let her have her way. The whole bed had been planted, so she sprinkled in the strange seed here and there among the rest.

The plantlets came up, and thrived wonderfully—especially the odd kind that had gone in last. These strangers grew and grew, until they bade fair to crowd out the pretty delicate sprays of the mignonette, and everything else in the garden.

One day in early summer Kitty came to her father in tears.

"Papa, do come and look at my garden. Nothing will grow but that ugly old Cnicus, or whatever it is."

"Look at them closely, Kitty. Don't you recognize them? There's one, just outside the fence, full-grown."

"You don't mean, Papa, that they're—just—common—thistles?"

Her father nodded. "We must pull them up, little girl. It will hurt a little, but nothing else will grow with them. They're like small, ugly faults that spoil the whole character. Come, I'll help you, darling."

Kitty now says there is one Golden Text she never will forget: "Whatsoever a man soweth, that shall he also reap."—Sunday School Times.

MARBLES AND MANNERS.

"I'm never going to own anything in partnership with Harvey again!" Jack's face was red, and his voice had an edge on it.

He had spoken to his older brother, Hugh, who was reading by the table, but suddenly a head bobbed over the window sill and another voice, also with an edge, answered him unexpectedly. "Why?" demanded Harvey.

Jack looked a little taken back. "Because you're too careless," he said. "There's that blue marble, now—"

Harvey laughed, though his face was red. "And there's that green marble," he echoed, "that you lost, and the brown, and the purple."

Jack's eyes flashed. "I haven't finished naming the ones you lost yet," he rejoined. "The striped, you remember, and the white, and maybe more."

Here Hugh yawned and put down his book. "You two seem to have lost lots more than marbles, I should say," he remarked. "Seems to me you've lost a good deal of your manners."

But the smaller boys did not reply. They were getting more and more exasperated with each other. Both faces were flushed and they were talking very loudly.

"So it's this way," Hugh put in again. "Jack lost the green marble and the brown and the purple, and Harvey lost the white and the striped and the blue. That puts you even, anyway."

Harvey turned his back on Jack. "All right, then, we just won't own anything together, any more. I guess I'll be as well off as you!"

"Not quite," Jack retorted. "You lost the three prettiest marbles, remember. I always did specially like that blue."

"Just as I always specially liked the green," said Harvey, bound to have the last word.

"Boys," mother called from the sitting-room, "won't one of you run upstairs and bring me my thimble?"

The two little brothers made a bolt for the stairs; they always liked to wait on mother. They reached her room at the same time, and two brown hands plunged together into her work-basket. The contents of the basket were soon topsy-turvy.

"Here it is!" exclaimed Jack, in triumph. Then a queer look came into his face. For there, nestling against the thimble, where three marbles, a green, a brown and a purple.

They hurried downstairs. "O, yes," said mother. "I intended to tell you about those marbles. The other day, while I was mending a certain coat pocket, I found them in the lining. They had slipped through the hole in the pocket."

Harvey looked up quickly. "Jack's coat," he said.

"No, yours," mother answered. "I'm just about to mend Jack's now."

Hugh turned away to hide a smile. Harvey looked sheepish; he tried to muster up the courage to glance at Jack, and when he did Jack was looking sheepish, too. Mother was reaching for his coat, but Jack stood still, turning redder and redder, and fumbling with the edge.

"I believe—" he said, "that is, I am almost sure—that marbles spilled into this lining, too. Slowly he pulled off the coat and shook it. Two marbles fell out—a striped and a white. "Well!" was all he could say. Both little boys looked ashamed.

"As for the beautiful blue marble," said Hugh, "that never was really lost to begin with. I've just remembered. When Jack traded bureaus with me he left it in the drawer, and it's been there ever since."

Mother smiled at the two abashed little brothers, but her eyes looked grieved. "Well, boys," she said, "now you have all six."

"But we feel pretty foolish," owned Jack. "I do, especially."

"I do, too," Harvey agreed. "Maybe manners would have been more important than marbles, anyway."

Mother said she thought so—and after that they generally were.—Southern Churchman.

WHY THE DAISY WAS PRAISED.

A certain prince went out into his vineyard to examine it, and he came to a peach tree and said: "What are you doing for me?"

The tree said: "In the spring I give my blossoms and fill the air with fragrance, and in my boughs hangs the fruit which presently men gather and carry into the palace for you."

The prince said, "Well done, my good and faithful servant."

Then he went down into the meadow and said to the waving grass: "What are you doing?"

And the grass replied: "We are giving our lives for others—for your sheep and cattle—that they may be nourished."

'Well done," said the prince, "good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I cannot make a nesting place for the birds, I cannot give shelter to the cattle. I cannot send fruit unto the palace, and I cannot even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best daisy I can be."

And the prince bent down and kissed the daisy, and said: "There is none better than you."

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Publisher.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session on Thursday, October 10, at 11 o'clock a.m., at the Advocate office, 512 Camp Street, New Orleans, La. The Committee will take up all matters which concern the Advocate at this time. A full meeting is desired.

J. M. HENRY, Chairman.

Ruston, La., Aug. 26.

THE PATRIOTISM OF WORK.

The following appeal has just been issued by the United States Employment Service of the Department of Labor:

"A decidedly critical—almost desperate—situation exists in regard to the labor supply. Advices from Washington are that the present shortage of common labor in essential war industries amounts to ONE MILLION MEN.

"As a result of this condition, vitally important war work is being retarded all over the country. The Midvale Steel Plant at Coatesville, Pa., manufacturing munitions for our Army, has been forced to shut down part of the plant for lack of labor. Unless 5000 laborers are immediately forthcoming, construction work on the vitally important Picric Acid Plant at Brunswick, Ga., will cease. Part of the construction work at Mussel Shoals, Ala. (though not the Air Nitrates plant proper) has been ordered discontinued for the time being.

"A similar condition prevails with other Essential War Industries. ALL THIS BECAUSE OF A LACK OF LABOR—while many men, rich and poor, white and black, are still idling and loafing; and thousands of others are frittering away their time in non-essential work. The condition is a shameful one for the American people to face. It must be changed immediately.

"Unless we speed up the work of production in this country, the American army in France, whose glorious achievements have thrilled the nation, will face the coming winter with insufficient supplies; our progress toward victory over the Hun will be retarded, and eventually widespread want will confront our people.

"Labor slackers cannot ease their consciences by purchasing Liberty Bonds and War Savings Stamps at 4 per cent interest!

"Washington has just decreed that the following are non-essential occupations and that able-bodied men must get out of them: Auto industry accessories; drivers of pleasure cars; cleaning or repairing or delivery of the same; sight-seeing cars; auto trucks other than those hauling fuel or doing government work; teaming, other than delivering products for war work; bath and barber shop attendants; bowling, billiard and pool rooms; bottle and bottle supplies; candy manufacturers and delicatessen (German in name); builders and contractors not engaged on structures for war work; dancing academies; mercantile stores; florists; fruit stands; junk dealers; livery and sale stables; pawnbrokers; peanut venders; shoe shining shops; window cleaning; soft drink and soda fountains; fountain supplies.

"And there are others. Every person knows what occupations are now essential. Able-bodied men must get out of these lines of work and offer themselves to the nearest office of the U. S. Employment Service for war work. They will quickly be supplied with steady work at good wages, and will be helping the United States win the war just as materially as the men at the front."

We feel that this appeal is stated just about as strongly as it can be, but we are giving space to it and adding editorial comment because we believe that every legitimate means possible should be used to let our people know what the exact situation is, in order that they may use their influence to make conditions what they ought to be in their own communities. There may be times when a man is justifiable in doing just as he pleases—but that time is not now. We are on a war footing. Things that do not need to be done, must not be done. When millions of our best men are willing to lay down their lives on the battlefield, there certainly should be no lack of men who are willing to give themselves to perfectly safe, but equally important, productive industry at home.

ORPHANAGE WORK DAY.

Saturday, October 12, has been designated by the Mississippi Orphans' Home, and the Louisiana Methodist Orphanage, as Work Day. Both these great institutions are owned and operated by the Methodist Episcopal Church, South. They are the property of the Mississippi and the North Mississippi Conferences, and the Louisiana Conference, respectively. All pastors and Sunday school superintendents have received announcements and literature concerning the needs of these institutions and the plans for Work Day. We sincerely hope that every congregation in the patronizing Conferences will respond liberally to the appeals made to it by its own institution.

We are not intimately acquainted with the exact financial status of our orphanages, but we know, from the very nature of the case, that in times like these their needs are urgent. Concessions that have formerly been made by the railroads in the way of free cars and reduced freight rates have been withdrawn; the many things that have to be bought in the open market for the support of the children have to be paid for at prevailing war prices; applications are constantly coming in for the admission of worthy children. We cannot afford, under any consideration, to fail to make adequate provision for this most practical and helpful expression of applied Christianity.

What is needed, that Work Day this year may be all that it ought to be, is that it be brought earnestly to the attention of our people, and that they be given every opportunity to contribute to this great cause. Very few of them will refuse to give anything; we believe a great many will be glad to give the full earnings of one day. When we stop to think about it, even that is a small offering—the earnings of one day out of a whole year's work to support dependent orphan children who have a claim on our Church. We like to believe that many of our people will give much more than that.

It is not too early to begin to plan now for the success of Work Day. Let the children know about it—it is a cause that appeals strongly to them; lay it upon the hearts and consciences of parents—by the love they bear their own children, they will be drawn to the helpless ones; let the young men and the young women know that their help is needed, and they will respond generously. Let us all see to it that on "Harvest Day"—October 13—our offerings be of such proportions in the aggregate that Brother Lewis and Brother Vaughan, and all others who have the responsibility of these institutions resting upon them, may know that we are solidly behind them in their great work.

SCHOOL AGAIN.

(Continued from First Page)

student it touches definitely under the influence of the Christian ideals of conduct and character. It is not enough that educational institutions should be maintained under the auspices of the Church. That may be done—possibly it is being done in some cases to-day—and still the student may not be able to detect any difference between the Church school and any other. A passive influence is not likely to affect very materially the character of a young man who is full of energy and enthusiasm; vigorous and direct efforts will be necessary, in most cases, to bring him into a professedly religious life. This is not meant at all as a suggestion that any undue influence should be brought to bear upon a single young life; it is simply the expression of the conviction that the atmosphere of a Christian school should be so permeated with religious influences that it would inevitably affect all who live in it. The school furnishes one of the best opportunities the Church has for Christianizing the world.

A GOOD BOOK.

Through the courtesy of the publishers, The Methodist Book Concern, we have received a copy of "Service and Prayers for Church and Home," edited and compiled by Bishop Wilbur P. Thirkield; of the Methodist Episcopal Church. We have examined it carefully, with a great deal of pleasure and profit. The volume is small in size, but it has a great deal in it. It is the kind of book that deepens the spiritual life and trains the Christian to express adequately the longings of his heart in the service of worship.

The title very well describes what the book is. It contains a collection of prayers, ancient and modern; prayers for the ministries of the Church; prayers for special seasons of the Christian year; prayers and Bible readings for family worship; prayers for special objects and persons; the Wesley Sunday Service. In addition, it contains the Commandments and responses, the Ritual of the M. E. Church, the Articles of Religion, the General Rules, Special Advices, the Junior Catechism, and a collection of Benedictions.

We commend this little volume as especially useful in helping to give richness and variety to the devotional part of public worship, and in helping to establish and maintain the family altar, which, to the great loss of our people, has so largely fallen into disuse. Bishop Thirkield has done great service to the whole Church by his preparation of this volume.

PERSONAL AND OTHER NOTES.

Rev. C. M. Crossley, our energetic pastor at Philadelphia, Miss., brings us under obligations by sending us a list of ten subscriptions to the Advocate. We thank him heartily.

We express our thanks to Rev. A. R. Beasley, pastor of the McCool circuit, North Mississippi Conference, for two renewal subscriptions to the Advocate which he recently sent us.

We saw a statement recently to the effect that the Negroes of Sumter County, S. C., have invested more than $114,000 in Thrift Stamps. That speaks well for the patriotism of their race.

Brother B. F. Goza, of Magnolia, Miss., a consecrated layman, has brought the Advocate under obligations by sending us a fine list of renewal subscriptions. We thank him sincerely.

Rev. P. H. Howse, our pastor at Ellisville, Miss., in a business note to the Advocate, says that his work is moving along nicely, and he hopes to be able to report everything in full at Conference.

According to the Christian Advocate (Nashville), the Western Virginia Conference voted in favor of full laity rights for the women; the Kentucky Conference voted the measure down.

The Y. M. C. A. "huts" are distributing without cost about a million sheets of writing paper, and half a million envelopes, every day to our soldier boys. It takes money to do that—but the home-folk who get the letters are willing to furnish it.

The infant daughter of Rev. and Mrs. P. H. Grice, who has been seriously ill at Touro Infirmary for some weeks, seems to be making some progress toward recovery. Her condition, however, is still critical. Let prayer continue to be made in her behalf.

The Gulf Division of the American Red Cross will spend for material alone, for its October allotment of work, $34,468, according to the report of Mrs. Catherine H. Moberly, director of the department of development. The Red Cross is doing a very great work.

Rev. W. F. Baggett, of Picayune, Miss., was a pleasant caller at the Advocate office last Saturday. We are glad to be able to report that his wife, who recently underwent a surgical operation at Touro Infirmary, has recovered sufficiently to return to her home.

Rev. W. L. Doss, Jr., of Homer, La., has our thanks for some additional subscriptions which he recently sent us from his charge. He says he considers it a part of his work as pastor to see that the Advocate is circulated. We should like to add that he attends to his work.

We learn from an exchange that Professor Camden M. Cobern, of Allegheny College, who delivered a course of lectures at the Seashore Divinity School last summer, has been granted a year's leave of absence to become religious director at Camp Hancock, Augusta, Ga.

Rev. A. A. Bernard, writing from Ponchatoula, La., says that he is hoping to be able to report everything in full at Conference. Some long-needed repairs have just been made on the church at Ponchatoula, which, with some additional work to be done on the windows, will cost $165.

Rev. W. E. Thomas, superintendent of St. Mark's and Mary Werlein Missions, who has been out of the city for some weeks recuperating from a very severe spell of illness, has returned to continue his very efficient labors. He has not fully recovered, but is regaining his strength gradually.

Rev. Charles Steizle, who is well known throughout America for his work in connection with workingmen and the Church, has recently been called to Washington to become director of the publicity work of the American Red Cross in connection with religious bodies and labor organizations.

Rev. F. M. Freeman, pastor of Parker Memorial Church, New Orleans, is at Franklinton, La., this week, assisting Rev. L. N. Hoffpauir in a revival meeting. The outlook for a good revival seems favorable. The indications are that the Conference year will close successfully on the Franklinton charge.

Rev. C. A. Northington, of the New Albany circuit, North Mississippi Conference, in sending us a new subscription to the Advocate, remarks that he has now tied Rev. R. W. Tucker, of Crowley, La., in the number of subscriptions sent in, each having 46 to his credit. We cannot refrain from saying, "Well done!"

The Editor was delighted on Wednesday of last week to receive a call from Messrs. Beverly Hebert, Robert Wynn, and Prentice Smith. They had come to New Orleans to enter Tulane University. Messrs. Hebert and Wynn will become members of the Students' Army Training Corps; Mr. Smith will pursue advanced academic studies.

Rev. A. S. Lutz, presiding elder of the Monroe District, Louisiana Conference, in sending in his announcements for the fourth round of quarterly conferences, says that the reports of the preachers in his district will be considerably in advance of last year. Some gracious revivals have been held. The Conference collections are being looked after now.

Rev. J. L. Neill, superintendent of the Department of Missionary Education in the Sunday schools, spent Sunday, September 22, in Jackson, Miss. He gave the Missionary Centenary stereopticon pictures at Capitol Street Church to a crowded house. Brother Neill and family have removed their permanent residence to Nashville, Tenn.

The presiding elders of the Louisiana Conference will meet Bishop Kilgo at the First Methodist Church, New Orleans, next Wednesday morning, October 9, at 10 o'clock. There will be a union prayer meeting at Rayne Memorial Wednesday evening at 8 o'clock, followed by an informal reception to the Bishop. A large attendance of Methodists of New Orleans and adjacent territory is expected.

Miss Ada Parker, formerly a missionary to Brazil, and Mr. W. M. Brown, brother of Rev. R. M. Brown, pastor of the Felicity Methodist Church, of this city, were married at the bride's home last Thursday, Rev. R. M. Brown performing the ceremony. The bride's brother, Rev. G. D. Parker, is now a missionary of our Church in Brazil. We extend congratulations and best wishes to the happy couple.

Methodist laymen are doing a great work in connection with the various movements for winning the war. For example, we happened to notice recently that Brother A. B. Kling, who is active in Church work at Satartia, Miss., is a member of the County Board of Instruction of Yazoo County, and chairman of Beat One for the United War Work campaign. Many others of our loyal laymen are equally active.

Rev. W. L. Linfield, presiding elder of the Newton District, Mississippi Conference, says that he believes securing a few subscriptions to the Advocate adds a little flavor to a quarterly conference. He makes the remark in connection with a list of seventeen subscriptions which he recently sent us, in addition to a goodly number of others that he has sent from time to time. We heartily thank him for what he has done.

At the recent union quarterly conference of the New Orleans churches, it was unanimously decided to make First Church, of which Rev. W. H. Coleman is pastor, the seat of the Annual Conference, which convenes on November 13. The First Church building is admirably suited to a Conference session. It has ample facilities in the way of committee rooms, and it is easy of access from all parts of the city. All the Methodist congregations of the city will act as joint hosts.

At the meeting of the southern portion of the Meridian District in the interest of the Missionary Centenary Movement, held at Shubuta, Miss., on September 24, six of the eight pastors in that division, and one or more laymen from each of their charges, were present. Interesting addresses were made by the presiding elder, Rev. Geo. H. Thompson, and others. Many leaflets bearing upon the subject were distributed. Rev. L. E. Alford, pastor at Shubuta, is manager of the division.

Rev. W. A. Bowlin, of the Cockrum circuit, North Mississippi Conference, has been a good friend of the Advocate this year. He has sent, to date, 20 new and 21 renewal subscriptions. It is not surprising to learn that his charge is in good shape. A recent communication from him states that there were 41 accessions to the Church during the revival season. A new bungalow parsonage is under construction, and will be ready for occupancy in a few weeks. His people are optimistic, and the outlook is for all collections in full at Conference.

Last Sunday, the Algiers Methodist Church, of which Rev. C. C. Wier is the energetic pastor, commemorated the anniversary of its destruction by the storm of 1915. Reports were made of the campaign to secure a building fund for a new church. Something like $1800 has been secured in Liberty Bonds and War Savings Stamps, and the pastor is confident that, with the co-operation of friends throughout the Conference, the requirements of the Board of Church Extension for liberal assistance will soon be complied with. This is a fine opportunity for loyal Methodists to make a contribution that will count for much.

A recent bulletin from the United States Fuel Administration concerning the gasoline conservation measure, contains the following: "The use of automombiles to drive considerable distances to church on Sundays, where other means of transportation are not available, is in no sense a violation of the request." We are glad to note that this very helpful exception to the regulation has been made. Patriotic citizens will not, of course, abuse this privilege, and they will do what they can during week days to save sufficient gasoline to offset the amount used on Sunday.

Rev. L. M. Lipscomb, presiding elder of the Winona District, North Mississippi Conference, writes most optimistically of his work. He says the old Winona District has a fine set of preachers and laymen, who take care of all the interests of the Church. He reports that Rev. O. L. Savage, of the Webb circuit, has built and paid for two churches this year, one at Strathmore, costing $2200, and one at Brazil, costing $1200. Brother Lipscomb expects his District to meet all its obligations in full. We thank him for a subscription to the Advocate.

We acknowledge receipt of the program of an eight-days' meeting held at Pleasant Hill, La., under the leadership of the progressive pastor of the Pleasant Hill charge, Rev. P. O. Lowrey, September 22-29. The occasion was designated, "Methdist Sunday School Revival and Church Rally Week." The program was carefully planned, and provision was made for presenting the various phases of Church and Sunday school work. We should be glad to have a report of the success of the meeting. It strikes us that it was a decidedly fine thing.

Rev. J. E. Cunningham, our pastor at First Church, Corinth, Miss., has been commissioned as first lieutenant in the U. S. Army and appointed as chaplain at Camp Shelby. His temporary assignment is that of "Division Chaplain." He writes that there is not much "doing" now, as the old Division has been moved. New men are coming in fast, however, and when the new Division is formed, he will likely be assigned to some special regiment. His present address is, "Division Headquarters," Camp Shelby, Miss. Chapiain Cunningham has a son "over there."

The annual conference of the New Orleans District Epworth League was held last Saturday and Sunday at Carrollton Avenue. The meeting was interesting and profitable in many ways. The following officers were elected for the ensuing year: President, A. T. Higgins, McDonoghville; Vice President, Miss Sophie Kuntz, Carrollton; Recording Secretary, Miss Laura Evans, Parker Memorial; Treasurer, Marvin Singleton, Carrollton; Era Agent, Miss Sarah Hecht, Rayne Memorial; Coresponding Secretary, Miss Robina Vaught, Carrollton; First Superintendent, Edgar Cayard, Algiers; Second Superintendent, ——; Third Superintendent, Miss Thelma Cayard, Algiers; Fourth Superintendent, Miss Emma Clauset, Carrollton; Junior Superintendent, Miss Goldsby, St. Mark's Hall.

MRS. J. M. WEEMS PASSES AWAY.

The news of the death of Mrs. J. M. Weems, which occurred after a short illness, at Forest, Saturday evening, September 21, brought sadness to many hearts in this community. She had lived in Newton the past several years, having removed to Forest but a few months since. She was a devout Christian, and the memory of her is as ointment poured forth.

She has been prominent in Methodist circles, as the wife of Dr. J. M. Weems, of precious memory, with whom she spent some time in missionary work in Mexico; and as a member of the Galloway family—the lamented Bishop Chas. B. and Rev. J. G. Galloway being her brothers. The last few months of her life were spent in the latter's home. Her only daughter is the wife of Rev. J. A. Moore, of Moss Point.

The funeral service was conducted by the writer in the Newton Methodist Church Sunday morning in the presence of a large number of loving friends, and the body was laid to rest by the side of her sainted husband. W. A. HAYS.

NOTICE FROM MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

It is now just two months until the Mississippi Conference will convene in McComb, Miss. I know from the correspondence I have had with the pastors that there are a number of churches that will make application to this Board for aid in December. As Secretary of the Board, I earnestly insist that you get your application filled out and send to me at least three weeks before the Conference convenes, that I may examine the same, and if it is defective in any particular, I can return it to you for correction in time to have it in proper shape for the Board to pass upon at Conference. Every year some applications are handed to us after we get to Conference and in a number of instances those applications have been defective relative to the deed or other important matters; hence action on the same has had to be deferred to a later date. Please get these applications in shape before the last hour, and thus avoid confusion and delay, if not disappointment altogether.

Yours for the Board,

L. E. ALFORD, Secretary.

Shubuta, Miss.

FACULTY OF WHITWORTH COLLEGE IS ANNOUNCED.

Brookhaven, Miss., Sept. 21.—Whitworth College faculty for the coming season follows:

I. W. Cooper, A. M., D. D., president and treasurer; Miss Janie Howard Drake, A. M., dean, teacher of English and Bible; Miss Asa May Ramsey, A. B., mathematics and Spanish; Miss Mattie Carter, B. S. (I. I. C.), history and education; Miss Sara Reid, A. B., French and Latin; Miss Ruth Keilog, A. B., science and education; Miss Dell Johnson, A. B., academic English and history; Miss Ester Bryant, A. B., academic Latin and Mathematics; Miss Ruth Sharbrough, A. B., academic department.

Music: Miss Elizabeth McVoy, director and Teacher of piano; Miss Emma E. Hoffman, harmony and piano; Miss Annie Blue, piano; Mrs. Maude McCormick, assistant in piano; Miss Helen Betty Rosser, voice.

Commercial Department: Miss Carrie V. Feminear.

Art and Expression: Miss Mamie Boykin.

Domestic Science: Miss Florence Jones.

Home Department: Mrs. M. E. Brown, housekeeper; Mrs. Ida Aldridge, matron; Dr. J. T. Butler, physician.

Social department: Mrs. T. E. Pond, chaperon.

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THREE GREATEST PRESIDENTS WERE SMALL-TOWN PRODUCTS.

It is emphasized over and over again that the great problem of the rural districts is lack of leaders. This deficiency is not due to lack of materlal, however, as is shown by Harold Seton in the Outlook of July 24.

A business man picking up "Who's Who in America" began to scan the pages and these were his comments:

"Let's see. Here is a man born in Watertown, New York. That's a small town. His name is Robert Lansing and he is Secretary of State. Here is a man who was born in Martinburg, West Virginia. That's a small town. His name is Newton Diehl Baker and he is Secretary of War. Here's a man born in Washington, North Carolina. That's a small town. His name is Josephus Daniels and he is Secretary of the Navy.

"Here is a man born near Marietta, Georgia. The place was not even mentioned on the map. The name of this man is William Gibbs McAdoo, and he is Secretary of the Treasury. Here's a man born in West Branch, Iowa. That's a small town. His name is Herbert Clark Hoover and he is Food Controller of the United States. Here is a man born in Linn County, Missouri, another place not on the map. His name is John Joseph Pershing and he is the general in command of the United States Forces in France.

"There was a man born in Bridges Creek, Virginia. His name was George Washington and he was the first President of the United States. There was a man born near Hodgenville, Kentucky. That's a small place. His name was Abraham Lincoln and he was the sixteenth President of the United States.

"And there was a man who was born in Staunton, Virginia. That's a small town. His name is Woodrow Wilson and he is the twenty-eighth President of the United States."

These men were all products of rural and small town communities, tacit argument that the Church need not go abroad for its leaders but develop the material at hand, in doing which it solves not only the problem of rural leadership, but in solving that goes far towards solving also the whole intricate and varied rural problem.—Selected.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

TO THE PASTORS, SUPERINTENDENTS, STEWARDS, TRUSTEES AND MEMBERS OF THE HOLLY SPRINGS DISTRICT.

A prudent man foreseeth the government drive, the Y. M. C. A. drive, and the like, and makes the final church drive now; the other kind just go along and fail. Prov. 27:11.

Seest thou a pastor diligent in his business? he shall stand before the Conference, saying: "Everything in full, Bishop." Prov. 22:29.

Therefore, a proclamation throughout the whole district is made to bring unto the Lord the collections that the servants of God laid on the Church in the whole territory. II. Chr. 24:9.

Moreover it is required of stewards that they be faithful. 1 Cor. 24:9.

Organize your forces. Divide your territory. See that not one person is overlooked. Go at it as a good farmer prepares his soil for planting. Be taught by the government drives. Get your finances provided for before the 10th day of October. Delay will be fatal this fall.

To respond to the call of our country is imperative. To neglect the finances of the Church is worse than folly—it is suicidal. The Church is the mother of the Red Cross, the Y. M. C. A. and the like. The death of the Church would ultimate in the death of the by-products of the Church. Shall we neglect or be indifferent to the hand that ministers to our boys?

It is no time for excuses. It is a time for conservation, concentration, consecration, and the most marked liberality in our history. Our task is a large one—we will neither stagger nor stand. God with us, we will go forward—and the Holly Springs District is not to bring up the tail-end of the procession.

Equally important, though not an assessment, is our special war work. An amount equal to five per cent of the pastor's salary is asked for by the Church, through the Commission, as a free-will offering for the help of our boys in khaki. This is an honor call. Give every church a chance to make a free-will offering. Send that offering to Mr. John Victor, Treasurer, Lynchburg, Va. Do this now if you haven't already done so.

And the Bishop shall say unto the presiding elder, "Why hast thou not required of the preachers to bring in out of the district the collections according to the assessments made by the leaders? Chr. 24:6.

Then the elder shall say: "They failed who dealt with a slack hand; the hand of the diligent succeeded." Prov. 10:4.

May the great Head of the Church have us in his keeping. May a veritable passion for doing worth while things possess us. May church slackers be even scarcer than the other kind. Let us pray as though work were unnecessary, and work as though prayer were unimportant.

All fourth quarterly conferences are booked as nearly as possible in the month of October. The reason is apparent. See appointments. Brethren, let this round be remarkable for spirituality, fine reports, record attendance on the part of the officials, and the good cheer of Christian citizens who believe and do.

JAMES H. FELTS, P. E.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poulty Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

A high aim is more than a minister of power. It is a gracious means of illumination which, like the headlights on a car, throws its beams on the road that stretches before us. A high aim is a means of provision; and when the mark is Christ it endows the soul with the rich and companionable powers of sight, and insight, and foresight. A high aim is perhaps not so much light as sight; with the high aim of the Apostle Paul we look at everything through the very eyes of the Lord.—J. H. Jowett.

Drink Castalian Springs Water
It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address **Castalian Springs, Durant, Miss.**

HOLMES
is a
Reliable Store

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens so Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

WOMAN WORKS 15 HOURS A DAY

Marvelous Story of Woman's Change from Weakness to Strength by Taking Druggist's Advice.



Peru, Ind.—"I suffered from a displacement with backache and dragging down pains so badly that at times I could not be on my feet and it did not seem as though I could stand it. I tried different medicines without any benefit and several doctors told me nothing but an operation would do me any good. My druggist told me of Lydia E. Pinkham's Vegetable Compound. I took it with the result that I am now well and strong. I get up in the morning at four o'clock, do my housework, then go to a factory and work all day, come home and get supper and feel good. I don't know how many of my friends I have told what Lydia E. Pinkham's Vegetable Compound has done for me."—Mrs. ANNA METERIANO, 36 West 10th St., Peru, Ind.

Women who suffer from any such ailments should not fail to try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

The big thing confronting you is not where you are, but in which direction you are moving.—Push.

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.



The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

For Sour Stomach

Bloating, Gas; Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Sold Everywhere

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Long Beach, Oct. 6.
Americus, at Salem Camp Ground, Oct. 12.
Vancleave, at New Prospect Camp Ground, Oct. 19.
Coalville and Mission, at Coalville, Oct. 20.
Carriere and Picayune, at Picayune, Oct. 27.
Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Port Gibson, Oct. 6, 7.
Washington, Oct. 13, 14.
Natchez, Oct. 13, 14.
Nebo, Oct. 16.
Vicksburg, Crawford St., Oct. 20, 21.
Vicksburg, Gibson Memorial, Oct. 20, 21.
Anguilla, at Delta City, Oct. 27, 28.
Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 12, 13.
Crystal Springs, Oct. 13, 14.
South and East McComb, at South McComb, Oct. 20.
Fernwood, at Fernwood, Oct. 20, 21.
Scotland, at Bethel, Oct. 26, 27.
Tylertown, at Tylertown, Oct. 30.
Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Williamsburg, at Oakvale, 11 a. m., Oct. 12, 13.
Mt. Olive, at Mt. Olive, p. m., Oct. 13, 14.
Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Daleville, at Bethel, Oct. 5, 6.
Meridian, Central, Oct. 6.
Meridian, Poplar Springs, Oct. 13.
DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.

Shiloh, at Johns, Oct. 12, 13.
Homewood, at Carr, Oct. 19, 20.
Harperville and Lena, at Lena, Oct. 26, 27.
Carthage at Carthage,, Oct. 27, 28.
Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Edwards, at ———, Oct. 6.
Harrisville, at Rexford's (Tuesday), Oct. 8.
Mendenhall and D'Lo, at D'Lo, Oct. 9.
Fannin, at Drake's, Oct. 10.
Camden, at Soule's Chapel, Oct. 12, 13.
Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—Kelty.

The most essential element in Christianity is its conception of a human God—of a God, in the first place, not apart from the universe, not outside of it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate and revealed in the Incarnation.—Selected.

THE ROOT OF SKIN TROUBLES.

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists: 50c a box, or by mail from

Shuptrine Company, Savannah, Ga.

Get Rid of That Persistent Cough

If you are [illegible] to we[illegible] heed the cough as a warning [illegible] MAN'S ALTER-ATIVE and [illegible] the cough. In addition it is a valuable tonic and Health Builder in such [illegible] nervousness, neuralgia or kindred forms of [illegible] every year's success proves.

50c and $1.50 Bottles at all druggists or direct, postpaid, from

FOLKMAN LABORATORY, Philadelphia

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

Better Than Pills—For Liver Ills

The reason



Get a 25¢ Box

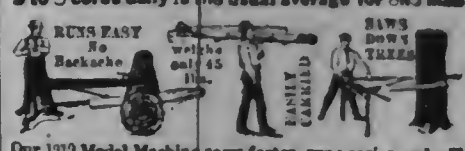
NR Tonight—Tomorrow Alright

SAWS

ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through

1 Man With a Folding Sawing Machine **Beats 2** MEN With a Cross-cut Saw

5 to 5 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 165 and low price. First order gets agency.

Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.



Cuticura Heals Itching Burning Skin Troubles

All druggists: Soap 25. Ointment 25 and 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."



Do You Need MONEY?

FREE Ford AUTO

NOT A CONTEST. We have a new plan whereby we furnish our new representatives with a 1919 automobile Free, in addition to their regular pay. Write quick while this special offer is open.

If you are making less than $150 a month, write me today. I have no "get-rich-quick" plan. But if you are willing to work, honest, willing to work hard and give me at least part of your time, I offer you

MAN OR WOMAN

the Special Agency (local or traveling) for our great Line of Household Necessities. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making $150 a month and more. It's your great opportunity—and may don't miss it. Just drop me a post card today for complete particulars FREE.

E. M. Feltman, Sales Manager, 9216 Third St., Cincinnati, O.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

NEW SONG BOOKS For Your Church **6c**

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c. for samples. Money back if not pleased. Send 5c. extra for Sample Book of War Songs (words and music) for community singing.

E. A. K. HACKETT, Dept. 45 FORT WAYNE, IND.

CASH for OLD FALSE TEETH Don't matter if broken. We pay up to $[illegible] per set, also [illegible] value for diamonds, old gold, silver and platinum. Send by parcel post, and receive [illegible] return mail. Will return goods if [illegible] Mercer's Toggery Specialty, Dept. 115, 2007 S. [illegible], Philadelphia, Pa.

Sunday School

OUR SUNDAY SCHOOL SALIENT.

Southern Methodism lost a Sunday school enrollment battle in 1917.

A battle, however, is only an incident in a continuous campaign.

Winning the war is the supreme thing.

The Sunday school line runs through your office or factory or field or home.

Our shock troops may be depended upon to do their work at the point of the wedge.

Will you hold your part of the home line?

The Church calls on you to work and fight.

There is a place for you in the Sunday school salient.

The selective service measure is now in force.

Register next Sunday; there is no age limit.

For literature write Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn.

NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

If our superintendents could be made to believe they were helping to win the war by organizing classes for leadership, they would lose no time in expressing their patriotism in this way. "Making the world safe for democracy;" "Win the war, win the world"—these are great slogans; but we need not deceive ourselves. To accomplish these aims will require the utmost sacrifice in blood and treasure. Adequate supplies in food and ammunition, together with efficient strategy, are necessary. The moral resources of the allies are equally vital. Time and again we have heard from our leaders that neither side will be overcome until the morale of the army and the people gives way. Read the message sent to the Sunday school workers by Chaplain Jesse S. Dancy, from France: "Everyone at home is full of an eager passion to do something for the nation. With all respect to the fine work of the Red Cross, of the Y. M. C. A., and similar organizations, let me say solemnly, that none of them affords the opportunity to serve one's country that the Sunday school offers. You can train a soldier to fight in a year, but it takes all his preceding life to train him morally and spiritually to the sort of manhood that makes the sort of a soldier upon which his superiors and his country can safely rely. It is manhood that counts out here, and that comes only through the Christian home and the Christian Church."

Young people are willing to undertake this course in leadership. Some one must show them how. The spirit of heroism is all about us. We have shown the world we are willing to play our part on the second line of defense. But let us go the "second mile." No doubt it requires grit of a high order to become a leader, but there are more than you think that are ready to pay the price.

Yes, we have had people to begin this work; they read a few pages in the book, met a time or two, and found out that it meant real study. Then they threw the book down with a frown and fell back in the same old rut. Leave this kind; try a younger group; all are not "quitters." The thing is, do not be a "quitter" yourself. Keep at it and you will get others to stick. The main trouble is, the superintendent has not studied these books until he has been fired with their great and compelling truths.

Organize your class for leaders as you would a Wesley Bible Class, and enroll it with Dr. C. D. Bulla, and then enroll your class with Dr. J. W. Shackford. Do both and you have it tied hard and fast to two great organizations. If you have not the literature, send to me or to the above named men and secure the information needed. There are two kinds of ability, the ability to do a thing yourself and the ability to get others to do it. The latter kind ought to be spelled with a big "A."

MISSISSIPPI CONFERENCE NOTES.

The third Sunday was spent with Rev. Otto Porter on the De Soto charge. We had a good day. Two Cradle Rolls were established and teacher-training books were put in the hands of two of the teachers.

Last Sunday was spent at Little Rock on the Decatur charge. A Cradle Roll was established at this point.

I made the round of the Walnut Grove charge with the pastor, Rev. W. N. Ware. Five Cradle Rolls were put in. One Sunday school with 60 pupils was organized, properly graded. One other school was graded and graded literature put in. At each school some teacher-training books were sold to the officers and teachers.

Missions were emphasized in all the schools visited and 4 schools pledged the offering for missions once a month.

The sum of $55 was raised for Conference collections on one charge and $10 on another. This was by the way, but seemed to be needed.

If we can get each officer and teacher in each school to read just one new Sunday school teacher-training book a year, it will be the leaven that will leaven the whole lump. Nothing will mean as much to the little children who are looking to the Church for spiritual food. May the Spirit impress each one of us with our duty to these little ones!

Let each school organize a class of young people and put them to studying "Life in the Making." The work grows. Pray for me.

JOHN C. CHAMBERS.

Shubuta, Miss., Sept. 28, 1918.

GRAY'S OINTMENT.

bears a name that for ninety-seven years has been on the minds if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

FROM REV. R. T. NOLEN.

Dear Brother Carley: I began as pastor on the Vardaman charge, Aberdeen District, North Mississippi Conference, the first day of September. I have now made the round in 22 days. I have preached 20 times, baptized 1 infant, secured 3 subscriptions to our Church paper, made several pastoral visits. These are fine people. I am happy in the work. I find a great deal to do. Pray for me. R. T. NOLEN.

Vardaman, Miss.

ON THE WORK.

Three and one half days: Preached three times, administered the sacrament, baptized three children, raised in cash and pledges for Conference Collections and War Pledges $40, visited forty homes, one cotton gin, one cotton factory, two cottonseed oil plants, and two saw mills, and was asked by the foreman of one of the latter if I was hunting a job.

W. J. PORTER, P. C.

Sicily Island, La., Sept. 28.

Grove's Tasteless chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

FROM FIRST CHURCH, COLUMBUS.

Dear Mr. Editor: As in all probability I am nearing the time of my Y. M. C. A. war work, and as I will not thereby have an opportunity of making the usual report at the session of our Conference, I beg space in the Advocate for a brief word. I have found the work here at First Church in the main very pleasant. It has been one of the busiest years of my life. At the fourth quarterly conference held some weeks ago the pastor reported 1170 pastoral calls made, 30 chapel exercises held, 80 received in the church without a revival, 25 funerals, 8 couples married, 32 prayer meetings held, with our largest attendance at 158 at prayer-meeting, and 80 sermons preached.

All the benevolent claims have been paid and checks sent to the different treasurers some weeks ago. As I look at the year from the October end, I feel it has been a good one, and one in which our God has manifested His power.

First Church has many noble and splendid Christian characters among her membership. They are loyal and true to the Church and their pastor. Whoever comes to this church next year, will find work a plenty to fill his hands day and night; but he will also find a people ready to follow sane, enthusiastic, and godly leadership.

S. L. POPE.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.—Adv.

THE FOURTH LOAN IS THE FIGHTING LOAN.

As the campaign for the Fourth Liberty Loan approaches the American Army in France moves on toward Berlin. Under our own leaders the great American Army has won a notable victory.

The Fourth Loan must be a great success. The Fourth Liberty Loan is a fighting loan.

When our soldiers on the battle front are braving death, each one offering to make the supreme sacrifice for his country and the great cause, we who remain safely at home surely should give them every support, should make every sacrifice to strengthen them. If we can not fight ourselves we can make our dollars fight.

It is a great cause for which America is engaged in this war; it is a great struggle in which the very hope of the world is bound up that is being waged in Europe and on the high seas. It is an honor to have a part in it and all Americans, all of their lives, will be proud of the part they had in it or ashamed of their failure to do their part.

The Fourth Loan is a fighting loan. Every subscriber to the Loan strikes a blow for Liberty, for Victory.

GO TO COLLEGE INSTEAD OF CAMP.

Men between eighteen and forty-five who have twelve high school units may enter Meridian College, Meridian, Miss., for Military Training under Army Officer instead of going to camp and train for officer, the Government paying board, tuition and thirty dollars a month and uniforms. Wire for reservation. Come immediately.

MERIDIAN COLLEGE, Meridian, Miss.



The Beauty of a Home

depends largely on the life added to the surroundings by the presence of flowers, shrubbery, palms, trees, etc.

You will greatly improve your home inside and out if you will place them appropriately. Order our Royal Collection of

SHRUBS AND PALMS

For only $5.00 we will send an excellent selection, including four flowering shrubs, two each of palms, shade trees, foliage plants, ferns, fruit trees—14 extra size specimens, all assorted. Or better, if your home and lawn are large, write us, giving details, and we shall gladly make suggestions free of charge, both as to quantity, variety and arrangement.

The largest growers of subtropical plants in the South. Nothing but vigorous, flourishing plants shipped. Write for our catalogue. It will help you immensely.

REASONER BROS., ROYAL PALM NURSERIES

315 Benedict Ave., ONECO, FLA.





Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail. Dept R. P. National Toilet Company, Paris, Tenn.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-18 Murine Eye Remedy Co., Chicago.

W. M. S.

TO THE AUXILIARY SUPERINTENDENTS OF STUDY AND PUBLICITY.

Dear Sisters: For a long time we have stressed the necessity of prompt reports from each society; so long a time that it has become an old request, and yet we must continue to stress this one point for the work's sake.

The reports from the department of Study and Publicity were very few for the first quarter; for the second quarter there were a few more auxillaries reported than during the first, but most of the reports were sent in too late, some coming as much as six weeks late.

All reports, to be properly recorded, must reach your Conference superintendent as near as possible on the first day of January, April, July, and October.

I plead with you again to be prompt in reporting; you do yourself and your auxiliary an injustice when you fail.

In October every auxiliary is supposed to put on a Study Circle campaign. To make this a success and not to fall below our goal (ten per cent increase over last year) we will have to be very diligent in our efforts.

We are willing to throw our energies, time, and money into other drives; why do less for our Lord's work?

In a few days I will mail to each auxiliary the literature for this campaign. Let us not only make the fourth quarter the best of the year, but let us go over the top in this work, and make this the best year in the history of our society.

Our President urges that the Church not fall back in the time of the terrible crisis we are facing to-day, but to hold fast and press onward.

"Mission Study will help us win the war by achieving the ends for which we are engaged in it, making possible 'a world wherein all men everywhere shall see in God their Father, and in all men of every class and every race, their brothers.' This is the aim of our warfare, and the aim of our missionary enterprise." Sincerely,

Mrs. GEO. H. THOMPSON,
Supt. of Study and Publicity.
Meridian, Miss.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. 60c.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of the skin. It is simply marvelous to smoothen rough, red hands.

REVIVAL AT IUKA, MISS.

We have just closed a great revival at this place. The meeting was led by one of our general evangelists, Rev. W. M. McIntosh, who makes his home at this place. This is the fifth meeting Brother McIntosh has held for us. Brother McIntosh is one of our strong evangelists and has the highest esteem of all the people of Iuka. The evangelist was ably assisted in the meeting by Rev. W. A. Wilson, of New Albany, Miss. Brother Wilson is a strong and unique preacher, and he greatly endeared himself to all of our people. The great choir was conducted by R. E. Huston, of Greenville, Texas. Brother Huston is a sweet and effective soloist, and a great leader of a choir. He knows how to get the people to sing. The revival was a great success.

We must not fail to give our pastor, Rev. L. A. McKeown, full credit for the success of the revival. He is one of our most faithful and successful pastors, and has done a great work for the people of our town. Brother McKeown knows full well how to prepare for a great meeting. He is not only popular with the Methodists but greatly beloved by the people of other denominations. The church is unanimous in asking for his return to this charge for another year. Our church has raised all the Conference collections and has paid both the presiding elder and pastor up to date. We expect to make a splendid report at the Annual Conference.

Our faithful and efficient presiding elder was with us last week and held the fourth quarterly conference for the year. He was very much delighted that the church at Iuka had done such splendid work. Yours fraternally,

J. C. JOURDAN.

READ THIS.

Let those brethren who made subscriptions to Rev. I. L. Peebles for the purchase of a home make plans to meet a payment this fall. No money has been paid in for months. Some one who may not have subscribed may wish to help the worthy cause; if so, send in your contribution.

JOHN C. CHAMBERS,
Shubuta, Miss. Treasurer.

MARIETTA CHARGE.

Dear Brother Carley: Everything is moving along nicely and smoothly here on the Marietta charge, and everything points to this being one of the very best years for this work. We are hoping to go to Conference with everything in full.

We had the pleasure of having our Field Sunday School Secretary, Rev. R. H. B. Gladney, with us last week. He gave us six appointments. There were great congregations to greet him, and we were successful in organizing four new Sunday schools, which gives us six schools on our charge of five churches. Brother Gladney is a great power for good. Yours in Christ,

G. B. LOVE, P. C.

Marietta, Miss.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Haughton, at Doyline, 11 a. m., Oct. 4.
Cotton Valley, at C. V., Oct. 5, 6.
Dubach, at Dubach, Oct. 12, 13.
Alberta, at Castor, 2 p. m., Oct. 15.
Ringgold, at Rocky Mt., 11 a. m., Oct. 16.
Minden, 7:30 p. m., Oct. 16.
Bernice, at Bernice, 1 p. m., Oct. 19.
Athens, at Athens, 11 a. m., Oct. 21.
Haynesville, at Dykesville, 11 a. m., Oct. 22.
Homer, 7:30 p. m., Oct. 23.
Winnfield, Oct. 25.
Arcadia, Oct. 27.
Gibbsland, Oct. 28.
Bienville, at Bienville, Oct. 29.
Elmore, at Ruston, 2 p. m., Nov. 2.
Jonesboro, at J., Nov. 3.
Ruston, 7:30 p. m., Nov. 4.

J. M. HENRY, P. E.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent
Memphis.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Monroe Dist.—Fourth Round.

Waterproof, Oct. 2.
Farmerville, Oct. 4.
Girard, Oct. 6, 11 a. m.
Rayville, Oct. 6, 8 p. m.
Tallulah Revival, Oct. 13 to 20.
Lake Providence, Oct. 21.
Oak Grove, at Pioneer, Oct. 22.
Midway, at Pioneer, Oct. 22.
Harrisburg, at Holly Grove, Oct. 27, a. m.
Sicily Island, at Vidalia, Oct. 27, p. m.
Calhoun, Oct. 29.
Chatham, at Frantom, Oct. 30.
Eros, Oct. 30.
Mangham, Nov. 3, a. m.
Winnsboro, Nov. 3, p. m.
Gilbert, Nov. 4.
Bastrop, Nov. 5.
Mer Rouge, at Oak Ridge, Nov. 6.
Boeuf River, at Hebert, Nov. 7.
Columbia, Nov. 7.
Monroe, Nov. 8.
Bonita, at New Hope, Nov. 9, 10.
West Monroe, Nov. 10, p. m.

A full report from the trustees of church property, the Woman's Missionary Society, and the Sunday school is earnestly desired.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Fourth Round.

Greenwood, at Greenwood, Sept. 22, 11 a. m. and 2 p. m.
Logansport and Longstreet, Sept. 29, 11 a. m. and 2 p. m.
Leesville, Oct. 6, 11 a. m. and 2 p. m.
Zwolle, Oct. 6, 8 p. m.
Pleasant Hill and Robeline, Oct. 13, at Marthaville, 11 a. m. and 3 p. m.
Vivian, Oct. 16, 8 p. m.
Bossier City and Wesley, at Wesley, Oct. 19, at 11 a. m.
Coushatta and Lake End, at Coushatta, Oct. 20, 11 a. m. and 3 p. m.
Grand Cane, at Grand Cane, Oct. 22, 10 a. m.
South Mansfield and Naborton, at South Mansfield, Oct. 22, 8 p. m.
Pelican and Mitchell, at Pelican, Oct. 23, 10 a. m.
Mansfield, Oct. 23, 8 p. m.
Anacoco and Pickering, at Hornbeck, Oct. 27, 11 a. m. and 1:30 p. m.
Many, Oct. 27, 8 p. m.
Ida and Hosston, at Hosston, Oct. 29, 11 a. m. and 1 p. m.
Belcher and Gilliam, at Belcher, Oct. 30, 10 a. m.
Mooringsport, Oct. 30, 8 p. m.
Noel, Nov. 4, 8 p. m.
Queensborough, Nov. 5, 8 p. m.
Bayou La Chute, at First Church, Shreveport, Nov. 6.
First Church, Nov. 6, 8 p. m.
Texas Avenue Church, Nov. 7, 8 p. m.
Cedar Grove, Nov. 8, 8 p. m.
Noble, at Noble, Nov. 10, 11 a. m. and 3 p. m.

C. D. ATKINSON, P. E.

SKIN DISEASES.

such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from Shuptrine Company, Savannah, Ga.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.—Adv.

There is no day born but comes like a stroke of music into the world, and sings itself all the way through.—Henry Ward Beecher.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

PREACHER VERSUS KAISER

No class of men has done more than the preachers to create a national consciousness strong enough to make possible the entry of the United States into the universal war with ideals so high that our country has become the marvel of the world. Through the years these Christian advocates have faithfully toiled until a spirit and purpose of "I am my brother's keeper" has possessed the nation. While all preachers are entitled to this credit, it belongs chiefly to those who are now deceased and to those who are superannuated by reason of age and physical impairment.

The past failure of the Church to provide an adequate support for its preachers, who are retired from active work because of age and physical infirmity, has created conditions of want and deprivation among them that should shame clear-thinking and warm-hearted people into action that will free the Church from the stigma of neglect, and relieve the distress it has unwittingly caused.

Millions of Liberty Bonds have been and will be purchased to win the war. What better investment can beneficent owners make of these bonds, than to donate part of their holdings to an endowment fund for the support of superannuated preachers and the widows and orphans of deceased preachers?

The Board of Finance of the M. E. Church, South, St. Louis, Mo., urgently requests every member and friend of said Church to donate at least one Liberty Bond for the purpose stated. If you want a part in this splendid work, write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15 Address, Booth's HYOMEI CO., Ithaca, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Cockrum, at Hebron, Oct. 4.
Longtown, at McGee's, Oct. 5.
Como, Oct. 7.
Tyro, at Emery, Oct. 11.
Charleston, Oct. 13.
Batesville, Oct. 14.
Arkabutla, at Hunter's, Oct. 18.
Sardis Ct., at Davis Ch., Oct. 19.
Senatobia, Oct. 21.
Wall Hill, at Bethel, Oct. 26.
Coldwater, Oct. 28.
Crenshaw, Oct. 30.
Sardis, Oct. 31.
Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

These dates are for Quarterly Conferences. The time in between will be filled every day, but will send dates to each charge. It would be a shame not to pay in full our pastors this year. Never were the benevolences more needed than now. Let everything be done to meet every obligation to the last penny. Efficiency meetings at Hind's Chapel and Free Springs, Sept. 27-29. Let all our people near enough, attend these conferences. Good programs.

J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Lamar, at Harris Chapel, Oct. 5, 6.
Ashland, at Ashland, Oct. 6, 7.
Oxford Circuit, at Pleasant Ridge, Oct. 12, 13.
North Main and T., at Forest Hill, Oct. 13, 3 p. m.
Paris, at Palestine, Oct. 14.
Potts Camp, at Winborn, Oct. 15.
Red Banks, at Wesley, Oct. 16.
Holcomb, at Holcomb, Oct. 19, 20.
Grenada, at Grenada, Oct. 20, 21.
Mt. Pleasant, at New Salem, Oct. 22.
Byhalia, at Byhalia, Oct. 23.
Waterford, at Harris Chapel, Oct. 25.
Coffeeville, at Coffeeville, Oct. 26, 27.
Water Valley, at First Church, Oct. 27, p. m.
Oxford, at Oxford, Oct. 28, p. m.
Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Montpelier, at Palestine, Oct. 5, 6.
Houston Ct., at Rhodes' Chapel, Oct. 6, 7.
Houston Sta., Oct. 13, a. m.; Q. C., Oct. 30.
Vardaman Ct., at Derma, Oct. 13 p. m., 14.
Calhoun City, at Big Creek, Oct. 15.
Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date.

THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Mashulaville Ct., at Hashuqua, Oct. 5, 6.
Cochrane Ct., at Cochrane, Oct. 13.
Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Pickens Ct., at Pickens, Oct. 5, 6.
Sallis Ct., at Sallis, Oct. 6, 7.
Acona Station, Oct. 12, 13.
Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at Tabernacle, Oct. 18.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Swiftown, at Swiftown, Oct. 5, 6.
Moorhead, Oct. 12, 13.
Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Greenville, a. m., Oct. 6.
Glen Allen, p. m., Oct. 6.
Gunnison, a. m., Oct. 13.
Cleveland, p. m., Oct. 13.
Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Hickory Flat, at Bethel, Oct. 5, 6.
Myrtle, at Myrtle, Oct. 7.
New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Slome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

The hearts of men are their books, events are their tutors, great actions are their eloquence.—Macaulay.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD.

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WOMEN ARE NEEDED TO HELP IN WAR.

Women can be usefully employed in nursing the wounded, in making up the soldiers' kits, and a thousand other ways. Many American women are weak, pale or anemic from woman's ills. For young girls just entering womanhood; for women at the critical time; nursing mothers and every woman who is "run-down," tired or over-worked — Doctor Pierce's Favorite Prescription is a special, safe and certain help. It can now be had in tablet form.



NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it would do what it is recommended to do. It did me more good than the doctors; I had several and none of them did me any good. Doctor Pierce's Favorite Prescription is the only thing for weak, broken-down women. I feel like a new woman after taking it. I weigh 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 155 L. Green St.



WILTON, ALA.—"My little girl, Kathleen, had been sick with La Grippe and when she got over it she was taken with a breaking-out all over. We had the family doctor, but he did not seem to do her any good. I got a bottle of Dr. Pierce's Medical Discovery and gave it to her. One bottle cured her and she has been in better health than ever, and has never been bothered with the breaking-out since. I will recommend the 'Discovery' to anyone."—MRS. MAMIE MCDONOUGH.



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron is the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

NOTES FROM COCHRANE, ALA.

Dear Brother Carley: We have had a meeting of special excellence at Cochrane. Prayer was offered, but also a new sidewalk was placed from the main street to the church—a large item in this black land section.

We had all right preaching after Wednesday. To that time the people generously endured the pastor. Rev. R. A. Tucker, of Grenada, appeared upon the scene, in his "car," at that juncture. The car looked "up to snuff" —so also did the preacher.

The congregation behaved admirably from the first, and the meeting was much enjoyed. Cochrane will do to count anyway—when that winter mud is overcome.

The Dancy people came, more or less (not dancing people—its a town), and this same was true of Cooksville. Hospitality abounded, and the presence of "the Highest" was evident, and the real revival was at hand. The benefits were great generally, and there were three baptisms and two additions by certificate.

Brother Tucker knows about preaching, and is good gold among the people. His father was pastor here 30 years ago, and a baby brother was buried at the historic Hebron cemetery here.

At Dancy, we began a meeting aided by the "whole stock" and never-tiring worker, Rev. L. P. Wasson, of West Point, but alas—the rain, the rain! and no sidewalks. We finished instantly with good hope of results.

At Panola the meeting was well attended, and some said, "Good above common."

The conditions here have been highly encouraging for most of the year, and we trust for a proper finish.

The final call of the presiding elder, Rev. W. L. Duren, of Columbus, is anticipated with pleasure, and we expect a good quarterly meeting.

A. H. WILLIAMS, P. C.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if Kidneys feel like lead or Bladder bothers you —Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twings, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers 13 weeks for 15 cents. This well known national magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan, reliable—well printed in large type. It puts everything clearly, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capitol. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 118 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.—Adv.

COULDN'T STAND HIS WIFE'S RELIGION.

In 1887 I attended a great camp-meeting in Georgia. I was leading an experience meeting one morning when I noticed a big-hearted farmer very restless on my left. I said to him: "Brother, you want to talk. I'll stop all others and hear from you."

He sprang to his feet and said: "I do want to talk. I want to tell what I never told a living soul before. Across that altar sits my wife; she knows nothing of the secret purpose I am going to tell. I was converted before the war, but lost my religion in the army. I became worse than I ever had been. I came home, but my dear wife was as true as steel. I hated the Church; I hated the Bible; I was harder than a rock. Years went by, and all the time there was a gulf between my wife and me. I hated her religion, and she seemed to love it more even than she did me. No man ever had a better wife. Now I come to my secret purpose. I determined that I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run against her pure life, and I could not get an inch farther. Again and again I failed. At last I said: If I can just unsettle her, I will know it is all a sham. I picked my chance. Children all out, I said: 'Wife, we have been very happy together. We used to think and feel and act just alike, and we were very happy. But it is different now. You believe in that old Bible; I know it is not true. You believe in praying and serving God; I know it is all a sham. Now let us throw that all aside; let us be happy like we once were.' She said not a word while I was talking. When I was done, she leaned forward, her eyes kindling as she spoke, as I had so often seen them. 'Husband, I am very sorry I have not been a better wife to you. If God spares me, I will do better. I will go with you anywhere you want to go. I will work these fingers down to the stump for you. But hear me: I will die in my tracks before I will yield one inch from my Bible or my God.' Brethren, when she said that, the lightning struck me, the old-time conviction. She had got her grappling hooks into me and jerked me clean over to her side again. I am there to-day, happy on my way to heaven. That good wife did it."

I went back next year to the same camp-meeting. I missed him. The second day I missed him. The third day I said: "Where is my Brother White?" "Have you not heard? He died shouting last January and blessing his good wife, who had saved him from ruin by her heroism."—Christian Companion.



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We Have Specialized in HIGH-GRADE PIANOS AND MUSICAL GOODS

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EVERYTHING IN MUSIC

PHILIP WERLEIN, Ltd.,

NEW ORLEANS, LA.

THE HOME OF THE CHICKERING.



STOMACH TROUBLES

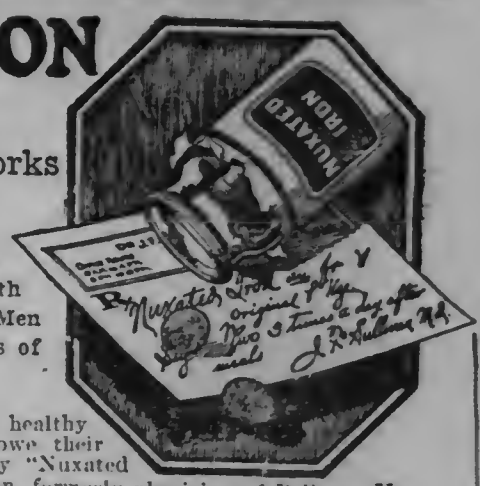
AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

NUXATED IRON

NUXATED IRON

"Say, Doctor, This Prescription Works Like Magic."



Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.

Don't Let Catarrh Drag You into Consumption

Avoid Its Dangerous Stage.

There is a more serious stage of Catarrh than the annoyance caused by the stopped-up air passages, and the hawking and spitting and other distasteful features.

The real danger comes from the tendency of the disease to continue its course downward until the lungs become affected, and then dreaded consumption is on your path. Your own experience has taught you that the disease cannot be cured by sprays, inhalers, atomizers, jellies and other local applications.

S. S. S. has proven a most satisfactory remedy for Catarrh because it goes direct to its source, and removes the germs of the disease from the blood. Get a bottle from your druggist today, and begin the only logical treatment that gives real results. You can obtain special medical advice without charge by writing to Medical Director, 27 Swift Laboratory, Atlanta, Ga.

If You Value Your Health

Read Every Word of This Most Remarkable Story—

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means. Accept his liberal offer as made in coupon below.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***restorative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from ***their*** fellow sufferers. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I spened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ***ten gallons*** and I, therefore, offer gladly to give you the equivalent of a three weeks visit to the Spring by by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any curable disease,*** but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. Shivar

Proprietor.

EVERY MAIL BRINGS ME LETTERS LIKE THESE:

Savannah, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.

A. L. R. AVANT, M. D.

Blaney, S. C.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Chancellor, Ala.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kiduey trouble, and the mineral water has helped me more than anything I have ever done for them; and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATHENY, M. D.



Trade Mark Registered

DuPont, Georgia.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism and, after drinking twenty gallons of your mineral water was entirely relieved of the horrible disease. Yours Respectfully, J. D. McCLAM.

Lexington, Va.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. MRS. H. C. EDWARDS.

Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. MRS. JAMES R. CARTER.

Atlanta, Georgia.

In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD, Pastor Oakland City M. E. Church So.

Columbia, S. C.

I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

Newberry, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion. Very truly, L. B. WHITE, Pastor West End Baptist Church.

Guyton, Georgia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drunk the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.

Yours very truly, H. W. ORVIN, Manager Effingham Mer. Co. Guyton, Ga.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. WM. C. CARTER.

Buena Vista, Va.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. I have been, for thirty years a sufferer from stomach trouble. REV. E. H. ROWE, Co-President Southern Seminary.

Fill Out This Coupon And Mail It Today

Shivar Spring,

Box 17 P, Shelton, S. C.

Gentlemen:-

I accept your offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring Mineral Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Express Office.....

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3268.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 10, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THE HABIT OF HELPFULNESS.

Through force of habit we do things without thinking of them at the time, or later. This, unfortunately, is as true of wrong things as it is of right things. If every wrong act required a specific act of the will for its doing, or if every wrong act were followed by a genuine remorse of conscience, we might more easily guard ourselves against the commission of evil. Profanity, for example, would largely disappear. But our habits make us act without thinking. How beautiful, then, is the habit of helpfulness! It leads us to speak the word that cheers a heavy heart; it causes us to reach out the hand to one who needs a brother's help; it makes us do the many small, but kindly services, that start a song in the heart of some way-worn traveler; and it is all done in the course of the day's work. But the memory of it lingers long in the mind of the one who was helped. Cultivate the habit of helping somebody every day.

THE WILL TO BE.

Some people seem to think that the endowment of genius is necessary for marked success in life. Others contend that a man's failure or success is dependent upon his environment. Still others insist that a "pull" is necessary for a man to be able to rise above the commonplace. There may be some temporary and incidental value in all these things, but the chief factor in bringing about achievement is the will to do. This is merely another way of saying that the conditions of success lie within a man, rather than without. A normally sane man has within himself the power to offset the lack of genius, to overcome unfavorable surroundings, to make and hold for himself a worthy place without the help of others who may be kindly disposed. That power lies in the will. A fixed and unshakable determination to succeed will vanquish apparently unconquerable foes. A good many years ago, we heard a very wise man say that there are two crises in every life—the crisis of decision, and the crisis of temptation. In the beginning, a goal must be definitely fixed. From the many that appear desirable, one must be chosen that is to give direction to the whole life. When that has been done, there must be an indomitable holding to that goal, in spite of many specious inducements to turn aside. In the making of character, the same law holds. The will to be, and to continue to be, is the mark that distinguishes the strong man from the weak. It is that which, wrongly exercised, may set a man at variance with God himself, and keep him in the ways that lead to destruction. Conversion and growth in grace lose their meaning to the man who does not will to be and to keep on being.

No normal man is satisfied with mediocrity. A noble ambition is heaven-inspired. A divine discontent is the mark of the constantly attaining life.

THE PATRIOTISM OF CHILDREN.

One of the beautiful things growing out of the ghastly war, is the love the children are beginning to feel and express for their country. To their simple way of thinking, patriotism is not an abstract virtue, but an absorbing passion. The Flag is not an academic symbol, but a concrete representation of something sacred and holy. The suggestion that it has been mistreated arouses their indignation as quickly as an affront to father or mother. And out of this struggle for liberty, which has brought about such dreadful carnage, there will come a generation of men and women who will hold sacred the memory of their fathers and brothers who died to make the world a place fit to live in, and who will themselves make every sacrifice for the maintenance of high national ideals of character. We see a glorious future for this great country of ours because of the lessons our children are learning to-day.

BY ORDER OF THE GOVERNMENT.

The War Industries Board, with full authority from the Government, has issued some very stringent regulations concerning newspaper circulation. Obedience to these regulations is not at all an optional matter. We shall be held strictly accountable for the manner in which we carry them out. We will observe them patriotically. Not one of our subscribers, we are sure, would have us do otherwise, even if we could. All of us are in full accord with the measures the Government has adopted for the conservation of our resources, in order that we may win the war. These rules have been issued to conserve print paper, which has already become scarce and very high-priced.

Unless our friends stand loyally by us, the Advocate is going to suffer a severe loss that it can ill afford at any time, but least of all at a time like this. Already, the cost of getting out the Advocate for the subscription price of $1.50 a year is almost prohibitive. We need every cent of our income to keep the Advocate up to its present standard.

The rules laid down by the War Industries Board include, among other things, the following:

1. After November 1, all free copies must be discontinued. The only exception to this rule is in the case of advertisers, to whom one copy may be sent.

2. All exchanges must be discontinued. There are no exceptions to this rule as it applies to us. We shall have to pay cash for every paper that comes to our table.

3. All subscribers who are delinquent must be cut off. There are no exceptions to this rule. It is in the application of this rule that we are likely to suffer most. A good many of our subscribers are slow about sending in their renewals. Heretofore, we have been able to bear with them; but we cannot do so now. The rule applies to all—preachers and laymen alike. We most earnestly ask our subscribers to look at the labels of their papers to see when their subscriptions expire; if they expire before November 1, please send us at once $1.50 for the renewal; otherwise, we shall be compelled to discontinue the paper—we have no option in the matter.

We trust we have made the situation clear. It is a serious one, and we hope all our subscribers who are in arrears will attend to their renewals promptly.

ADEQUATE PROVISION FOR THE SUPERANNUATES.

At the recent session of the General Conference, adequate provision was made for the care of our superannuates by the creation of the Board of Finance, of which Dr. Luther E. Todd was elected Secretary.

There is no cause in our Church which makes a stronger sentimental appeal to all our people than this movement to provide for the needs of our worn-out preachers, their widows and dependent orphans. We know full well the sacrifices these devoted servants of the Church have made, and the hardships they have undergone. We know, too, that the present position of the M. E. Church, South, in the religious world is due largely to the labors of these veterans of a noble cause. When we realize that most of them did their work in spite of meager salaries and insufficient support, with a spirit of loyalty that never faltered, and when we realize that many of them to-day, after having been worn out in this unconditioned service to the Church, are having to endure, in their old age, financial hardships of the most trying kind, we feel our hearts stir within us, and we accord to them the tribute heroes deserve. The record of their accomplishments in the face of tremendous difficulties, makes one of the brightest pages in our history, and we should be stony-hearted indeed, if we did not feel for them the strongest kind of sentimental affection.

But our obligation to provide for them in their old age is based, not upon sentiment, but upon justice. We grant that they earned every cent of the salary they received during the period of their active service; we grant, further, that, in most cases, they deserved a great deal more than they received; we explicitly acknowledge in the law governing the superannuate relation that they have been worn out in the itinerant ministry. A very slight investigation will prove that the pittances heretofore given these superannuates by the Church are altogether insufficient for their support. The conclusion is inevitable: as a mere matter of justice, these faithful men, who have earned more than they have received, who have been retired from active service because they have become worn-out in the service of the Church, who are compelled to get along as best they can on a mere pittance allowed them at the time of their superannuation, deserve at the hands of the Church at least a comfortable living in their declining years.

Sentiment has its place in the administration of justice, but it cannot always be relied upon to secure full justice. Sentiment is largely a matter of the emotions, which vary in intensity and in effectiveness of expression; justice is based upon the eternal principles of right. To secure full justice, godly judgment, keen moral sensibility and practical business methods are necessary. We believe the time has now come when the Church is re-enforcing its judgment and conscience with practical business methods, and we trust the time is not far distant when our noble veterans will receive their due.

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TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE STAY.

I see Him when the breaking dawn
Recalls the laggard soul from rest;
I hear him in the starry night,
When silence comes to be my guest.

His voice breathes low in early spring,
When frost chains break and March winds fail,
When larkspurs and anemones
Awake to life in every vale.

When sorrow calls to lonely paths,
When heaven lures our loved away,
His voice still speaks—how quietly!
And utters words no tongue can say.

With Him my stay, I cannot fall:
In spirit stress and battle shock
Still shall trust him, Lord of life,
Amid the tides a mighty rock!

—Thomas Curtis Clark.

LIFE'S STANDPOINT.

Did you ever think of the varied standpoints of life, how different they are? The eagle makes her home on the lofty crag which stands as the guardian of the mountain range. She soars away in stately circles into the azure heights. She glides for hours on motionless pinions adown the vault of the skies. Cloudland is her playground; and the serene, transparent firmament seems to be her standpoint of life. But think of the obscure career of the mole. It is clothed in soft and beautiful fur. It is a sturdy fellow, with stout legs and powerful claws; and all its senses are very keen, excepting possibly its sense of sight. Its eyes are very small, and it has no external ear—for as you know, the mole spends his life underground. He tunnels beneath the lawn, and plows his way in dark and silent labyrinths under the garden. The mole is a stranger to the sun. How strange must be his standpoint of life. Out in the green forest, one summer day, I noticed a very peculiar citizen. You can guess his name, for he carries his house upon his back. The snail is a narrow, worm-like creature, as long as your little finger, and wears two long antennae on his head. These feelers assist him in picking his way through the maze of plants, leaves, sticks and stones that carpet the woods. He is a great traveler, but journeys like the hands of the clock, with infinite slowness—but he moves. He is an example to some Christians in this. When alarmed he quickly withdraws into his fortress on his back. But withal he is a sedate and philosophical pilgrim—and he has his standpoint of life.

The sun hangs low in the west, as you wander along the musical stream. You cast your silken line with its artificial fly out upon the swirling waters, close to the rock where they dash and foam, a milk white torrent—and out of the angry, foam flecked flood you bring a sparkling, vivacious trout. What a singular standpoint of life has the trout in the dashing mountain torrent. In quest of other mysteries in studying the problems of life, you journey to the frozen ocean. Bleak and dreary are the ice-bound isles of the antartic. There terrific gales of piercing cold sweep over icy cliff, and snow-clad plain, and boisterous sea. But there in that bleak desolation dwells the penguin. There they live in colonies, social lives, and perfectly at home in the ice cave, and on the icy waters. What must be the standpoint of the penguin? Every variety of life has its own point of view, and to every creature its own interests are of supreme importance. The whole world revolves around it.

When we look at ourselves, and think of human powers, and human achievements, we are apt to think of human superiority and so lose sympathy with God's humbler creatures. But let us remember, they have their points of view, their interests, problems and anxieties, like ourselves. They live within their proper spheres and are true to their instincts and the vision of their lives. They excel man in this. The humbler creatures are our kinsmen, the principle of life in them and in us is identical. They are as noble and worthy in their own spheres as we in ours. So we should look upon all life with sympathetic interest, though we look upon life from a different standpoint.

The thought came to me the other day: What am I? And I found comfort in the reflection: I am a part of the universe—and my life will not be a failure, if I but live at the proper standpoint. Your great danger, and mine is, that we depart from the true standpoint of duty, character, and destiny. Some children come up from poverty, with its many hardships and privations; they come up through affliction, and are hampered and their lives narrowed by misfortune. Other children come up from favorable conditions of every kind, health, wealth, social station, educational advantages, moral refinement, and business prospects. So these children look upon life from different standpoints. And what should be their point of view? It should be real sympathy and brotherliness. The well favored and unfortunate, the capitalist and the laborer should all find the standpoint of "charity which suffereth long and is kind, and thinketh no evil."

We often wonder at human points of view. What must have been the mental and moral attitude of those Puritans of New England, who in 1650 paid premiums for the scalps of their Indian enemies? A wandering Italian workman who had begged for a job saw the son of his employer struggling in the water. He rushed in to save him, and lost his own life. What standpoint in life did he occupy? A girl of twenty-one in a town down east had been missing several months. She was found by the authorities in a room at home, where she had been imprisoned by her parents—and all because they thought she was bewitched by an herb doctor. What could be their view of life? An old man in a New York village, who never had over five dollars in his life, fell heir to $60,000 in cold cash. He said nobody ever knows how many friends he has until he receives a legacy. He declared he had received ten invitations to dinner from people who had not spoken to him for thirty years. So we find various standpoints of life—some are ludicrous, others strange, some frivolous, some dangerous, but some are noble. And now before us we see the mountain range of human endeavor. The miserly stand on the low crags of avarice, and have a narrow conception of life. The frivolous are on the hill-top called vanity, and are short-sighted. The superstitious are lost in the thickets of ignorance. The unscrupulous have gone no higher than the cliffs of sensuality, and cannot see the sunrise. But the pure minded and self-sacrificing have reached the mountain top of love, whither the path of human duty leads. This is the standpoint of the Man of Galilee, and He beckons all men to it.—Rev. Geo. H. Bennett, in The Central Christian Advocate.

AN OFFICIAL STATEMENT

Statement from the Committee on Temperance and Social Service adopted by the Commission at its Session at Lake Junaluska, N. C., August 10, 1918, and ordered to be sent to the several Annual Conferences and to the Church press for publication.

The General Conference in session in May at Atlanta, Georgia, created a Commission on Temperance and Social Service, the function of which is declared to be, "To consider the demands of temperance and social service upon our Church and our people; to formulate plans for the correlation of the various agencies of the Church in any way charged with these interests, and to plan for the more thorough instruction of our people, and the direction and development of their activities."

The General Conference ordered that each Annual Conference organize a Quadrennial Board of Temperance and Social Service, composed of one layman from each district, and an equal number of traveling preachers, members of the Annual Conference. The General Conference Commission is instructed to report annually to the College of Bishops, to co-operate with Annual Conference Boards of Temperance and Social Service, and to receive reports from them as to the work in the various Conferences.

The General Conference declared that the Church of God is divinely appointed to interpret Jesus Christ and his gospel to each successive generation, and to labor to the end that all things be brought into subjection to him, and that the problems of industrial readjustment and social redemption that are forced upon this generation constitute a challenge to assert the Lordship of Jesus Christ in the social as well as in the individual life, and to interpret the gospel of this age in social as well as in individual terms, and that the application of that gospel might be clearly indicated in certain particulars the General Conference adopted the Social Creed of the Federal Council of the Churches of Christ in America, and instructed that this Creed be published in our Book of Discipline.

The General Conference ordered that a paragraph be added to the Discipline to read as follows: "That every Sunday school be organized for a definite program of Social Service, and let the Sunday school superintendent and Advisory Committee see that each class in the school is given definite and constant betterment work to do, to the end that our children may be educated and developed in good works."

Recommendations.

(1) We recommend that as a part of the definite program of social service to be adopted by our Sunday schools that each of the higher and adult classes give a portion of the year to the study of the Graded Literature Series dealing with social service problems and work.

(2) We respectfully call the attention of the Annual Conference to that provision of the Discipline which provides for the election by the Church Conference of a Social Service Committee. We recommend that on that committee there be a representative of each of the organized agencies of the local church, namely, the Board of Stewards, the Sunday school, the Woman's Missionary Societies, the Ladies' Aid Society and the Epworth League, the pastor of the church to be a member ex-officio of the Social Service Committee.

(3) In order that our pastors, lay leaders and other social service workers may have opportunity for a better understanding of the great social opportunities which confront the Church, and learn these opportunities, your commission has decided to hold a Summer Conference for social workers at Lake Junaluska, N. C., probably during the month of August, in 1919, concerning which full information will be given by circular and through the church press in ample time to make arrangements for attending the same. We recommend that each Annual Conference Board of Temperance and Social Service arrange for the attendance of its chairman and secretary upon this conference, and we trust that many other pastors and laymen will attend.

The General Conference did not authorize any assessment to be laid for the carrying on of this work of Temperance and Social Service, but it did authorize the raising of such funds by voluntary contributions as may be necessary. Following out this plan, the General Conference Commission will endeavor to meet the necessary expenses by personal appeals for voluntary contributions for that work. As the Commission has had no opportunity as yet to raise any money, it has not developed any literature for the use of the Annual Conference Boards. We recommend, however, that members of the Annual Conference Boards write to the Federal Council of the Churches in America, United Charities Building, New York City, for literature. A complete set of the pamphlet literature of the Federal Council Commission, including nineteen small pamphlets, may be had for thirty cents, postpaid, and we advise all our pastors, Sunday school

superintendents and lay workers to secure this set at this small cost of thirty cents. We recommend, as a comprehensive account of the social service work done by the churches of the United States, the Year Book of Church and Social Service in the United States, price fifty-five cents; paper, thirty-five cents. Write for same to Prof. Harry F. Ward, Union Thelogical Seminary, New York City. We also recommend the Year Book of the Anti-Saloon League of America as the best official comprehensive account of the development and present status of the prohibition movement. Address E. A. Cherrington, Westerville, Ohio, inclosing 50 cents.

In conclusion, your commission would emphasize the fact that the work of the Social Service Commission is not only not antagonistic to the great evangelistic aim of the Church of Jesus Christ, nor does it in any way minimize the preaching of the gospel of repentance and faith, but the gospel of social service is an application of the teachings of Jesus Christ our Lord to the activities of life in every sphere of human endeavor. The Church cannot agree to surrender leadership in this work to any other form of organization, no matter how efficient or Christian that organization may be.

We appeal to our Annual Conference to appoint as members of your Annual Conference Board of Temperance and Social Service men of your Conference who have had experience in this work, and who, therefore, possess qualities of efficient leadership. We are exceedingly hopeful that the action taken by our recent General Conference on this subject will result in the further development of our pastors and people in all those forms of services which are the result of the indwelling of the Spirit of Christ.

We request that the secretary of each Annual Conference report promptly to Dr. Daniel Morton, St. Joseph, Missouri, secretary of the General Conference Commission, the organization of the Annual Conference Board, giving the names of the chairman, the secretary and other members of the Board, and a copy of the report submitted to the Annual Conference, with any other data of value.

Desiring in every way possible to co-operate to carry out this great purpose of the General Conference in organizing our Church for this form of work, we are, Your brethren in Christ Jesus,

JAMES CANNON, Jr., Chm.
DANIEL MORTON, Secretary.
E. B. CHAPPELL,
COMER WOODARD,
FRANK TALBOTT,
GEORGE R. STUART,
EDGAR H. JOHNSON.

CABINET SECRECY.

By Rev. John W. Ramsey.

Whether or no the statement is capable of demonstration, I do not know; but the writer of the book of Ecclesiastes positively and solemnly asserts that there is a time for all things. The asseveration is apparently true—in some things, at least. For instance, when the season for the convening of the Annual Conferences approaches, a certain type of presiding elders invariably begins to display unmistakable evidences of an annual enduement of owl-wisdom, and a mysterious look of impenetrable secrecy spreads itself over their benign physiognomies. They desire to be regarded as exceedingly conservative and, therefore, "safe" men. The men composing this class of presiding elders uniformly meet all their less favored brethren with the gracious and remarkably sustaining assurance thought to be contained in the stereotyped phraseology discoverable in these venerable words, hoary with old age: "I shall do my best for you." How convenient for the secretive presiding elder, how comfortable to the preacher! True, the expression is vague, but this very quality conveys the idea of wonderful possibilities, transforming the most ordinary preacher into a man of expectations. "I shall do my best for you." How familiar does this phrase, chosen from the select vocabulary of the presiding eldership, sound to the ears of the ordinary Methodist preacher! How inspiring is this archaic and oracular utterance, leaving in its wake the indefinable impression of wisdom! It is not only the essence of wisdom, but it is more—it is the distillation of that essence. Under the influence afforded by its miraculous inspiration, the Methodist preacher, with wife and children dependent upon him for bread and meat and clothes, and without having been consulted by his presiding elder relative to the needs of himself and family, goes bravely and cheerfully up to Conference to receive, at the hands of the appointing power, his marching orders, in absolute ignorance of the nature of his field of labor until the presiding Bishop reads the list of appointments. We are talking much to-day of heroism upon the battle-field, but if this is not heroism of the highest sort, I do not know what that word means. However, it is a heroism which shall not much longer be expected or required, because, whatever those in authority may think about it, the time is rapidly drawing nigh when the rank and file of Methodist preachers will not submit to such an exhibition of secrecy by those who have the power of making their appointments. This is the day of democracy and anything that even looks like autocracy, either in State or Church, must go. The sooner our Bishops and presiding elders realize this truth of tremendous import which so vitally affects not only the general welfare, but also particulary the peace and harmony of our Methodism, the better it shall be for all concerned.

If I have been able to read accurately the signs of the times, all indications point to the fact that our Bishops and even some presiding elders are beginning to realize that they are now standing with their faces toward the sunrise of a new day in Methodism—a day resplendent with the spirit of democracy, bringing equal rights to all and conferring special privileges on none, when the humblest shall be even as the greatest. The dawning of this new day of democracy in Methodism was recently indicated when one of our Bishops, I think it was Bishop H. M. Du Bose, announced, toward the close of an Annual Conference over which he was presiding, that the appointments having been arranged, the presiding elders were at liberty to inform the preachers of their appointments and that he himself was accessible to both preachers and laymen. What a thunderbolt fell that day among secretive presiding elders! How different, how new and strange, yet how pleasant, do these words of the Bishop sound to the ears of some of us within whose memories the presiding elders were instructed to put the "lid" on the Cabinet and that they must not let it "leak!"

Let no one misunderstand me and reach the conclusion that I am making a fight on our Bishops and presiding elders. I love and honor them all. Our Bishops are great men; and all my presiding elders have been good men, although candor demands that I say that my conviction is that some of them, while capable men in other directions, were not the right type of men for that important office. But the thing for which I contend is a recognition upon the part of both Bishops and presiding elders of the new spirit of democracy which is stirring this age as never before, and which, under God, is destined to crush out of this old world the spirit of autocracy which, till now, has been dominant in the affairs of men throughout the sweep of the centuries. Especially do I make this appeal to the men who are our presiding elders, because they are closer to the pastors and people than are our Bishops. The time has come when these men, if they expect to maintain themselves in the high position in which the Church has placed them because she deemed them worthy and capable, must no longer clothe themselves with the magisterial air of superior wisdom above their brethren, and, as Conference approaches, seal their lips in secrecy. Secrecy must go, and it should go because it is not worthy as between Christian men whose Lord has placed them on the common basis of equality. The spirit of the times demands that our presiding elders, in a candid and appreciative manner, talk openly with the pastors in their respective districts and thereby familiarize themselves with the wishes, the hopes, and the needs of the preachers and their families. This is the only right and equitable thing for them to do, and only so is it possible for them wisely and intelligently to assist the Bishops in making the appointments. I presume it is a well known fact that possibly one-half of the preachers are informed of their appointments before the Bishop reads them, and in some instances this information is handed out weeks before the Conference assembles. The only part of this statement which might be called in question is the percentage; the fact—let him deny it who can. This information, of course, in the majority of instances is given to those preachers who occupy the pulpits of the high steeple churches of the cities. The only assignable reason discernible in all the realm of thought why the same information should be withheld from the average preacher on a circuit or in the pulpit of a village church is the presumption of his untrustworthiness. But with all the powers of my soul, I deny the truth of the presumption and resent the discrimination.

During my ministry, I have had a few presiding elders who seemed to think that secrecy is one of the essential elements of the dignity of their office, and they went to Conference without making inquiry into my needs, and I knew nothing of my appointment till I heard it from the lips of the Bishop. Such men are out of place in the presiding eldership and belong on the junk pile. The majority of my presiding elders, however, have been brotherly, sympathetic men who were considerate of their preachers and their families. Furthermore, they have talked freely with their preachers about their appointments. These men are made of the right sort of material and have their hearts in the right place.

In closing, let me ask, Why should secrecy be thought to be the exclusive prerogative of the presiding eldership? For the life of me, I am unable to conceive why some presiding elders apparently think it conducive to their official dignity to imitate the habits of a clam. Is it possible that they think their brethren cannot be trusted? Be that as it may, the presiding elder who, in the dawn of this new day of democracy, seals his lips in secrecy is going to find himself without a job, and the Bishop who shuts down the "lid" on the Cabinet is going to find it an unpopular thing among Methodist preachers who are already breathing the pure atmosphere of the new age at whose threshold we are now standing. So mote it be.

New Augusta, Miss.

WHAT A $50 BOND WILL BUY.

Pay the United States war bill for one-tenth of a second.

Buy 1000 rifle cartridges, or

One hundred hand grenades, or

One hundred and four rifle grenades, or

Thirty-seven first-aid packets and cases, or

Ten bayonets and scabbards, or

One high explosive airplane bomb, or

Save 1000 men from smallpox by paying for vaccine, or

Save 666 men from typhoid fever by paying for their inoculation, or

Save 139 wounded men from lockjaw by providing anti-toxin, or

Buy, 1000 yards of adhesive tape, or

Pay for one six-inch shell and the powder to fire it at a U-boat.

THE INTIMACY OF PRAYER.

The Lord in the night time, alone on the hillside; Peter in the corner of the housetop; Washington in the grove at Valley Forge; General Gordon in the quiet of his tent, while the army slept; the sailor lad at the masthead; the little servant in the coal cellar. How near the heavenly Father came to each of these! Man knows nothing of prayer until he knows the closet with the closed door.—Selected.

E. H. PRESCOTT
UNDERTAKER
Residence 'Phone Uptown 1005
NEW ORLEANS, LA.

Personal attention given to out-of-town calls, Hospital calls, Shipping calls or City calls.

DR. MOTT'S STATEMENT CONCERNING THE CAMP PASTOR ORDER.

Mr. Editor: The public statement having been made in the press that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department. I have received communications also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the War Department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the Association secretaries have as a rule done all in their power to help the camp pastors in their work.

Let me add that I am a member of what is known as the Committee of Six, which has during the past year done all that it could to secure action on the part of the Government increasing the number of regular Army and Navy chaplains and likewise to further any plans which would help them. I have been asked whether this Committee is not responsible for the recent action of the War Department concerning camp pastors and wish to state that such is not the case.

I am sure that those who have through ignorance of the facts held me responsible for the camp pastor order will do me the justice to correct their statements, in order that there may be no misunderstanding regarding my relation to this matter. My record shows that I have furthered the work of the camp pastors, just as I have always advocated interdenominationalism and not non-denominationalism, believing that the stronger the denominations were, the more powerful would be their co-operation in Christian service wherever co-operation was practicable and not inconsistent with conviction.

As for the merger of all war work organizations in one financial campaign, responsibility for which has also been laid, in part, to me, it is only right to say that I opposed the merger with all the power at my command until the President decided it should be made, when I loyally accepted his decision and am throwing myself heart and soul into a campaign to carry on a work essential to the welfare of our boys.

I kindly request that you will print this in your first issue, in justice to me, and especially that the great cause I represent may not suffer through misapprehension. Sincerely yours,

JOHN R. MOTT.

A GOOD LETTER FROM HOMER, LA.

Dear Brother Carley: When you said something to me the other day about getting the news from the field because this is always interesting reading, I could not help but think that it is an impossibility for you to get it unless somebody sends it to you. I have always hesitated, somewhat, to write about the work being done on the charges that I serve because it did not appeal to me so much to tell others about the things that were going on under my leadership as a pastor. However, I have always been glad to see the things that other men have written about their work and have been glad to read these articles. Then, besides this, the people in the charge do such a large part of the work, and the success of the work is so largely dependent upon what the people do that they should be given the credit for what they are doing.

We have received into church membership here this Conference year forty-six people. This is in a town, too, that has been well worked. Our church membership now is nearly four hundred persons. We have good and helpful prayer meetings, though they could be very much improved. The board of stewards just held their meeting this evening and report that our finances are about two hundred dollars better than was the case at the same time last year. They expect to pay out on everything. We held Rally Day in the Sunday school on last Sunday with a good program and the service well attended. We are planning for Work Day for the orphanage and hope largely to increase our collection over that of last year. The Easter offering was doubled last spring. We are carrying a Japan special in the Sunday school at an increase over what was raised for the China special last year. We have had a class recently to graduate in the Standard Teachers' Training course.

With reference to the Centenary of missions in Methodism, I have been preaching about this and talking it in private and in public. The Sunday school is already raising as a special the annual amount that would be apportioned to this school as its share in the Centenary fund. Last year our people raised for the different items designated as coming regularly under those for which Centenary funds are to be raised, something over six hundred dollars. This was the work of the people of the church. They did it. The board of stewards looks after the Conference assessments. Consequently these men looked after the amounts that would come in the regular assessments. The Missionary Society added a very substantial amount to the general fund in their collections. Then the Sunday school raised a good special for China and Mexico. It is my belief that this church should be able to take care of its share of the Centenary fund without any great difficulty. We have enrolled seventy-six members of the Fellowship of Intercession and have secured the signature to some tithers' cards. I have preached on tithing and expect to do it again soon.

This summer we had a good meeting under the leadership of Rev. J. O. Hanes, general evangelist, of Birmingham. He gave us good sermons and knew how to manage the after meetings successfully. He is a man of deep consecration and of genuine piety. None of the brethren who may secure him will make a mistake in doing so. Under his leadership real good was done in the church and a number were added to the membership by letter and by profession.

It was the privilege of this pastor to have a trip to the Bible Workers' Conference at Junaluska this summer through the generosity of the congregation, who presented him with a check to cover expenses. It is needless to say that things that were very helpful were heard while there. Then as for the Centenary meeting at Dallas, you know what that meant. We must get behind this movement and see it through. I hope that Thursday of our coming Conference will be the greatest day in the history of the Louisiana Conference.

Our people are actively engaged in all sorts of war activities. This could not be otherwise. There are thirty-five men from this church in the service of our country and one in the Y. M. C. A. work. Many of these men are in France. We had a prayer meeting in their behalf last night. Our ladies are actively engaged in the work of the Red Cross. The president of our Missionary Society, Mrs. W. A. McKenzie, is chairman of woman's work and is constant and painstaking in her activities in behalf of the Red Cross. Others do their full share, too. This pastor is chairman of the Red Cross for the Parish. It takes much work and effort. Brother C. O. Ferguson, president of our board of stewards, led the Third Liberty Loan "over the top." Now he is in the midst of doing the same thing for the Fourth Liberty Loan. The chairman of the Red Cross War fund was a member of our church. The Parish went about fifty per cent over. Another of our men is food administrator for the Parish and still another is chairman of the Council of Defense.

Perhaps too much of your space has already been taken. Our people are alive to the calls of the Government and at the same time are seeking to keep going regular work in the church. This is no time for slackers in either church or governmental affairs. We want the prayers of your readers. I think that the preachers and people throughout the Conference should pray for one another more.

W. L. DOSS, Jr.

SOME NEWS FROM HATTIESBURG, MISS.

Dear Brother Carley: Please say in the Advocate that Rev. Paul D. Hardin, of the Main Street Church, Hattiesburg, was taken sick last Tuesday, Oct. 1, and has been real sick ever since; and that his condition is not as encouraging as we might wish, but we sincerely hope that he will soon be restored to his usual health. Let the Church pray that this faithful and efficient servant of God may soon recover, and he about his loved employ. He is very much loved by his church and the people generally, and all are showing sympathetic interest, for he is spending and being spent in the work of the great church to which he has been appointed.

His revival meeting began last Sunday when Dr. I. W. Cooper, of Whitworth College, charmed the great congregations to whom he preached. Brother Kelly, our Conference evangelist, preached very acceptably two sermons; and Dr. Theodore Copeland, of Pine Bluff, Ark., arrived Tuesday morning, and took up the work for the remainder of the meeting. To say that he is bringing us ringing messages, full of gospel and power, is but to say what all know who are acquainted with this choice servant of the Church; everybody has fallen in love with him, and the prospects are that a great meeting will result. He is a master in the work of a revival meeting, as he is also wherever you put him. The church in the absence of the pastor is rallying to him, and seems determined to push the work on to great success, despite the sickness of Brother Hardin, the Liberty Loan drive, the war and everything else. Mr. Charles Butler and wife are leading the music and no better singers can be found. Faithfully,

W. B. JONES, P. E.

ST. JOHN'S CHURCH, MEMPHIS.

Dear Brother Carley: I have formed the habit of writing a few lines for the Advocate once a year since coming to Memphis. I am winding up my fourth year at this church, and my eighth year in Memphis.

St. John's Church is admirably located. It is about two miles from Peabody Hotel, situated in a choice residential district, and now has 843 members. I have received about 500 since coming here. We have built a Sunday school annex at a cost of $31,000, and by Nov. 6, when our Conference convenes, all the money will be in hand to pay every obligation. We have a church building worth at least $100,000 and a parsonage worth $12,000. St. John's Church easily stands among the leading churches of our Methodism.

Bishop Atkins and Rev. Burke Culpepper are to conduct revival services here Oct. 20 to Nov. 3. We have in our membership here many prominent citizens, and I hope to leave to my successor a church well organized and ready for work.

All the Mississippians who have come to the Memphis Conference have given a good account of themselves. Brother Spragins is doing a splendid work at First Church, and Brother Clark has recently been chosen by the Conference Board of Missions to look after the Centenary Missionary work in our bounds. Cordially,

T. W. LEWIS.

Memphis, Tenn., Sept. 30.

NOTICE TO ALL DELINQUENTS.

Effective November 1st, by order of the War Industries Board of the United States Government, all free copies on our mailing list—such as those going to our connectional officers and boards—must be discontinued; and all subscriptions in arrears more than three months, must be dropped, if renewal is not received by then.

No exception can be made, in favor of our pastors or any other class.

Examine your label, and if in arrears, send in your renewal by first mail.

PUBLISHER.

Do as well as you can to-day, and perhaps tomorrow you may be able to do better.—Newton.

A LAYMAN ON TITHING.

Dear Brother Carley: I was very much impressed with your article on "Tithing as a Business Principle," in the Advocate of September 26. I endorse every word you have said. The great drawback of the modern Churches, Protestant and Catholic, is in not living up to the privilege and duty of giving to the cause of Christ and the great work of the Church in the world. If, as business men, we ran our business in the same stingy, niggardly, close methods as we do the church work, we would soon be in the hands of the receiver or bankrupt. We so often forget that all we have and are is due to the enlightened and uplifting influence of the religion of Jesus Christ.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:8, 9. This might justly apply to us, as the writer can state truthfully that we have not given even 5 per cent of our earnings and incomes, not alone 10 per cent demanded by the Lord. If this were done, the ministers and priests would have plenty to eat, and clothes, and all these "heaps" over, as during the times of Hezekiah (2 Chron. 31:10) for missionary and educational work of the Church. Some of us, when in the service of the devil, were very liberal in spending money and doing evil. Why should we become stingy when converted and clothed in our right minds in the cause of Christ? The challenge is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Now, if you want to prove a thing, and most of us do, just try it for one year. Our God is the same yesterday, to-day and blessed forevermore.

Oh, let us wake up to the privilege of just doing our plain duty, and see the mighty results that will follow with God's blessings resting upon us. We, like Peter of old, will so feel the Divine Presence in the rich blessings showered upon us daily from the Giver of all good things, that in our utter unworthiness we, too, will exclaim, "Depart from us, for we are sinful men, O Lord." Luke, 5:8.

First fruits unto the Lord, which means 10 per cent of the first cotton, sugar, rice, syrup, profits in business; and to the housewife and children, the first dozen eggs, chickens, early vegetables, shall be their thank offering unto the Lord. Just try it, as a layman did and proved that the Lord fulfills his word of promise.

LAYMAN OF M. E. CHURCH, SOUTH.

New Orleans, La., Sept. 30, 1918.

SEASHORE DISTRICT MISSIONARY INSTITUTES.

There will be held Institutes in the interest of the Centenary Missionary Movement for the several charges as follows: At Lumberton, October 28, at 10 o'clock a. m., for Columbia, Hub, Poplarville, Picayune, Lumberton and Brooklyn and Bond.

One will be held at Gulfport, First Church, October 29, at 2 o'clock, p. m., and will embrace the following charges: Long Beach, Biloxi (Main Street), Gulfport (First Church), Gulfport (29th Street), Bay St. Louis, Logtown, Saucier, McHenry, Wiggins, Mentorum, and Coalville.

One will be held at Pascagoula, October 30, at 10 o'clock a. m., for Moss Point, Pascagoula, Vancleave, Ocean Springs, Americus, and Escatawpa.

It is earnestly desired that all pastors, charge lay leaders, and representatives of the Woman's Missionary Society be present, also Sunday school and Epworth League workers. I am confidently expecting the pastors to urge representatives of the various departments of church work to be on hand at these meetings. I am sure this great movement of our Church will receive proper consideration at the hands of the men and women of our district. I have tried to arrange so all who desire may return home the same day.

J. R. JONES, P. E.

CHILDREN'S DAY OFFERING.

North Mississippi Conference.

Aberdeen District—	
Okolona	$14.33
Amory	16.30
Nettleton Circuit	9.75
Aberdeen	13.67
Calhoun City Circuit	7.06
Buenna Vista Circuit	29.65
Smithville Circuit	6.70
Pontotoc	9.00
Fulton Circuit	8.50
Vardaman Circuit	2.71
Montpelier	4.00
Houlka	13.00
Houston	5.00
Shannon	4.00
Total	$143.67
Columbus District—	
Columbus, First Church	$ 18.71
Cedar Bluff Circuit	5.10
Macon Circuit	5.35
Mashulaville	6.38
Longview	7.40
Total	$ 42.94
Corinth District—	
Myrtle	$ 10.55
New Albany Circuit	15.85
Booneville Circuit	11.50
Booneville	10.00
Guntown	15.80
Ripley Circuit	8.00
Sherman	11.65
Ripley	12.78
Chalybeate	3.77
Iuka	17.40
Corinth Circuit	24.50
New Albany	12.50
Iuka Circuit	8.80
Total	$163.10
Durant District—	
Tchula	$ 15.35
Louisville	25.02
Kosciusko	5.78
Ackerman	24.00
Acona	12.00
Sallis	13.45
Sturgis	10.00
Vaiden and West	10.17
Chester	3.95
Sidon	17.66
Ethel	7.50
Ebenezer	5.30
Mathiston	2.50
Durant	7.65
Pickens	7.97
Total	$168.30
Greenville District—	
Shelby	$ 15.00
Alligator	7.60
Robinsonville	16.35
Greenville	25.02
Cleveland	11.10
Glen Allan	3.00
Merigold	9.60
Jonestown	6.60
Boyle	11.90
Evansville	10.00
Rosedale	13.65
Total	$129.82
Holly Springs District—	
Coffeeville	$ 17.00
Byhalia	40.00
Water Valley, First Church	8.63
Water Valley, Main Street	4.25
Red Banks	10.00
Lamar	5.30
Pott's Camp	12.50
Mt. Pleasant	12.00
Holcomb	26.00
Total	$135.68
Sardis District—	
Sardis Circuit	$ 17.30
Pleasant Hill	10.41
Arkabutla	10.51
Horn Lake	9.00
Longtown	25.25
Courtland	8.00
Cold Water	7.63
Longtown (?)	6.25
Tyro Circuit	11.00
Senatobia	8.25
Cockrum	40.50
Total	$154.10
Winona District—	
Webb	$ 11.69
Winona	25.25
Itta Bena	106.43
Indianola	20.00
Duck Hill	10.00
Ruleville	8.03
Winona Circuit	30.60
Isola	15.00
Dublin	10.00
Carrollton	14.50
Total	$251.50
Grand Total	$1189.11

E. S. LEWIS, Treasurer.

Greenville, Miss.

AN APPEAL FROM WESLEY HOUSE, BILOXI, MISS.

Dear Friends: We would be so grateful for any donations, in form of old clothing or shoes. We find many children who cannot enter school because of the lack of clothing. Many of the mothers are widows and find it very hard to provide for their little ones. Anything will be most gratefully appreciated. Please remember the poor at home in these stressing times.

Thanking you kindly for any thing you can do,

GERTRUDE GRIZZARD, Deaconess.

1333 E. Beach, Biloxi, Miss.

IMPORTANT NOTICE.

The government officials are demanding conservation of paper by requiring that from November 1 subscriptions be paid in advance, the object, of course, being to force us to stop all papers not paid for, expecting by this method to effect a saving in newsprint, which is constantly growing scarcer and higher in price. Most daily papers and magazines require payment in advance, but many weeklies, especially country weeklies, and more particularly religious and denominational weeklies, have long indulged subscribers by extending credit; but the government is asking us to cut it out—and out credit goes—for it is a fact that Uncle Sam must be obeyed. Between this date and November 1 we must clear our list of all unpaid subscribers, as on November 1 we must make affidavit as to what progress we have made towards complying with the wishes of the government.

This paper has tried to be very kind and indulgent to many of its subscribers, so in announcing our purpose to conform to the government's opposition to the credit business we most seriously urge prompt payment. Look at the date on the address label of your paper and kindly remit to date, and also a year in advance. Most of you are familiar with conditions and will no doubt do your bit by us as promptly and cheerfully as you are doing it for Uncle Sam, and thus help both at the same time. The little pink or yellow address label shows the date of expiration of your subscription.

PUBLISHER.

HAVE YOU PYORRHEA?

(RIGGS DISEASE)

Memphis, Tenn., Jan. 26, 1918.

Dear Sir—I wish to state for the benefit of those that have Rigg's Disease, or receding gums, that your formula will cure and put the mouth in good, healthy condition. I could not chew or clean my teeth. My teeth and mouth hurt me and gave me great pain. I used one bottle of your medicine and now my mouth is in good shape again, and my teeth are healthy, all pain has left them, and I can chew, and I heartily recommend and advocate your medicine.

D. D. HARDING,
Grand Central Station.

McHALE'S HOME CURE FOR PYORRHEA OR RIGGS DISEASE.

FOR SALE BY

THE T. J. McHALE CO.

22 CUSACHS BLDG.
2nd Floor
NEW ORLEANS, ... LOUISIANA.

Or 8-Ounce Bottle Mailed Postpaid on Receipt of $2.00.

IF YOU USE IT, THE REMEDY WILL DO THE REST.

Satisfaction Guaranteed or Money Refunded.

THE MISSIONARY CENTENARY

CHRIST FOR THE WORLD

We cannot believe in Christ for ourselves unless we believe in Him for all the world. The more deeply we believe in Him for ourselves the more certain we shall believe that He is the Savior of the world. Just as surely as you deepen your own spiritual life and make Jesus more your Savior, just so surely you will believe in Christian Missions and long to tell all that He is their Savior too.—Phillips Brooks.

A CHURCH'S EXPERIENCE IN TITHING.

By Homer K. Morehead.

In the spring of this year Roberts Avenue Methodist Church of Beaumont, Texas, began tithing as a Church, and the results have been so wonderful that we can recommend the plan to any Church that will try it out in a religious way.

This Church has always had trouble raising money. Like so many other Churches, it is made up of poor people who thought they were not able to do the work that seemed necessary to be done. At the close of each Conference year the preacher's and presiding elder's salaries were always behind and with nothing scarcely paid on the Conference collections. So about two weeks before Conference a big campaign would be inaugurated and by various plans the whole thing would be pulled out and the pastor could go to Conference and report "Everything in full, Bishop," but nothing was said about how the money was raised. And when I give the experience of this Church in this way I am also giving the experience of dozens of other Churches that have had this same hard pull to wind up for Conference.

After going through a very successful meeting last spring, we decided that as a Church, we would try the tithe plans taught in God's Word and see if we would not get along better. We read where the Lord said, "Bring the tithes into the storehouse that there may be meat in mine house, and prove me now saith the Lord, if I will not open unto you the windows of Heaven and pour you out such a blessing that ye shall not be able to contain it." And so we reasoned that this is God's promise and we would try it and trust Him for the results.

We secured a tithe and offering box and placed it in the vestibule of the Church; eliminated the collections in all the departments of the Church and asked the members to place their tithes and offerings in the boxes for that purpose. We stopped all the different kinds of schemes that had been used to get money for the Church and determined that we would for once give the Lord's plan a thorough test. We had felt all along that the Lord expected His Church to do its work on its merits and not depend on begging and suppers to finance its work.

After four months' trial of this plan we have found that it is certainly of the Lord. Our Church is in the best condition of its history. Every expense of the Church is paid to date. The Conference collections are all paid for the year; our full quota for the superannuate fund of the Texas Conference is taken care of; a new Buick car has been purchased for the use of the pastor, and there is now something like six hundred dollars in the treasury. There is scarcely a service that we do not have additions to the Church, and the attendance at the services this summer has been better than ever before. Since trying the plan thus far we would not change to any other for any consideration.

In the handling of our tithes we have three committees from our official Board—Finance, Benevolent, Building and Repair. Forty per cent of the funds coming in are handled by the finance committee, the same amount by the benevolent committee and two per cent is left in a sinking fund to be used for any purpose in emergency cases. This simply means that only forty per cent of our money is used for the running expenses of the Church, the same amount for charity and benevolent work, and the remaining eighteen per cent for needed improvements on our Church property.

We feel that as a Church, we have never done anything that has meant more to us than the adoption of this tithe plan and earnestly recommend it to all of the Christian people everywhere. It will make the people of any Church more religious, and will absolutely solve every financial problem in connection with any Church.

DOES IT PAY?

"Shall we educate our girls?" Fifty years ago this question began, for the first time, to be considered seriously by the oldest, most conservative, most custom-bound country in the world. China has at last learned that if she is to take her rightful place among the nations she must realize that it is indeed worth while to give her daughters the same advantages that she does her sons.

The story of the first efforts for the cause of woman's education in China is marked by difficulties, discouragements, persecutions and hardships. But the light of a new day has dawned for the Chinese girl, and, educationally, she has come into her own. It is believed that the Centenary Movement will prove a further source of enlightenment to these young daughters of old China, and that during the five years of the Centenary Drive many followers of an aroused and awakened Methodism will be glad to do their "bit" to encourage the education of Chinese girls.

Bishop Collins Denny says:

"The Centenary of American Methodist Missions will put our Church to the test. We have been very slow in meeting our obligations to peoples of other countries. Every one of our mission fields needs re-inforcement in men and material. If at this time the Church will respond to the call of those who have been placed in charge of this important work, and will contribute the workers and the means to support the workers, she will not only be meeting a plain duty, she will receive perhaps the greatest spiritual uplift that Methodism among us has ever known."

The part that Christian schools have taken in the wonderful work of elevating Chinese women makes most interesting reading. Foremost among the schools which have been instrumental in bringing new life to the women and girls of China is the Laura Haygood School at Soochow, China. This school is the result of the love and devotion of Miss Laura Haygood of the South Georgia Conference, who as early as 1898 began to plan definitely for this school for high class Chinese girls.

The school was formally opened in 1902. The buildings and the appropriation for carrying on the work are largely due to the efforts of the women of Georgia. Two years ago in answer to an appeal from the Chinese government, the Laura Haygood was changed into a high grade normal school. Miss Martha Pyle, who has been principal of the school from the beginning, is now in America taking a much needed rest, and Miss Mary Lou White, of the Virginia Conference, is in charge. The graduates of this school are rapidly finding places of service in the world. After finishing at Laura Haygood many of the girls come to America to complete their education. The registers of Mt. Holyoke, Wellesley, and Vassar all record among their most gifted students graduates of Laura Haygood School.

The past history of the institution is such as to warrant the prediction of a most successful future and the location of the school just across the street from the great Soochow University is a constant object lesson to the Chinese, reminding them that "it does pay" and that girls, as well as boys, have a right to an education.

STEADILY INCREASING INTEREST IN LOUISVILLE CONFERENCE.

Dr. E. H. Rawlings, of Nashville; J. T. Hendry, of China; Miss Belle H. Bennett, of Richmond, Ky., and Miss Esther Case, of Nashville, constituted th team which had charge of "Centenary Day" in the Louisville Conference at its recent session in Madisonville, Ky. The meetings were held in the Opera House, which has a seating capacity of 700, and for the most part, the building was taxed to the limit. Surveys of the various mission fields were presented. The Far East was discussed by Dr. Hendry, while Miss Case in a most pleasing and forceful manner presented the need and opportunity in Latin Lands. The relation of the Sunday school to the Centenary Movement was presented by Dr. J. J. Stowe, who also discussed Stewardship and Tithing. In a very able address Dr. Rawlings presented the general subject and stressed the part that Prayer would have in the success of the Movement, while Dr. Belle H. Bennett told of the part that the women of the Church should play in the Centenary plan. The interest in the Centenary deepened perceptibly as the program unfolded and at the close it was conceded by members of the Conference that "Centenary Day" was one of the really great days in the history of the Louisville Conference. On motion of Dr. Frank M. Thomas the allotment assigned to the Conference was unanimously accepted and Dr. J. B. Adams, one of the ablest men of the Conference, was selected as Conference Missionary Secretary to devote all of his time to the work during the Centenary period.

CENTENARY DAY FEATURE OF ST. LOUIS CONFERENCE.

"Centenary Day" was one of the main features of the St. Louis Conference in session at Charleston, Mo. Team No. 3 was in charge. Dr. Beauchamp gave a historical statement and a general survey of the Centenary Movement. Dr. Winton represented the Latin American fields and spoke at night on "World Reconstruction after the War." Mrs. B. W. Lipscomb represented the Woman's Work and gave the stereopticon lecture. Rev. R. L. Russell, one of the leading members of the Conference, was selected as Missionary Secretary during the period of the Centenary celebration. The Conference Board of Missions passed a resolution accepting the Centenary allotment, which was unanimously adopted by a rising vote of the Conference. The St. Louis Conference is wide awake to the wonderful opportunity provided by the Centenary of Missions and sees in the movement a project worthy the faith and history of the great Methodist Church.

The Home Circle

SELF-HEAL.

There is a little flower with a modest purple head,
That grows out in the fields all summer long;
It's something like a clover—though it's neither white nor red—
And if you listen you may hear its song:
"O, work with a will,
And play with a will.
Be cheerful though cloudy the day:
For each sunny heart
Can do its wee part,
And help make the sad world less gray."

Just find this little flower, with the modest purple head,
'Twas named "Self-Heal" a long, long time ago.
By one whose sad heart listened to its teaching, it is said,
And through the good advice forgot its woe.
Then work with a will,
And play with a will.
Be cheerful whatever the day;
For your happy heart
Can do its small part,
To make the old world glad and gay.

—Christian Intelligencer.

"GIMME A JOB BOY WINNER."

"I want a job."

The head of the electric lighting concern looked up from his desk and saw a gangling boy of seventeen facing him with a look of quiet, respectful determination that carried conviction.

"But I haven't any position that you could possibly fill and right now I'm so driven that—"

"I want a job," interrupted the boy with an odd smile that didn't detract from the serious determination of his general expression. "And I'm willing to work for you for six months without a cent of pay."

"Well, that's rather a new one," exclaimed the owner of the lighting plant, "but—"

The boy was looking for that "but," and caught it on the fly.

"You see it's this way, sir," he interrupted. "I've just finished at the manual training school, and I've made up my mind that electric lighting's the thing for me and that I'm going to be started in it. It has a great future, and I want to understand it and make it my line."

His eye was kindling with enthusiasm when the man at the desk opened with another. "But—"

He didn't get an inch beyond that depressing qualification, for the boy shot into the sentence with—

"I'll work for nothing and keep just as careful hours as your foreman or anybody else on your pay roll. You've got a good plant, sir, and I can see that it's bound to grow a lot in the next three years. Electric lighting has just started. It's the best business to get into in the world, and I'm going to learn it from the ground up. I want a job with you. No pay for six months."

"But I don't see how I can possibly use you," responded the man of the plant, "although I am bound to say that I like your grit, and I think you are on the right track—and—"

"You just give me the job, sir," cut in the boy, "and I'll find something to do that will help you. There's always work around a plant like yours that a boy who's had a little technical training can find to do—work that needs to be done. Here's some references from my instructor and two or three business men who know me—"

"Look here," suddenly interrupted the man at the desk, "you certainly do want a job. And you're going to get it. I can see that right now. When you first spoke I knew you reminded me of somebody, but I couldn't think who. Now I know. When I was a boy we had a dog that used to go off into the woods and hunt coons all by himself. If he treed his coon he'd start to gnaw it down, so I will give you a letter to the superintendent."

When, a fortnight later, he called at the plant, the foreman remarked: "The oddest duck you ever saw. He takes his job just as hard as if he was drawing profits or a salary instead of working for nothing a week and paying his own carfare.

"Why, his aunt died the other day, and he didn't come for two days; but he sent a substitute and paid him out of his pocket. He's the first man on the job in the morning and the last to leave at night. From the minute he gets here till he leaves, he's as busy as a boy at a circus. That boy is certainly stuck on his job."

A few weeks later the boy spoke to the man who had given him a job.

"A little testing department would save you money," said the boy, "and it wouldn't cost much, either. You buy a lot of material, first and last, and I've found out that some of it isn't up to standard. They're working considerable off on you."

"How much will it cost?" asked the owner of the plant.

Instantly the boy drew from his pocket a list of every item needed in the equipment of the testing laboratory. He had it all ready, waiting for the question. "Get it and go ahead," said the man, after he had glanced over the list.

The laboratory was installed, and saved the business a neat sum of money.

The day that the boy's period of gratuitous service was up he appeared again at the proprietor's desk and said: "My time is up, sir."

"But you stay," was the quick answer, "and the salary you get is going to cover the unpaid time in which you've been serving me."

And it did. That's wasn't so long ago. The electric plant grew until it was big enough to be "absorbed." It has been absorbed several times since; but the boy who stuck for a job stuck through every change. Each set of absorbing capitalists saw that he was the one man who couldn't be spared. They saw that he knew the business as well as he knew his old shoes. They played him for a favorite and to-day he could buy out the man who gave him his first job—buy him several times over. He is the head of a big electric corporation, and gets a salary of twelve or fifteen thousand dollars a year, besides profits in half a dozen thriving interests.

Any boy who has the stuff in him to play the game to-day as that boy played it will win out. You couldn't keep him down if you buried him under the dead-weight of a skyscraper. There are plenty of boys who are waiting to accept a position—and always will be! But when it comes to boys who go out and beat the bushes for a job—just a plain job in which they have a chance to make good without regard to pay—they're so scarce they're in danger of being captured for exhibition purposes in museums.

Nothing can stand against the boy of this kind. The "give-me-a-job" boy is sure to be distributing jobs to others.—Exchange.

TALK UP THE MINISTER.

Years ago there was trouble in a certain Presbyterian church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zeal upon his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent officials called the congregation together and gave this counsel: "It is true our pastor is not a great man. He does not preach learned or eloquent sermons. But we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him and instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They predestinate his failure. An angel from heaven could not succeed under such circumstances.

That is unwise. It is unfair. And it is wicked.

How much better to "talk up" the minister. The world will accept him at your estimate and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and save the children. Lift up the minister among the young people. Raise not a finger to break the spell of his uplifting influence.

Talk up the minister among your fellow-members. Be his solid friend. Suffer no tongue of malice to speak against him in your presence.

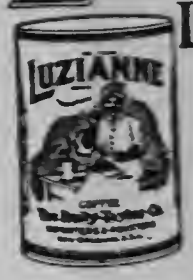
Talk up the minister in the social circle, on the street, in the cars, in the factory, store or office. Magnify his strong points. Minify his weak ones. Speak kindly of him or speak not at all.

Do you know what such loyalty to the minister will mean? In nine cases out of every ten it will mean success.—Bishop J. F. Berry, in The Christian Intelligencer.

A man of integrity, sincerity, and good nature can never be concealed, for his character is wrought into his countenance.—Marcus Aurelius.

LUZIANNE coffee

Luzianne and Corn Pone —Yum-Yum!



"When It Pours, It Reigns"

WHEN you see your mammy, Honey, bringin' in the coffee and the pone, you can tell before you taste it that the coffee's Luzianne—sure-nuf—by the whiffs a-streaming, steaming in the air.

It's the coffee—Luzianne—you remember and you hanker after it until you get another cup.

Luzianne Coffee (your grocer has it) comes put up in tins. Try it tomorrow morning for breakfast. If it isn't all you expect, you can get your money back.

Luzianne for aroma, fragrance and snap. Try it.



New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

IN CONNECTION WITH THE FOURTH LIBERTY LOAN.

The news coming from Europe is every day more encouraging to the Allies. As this is written, the daily newspapers are full of the reports of the offer made by the Kaiser and Prince Maximilian, the German Imperial Chancellor, to enter upon negotiations for peace. There is good reason to believe, however, that this offer is made with the hope that the Allies may be induced to conclude a peace by negotiation that will enable Germany to retain many advantages which she will be forced to give up if the war is carried to its logical conclusion. The consensus of opinion among the Allies, thus far unofficially expressed, seems to be that no steps looking toward peace should be taken until Germany is willing to make an unconditional surrender. We fully concur in this opinion. The issues at stake are too far-reaching, and we have invested too much of men and money in the struggle for us to be satisfied with anything less than a complete victory all along the line. The Central Powers are growing weaker, while the Allies are growing stronger all the time; let us hold on until we secure everything we have been fighting for.

It is in this connection that we wish to urge the necessity of carrying to a gloriously successful issue the Fourth Liberty Loan Campaign. There should be no lessening of effort to have the loan oversubscribed because the Germans seem to be on the eve of acknowledging defeat. There is all the more reason why we should stand behind our Government in providing in fuliest measure the financial resources to carry on the war with as much vigor as ever. We must not be misled into believing that the end has come; it may be in sight, but the money to be raised by this loan is needed just the same. The mere fact that the loan has been enthusiastically oversubscribed will be one of the strongest blows that we can deliver against the Central Powers at this time. Let every patriotic citizen do his duty by taking all the bonds of this issue that he possibly can.

NOT TOO FAST.

This is a day of nervous haste in the doing of a great many things. "Speed up!" is the cry heard from many quarters. "We must hurry," is the feeling that urges us on, day by day and week by week. It is well, perhaps, that it should be so. Many urgent problems are pressing upon us for solution, and new conditions to which we must adjust ourselves almost instantly are arising all the time. The sluggard wakes up in the morning to find that he has been left far behind in the march of events overnight. But it is not well to hurry overmuch. Speed is not the only essential, or the chief essential, in getting through life rightly. A race horse may be a marvel for speed—but he is not worth much at the prosaic task of pulling a dray; yet the drays must be pulled. Some automobiles can be run at a speed of over a hundred miles an hour—but they play a very small part in the maintenance of productive industry. We must make haste, but we should do it wisely.

The student oftentimes becomes weary as he pores over his books, and imagines that he is losing time because he is not actively engaged in the world's work; let him not forget that he is developing powers of concentration and endurance that will make him winner later on. The business man becomes discouraged at the slow development of his business, and thinks it would be better for him to adopt some "get-rich-quick" scheme; let him remember that solidity is a quality of every lasting foundation. The minister grows despondent because the Kingdom does not come within a day, and he is tempted to resort to flamboyant and sensational methods; let him not forget the example of the Master. We must go forward constantly, persistently, steadily; yes, but let us not try to go too fast.

THE METHODIST HOSPITAL.

The Mississippi, the North Mississippi, the Memphis and the North Arkansas Conferences are to be congratulated on the fact that the Methodist Hospital, located at Memphis, Tenn., and owned by them, is now open and in successful operation. The Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for children and women, is well equipped and is rendering a great service in its special field. A new building for general hospital purposes has been planned, and it will be erected just as soon as circumstances will permit. All who have subscribed to this worthy institution will help the cause greatly by making their payments as soon as possible; those who desire to contribute, should communicate with Mr. Thos. B. King, Financial Agent, Memphis, Tenn. We are glad that Methodism in this territory is to have such a splendid example of applied Christianity.

DEATH OF ELLIS BROWN.

Just as we go to press, a telegram comes from Rev. Paul M. Brown, sent from Gettysburg, Pa., announcing the death of his son, Ellis, and stating that the funeral service will be held at De Ridder, La., Thursday afternoon, October 10. This announcement brings inexpressible sorrow to the Editor, as it will to scores of friends of the deceased throughout Louisiana. Ellis Brown was a magnificent type of Christian young manhood. He was intellectually brilliant, and we have no doubt but that he would have made his mark in the world. He was religious by training and by instinct. In response to the call of his country, he enlisted in the military service with a high patriotism that asked nothing more than an opportunity to serve where he was most needed. He never reached France; but his brave spirit will hold communion with those who yielded up their lives on the battlefield. To his father and mother, and his two brothers overseas, and to his aged grandmother, we extend the deep sympathy that springs from a keen sense of personal loss. May the good Father comfort them all.

THE DEVELOPMENT OF THE SUNDAY SCHOOL.

We must never forget that the Sunday school offers the finest opportunity the Church has for the development of Christian character and the training of its membership for efficient service in the various departments of Church work. In addition to the adults, the children and young people are brought together Sunday after Sunday for systematic instruction. It is possible to reach them then, as at no other time or place.

The movement for equipping our Sunday school teachers more thoroughly for their work, by means of the teacher-training campaign, is, in our judgment, one of the most important that our Church has undertaken. We sincerely trust that our pastors, Sunday school superintendents, and teachers are taking advantage of this campaign to bring their schools up to a high state of efficiency. Trained Sunday school teachers are as necessary as trained teachers in our public schools and colleges, if the best results are to be obtained. An investment of time and effort in the movement to secure them will pay rich returns throughout the years to come.

PERSONAL AND OTHER NOTES.

Thirty-nine Chinese women have signed a petition asking for the establishment of a Y. W. C. A. in New York City.

We express our thanks to Rev. T. H. Mills, of Pockens, Miss., for two subscriptions which he sent us from his charge last week.

Rev. E. L. Alford, our pastor at Centerville, Miss., has been accepted for overseas Y. M. C. A. service, and will leave for his post of duty in the very near future.

We learn from the pastor, Rev. John W. Ramsey, that the New Augusta charge, Mississippi Conference, has paid its full allotment of $40 for the War Emergency Fund. Good!

Rev. J. G. Snelling, of Ruston, La., in sending us a list of eleven subscriptions from his charge, pays tribute to Miss Nellie Yarbrough, who secured the list. We thank them both.

Mrs. Bessie Alderman, of Wiggins, Miss., is a good friend of the Advocate. She proved her friendship recently by sending us eleven subscriptions. We thank her sincerely.

We call special attention to the statement, "Preacher versus Kaiser," by Dr. Luther E. Todd, on page 14 of this week's Advocate. It is a great cause that Dr. Todd represents.

We have received a card from Rev. L. E. Crooks, of Greensburg, La., announcing the arrival in his home, on Sunday, Sept. 29, of a fine baby girl. We extend congratulations to the happy parents.

The Editor had the privilege of preaching to an attentive congregation at our First Church in this city last Sunday morning. The pastor, Rev. W. H. Coleman, was kept at home by an attack of the grippe.

We have been informed that Rev. J. Lloyd Deceil, our pastor at McComb City, Miss., recently underwent an operation for appendicitis. He stood the ordeal well and is, we understand, on the road to recovery.

Mr. Herbert Hoover, United States Food Administrator, has promised to pay Louisiana a visit in the near future. He will discuss in detail the food conservation measures that are necessary for winning the war.

Mrs. M. E. Baskin, of Conway, Ark., in renewing her subscription to the Advocate, which she has taken for a long time, takes occasion to say some very kind things concerning the paper, all of which we appreciate deeply.

We extend our thanks to Rev. J. F. Owen, of Smithville, Miss., for sending us recently the names of two new subscribers to the Advocate. Brother Owen is pastor of the Tremont charge, North Mississippi Conference.

Dr. W. G. Henry, our highly trained and efficient pastor at Brookhaven, Miss., has been accepted as a candidate for the chaplaincy in the United States army. He left for the Chaplains' Training Camp, Louisville, Ky., last Thursday.

Rev. C. H. Strait, of Johns, Miss., has recently sent us a fine list of subscriptions, for which we thank him. There were nineteen names on the list, and there was a check to match. Such communications encourage us mightily.

There will be more need than ever for "early Christmas shopping" this year. Business interests throughout the country have agreed not to employ extra clerks or observe longer hours than usual during the approaching holiday season.

Rev. R. M. Brown, pastor of Felicity Church, this city, was unable to fill his pulpit last Sunday on account of being ill with the prevailing type of the grippe. Rev. F. M. Freeman preached for him in the morning, and Dr. J. T. Sawyer in the evening.

General Pershing recently sent the following cablegram to Dr. Robert E. Speer: "We rely on the churches at home to keep the spirit of the people white hot with patriotism and courage until victory has been won." And the churches will not disappoint him.

Brother Vaughan, whose initials we are not sure of, a superannuated member of one of our Texas Conferences, has moved to Mississippi and will

make his home at Brookhaven. We are sure he will be beartily welcomed by the good people of that progressive littie city.

Mrs. A. Purvis, of Eden, Miss., in renewing her subscription to the Advocate says this: "It has been coming to my home for about sixty years, and I wouid not like for it to stop now." May the richest biessings of Heaven he hestowed upon this faithful reader of her Church paper!

Dr. I. W. Cooper, of Whitworth Coiiege, was in the city one day last week and honored us by caiiing at the Advocate office. He stated that Whitworth had at that time 230 students, with others coming. The names, Cooper and Whitworth, stand for great things in the educational worid.

A note from Dr. Theodore Copeland, of Pine Biuff, Ark., who is engaged in a meeting at Hattiesburg, Miss., informs us that the outiook for a great meeting is most encouraging. The Hatiesburg American is giving a fuii report of the meeting, more than a column being devoted to it in its issue of last Friday.

Rev. F. N. Sweeney, pastor of the Frankiinton circuit, writes us that he has just ciosed a good meeting at Zona, on his charge, where he was assisted hy Rev. T. J. Embree, of Siideii. The attendance at the services was good, and the results were encouraging. We thank Brother Sweeney for two subscriptions which he sent us.

We have just received a note from Rev. J. A. Bowen, that great evangelist of the North Mississippi Conference, in which he informs us that he expects to attend the approaching session of his Conference, and that he expects to take work next year. It wiii he good news to his many friends to know that Brother Bowen's health is improving daily.

Rev. G. B. Love, of the Marietta charge, North Mississippi Conference, in sending us an additional list of subscriptions to the Advocate, says he is going to continue to push the campaign. He has already sent us more than the quota assigned to his work in the beginning of the year. We sincereiy appreciate his efforts in behalf of the Conference organ.

We iearn from a news dispatch from Shreveport, La., tbat Mrs. George Richardson, the daughter of Rev. R. W. Tucker, our pastor at Crowiey, La., passed away in that city on Saturday, Oct. 5. She is survived by her husband and several brothers and sisters, in additlon to her father. We extend sincere sympathy to the members of the bereaved family.

We iearn from a news dispatch from Hattiesburg, Miss., that Dr. I. W. Cooper, Jr., ranking as a captain, and serving as assistant commander of the base hospital at Camp Sbeiby, has been appointed a major. Dr. Cooper is the son of Dr. I. W. Cooper, the distingulshed president of Whitworth Coiiege. His promotion wiii be heartiiy weicomed by his many friends throughout Mississippi.

Rev. A. S. Lutz, the presiding eider of the Monroe District, Louisiana Conference, has been assisting the pastor of the Oak Grove charge, Rev. R. H. Bamburg, in a meeting at Forest. That the preaching was good goes without saying. The results were very gratifying, thirty members heing received into the Church. We thank Brother Bamburg for sending us two subscriptions to the Advocate.

Rev. H. A. Gatiin is our pastor at Tyiertown, Miss. He is happy over the opening of his magnificent new church, whlch took place on Sunday, Sept. 22. Dr. I. W. Cooper preached the opening sermon. The reports that come to us indicate that this new house of worship, built of hrick, wouid he a credit to any communlty. We congratuiate pastor and people on the success of their great undertaking.

As one result of the great meeting held at Haynesviiie, La., recently by the pastor, Rev. John G. Sloane, in which he was assisted by Rev. A. R. Bozeman and Rev. E. B. Moil, the Advocate has received from Brother Sloane a list of fifteen subscriptions, with the statement that probably a few more wiii be sent before Conference. We sincereiy trust that the Advocate wiii be helpful in conserving tbe resuits of this revivai in that spiendid community.

Rev. P. H. Fontaine, of Bernice, La., in sending us a new subscription, for which we thank him, states that he has just ciosed a good meeting at Summerfield, on his charge, in which the pastor did the preaching. His people have been active in Red Cross and Liberty Loan drives, hut they are not neglecting the interests of the Church. The parsonage has recentiy been painted, and other improvements have been made, and the prospect for iarger Conference coiiections than usuai is good.

From the Benice (La.) Journal of Sept. 13, we learn that Rev. J. M. Alford, of Mangham, La., assisted Rev. P. H. Fontaine, the pastor, in a meeting at Bernice, which closed on Sept. 8. According to the Journal, Brother Alford did some great preaching. The closing servlce was marked by the dedication of the church, the senlor member of the board of stewards, Brother J. H. Ozley, presenting tbe building for that purpose. This dedication service celebrated, also, the twenty-fifth anniversary of Brother Fontaine's entrance into the ministry. We are sure it was a very happy occasion.

The Government has issued a bulletin asking the people of the United States to heip it in furnishing gas masks for our soldiers in Europe. Tbis help can be rendered by saving the following and turning them over to any hranch of the Red Cross: peach stones, apricot pits, prune pits, plum pits, oiive pits, date seeds, cherry pits, butternut sheiis, Brazii nut sheiis, wainut sheiis, hickory-nut shelis. The carbon made from these is the best that has been discovered for use in the respirators of the masks. Here is an opportunity for a great many people to render a very important war service.

THE CENTENARY AND THE ASSESSMENTS.

The question has been raised as to whether the assessments on the pastoral charges shaii be taken as usual for those causes which are being especially advanced by the Centenary Movement.

Yes, by ali means. Let all the assessments he raised just as if no Centenary caiis were being made. These assessments represent the work which is now being done in these fieids while the Centenary work looks to future enlargements. Under the new legislation which provides for a budget system, if any cause be negiected the remaining causes will be taxed for the support of that cause which has a deficit. It is, therefore, of the greatest importance that aii the benevoiences be taken as usual and reported at the Annual Conference.

Let it be noted also that when the great drive is on for the thirty-five miiiion doiiars, ail that is raised in each pastoral charge for the Centenary causes on assessments will he piaced to the credit of that charge. In other words, we are now raising for all these causes about two miiiions a year, or ten miiiions for the five years. This amount is in the assessments and the charges raising their assessments wiii be credited on the Centenary account with two-sevenths of the amount aiiotted to them as their Centenary task.

JAMES ATKINS,
Chairman Centenary Commission.

IMPORTANT NOTICE.

Wiii the brethren who subscribed to the Asbury Monumental Fund at our last Conference, please send in their subscription at once? Brethren, I hope you wiii not negiect this. We need the money at once. H. A. GATLIN, Treasurer.
Tyiertown, Miss.

SPECIAL NOTICE.

Aii who wish this paper continued wiii have to look after the renewal at once. After November 1 aii suhscribers not paid in advance wiii have to be discontinued, by order of the War Industries Board. Send in your renewal at once.

PUBLISHER.

EPWORTH LEAGUE ASSESSMENTS, NORTH MISSISSIPPI CONFERENCE.

The following have sent in their assessments from their respective charges to cover the assessment for the Epworth League for 1918.

Ciint A. Northington, New Aibany Circuit	$2.00
J. E. Thomas, Amory	5.00
R. O. Brown, Ciarksdaie	6.00
Charles P. Moss, Shaw	3.00
J. W. Raper, Duncan	1.00
S. A. Brown, Leiand	3.00
L. A. McKeown, Iuka	3.00
Giles L. Lauderdale, Brooksviiie	4.00
I. F. Holiand, Gunnison	3.00
W. S. Norton, Ripiey	3.00
Jim Dawzy Wroten, Benoit	3.00
W. R. Lott, Merigoid	3.00
O. P. Armour, Houlka	2.00
A. S. Raper, Friar's Point	2.00
Soiomon L. Pope, First Church, Columbus	8.00
Juiian Duncan, Oxford Circuit	1.00
Oiin Ray, Tunica	4.00
W. D. Bennett, Sardis Circuit	2.00

E. H. CUNNINGHAM,
Treasurer Epwortb League Board, North Mississippi Conference.

"Though the past is irrevocable, it is not irreparabie."

TO THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Piease permit me to caii your attention to the meeting of our "Historicai Society," Tuesday night, November 19, before session of Conference. The subject chosen by Committee on Program is "Deita Methodism." As our Conference meets this year at Ciarksdaie in the very heart of the Deita, we have a great opportunity before us. An earnest effort is being made to have a brief paper read from each one of North Mississippi Deita counties on the beginning, the growth, and present strength of our Methodism in that great and growing country. We expect to have a paper giving information in regard to first Methodist sermon, and church in that section. Other matters of importance wiii be given us.

I expect to be present at Conference, and take work. Weather conditions may prevent my attendance but I wiii take work, whether present or absent. This has been a great year for much study and preparation for better work, for my Lord and the Church. I extend my thanks to you and all my brethren for kindnesses. The bretbren of my Conference are so good to me that my language is inadequate to express to them just how much I do esteem and appreciate them. I love them more than I ever did, and hope to be able to manifest it to them more in the future than in the past. I am yours faithfully, J. A. BOWEN.

Tupeio, Miss., Box 46.

HELP THE ADVOCATE!

READ THE FOLLOWING PROPOSITION.

To the Pastors of Mississippi and Louisiana:

Dear Brethren: We will give you or any member of your congregation a $3 Teacher's Bible if you will send us 10 new or renewal subscriptions to the New Orleans Christian Advocate by November 10. We will also print your name in gold letters on the cover. This Bible is one of the best made, and retails at $3. It is bound in genuine leather and has a concordance and all the usual helps in a Teacher's Bible; it is printed with large leaded type, and is fit for a queen. In asking persons to subscribe, just tell them that you are trying to get a club of ten subscriptions for the Advocate for the express purpose of getting one of these nice Bibles, and this will help you persuade them to subscribe. If you will not yourself undertake the job, please get some winsome lady or tactful layman to work up the club. The subscription price is $1.50 a year. Ten subscriptions at $1.50 each will earn the Bible, and your name will be printed in gold letters on the cover.

If you fail to get 10 subscriptions, we will give you a $1.75 Bible for seven subscriptions. This Bible is bound in genuine leather also, and is a nice book. We will put your name on the cover in gold.

If you fail to get seven subscriptions, but secure five, we will give you a copy of "Alpheus W. Wilson—A Prince in Israel," by Rev. Carter D. Harris. This book contains the life and labors of the late Bishop Wilson. It is bound in cloth and has 210 pages.

The Advocate has always been supported by the efforts of the preachers in Louisiana and Mississippi. They have during past years kept the subscription list up to about 7500, but this year we have not received the necessary support. We are about to lose nearly 1500 subscriptions, most of them in arrears to the amount of $1.50 each, and consequently we are compelled to devise some way of stimulating interest.

If you will take this matter up for us, and work this plan, or find some one to work it with your assistance and encouragement, we will retrieve our losses. If you do not do your part, the Conference Organ will suffer. This offer will be withdrawn Nov. 10.

Will you do it, Brother?

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You will greatly improve your home inside and out if you will place them appropriately. Order our **Royal Collection** of

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For only $5.00 we will send an excellent selection, including four flowering shrubs, two each of palms, shade trees, foliage plants, ferns, fruit trees—14 extra size specimens, all assorted. Or better, if your home and lawn are large, write us, giving details, and we shall gladly make suggestions free of charge, both as to quantity, variety and arrangement.

The largest growers of subtropical plants in the South. Nothing but vigorous, flourishing plants shipped. Write for our catalogue. It will help you immensely.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, EDD DUFORD WILLIAMS, was born in the year of 1902, and died a few weeks ago. His death, I suppose, was caused from a blow which he received in diving into a swimming pond. It seems that the shock which he received was so great that he could no longer bear up and thus he passed away. Duford was a good boy; everybody seemed to love him, and he has left a host of friends. It has been my privilege to be his pastor this year, and in connection with same I am glad to say that I had the pleasure of receiving him into our Church; however, he had been a member of the Methodist Protestant Church. I had talked to him on the question of religion, and I believe that he was ready to go. I understand that he gave very bright evidence of his conversion, and also stated to others that he was ready to go. He was kept at home for about two weeks, and everything was done for him that relatives and friends with the best medical skill could do; but it was thought best to move him to Shreveport where, perhaps, better attention could be rendered him. But alas! all skill and good attention failed. He died in Shreveport, and the body was shipped home and buried in the old Mill Creek cemetary by the writer and Rev. C. V. Breithaupt, who happened to be present on that occasion.

Duford leaves a mother, and, I think, two brothers, and several sisters. He will be missed, and the place in his home can never be filled. He was, though young, the head of the home, his father having already passed on to the glory land above. It was my good fortune to be in that home on several occasions, and I noted with interest that his mother seemed to confide in him. She seemed to have great confidence in him, and very great regard for his welfare.

I wish to say to those who are nearest him such as mother, sister, brother, weep not for him, but strive only to be prepared to greet him in yonder world, where there is no dying. I say again, weep not.

C. B. POWELL, P. C.

Bienville, La.

DR. EDWIN BETTS PARTIN.

Dr. Edwin Betts Partin was born on November 15, 1854, near "Old Daleville," in Lauderdale County, Miss., and died on July 12, 1918, at his daughter's, Mrs. R. C. Horne, near Stratton.

Dr. Partin received his elementary education under direction of Mrs. Ausburn, the renowned teacher of her day. He pursued a course in Hygiene and Topical Medicine at the University of Louisville, Ky., in early manhood, and continued by taking a post graduate course at Tulane University of Louisiana a few years later. He then located in east Mississippi and practiced, for almost 40 years. During this time, his efforts were accompanied with much success. He was popular as a physician, and esteemed as a man. He was married to Miss Carrie Rives, in Marshall, Texas. Of this union, there were four children reared—one son and three daughters.

He was converted in a revival during a short stay in Texas in 1876. He became a very active, faithful and loyal member of the Methodist Episcopal Church, South, serving, at some time, in almost every office of the local church. For more than six years, prior to his death, he served his Church in the capacity of a zealous local preacher. He was a persuasive talker and a profound thinker. He stood "four square" upon his convictions, and openly contended for right.

Dr. Partin leaves, in addition to his companion and children, his church and many friends to mourn his departure. The deceased body was transferred to Chunky, Miss. (his home town), and laid to rest in the town cemetery, after services conducted by his pastor and attended by a great concourse of friends. Weep not, as though some calamity had befallen you, as having no hope; this saint is at rest with his Redeemer. He now awaits the arrival of the Great Resurrection. His pastor,

C. Y. HIGGINBOTHAM.

Chunky, Miss.

MEMORIAL RESOLUTIONS.

On Thursday afternoon at 12:15 o'clock, the pure spirit of our friend and co-worker, Mrs. Fannie Moss Williams, returned to God who gave it.

Whereas, in the death of Mrs. Williams, the Mer Rouge Missionary Society of the Methodist Church has lost one of its most loyal and consistent members, one who had served it for many years in an official capacity, one whose every act was determined by the spirit of love and the true missionary ideal, that none live for themselves alone. Therefore, be it resolved:

That in the passing away of our dearly loved member, our Society feels deeply its loss; for her many years of continued service made her a valued adviser and co-worker.

Be it resolved further, That we, the members of the Missionary Society, shall endeavor to be more like her: faithful, loyal, patient, and true to every Christian obligation, thereby filling our lives more fully by emulating that of our friend.

We sympathize with those who are bereft of a mother's love and words of wisdom, but the memory of her wise counsel and beautiful life will ever be an inspiration to them to love the best and meet her in the life beyond.

Be it resolved finally, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Society and that copies be sent the Mer Rouge Democrat and the New Orleans Christian Advocate for publication.

Signed: Mrs. J. E. Wimberly, Mrs. H. L. Herron, Miss Mollie Higginbotham, Committee.

Mer Rouge, La.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

EASIER TO BARK THAN WORK.

Fault finding is not difficult. Isaac McCurry illustrates this. A dog, hitched to a lawn mower, stopped pulling to bark at a passerby. The boy who was guiding the mower, said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to puli this machine." It is easier to be critical than correct, easier to bark than work. Easier to hinder than help, easier to destroy reputation than construct character. Anybody can grumble, criticise or censure like the Pharisees, but it takes a great soul to go on working and rise superior to it like Jesus did.—Expositor.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid disease, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Springs,
Box 17D, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in bookiet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address **Castalian Springs, Durant, Miss.**

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta, at Castor, 2 p. m., Oct. 15.
Ringgold, at Rocky Mt., 11 a. m., Oct. 16.
Minden, 7:30 p. m., Oct. 16.
Bernice, at Bernice, 1 p. m., Oct. 19.
Athens, at Athens, 11 a. m., Oct. 21.
Haynesville, at Dykesville, 11 a. m., Oct. 22.
Homer, 7:30 p. m., Oct. 23.
Winnfield, Oct. 25.
Arcadia, Oct. 27.
Gibbsland, Oct. 28.
Bienville, at Bienville, Oct. 29.
Elmore, at Ruston, 2 p. m., Nov. 2.
Jonesboro, at J., Nov. 3.
Ruston, 7:30 p. m., Nov. 4.

J. M. HENRY, P. E.

Monroe Dist.—Fourth Round.

Tallulah Revival, Oct. 13 to 20.
Lake Providence, Oct. 21.
Oak Grove, at Pioneer, Oct. 22.
Midway, at Ploneer, Oct. 22.
Harrisburg, at Holly Grove, Oct. 27, a. m.
Sicily Island, at Vidalia, Oct. 27, p. m.
Calhoun, Oct. 29.
Chatham, at Frantom, Oct. 30.
Eros, Oct. 30.
Mangham, Nov. 3, a. m.
Winnsboro, Nov. 3, p. m.
Gilbert, Nov. 4.
Bastrop, Nov. 5.
Mer Rouge, at Oak Ridge, Nov. 6.
Boeuf River, at Hebert, Nov. 7.
Columbia, Nov. 7.
Monroe, Nov. 8.
Bonita, at New Hope, Nov. 9, 10.
West Monroe, Nov. 10, p. m.

A full report from the trustees of church property, the Woman's Missionary Society, and the Sunday school is earnestly desired.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Fourth Round.

Pleasant Hill and Robeline, Oct. 13, at Marthaville, 11 a. m. and 3 p. m.
Vivian, Oct. 16, 8 p. m.
Bossier City and Wesley, at Wesley, Oct. 19, at 11 a. m.
Coushatta and Lake End, at Coushatta, Oct. 20, 11 a. m. and 3 p. m.
Grand Cane, at Grand Cane, Oct. 22, 10 a. m.
South Mansfield and Naborton, at South Mansfield, Oct. 22, 8 p. m.
Pelican and Mitchell, at Pelican, Oct. 23, 10 a. m.
Mansfield, Oct. 23, 8 p. m.
Anacoco and Pickering, at Hornbeck, Oct. 27, 11 a. m. and 1:30 p. m.
Many, Oct. 27, 8 p. m.
Ida and Hosston, at Hosston, Oct. 29, 11 a. m. and 1 p. m.
Belcher and Gilliam, at Belcher, Oct. 30, 10 a. m.
Mooringsport, Oct. 30, 8 p. m.
Noel, Nov. 4, 8 p. m.
Queensborough, Nov. 5, 8 p. m.
Bayou La Chute, at First Church, Shreveport, Nov. 6.
First Church, Nov. 6, 8 p. m.
Texas Avenue Church, Nov. 7, 8 p. m.
Cedar Grove, Nov. 8, 8 p. m.
Noble, at Noble, Nov. 10, 11 a. m. and 3 p. m.

C. D. ATKINSON, P. E.

Alexandria Dist.—Fourth Round.

Boyce, Oct. 14.
Trout and Good Pine, at Trout, Oct. 15.
Jena and Jonesville, at Jena, Oct. 16.
Bunkie, Oct. 18.
Colfax and Montgomery, at M., Oct. 19, 20.
Campti, Oct. 20, 21.
Oberlin, 11 a. m., Oct. 23.
Rapides Circuit, at Forest Hill, 11 a.m., Oct. 24.
Standard, Oct. 27.
Provencal, 11 a.m., Oct. 28.
Carson, 11 a. m., Nov. 2, 3.
Longville, 8 p.m., Nov. 3.
Elizabeth, Nov. 4.
Oakdale, Nov. 5.
Glenmora, 11 a. m., Nov. 6.
Pineville, at Pleasant Grove, Nov. 7.
Alexandria, Nov. 8.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Zachary, at Slaughter, 8 p. m., Oct. 16.
Denham Springs, at Oak Grove, 11 a.m., Oct. 20.
Olive Branch, at Olive Branch, 11 a. m., Oct. 24.
Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Morgan City, Oct. 20.
Franklin, Oct. 21.
Gueydan, at Kaplan, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Vancleave, at New Prospect Camp Ground, Oct. 19.
Coalville and Mission, at Coalville, Oct. 20.
Carriere and Picayune, at Picayune, Oct. 27.
Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Washington, Oct. 13, 14.
Natchez, Oct. 13, 14.
Nebo, Oct. 16.
Vicksburg, Crawford St., Oct. 20, 21.
Vicksburg, Gibson Memorial, Oct. 20, 21.
Angulla, at Delta City, Oct. 27, 28.
Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Homewood, at Carr, Oct. 19, 20.
Harperville and Lena, at Lena, Oct. 26, 27.
Carthage at Carthage,, Oct. 27, 28.
Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Unlon, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From Own Experience.

Providence, R. I.—"I was all run down in health, was nervous, had headaches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.



Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

Get Rid of That Persistent Cough

If you are subject to [illegible] the cough as a warning. [illegible] ALTERATIVE may aid you in stopping the cough. In addition it is a valuable tonic and health builder in such cases. Not [illegible] narcotic or habit forming drugs. [illegible] years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia



To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.



QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Covington, ———
Talisheek, Oct. 20.
Mary Werlein Mission, Oct. 25.
Plaquemine, Oct. 27, a. m.
Donaldsonville, Oct. 27, p. m.
Parker Memorial, Oct. 28, p. m.
Louisiana Ave., Oct. 29, p. m.
St. Mark's, Oct. 30, p. m.
Felicity, Oct. 31, p. m.
McDonoghville, Nov. 1.
Bogalusa, Nov. 3, a. m.
Slidel, Nov. 3, p. m.
Second Church, Nov. 4, p. m.
Rayne Memorial, Nov. 5, p. m.
Algiers, Nov. 6, p. m.
Carrollton, Nov. 7, p. m.
First Church, Nov. 8, p. m.

W. W. HOLMES, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Batesville, Oct. 14.
Arkabutla, at Hunter's, Oct. 18.
Sardis Ct., at Davis Ch., Oct. 19.
Senatobia, Oct. 21.
Wall Hill, at Bethel, Oct. 26.
Coldwater, Oct. 28.
Crenshaw, Oct. 30.
Sardis, Oct. 31.
Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

These dates are for Quarterly Conferences. The time in between will be filled every day, but will send dates to each charge. It would be a shame not to pay in full our pastors this year. Never were the benevolences more needed than now. Let everything be done to meet every obligation to the last penny. Efficiency meetings at Hind's Chapel and Free Springs, Sept. 27-29. Let all our people near enough, attend these conferences. Good programs.

J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Paris, at Palestine, Oct. 14.
Potts Camp, at Winborn, Oct. 15.
Red Banks, at Wesley, Oct. 16.
Holcomb, at Holcomb, Oct. 19, 20.
Grenada, at Grenada, Oct. 20, 21.
Mt. Pleasant, at New Salem, Oct. 22.
Byhalia, at Byhalia, Oct. 23.
Waterford, at Harris Chapel, Oct. 25.
Coffeeville, at Coffeeville, Oct. 26, 27.
Water Valley, at First Church, Oct. 27, p. m.
Oxford, at Oxford, Oct. 28, p. m.
Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Oct. 30.
Vardaman Ct., at Derma, Oct. 13 p. m., 14.
Calhoun City, at Big Creek, Oct. 15.
Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

"CASCARETS" WORK WHILE YOU SLEEP.

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets To-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.—Adv.

26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date.

THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Columbus, Central Church (Q. C.), Oct. 16.
Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Black Hawk Ct., at Black Hawk, Oct. 13, 14.
Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at Tabernacle, Oct. 18.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Greenwood, Oct. 13, 14.
Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Rev. J. A. Alford, pastor Second Methodist Church, Lafayette and Burgundy Streets; residence, 925 Independence Street; 'phone, Hemlock 2461.

Rev. R. M. Brown, pastor Felicity Church, Felicity and Chestnut Streets; residence, 1818 Chestnut Street; 'phone, Jackson 1753.

Rev. W. H. Coleman, pastor First Methodist Church, 1108 St. Charles Avenue; residence, 5830 Prytania; residence 'phone, Uptown 329; church 'phone, Main 1779.

Rev. F. M. Freeman, pastor Parker Memorial Church, Nashville Avenue and Perrier Street; residence, 734 Nashville Avenue; 'phone, Uptown 447.

Rev. U. G. Foote, D. D., pastor Rayne Memorial Church, St. Charles Avenue and General Taylor Street; residence, 1441 Constantinople Street; 'phone, Uptown 945.

Rev. A. J. Gearheard, pastor Louisiana Avenue Church, Louisiana Avenue and Magazine Street; residence, 1110 Louisiana Avenue; 'phone, Uptown 2805.

Rev. W. W. Holmes, presiding elder New Orleans District; residence, 933 Milan Street; 'phone, Uptown 29.

Rev. W. A. Mangum, pastor McDonoghville Church; residence by church, McDonoghville, La.

Rev. G. V. Romano, Italian pastor St. Mark's Methodist Church, N. Rampart and Governor Nicholls Streets; residence, 1319 N. Rampart Street; 'phone, Hemlock 468.

Rev. J. C. Rousseaux, pastor Epworth Church, Banks and Scott Streets; residence, 3519 Palmyra St.; 'phone, Galvez 1081.

Rev. J. T. Sawyer, D. D., superannuate; residence, 1232 St. Mary Street; 'phone, Jackson 1404.

Rev. J. L. Sutton, Superintendent Destitute Orphan Boys' Home; residence, 5220 St. Charles Avenue; 'phone, Uptown 128.

Rev. W. E. Thomas, Superintendent of City Missions, Mary Werlein Mission, 1026 Tchoupitoulas Street; residence, Y. M. C. A.; 'phone, Main 735.

Rev. A. F. Vaughan, pastor Carrollton Avenue Church, Carrollton Avenue and Elm Street; residence, 1125 Fern Street; 'phone, Walnut 1238.

Rev. C. C. Wier, pastor Algiers Methodist Church, Lavergne and Delaronde Streets; residence, 258 Vallette Street; 'phone, Algiers 138.

WELL-EXPANDED LUNGS NOT ENOUGH.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it to-day, and begin to take it at once. Accept no substitute.—Adv.



Kill Dandruff With Cuticura

All druggists: Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all 'round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and $1.00 sizes.

Sold Everywhere

A Fight for Life

It has been fight or die for many of us in the past and the lucky people are those who have suffered, but who are now well because they heeded nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pieree's, called "An-u-ric." You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as Bright's disease, diabetes or stono in the bladder.

To overeomo these distressing conditions tako plenty of exereise in the open air, avoid a heavy meat diet, drink freely of water and at each meal, take Doctor Piereo's Anurie Tablets (double strength). You will, in a short time, find that you are ono of the firm indorsers of Anurie, as are thousands of neighbors.

SYLACAUGA, ALA.—"I suffered greatly with my back and kidneys. I called in doctors and they did me no good, but recommended an operation. I saw Anuric for kidneys and backache advertised so sent up to the drug store and got a package, and it cured me. This was one year ago. I was down in bed and had takon many different kinds of medicines but obtained no relief from them."—A. W. CUMBIE.



CAESAR, MISS.—"This is to certify I have been taking Doctor Pierce's Anuric Tablets for uric aeid and kidney trouble, and would say to anyone who is afflicted with sueh, please, for your health's sake, try Anuric without delay. I had used soveral different remedies but to no avail, now I am reeommending Anuric Tablets far and wide.

"I have known of Dr. Pieree's Remedies for 20 years, thoy are well worth using."—B. J. WILLIAMS.

Step into the drug store and ask for Anuric, or send Dr. V. M. Pierce, Buffalo, N. Y., 10c. for trial pkg. Anuric—many times moro potent than lithia, eliminates uric acid as hot water melts sugar.

NO COVENANTED PEACE WITH GERMANY.

America, unless we repudiate civiii-zation and abandon humanity and put a premium on savagery and brutality, can make no covenanted peace, no peace by agreement or negotiation with Germany. It would be a cove-nant with hell, a partnership with infamy.

Nor would such a peace secure peace, except so long as it suited Germany. We can judge the future only by the past, and to Germany sacred treaties are scraps of paper oniy. Germany's whoie history is a record of national treachery, national bad faith, nationai dishonor, national murder, and nationai infamy.

Articie 56 of The Hague Convention, to which Germany , soiemnly subscribed, is: "Family honor and rights, the iives of persons and private property, as weil as reiigious convictions and practice, must be respected. Private property can not be confiscated."

The world knows how Germany has observed this article. There are miiions of individual witnesses to her flagrant breaches of it. Every acre of foreign soil Germany has occupied bears mute but unimpeachable evidence of it. There is plenty of German evidence of it, too.

"The goods of different sorts seized in the enemies' territories are in such large quantities that the difficulty of knowing where to put them increases day by day. At the request of the Prussian minister of war, all chambers of commerce have been asked to give ail possible information with regard to storehouses, sheds, etc., which couid be used temporariiy to warehouse the spoil." (From the Frankfurter Zeitung, January, 1918.)

The German papers have been crowded with advertisements of saie of property taken from France and Belgium. Members of the Reichstag have boasted of, others have censured, the amount of booty brought to Germany from the occupied territory, and the destruction has been far greater than the confiscation.

Of the old men and children murdered, of the women and girls ravished, of the noncombatants taken from their homes and deported to work for their conquerors, of the merchant ships sunk and passengers and crews murdered, of the hospital ships sunk, the hospitals and unfortified cities bombed, of the mutiiation and murder by crucifixion and otherwise of wounded and captured soldiers—of ail this beastliness there is plenty of evidence, evidence that no one can disbelieve.

The best answer to German peace propaganda is sinking more U-boats, sending more men to France, speeding up our work along every line, and a heavy subscription to the Fourth Liberty Loan. Peace must mean the triumph of right and justice, the defeat of Germanism, not a truce with it, not a compromise with it.

Our soldiers in France are gloriously doing their part toward victory; the Liberty Loan subscription must show them that the people at home are doing theirs.—Government Bulletin.

THICK, GLOSSY HAIR FREE FROM DANDRUFF.

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and iustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediateiy dissoives every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scaip; the hair roots famish, loosen and die; then the hair faiis out fast. Surely get a small bottie of Knowlton's Danderine from any drug store and just try it.—Adv.

The New Calomel Fine For Colds and Grippe

Calotabs, the New Nauseaiess Calomel, Breaks Up a Severe Cold Overnight.

Physicians and druggists have at last found a quick and dependable remedy for colds, influenza and grippe. One Caiotab on the tongue at bed time with a swaiiow of water—that's aii. Next morning your coid has vanished and your liver and entire system are purified and refreshed without the slightest unpleasantness or interference with appetite, diet or work.

Doctors have aiways contended that calomel is the best medicine for colds, bronchitis and ia grippe and the first medicine to be given in pneumonia and acute fevers. The new calomel, Calotabs, is purified and refined from aii of the sickening and dangerous effects and with the medicinal virtues vastiy improved.

Calotabs are sold only in original seaied packages, price 35c. Your druggist recommends and guarantees them and wiii refund your money if you are not deiighted.—Adv.

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you wiii apply directiy upon the corn a few drops of freezone, says a Cincinnati authority.

It is ciaimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or caiius without pain or soreness or the danger of infection.

This new drug is an ether compound, and whiie sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement wiii interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.—Adv.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

TIME OUT.

He Was But He Wasn't.

Sentry: "Who goes there?" Recruit: "Me. But I ain't goin'; I'm comin'."—Baitimore American.

Perhaps He Was Right.

"Now, if you have that in your head," said a professor, who had just explained a theory to his students, "you have it all in a nutshell!"—American Boy.

A Cat Does.

A iady was surprised to hear a woman of apparent cuitivation pronounce the word "mural" as though it were speiied mooral. She slipped out and consulted her dictionary, remarking to a friend on her return, "She is wrong. Mu is pronounced mew, as in cat."—Exchange.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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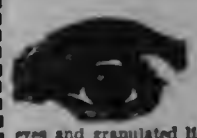
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This is a story of a Negro soldier who climbed to the top deck, with the oid ship roiiing forty-three degrees, and cried out to heaven, "Lord, Captain, come get me, for I know I'm goin' to die." And another trooper on the ship who heard him felt much the same way, for he was heard to say, "Ah would gib everythin' Ah has in the world for jes' one little tree!"—Exchange.



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Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

MONEY, CURSE OR BLESSING?

R. B. Eleazer, in Missionary Voice.

Money, of all material things, may be either the world's greatest curse or its greatest blessing. This is so for the reason that money is stored-up power that can be loosed in any direction its possessor chooses; able to accomplish anything, whether good or ill, within the range of possibility. It has power to feed men or to starve them, to shelter them or turn them outdoors, to liberate or enslave, to heal or destroy.

And just as money is either a curse or a blessing to the world, so too it is almost certain to be to its possessor. It is the summation of all the world's allurements and the essence of every temptation, or the ally of every good thought and purpose. From him who possesses it in sufficient measure there is no indulgence that life withholds. It is the willing slave of selfishness, ready to run to the ends of the earth to gratify the slightest whim. When Jesus looked about for the "god of this world," which would forever be set over against the God of the universe, he mentioned not appetite, nor pleasure, nor selfishness, nor even Satan, but that which in concrete, convenient, and alluring form comprehends them all—money. "Ye cannot serve God and mammon." And the world bears witness to the truth of this classification in that it speaks habitually of only two things as "almighty"—"Almighty God" and the "almighty dollar."

Quite naturally, then, to him who looks upon money as a personal and selfish possession it becomes a deadly danger and its love "a root of all kinds of evil." To such a man it is the occasion of one or more of the sins "that drown men in destruction and perdition." Like the prodigal son, he wastes it in vicious living; like Dives, he expends it in selfish indulgence; or like the rich fool, he hoards it up. At very best he lets it come between him and his Lord and, like the rich young ruler, turns away sorrowful from the Christ whom he fain would follow. So deadly is this peril that the Bible is full of the most earnest warnings against it.

On the other hand, money may and should be one of earth's greatest blessings, both to its possessor and to the world. It is no less powerful for good than for ill. It can be converted into myriad forms of activity for the world's uplift. It can be sent to the ends of the earth on errands of mercy. It can be transmuted into the coinage of heaven by investment in human life and character—God's eternal values. Through its wonderful agency its possessor can enlarge to an unlimited degree his capacity for service and extend his field of activity to earth's remotest bounds. Thus he may have the unspeakable joy of co-partnership with God in the uplift of his fellow-men, and by an unselfish use of his possessions he can transform them into eternal treasures that shall be his forevermore.

AN OBJECT OF PRAYER FOR EACH DAY.

Prepared by Rev. S. A. Neblett, Secretary, Department of Spiritual Resource, Missionary Centenary.

Day OCTOBER.

1. Generals of Allied Armies.
2. Centenary Day in the New Mexico Conference.
3. Soochow University, Soochow, China.
4. Y. M. C. A. in the cantonments.
5. Centenary Day in schools and colleges.
6. Christian workers in France.
7. Our boys "over there" and in the cantonments.
8. Missionaries journeying by land and sea.
9. Centenary Day in the Pacific, Holston and Tennessee Conferences, Southwest Texas and Texas-Mexican Mission.
10. Eliza Bowman College, Cienfuegos, Cuba.
11. Bible women in Korea.
12. Christian literature societies of Japan and China.
13. Our African Mission.
14. Paine and Lane Colleges.
15. Centenary Day in the Los Angeles and West Texas Conferences.
16. Korea Mission Conference, Bishop McMurry presiding.
17. Revival of the family altar.
18. Personal power in prayer.
19. Your preacher for to-morrow.
20. The Church in world reconstruction.
21. Mexico, our work and workers in Chihuahua.
22. Ministerial students in our colleges on the foreign field.
23. Centenary Day in the West Oklahoma Conference.
24. Brazil and the sufferers from recent frosts.
25. Women laborers of America.
26. The Wesley Houses in Southern cities.
27. The foreigners in our midst.
28. Our Indian work in the West.
29. The German Methodists in Texas.
30. Centenary Day in the Northwest Texas and North Alabama Conferences.
31. "Thy Kingdom Come."

"Thus saith Jehovah that doeth it, Jehovah that formed it, to establish it; Jehovah is His name; Call unto me and I WILL ANSWER THEE and show thee great things and difficult, which thou knowest not."—Jeremiah 33:2, 3.

EFFICIENCY MEETINGS.

There have been held, on Friday, Saturday and Sunday, of the last weeks of March, June and September, in different parts of the Sardis District, North Mississippi Conference, some very unique and inspirational meetings. In the opening of the year's work, at the Preachers' Meeting, called by the presiding elder, Rev. J. H. Holder, at Sardis, in January, a committee was appointed to outline a program and so group the charges of the district that each of the pastors and officials of five or six charges could come together at some point in the bounds of one of the country charges to hold "An Efficiency Meeting."

The fifth Sunday was chosen so the pastors could be free from regular appointments. Starting with Friday night preaching, Saturday was given to discussion of such topics as: "The Church;" "The Community Church;" "Young People's Work," etc. At 11 o'clock, preaching, and, after dinner on the ground, the afternoon was given to "Stewardship and Finance;" "God's Plan of a Christian Giving;" "The Tithe Law;" and "Church Literature" (Church papers, tracts, etc.). Preaching Saturday night; and Sunday morning, Sunday school methods and, "A Real Live Sunday School in Action," followed by the regular 11 o'clock preaching service.

In the afternoon of Sunday, the closing hours were given to the vital issue of "Missions" (Principles of; Our Fields and Responsibilities); "How make the Church a Missionary Church?"; "The Centenary Movement;" "Assessments in Full;" "Specials for Missions," etc., the last item being a love feast.

The brethren reported splendid results from other parts of the district. The three meetings the writer was privileged to attend at Tyro, Pleasant Grove, and Free Springs, were sources of great profit. Our presiding elder is not only giving definite and special attention to the country charges and churches, but is using the station preachers in getting them out into touch with the needs of rural life and the opportunities in this important field.

R. P. NEBLETT.

Como, Miss., Oct. 2, 1918.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS chill TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

PREACHER VERSUS KAISER

No class of men has done more than the preachers to create a national consciousness strong enough to make possible the entry of the United States into the universal war with ideals so high that our country has become the marvel of the world. Through the years these Christian advocates have faithfully toiled until a spirit and purpose of "I am my brother's keeper" has possessed the nation. While all preachers are entitled to this credit, it belongs chiefly to those who are now deceased and to those who are superannuated by reason of age and physical impairment.

The past failure of the Church to provide an adequate support for its preachers, who are retired from active work because of age and physical infirmity, has created conditions of want and deprivation among them that should shame clear-thinking and warm-hearted people into action that will free the Church from the stigma of neglect, and relieve the distress it has unwittingly caused.

Millions of Liberty Bonds have been and will be purchased to win the war. What better investment can beneficent owners make of these bonds, than to donate part of their holdings to an endowment fund for the support of superannuated preachers and the widows and orphans of deceased preachers?

The Board of Finance of the M. E. Church, South, St. Louis, Mo., urgently requests every member and friend of said Church to donate at least one Liberty Bond for the purpose stated. If you want a part in this splendid work, write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit: pour a few drops into the small hard rubber inhaler that comes with each outfit. Breatne Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co., Ithaca, N. Y.

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The combination of Hood's Sarsaparilla and Peptiron is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

FROM THE WINONA DISTRICT.

Dear Advocate: I am well and doing fine. The old Winona District was never in better fettle. She is still coming to the front in salaries and all other interests of the Lord's kingdom. The preachers are a loyal, faithful, high class set who are busy and their labors are telling. Then we have some of the best, truest and most liberal laymen in the North Mississippi Conference. All the interests of the Church are being observed and cared for by the consecrated pastors and broad-minded laymen, from the War Work needs to all the rest.

Brother Savage has had a great year in church building. In fact he has broken all records and built two handsome houses of worship, one at Strathmore, at a cost of about $2200, and one at Brazil at a cost of about $1200, and both these churches built and paid for all in one year and it was not a good year for building either. But Savage does not wait for time or tide, hot or cold, but goes on just the same. The district, I feel sure, is coming in full with all obligations. We have had some great revivals and many precious souls brought into the kingdom.

Good luck to the Editor and prosperity to the dear old Advocate.

L. M. LIPSCOMB.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious atacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowels pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

A GREAT MEETING AT HAYNESVILLE, LA.

Dear Brother Carley: I am not given to "blowing my horn" very much, but since we have had such a wonderful refreshing from the Lord, I am constrained to let the Advocate readers and especially the former pastors hear of the glorious revival in Haynesville, which we closed out in a blaze of glory last Sunday, after continuing two weeks, embracing three Sundays. I had the assistance of two young princes, Revs. R. A. Bozeman and E. B. Moll, both of whom are as safe and sane and religious as it is possible for men to be, judging by their prayer life and consecrated energy and zeal for the Lord's work, and their success as soul-winners. The beautiful harmony and hearty cooperation among all the denominations of the town were remarkable. And here I must not fail to express our sincere appreciation of the faithful service rendered in the meeting by Rev. Mr. Boyd, pastor of the Baptist church, in prayer, altar work, sympathy, and singing the sweetest solos ever written.

The revival was principally among the members of the church, who, for the first time in life, many of them, experienced genuine, heartfelt religion, and some of them entered the Canaan of perfect love. It reminded the writer of the revival of holiness in which he was converted and sanctified wholly more than twenty years ago. We received eight choice souls into the Church.

The two earnest, faithful men of God who helped this pastor are worthy of the great honor He conferred upon them in this meeting, and we cheerfully commend and recommend them to pastors desiring help in meetings.

As a result of the meeting, we have temporarily organized an Epworth League with about two dozen of the finest young people in the State.

At the closing service Brother Moll made an appeal in behalf of the Advocate and secured a fine list of subscribers which I am sending you in this communication.

We have also had good revivals and fine results at Colquitt and Dykesville, and will not be ashamed to go to Conference and tell what the Lord hath done for us.

JOHN G. SLOANE, P. C.

Haynesville, La.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.—Adv.

A LETTER FROM CHAPLAIN RANDOLPH.

Dear Brother: Kindly change the address of my Advocate from Chaplain Second Engineers, to Commandant Army Chaplains' School, A. P. O. 762, France, Am. E. F.

After five months at the front, the powers that be came to the conclusion that I could best serve the cause by telling the new chaplains how the thing ought to be done. So that is now my job. It is very pleasant work, for we have a fine lot of men coming over to take up the work of the chaplainey in the Am. E. F. They are coming at an opportune time, for never have the chaplains been in such favor as they are to-day. They are being given such support as I have never before experienced. The Commander-in-Chief, who has ever been the friend of the chaplains, set the example and all along the line the others are cheerfully following in his footsteps. It brings joy to the heart of the "old-timers" to see coming to pass before their eyes the very things for which they have prayed and worked these years. If it were permissible, I should like to mention some of the parties who have helped to bring this about. However, there is still much to be done and the earnest co-operation of the churches at home will be needed to put into operation the changes that are needed to perfect the organization of the corps.

Fraternally yours,

JOHN A. RANDOLPH.



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Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

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Strong, Forceful Men With Plenty of Iron In Their Blood—



These Are the Ones With the Power and Energy To Win

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of Iron in the blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Out-door Dept.), New York, and the Westchester County Hospital. "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

MANUFACTURERS' NOTE: Nuxated Iron, which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



NUXATED IRON

For Red Blood, Strength and Endurance

BUY LIBERTY BONDS!

The crisis has come!

The final allied drive for victory is on!

The foes of Democracy are being pressed back on every front.

The progress of the allied armies must not be halted an instant for lack of funds.

The nation must put every ounce of its strength into the final push for peace and World Democracy.

Every good citizen will do his part.

And Methodists are good citizens.

Buy Liberty Bonds!

"But I am saving for the Missionary Centenary," you say.

"Good!"

The power of arms may save the world from German dominion but only the Gospel of Christ can save it from the dominion of Selfishness and Sin.

And until Selfishness is overthrown by Christian Brotherhood, the world cannot be truly safe for Democracy, nor Democracy safe for the world, nor the hope of peace more than a vain delusion.

The war against German autocracy is but a skirmish in the far greater campaign for world conquest to the Righteousness and Peace and Brotherhood of Christ.

Victory in the skirmish will avail us nothing if we fail in the greater campaign. You do well, therefore, to remember the Centenary.

BUT DON'T LET THE CENTENARY STAND IN THE WAY.

Buy your limit of Liberty Bonds.

Put even your Centenary money into Bonds.

Lend to the Government every cent you can for the winning of the war.

Then invest your Bonds in the Centenary, for the Winning of the World!

Thus will you make every dollar do the work of two.

Thus, while doing your utmost for the triumph of Democracy, you can do your utmost also for that which is far better and more inclusive—the triumph of Christ and his righteousness.

Buy Liberty Bonds!

METHODIST MISSIONARY CENTENARY,
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NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 17, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THE PROSPECT OF PEACE.

Events in the world war are moving rapidly. The German Government has inaugurated a definite movement looking toward peace. The first step was a communication addressed to the President of the United States professing acceptance of the President's peace program and requesting him to propose an armistice to the Allies in order that negotiations for a settlement of the war might be entered into. The President's reply was prompt but non-committal. He asked the German Chancellor to make clear three points: Does the German Government actually accept the terms laid down by the President in his address to Congress on January 8, and in subsequent addresses? Are the Central Powers ready to withdraw their forces immediately from all invaded territory? Is the Chancellor speaking merely for the constituted authorities of the Empire?

The German reply to the President's note was prompt and, on the face of it, thoroughly satisfactory. In view, however, of the well-known disposition of the Germans to employ trickery in their diplomatic negotiations, and in view, also, of the fact that the German Government has deliberately, in its conduct of the war, ignored and repudiated the most sacred obligations entered into by treaty, there is a strong feeling that the German reply is not as straightforward as it seems. As this is written, Monday morning, October 14, no reply has been made to this second note from the German Government. We may rest assured that President Wilson will frame his reply with a full realization of the immense responsibility that rests upon him in this momentous hour. In the meantime, the American people are asked to withhold judgment as to the issue.

So far as we are able to judge from newspaper expressions throughout the country, the consensus of opinion is that unconditional surrender on the part of the German military forces should be insisted upon, with the distinct understanding that Germany shall make full reparation for the wrongs she has committed against various nations in the past and during the present war. We agree fully with this view, and we are confident that no terms will be proposed or submitted to that do not satisfy the world's sense of outraged justice. We are willing to await the President's statement of the matter.

It goes without saying, however, that there should not be the slightest relaxation of effort in maintaining a state of complete military preparedness. There should not be the slightest disposition to lag in completing the Fourth Liberty Loan. Essential industries should be carried on with the highest possible degree of efficiency. Though peace may come sooner than we expected, we should be prepared to win an unmistakable military victory on the battlefield. Our armies are magnificently going forward—they will drive the Huns to Berlin if we stand by them. And we will stand by them. When the fight is over, Germany herself, as well as all the world, will know that she has been whipped.

* * *

After the above was put in type, the President's answer to the second German note was given to the public. So far as our judgment goes, it meets every requirement of the situation. The German Government is notified that the process of evacuation and the conditions of an armistice are matters that must be left to the judgment and advice of the military advisers of the United States and the Allies. It is also specified that no arrangement can be accepted by the Allies that does not provide absolute and satisfactory safeguards and guarantees of the maintenance of the present military supremacy of the armies of the United States and the Allies in the field.

The President also notifies the German Government that the United States and the Allies will not consider an armistice so long as the armed forces of Germany continue the illegal and inhumane practices which they still persist in. The recent outrages of the submarines, and the wanton destruction practiced by the German armies in their enforced withdrawal from Flanders and France, are cited as instances of the direct violation of the rules and principles of civilized warfare.

The President goes still further in announcing that the United States will not enter upon negotiations for peace until the form of the German Government is so changed that it will be impossible for any arbitrary power, separately, secretly and of its single choice, to disturb the peace of the world.

As we view it, the President's answer means nothing less than unconditional surrender on the part of the German Government. If the German authorities refuse to act in accordance with the terms laid down in the answer, military operations will be continued as vigorously and as effectively as before. The Germans will be forced to accept in complete military defeat what they decline as offered now. In any event, the outcome is certain. The issue is very clear: the Germans must unconditionally acknowledge defeat now, or do so a little later. Their answer is awaited with full confidence in the outcome. Whatever their answer may be, victory is certain, and the end is in sight.

"DON'T GET SCARED."

Spanish influenza is epidemic thorughout the country. Many deaths have been reported among soldiers and civilians alike. By order of the boards of health, schools, churches and places of amusement have been closed, and public gatherings of all kinds have been prohibited, in many places. Stringent regulations have been adopted to prevent the spread of the disease, and the health authorities are doing all in their power to bring it under control.

It is right that we should realize the seriousness of this menace to our national health; but there is no occasion to become panic-struck. The disease yields to treatment when proper precautions are taken. An excited state of mind and failure to take precautionary measures will increase greatly the danger. The American Red Cross has issued the following suggestions to those who are stricken:

"Go to bed until the fever stage is passed. Consult a doctor immediately. See only the nurse and the doctor. Eat lightly. Take laxatives as needed. By resting, give nature a chance.

"Those who suspect they have the disease should stay away from others. To avoid fatigue, and to keep in the best possible physical condition may be helpful in warding off an attack.

"This disease is very much like old-fashioned grip. Don't get scared!"

CHURCH FINANCES AND THE EPIDEMIC.

As a result of the epidemic of Spanish influenza, practically all our churches have been closed until the disease is under control. This is in keeping with the orders of the boards of health, and it is a wise precautionary measure.

Unfortunately, however, this action comes just at the close of the Conference year in our patronizing territory, and unless vigorous efforts are made to overcome the handicap, a serious loss is likely to be experienced in church finances. The regular collections can not be taken as usual for the pastor's salary and current expenses, and the pastor will find difficulty in presenting the claims of the benevolent causes.

We should like to urge, in this emergency, that the members of our churches, without waiting to be called on, send their contributions to the treasurers of the boards of stewards as promptly as possible. It is a point of honor with the Church to meet all its financial obligations in full when they fall due. Expenses will go on practically as usual, in spite of the closing order, and in many cases, on account of sickness and the necessity of unusual expenditures, pastors will need their salaries more urgently than in normal times. It will be a very great hardship for them to have to suffer loss at this time. We even venture to suggest that some of our large-hearted and liberal laymen who have been blessed with this world's goods increase their contributions largely, if need be, in order to offset any shortage in collections that might otherwise occur. This is an important matter, and we trust our people will give it their serious attention.

THE HOLINESS OF BEAUTY.

"The holiness of beauty" is a phase Lanier used to express a conception that is wonderfully suggestive. It raises beauty from the plane of the purely esthetic to that of spiritual ministry. It involves a keenness of perception that sees a great deal more than the mere form. It purifies the mind of that which is only sensuous by emphasizing the noble and uplifting. Beauty in its essence appeals not to the eye, but to the soul. The pagan in art worships nothing more than an enemic estheticism. The true artist responds with all the powers of his being to a spirtual appeal contained in the beautiful. Thus it is that the spiritually-minded look beyond nature to nature's God.

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WHEN SORROW COMES.

When Sorrow comes, the blessed way
To make life easier to bear,
Is to immerse our very selves
In care for others everywhere,
When Sorrow comes.

When Sorrow comes, we must forget
The pleasant habits that we had,
Lay them away in lavender
And live in trying to be glad,
When Sorrow comes.

When Sorrow comes, we will believe,
That love will surely make all right,
That we shall have our own again,
At evening-time it shall be light,
When Sorrow comes.

When Sorrow comes, if we uplift
A grateful heart for what was lent,
God, and the loved and lost, and you
Enter a heavenly sacrament,
When Sorrow comes.

—Harriet Prescott Spofford.

THE PAULINE TYPE OF CONVERSION.

In the vocabulary of Christian theology the term "conversion" should always be preserved, and when that theology is Biblical it will never disappear. The word occurs in the New Testament in several senses, but always implies a change, from bad to good, or from better to best. Its etymology is simple. Both the Latin verb "converto" and its consignificant Greek prototype "epistrepho" denote a turning, or a turning round. Conversion is, then, practically a right-about-face. It imports a new direction of thought, facing of desire, and trend of life. Emphatically, in the New Testament, it is equivalent to an initiation of a fresh order of being, and line of conduct. Various theological refinements have in the course of time attached themselves to this term, but substantially it denotes a change from sin to holiness—a breaking away from an evil state or course, and a pressing into a state sympathetic with God. The Greek word appears both in the transitive and the intransitive form, and so conversion has the two aspects of being turned and of turning oneself around toward God. In this act both the divine and the human activities are necessary.

In discussing conversion we can hardly do better than to take as its type the experience of Saul of Tarsus when, on the Damascus road, the old legalism lost its hold and Jesus Christ gripped Paul to Himself. It is true that in some respects what happened to Paul was unique, and not imitable in the experience of the ordinary convert. Paul based his claims to be considered an "apostle" on the fact that he had seen Jesus—doubtless a reference to the vision on the way to Damascus. It may be that some have, in ecstasy or trance, since the time of Paul, been given a like literal view of the ascended Jesus, and as to that possibility we may not negatively dogmatize; but certainly the conversion of most men is not accompanied by rended heavens and blazing theophanies. It is not necessary to enter the third heaven in order to get into the first. Moreover, there were convulsive as well as illuminative features connected with the conversion of the man of Tarsus, having relation to his temperament, history, or future mission, which are no part of the experience of the turning to God of the ordinary man—for Saul of Tarsus was both better and worse than the run of religionists. It was a life-long grief to him that he had persecuted Jesus. There was, however, the countervailing consideration that he thought he was doing God service. So Paul was on the wrong road to the right goal—he was thinking of God, which is much, even if he were not thinking of Him in the way that is best. The man who is converted always has some thoughts as to his Maker, or he would never care to turn towards Him.

In the following respects, however, the conversion of Paul is typical of all true "turnings." In the first place, it was a radical departure from things old to things new. The Paul who rose from the dust was not just the Saul who had fallen there on the highway. From that time on the man of Tarsus was renewed in the spirit of his mind, and redirected in the course of his life. Where before he had persecuted Jesus, now he adored Him; although previously he had sought to wreck the Christian Church, after that he "died daily" that he might build it up. So marked was this difference in the case of Paul that it is difficult to find the psychological hyphen connecting the two selves—the previous anti-Christian self, and the later self, all Christ's. But all genuine conversion involves just this ethical dualism—the warring of a new self against an old, the sloughing off of selfishness while Christ is being "put on." Conversion is change. Matthew Arnold was no theologian, but he knew enough to say, "After all, the object of religion is conversion, and to change people's behavior."

In the second place, Paul's conversion was a definite transaction between him and his Lord. Paul claims that he "saw Jesus," which amounts to affirming that he had a personal interview with Him, and pragmatic dealings with His will. So in the experience of every soul that is really godly there is a distant time when its attitude toward God and reality, which before was wrong, becomes right. So Jacob at Penuel made a bargain with God—that was the blunt Old Testament way; so Paul on the Damascus road made a surrender—that is the New Testament ideal; so Augustine in the garden at Milan recognized his Master and closed with His offers of grace; so John Bunyan, after musing on the wickedness of his heart, and considering "the enmity that was in him to God," bethought him of the Scripture, "He hath made peace through the blood of his cross," and on the spot attained "solid joy and peace," when he was ready to swoon with ecstasy, and "everything became clear." Conversion is a surrender that is a winning; it is a giving up which is accompanied by a taking on, so that the soul is "not unclothed, but clothed upon."

In the third place, Paul clearly recognized that he had been converted. Once and only once he claims to have seen the Lord in visible form, and to have heard His voice—the other apostles seeing the risen Savior abiding still on earth, while he saw the ascended Savior regnant in heaven—but of that sufficient "once" Paul never lost the glorious consciousness. Jesus immediately took charge of Paul's interests. "The stern will of Saul gave way before the imperial will of Jesus." After that, there was no going back; Paul "forever kept to the new turn in his life." Having obtained a transporting view of the glory of God in the face of His Son, the man of Tarsus never thereafter lost the "full assurance" of his acceptance with God. Even John the Baptist doubted once; Paul never. A like faith in the fact of conversion is a mark of normal Christian experience. The theophany is not necessary, but the definite surrender to Christ is indispensable. Conversion is a transaction, and no normal confusion or delusion ought to be allowed to obscure it in the consciousness of the individual believer. The faith to which we have referred is not cheap confidence in the initiatory power of one's own will-act, but reliance on the work of Christ in the soul of man. Memory of the very hour or day of one's conversion may not be essential—and to insist too strenuously upon that might be like asking a man who is alive to prove that he has been born—but the assurance of the fact that a man has been converted is, if not absolutely a prerequisite of entering heaven, at least a great help and comfort on the way thither.

Fourthly, the conversion of Paul, which was a point in his career, had fruit in all his after life. Conversion is punctual, sanctification is processive. No one needs to be "converted" more than once, but he continually must ratify his conversion, so to speak, and continue all his life to afford the proof that he has been turned from the sphere and spirit of sin to the love and service of God. The "turn" into the right road is taken once for all, but progress indefinitely is subsequently to be made along that King's highway of holiness. As preachers of this old, ever new Gospel, or witnesses to its truth, we must insist upon the need of conversion as the initial phase of the Christian life, and exhibit the force which comes from faith in the fact that a particular man has been converted. Unless an individual knows that he is Christ's, his whole life will be hesitant, shadowed, and equivocal. For his own good and that of others he needs to enjoy the consciousness of conversion.

The conversion of Saul of Tarsus has always been, and continues to be, a focal point around which rages the fight against Christianity. That incident on the Damascus road means too much to suit the critics and the carpers. Since they cannot explain it, many seek to explain it away. But we do not need to exhaust the mystery in order to get the meaning. It has indeed been claimed with truth by A. T. Robertson that the "new knowledge in psychology decreases the difficulties in the way of our apprehension of the phenomena connected with Saul's conversion," and it is "increasingly hard on scientific grounds to deny the possibility of the manifestation of God to man." But the supernatural element in Paul's experience of conversion abides, and the conversion of any man will be found to be a spiritual, and not just a "psychologic," phenomenon. It is a matter of being turned as well as of turning, so that the old contradiction, inexplicable in theory, but actualized in fact in the life history of every saint, remains: "Work out your own salvation, for it is God who worketh in you." The sphere of grace as well as that of nature has its mysteries. We are glad that it is so, because that shows that life is inconceivably rich, and the eternal future vastly promiseful. So to men of this mystified modern age the Master seems to be saying: Do you who are converted strengthen your brethren in their faith in this fact!
—Editorial, in Zion's Herald.

THOSE "BAPTIST PRETENSIONS."

By Victor I. Masters, Educational Secretary, Southern Baptist Home Mission Board.

My attention has been called to an article in the New Orleans Christian Advocate by Rev. Henry T. Young. In this article Brother Young takes the Baptists to task for boastful claims about their numbers.

I have been asked to give the figures which justify the claims to which Brother Young refers that were made by the Baptists at the Southern Baptist Convention at Hot Springs, Arkansas, last May, and I am very glad to do so.

Please allow me first a personal word. I was reared among the Methodists, converted in a Methodist meeting, and taught by several Methodist teachers whom I shall always reverence. Baptists quite generally recognize in Methodists their powerful and successful allies in the great work of carrying the gospel of salvation through Christ to the masses of people in this country.

We differ at certain well understood points, and each denomination respects the other in the points where it differs. Neither of the bodies has been perfect in all of its ways before the Lord. There has been wholesome emulation and rivalry, and since we were not perfect, this has sometimes, perhaps, degenerated into an unwholesome rivalry.

Church Unionists have railed and stuck out their tongues at this, but without good reason. **Our differences have grown out of the free play of religious liberty, and are fundamentally matters of conscience. One respects a man of God who differs from him on a matter of conscience, but he does not respect men who, to compose their differences, are willing to let conscience go hang.**

The spirit of Christian unity, which the Church

Unionist falsely confuses with ecclesiastical union, will inevitably make me respect what my brother in Christ holds sacred, as a matter of conscience, whether it be a matter of conscience to me or not. If the Church Unionist could learn this, he would be out of a job. You can't beat it into his head with a siedge hammer.

Now, as to those statistics. Dr. H. K. Carroll has for years been the statistician of the Federal Council of the Churches. In my position as Educational Secretary of the Southern Baptist Home Mission Board, I have frequent occasion to deal with religious statistics. In the course of my work, I discovered certain errors in Dr. Carroll's statistics, as they related to Baptists in the South, and I had considerable correspondence with Dr, Carroll on the subject.

For instance, Dr. Carroll took the figures from the Southern Baptist Convention minutes, and they left out of count 225,000 unaffiliated white Baptists, who were accounted for in the Government Religious Census of 1906.

Again, Negro Baptists in the South by the religious census of 1906 numbered approximately 2,150,000, but as late as 1917 Dr. Carroll was still giving the number of Negro Baptists as almost exactly the same as the Government census had given in 1906. In the meantime, the Negro Baptists had grown in numbers and were claiming 2,700,000. This claim has been more than justified by the preliminary statistics of the Religious Census of 1916, which has been available from Washington since last spring. This gives the Negro Baptists 3,018,000. The above is enough to show how Dr. Carroll fell into error in his statistics concerning Baptists.

It is only necessary for me here to quote the figures from the preliminary statistics of the Government, referred to above, which show the number of members in each of the larger evangelical bodies. I hope Brother Young will order this sheet for himself. These figures are the result, for the most part, of painstaking effort by the Census Department, county by county, throughout the country. They are not without their deficiencies, as can easily be shown by reference to the comparative way in which they count Catholics and Protestants, which is entirely unfair, against Protestants and in favor of Romanists. But they are authentic, and the most carefully gotten up statistics on the religious bodies. They are the only standard figures for comparing all the religious bodies. They show the following concerning the numbers of the six leading evangelical bodies:

Baptists in America	7,236,650
Methodists	7,165,986
Presbyterians	2,257,439
Lutherans	2,463,265
Disciples	1,231,404
Episcopalians	1,098,173

Besides these, which total more than 21,000,000, there are other small evangelical bodies, bringing the total up to about 26,000,000. If Catholics were counted by the same standards which evangelicals use, they would have perhaps 6,000,000. They have grown between the census of 1906 and 1916 only about half as rapidly as the evangelicals. They actually number in America about fifteen per cent of the population, while the evangelicals are about seventy-five per cent. Still, they have been given one-third of the chaplains in the army. Our Government has accepted their boastful claims of membership, which embrace practically their entire population. It is manifestly unjust.

We Baptists are taking some pride in being even just a little ahead of Methodists in numbers, for it puts us ahead of the great group of God's people than whom none are more deservedly famed for their evangelistic zeal and devotion. We are not at all sure we can keep ahead, and, though we are not perfect in our goodness, we shall rejoice, as we have always rejoiced, in the manifest tokens of the rich blesings of God upon the Methodists of the South and the country in winning the people to our Lord Jesus.

There is no hypocrisy or cant in our gratitude. We sincerely rejoice that God has in the Methodists of America, and particularly in the South where Southern Baptists stand shoulder to shoulder with them, a group of people of such masterly power and skill in bringing Jesus into the hearts and lives of the people.

Methodists, Baptists, Presbyterians and the rest—we are co-workers all. We have learned from one another, and shall learn. We will, please God, none of us be less what he is, except as he may become so under the leadership of the Word and Spirit of God. But still we shall be one, as we are one in essential reality, each with his heart beating attuned to the other, just to the extent that each has had his heart attuned to that of the Christ. That is the unity of the New Testament.

This is the sort of unity we want. God give us more of it—not less of adherence to what we conscientiously believe, though we may differ at points in our belief. For, as Bishop Warren A. Candler, that great statesman of Southern Methodists, has so ably pointed out, it is exactly in the free play of denominational Christianity, which is the normal expression of religious liberty, that this country has come to be more of a Christian nation than any other nation in the world, the other nations themselves being witnesses.

I think Brother Young will have to accept the Government religious figures, as we all do. In fact, it is very evident that Dr. Carroll will do that himself. Meantime, may the Lord fill us all—Baptists, Methodists, Presbyterians and the rest—with a holy passion to win the lost of this country, and let us see, after the next census period, who may still be ahead.

Baptist Home Mission Rooms, Atlanta, Ga.

TO THE ADVOCATE.

By Rev. T. B. Holloman, D.D

In the generations back, there was a popular folk-song running thus, "Nellie Bly, Nelly Bly, bring the broom along; sweep the kitchen clean, and we'll have a little song." Now, about this time a little girl came into a home upon whom was fastened the "Nelly Bly." When the time for baptizing came and the pastor said, "Name this child," to the horror and amazement of all in the house, the father answered "Nelly Bly." "No, no" cried the astonished mother. "Not that, not that." Now what connection has that with this scribble? Just this much: I don't know what to call the baby! For since my last, I've seen so many things, been to so many historic places, and had so many ruminations, as Bill Arp used to say, that I'm chock-full. Not that I've had a vacation, taking in the Chautauquas, summer schools, big camp meetings or any like things, but just been out among the folks.

My, my, Brother Henry, how hot it's been in our sky-parlor apartments! So, when a friend came for us in his "Oakland" for a visit to Brunswick (not in Germany, Maine or Georgia, but on the great Mississippi), we fell over ourselves locking doors, packing grips and accepting that invitation. This is Brunswick where one H. M. Du Bose (now Bishop) began his ministry and is recollected because of certain experiences with trotting horses and muddy roads; how much those had to do with his later elevation we may never know, nor may he, but it will doubtless help him to appoint some other youngster, "lest he forget." The Davis home was pointed out to me as his resting place, and though they were Presbyterians they made him doubly welcome and turned over the keys of a splendid library to the young itinerant. Did he use those keys? To those who know the man that question answers itself, and the children, now grown and still living on the old estate, say "yes," with the rising inflection.

And how much of this library he carries about with him and to what extent it has wrought in his Bishopric, who can tell? Bishop, you are still recalled with pleasure by those friends, and they take some credit to themselves, though still Presbyterians, as having started you toward your high office.

After a Sunday at home, the next week, McVey did me the honor of being with him a four-days' at Fitlers, just above Brunswick. He allowed me to preach twice a day to good congregations, which increased with every service, though the hours were 11 a. m. and 6 p. m., Wilson time. Here we were impressed with the possible use of the automobile for church going—ten to fifteen miles being but a rabbit jump, and that, too, after stopping to take in some less fortunate family. Brunswick, Chotard, and Fitlers: as I looked upon those large plantations, peopled now by colored tenants, but with a growing settlement of whites, I coveted it for our Methodism, and even now there are possibilities which could be developed if some laymen would only come to the help of the diligent pastor (with war work in addition to his church duties that pastor has his head, hands and heart full).

One day after the evening service McVey invited me to go home with him, which was just into my hand; but what about that 20 miles? it used to take half a day; well that Ford got us there within the hour. Beniomond! Now, I must sit up and take notice, for it was here that I entered my bailiwick, which was about the same time that Du Bose rode, read and preached at Brunswick. Now and then I could recall some farmhouse, some stately tree or Indian mound, but that was about all—time, relentless time, has wrought its work.

We ran into the city of Mayersville just as the darkness was settling down. Change, change, change on every hand! But for two faces, I would have been an utter stranger. Then, too, the great Mississippi, which ran hard by the town in those other days, has left it in the inland and has thrown up an island, now heavily wooded with willows and cottonwood. The itinerant's wife soon had an appetizing supper before us, but somehow all desire for food had left me, and I was swallowing at I knew not what. This was the first house over which a certain young couple had presided; these were the rooms fitted up by an appreciative people for the boy preacher and his young wife; these were the two rooms, with chimney between, which served, one as family room, library and parlor, the other as kitchen, dining room and larder, and into one corner of which we had fixed a bed for the elder in his thrice-welcome visits; but how changed by additions, L's, etc. Memory was working overtime, recalling scenes now all changed, and faces long since removed; the young housewife of that day long since left us for that mansion prepared by the Master; and the baby boy, our first-born with whom we played upon the lawn, is elsewhere, battling with the great question of caring for a home.

In the early morning, before we took our journey to the church, twenty miles away, we took a stroll through the town to find only two familiar faces. Charley Jeffords, and the preacher's friend, Emile Myer; for forty and more years Emile has seen that no preacher has gone hungry, furnishing the meats for his table without money and without price. We had not met in forty years, yet he grasped my hand, saying, "I never forget you and Billie Griffin" (Billie, how did you do it?).

But this must have an end, so au revoir.

Vicksburg, Miss.

SPIRIT'S POWER.

We are all very much affected by the things we look at from day to day. A man will find sights congenial to his heart and mind. If he be artistic he will be on the outlook for pictures and sculpture, or beautiful scenes in nature. If he have a turn for science, he will find objects of study and delight in every field and wood. Now all these objects, in turn, react upon us. The artistic mind grows and expands by the study of beauty. The scientific man becomes more scientific by the study of nature. Apply this to the gospel. Look at Christ, look daily, look appreciatively, lovingly, in tender sympathy, and the Spirit of Christ will possess you. We may not be able to tell how the change comes about, nor why, neither need we anxiously inquire, provided we look at Christ and feel the Spirit's power. God has many ways. Stand before the mirror, and you will see the light. We care not at what angle you gaze. Look at Christ through tears of penitence, look in hope, in joy, in love; let His light stream into the heart through any one of the many avenues of thought and feeling.—F. G. Walker.

SOMEWHERE IN FRANCE.

By Ulysses Grant Foote.

Somewhere in France is a bonny lad,
And a fine young man is he;
His heart is brave, his eyes are glad,
And his face is frank and free.

Somewhere in France he sails the sky,
No bird more swift than he;
He guides his ship with a steady eye,
O'er the lines of the enemy.

Somewhere in France he whirls his car,
And hurries the wounded on,
To the tented hope of maimed in war;
Then off again, he's gone.

Somewhere in France he hugs his gun,
As a friend that helps in need;
Then brings the flag his valor's won,
And gets a cross for the deed.

Somewhere in France in surgeon's white,
He swathes the wounds in prayer;
For the lives of men he toils all night;
The dawn still finds him there.

Somewhere in France he sleeps alone,
Yet thousands sleep near by;
His bed is marked by a cross or stone,
With angels hovering nigh.

Some day from France our boys will turn
Their faces toward the West;
Where lights of love still brightly burn—
Then home—thank God!—and rest!

New Orleans.

HOW GOD ANSWERS PRAYER IN CUBA.

By Rev. Henry Smith.

We all know that God answers prayer in the States, but at times we are inclined to be like Jonah and think we have a special claim upon him, and while we admit that He is the Creator of all things, and all nations, yet possibly He is not quite so deeply interested in other nations as He is in our own. However, God answers prayer just as truly in Cuba, and other parts of the world as in the United States. During my second year in Cuba I was sent with a Cuban preacher to open up a new work. We remained in the town four days, preaching at night and looking for a suitable house for the new mission during the day, but no one seemed willing to let us have a house. After service I said to the Cuban brother, "We must pray about this work, and God must open up the way here." I did not know much Spanish, and I wanted to get very clearly before God our need, so I prayed in English, and the Cuban brother talked to the Lord about it in Spanish. We waited long before the Lord. The next morning, before we had breakfast, a man came and said, "Are you not seeking a house in which to hold service." We told him we were, and he said, "I heard of a house this morning you can get." We went to see the house; it belonged to one of the old and honored families of the town. They had never rented the house, but were willing to let us have half of it, while they occupied the other. The house was entirely suited to our purpose, in the part of the town best suited for the mission. They expressed surprise that that Roman Catholic family should let us have the house; nevertheless, their influence was entirely with us, and was a great help in beginning the work.

Recently in our own Church there was, to me, a very clear answer to prayer. A very promising girl was in one of our schools last year, and it seemed very necessary that she should return, but her grandparents are very poor, and as they were paying half of her tuition and board, they said they could not pay it this year. The grandmother said in June, "If she gets to go next year, it will be purely of the Lord." About the first of August, I said, "What about Mary?" She said, "I am praying that God will open the way for her to return, but there is no evidence of the possibility of it so far;" then she added, "They promised my husband work in an office, where we would have been able to send her, but they have given the place to another, and we are left out." I saw the director of our school a few days later. She said, "Every bit of the room is taken, and there is a long list of girls waiting." When I saw the grandmother I told her about it; she smiled, and said, "I think Mary will get to go now." I spoke to her husband about it; he said, "There is no possible hope for her this year, possibly next year she can go." Two days before school opened, the grandmother, said, "Haven't you heard from the school?" I said, "Nothing." She said, "We have our part of the money and enough more to pay her little extra expenses. It came yesterday." Two days after school opened a letter came, saying, "We have made room for Mary—send her at once." I said to my wife, "We are up against it—we have no money to pay the part we were to pay on her tuition." I also had been praying and hoping for some money, but had heard nothing. She said, "Well, we will send her, and trust God to take care of that." Two days after the girl left for school a letter came from a friend, outside of the Church, with a check, and saying more money would be furnished when needed.

The director of one of our schools wanted to finish up one of our buildings before the school term opened, but the money was out. He took the matter to God. A man who had his son in school the year before, and had only paid twenty-five dollars, and who had refused to answer letters concerning the account, came in person, and paid over three hundred dollars. The same brother needed some money to get provisions to start the school term on. He went to God about that matter also. A man whom he had never met, and to whom he had said nothing about paying for the year, sent in a check for two hundred and fifty dollars on his son's tuition for the coming year.

One of our missionaries was raising money to build a chapel. He, with other members of the Church, had been asking God that, if it were his will, a certain man, who could easily do so, might give them a thousand dollars; but when the missionary went to see him he gave only $25. The next day was Saturday. A little after breakfast, the pastor of the church saw a man for whom they had been praying go into his office. He said to his wife, "You pray for me while I talk to that man." He told the man what he wanted. He said if he had asked the man for any definite amount, it would not have been at the outside more than $50, and the man said, "Well, I will give you a thousand dollars." At one time a congregation, and not the largest on the island, by far, was preparing to build a church. They decided to make a Christmas offering in that direction. The pastor of the church writes: "The giving on the part of our own little church and Sunday school of more than a thousand dollars in their Christmas offering of two years ago was due entirely to prayer."

One of our churches in Cuba ceased to grow. For months no one came into the church, and no one was converted. The pastor of the church became very much alarmed for his own spiritual condition, and for the cause of Christ in that town. With humility and heart-searching, he turned to God; the attention of the church was called to the condition of affairs. The church members began to pray; certain simple steps in organization were taken as the Spirit seemed to direct. The meeting was continued from the Wednesday night prayer meeting, mostly for Christians, until Monday morning. The people gathered as usual; with the exception of a marked quietude, a simple service began; the Holy Spirit was poured out, the people confessed their sins, the revival broke out, more than eighty people became candidates for church membership, the spiritual life of the church was transformed, the church has never been what it was before, and some of the finest Christian characters in the Cuban mission have come out of it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Pinar del Rio, Cuba.

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PAY THE PREACHERS, RAISE THE COLLECTIONS..

To the Lay Leaders, Stewards, and other Laymen of the North Mississippi Conference.

Brethren: The hour is critical with the Church as perhaps with no other institution among men. Spiritually, structurally, and financially is this true. It is a time for prayer and for work. As has been said, we should pray as if work was needless and work as if prayer was not indispensable. Let us prove that as Methodists we believe that both are vitally essential.

To the financial status in many charges of this Conference, I now call special attention, in order that prompt, effective action may be taken. With prices steadily rising, our people have been loyally meeting urgent patriotic appeals; and now an epidemic is closing the churches in many counties and bringing to a standstill the efforts of pastors and stewards to bring up full reports to the approaching Conference. Under such conditions, with that Conference less than six weeks off, it needs no prophet to foretell the probable unhappy results in the charges that did not heed the appeals made early in the year to raise the Church dues in the first and second quarters as far as possible. Unless sustained and strenuous efforts are at once put forth in these charges, heavy deficits will almost certainly be reported. Preachers, who can barely meet expenses these times when paid in full, will suffer as never before; and the great enterprises of the Church will be checked, if not suspended.

Lay leaders, stewards, and laymen in every charge, let us do our utmost to prevent a situation so distressing, shameful, and unnecessary, from occurring! Our pastors and missionaries, the worn-out preachers and other of God's servants, and the great causes of the Church should not be under-supported because we have bought Liberty Bonds and have had to contribute to Red Cross, Y. M. C. A., and other rightful war claims. Show the people this, put on another "Every Member Convass" wherever necessary—even though services be suspended; and let us with united, earnest, prayerful effort close the year with clear consciences and glad hearts. Can this be, if we dishonor God by letting his Church decay?

Fraternally,
DABNEY LIPSCOMB,
Conference Lay Leader.

Columbus, Miss., Oct. 13, 1918.

STATEMENT REGARDING ERROR IN THE NEW DISCIPLINE.

We desire to call attention to an error in the new Discipline. Chapter 14, Board of Assessments, page 177, has no place in our law, having been a substitute for the majority report creating the Commission on Finance. The majority report prevailed and constitutes Chapter 17 of the Discipline and is the law of the Church. The brother whom the former editor, Dr. (now Bishop) Du Bose, employed to keep track of changes in the Discipline transmitted Chapter 14 to this office as a part of the new Discipline. The Committee appointed to harmonize the Discipline failed to notice it, and it escaped the patient reading of both the Book Editor and his assistant. It will be marked void in copies of the Discipline now going out from the Publishing House, and will disappear from the annotated edition which will appear later.

FRANK M. THOMAS,
Book Editor.

Oct. 9, 1918.

RECEIPTS FOR EDUCATION.

Dear Brother Carley: I have received checks for education from the following: Rev. S. A. Brown, Leland station; Rev. E. C. Driskell, Greenwood Springs charge; Rev. W. R. Lott, Merigold and Alligator charge; Rev. T. E. Gregory, Central Church, Columbus; Rev. A. J. Henry, Ripley circuit.

E. NASH BROYLES, Treasurer.

LOUISIANA METHODISTS.

Our many friends in Louisiana must realize that on account of the deplorable conditions due to the widespread epidemic of Spanish influenza, whereby nearly, or quite, all the leading churches and Sunday schools of our Conference were closed last Sunday, the effort to secure the necessary money with which to operate our Orphanage during the coming winter months was almost a total failure. We fully expected to raise $10,000 on this "Work Day;" it is now doubtful if we secure $1000. In consequence, we must face the winter with practically an empty treasury.

This comes in the nature, and with the effect, of a calamity to this great cause. But few places in the State could observe the day. Our only hope is for the Sunday schools and churches to arrange to observe this day, and make the effort just as soon as possible; for the individual friends of the Orphanage to send in their contribution as soon as possible, and for all who will to help by making a liberal contribution at once.

To add to our difficulties, the Government cannot permit the transportation of the free cars this year. These cars have been of great value to our work every year. This year, with the added burden of expense, we must manage without this help. Our only hope is for our friends to come to our relief and in every possible way help us tide over these perilous times.

Thanking you in advance, and praying God to bless you as you try to help others, I am,

Faithfully,

ROB'T W. VAUGHAN,

Superintendent, Louisiana Methodist Orphanage.
Ruston, La., Oct. 14, 1918.

ASSESSMENTS FOR CONFERENCE CLAIMANTS.

I find that there is considerable confusion througbout the Church concerning the assessments for the ensuing year for the Conference Claimants. In order to clarify this matter I am writing you this open letter and sincerely trust you will publisb it in the next issue of your paper as an item of very important information to the Church.

There are three assessments on every Annual Conference in behalf of the superannuated preachers and the widows and orphans of deceased preachers. Two of these assessments are levied by the General Conference on the Church at large, and one is levied by the Annual Conference on its constituency for the support of its own claimants.

(1) The first General Conference assessment is that one which has been known as "the one per cent assessment on the combined salaries of pastors and presiding elders, for the Superannuate Eldowment Fund." This law was enacted by the General Conference at Oklahoma City, in 1914, and has not been changed. See 1918 Discipline, Paragraph No. 432-A.

(2) The second General Conference assessment is for $17,000, levied against the Church at large by the General Conference which convened at Atlanta, in May, 1918, for the expenses of the new Board of Finance, which said General Conference created. The purpose of this assessment was to provide for the expenses of the Board so that it could do its work without drawing on the interest from its loans, which must bo disbursed to the Conference Claimants for their support. This assessment was included in the general budget of the General Conference on the whole Church, and it so happened that this $17,000 was just one per cent of said budget. This assessment is handed down to the Annual Conferences in the General Conference budget, and will be collected by each Annual Conference in its budget. Thus it may be seen why there are two "one per cent assessments" for Conference Claimants.

(3) The third assessment for Conference Claimants is that which is assessed by each Annual Conference on its own constituency for distribution to its own claimants.

In collecting the three assessments named above, the one per cent assessment on the salaries of pastors and presiding elders should be added by the Annual Conference Board of Finance to its assessment on its Conference, same as has been during the last four years. For instance, if the Annual Conference Board of Finance levies 5 per cent on the salaries for distribution to its claimants, let said Board add to this 5 per cent the 1 per cent on the salaries for the Superannuate Endowment Fund, which will make a total of 6 per cent. The collections on the 6 per cent thus assessed will be received by the Conference Board of Finance and 5 per cent retained by it for its claimants, and 1 per cent sent to the Board of Finance for the Superannuate Endowment Fund.

The $17,000 assessment by the General Conference, which is levied in its budget on the whole Church for the expenses of the Board of Finance, will be handed down to the Annual Conferences, and 1 per cent of the collections made by each Annual Conference on its General Conference budget, must be sent to the Board of Finance, 801 Mercantile Building, Saint Louis, Missouri.

LUTHER E. TODD,
Secretary, the Board of Finance of the Methodist Episcopal Church, South.
801 Mercantile Bldg., St. Louis, Mo.

BACK HOME.

By Willie Conger Page.

Last night I was tired, and lay down upon a couch beside an open window, and tried with every art, wile and whimsical fancy I knew, to woo Morpheus, the god of slumber, to come to my relief; but he smiled elusively, poised his dainty wings and flew out into the night, leaving me wide awake. My mind drifted back to the scenes of my childhood, now long past, for I have wandered far in distance, as well as in years, from those happy, never-forgotten days. Methought I entered my garden of dreams, a place so entrancingly beautiful, that my spirit is uplifted and strengthened for a long while after each visit. I paused inside the vine-covered gate, in the quickening twilight, to enjoy the wondrous sight and sounds, the soothing sweetness of the wide-opened flowers, the evanescent glow of the fireflies as they flitted about on silent wings.

Looking up, I beheld a star beckoning me to come. It guided me along a little path, all dewy and sweet, winding its way through a dusky, fragrant woodland, out to an open meadow where bloomed many flowers, and where the song of the thrush and meadow-lark could faintly be heard; through the center of this field ran a small brook, murmuring, singing its merry way, on and on, to a broad, shining river. I lingered, loath to leave this charming scene; but the star beckoned me to come. Then on, through a lane lined with white daisies and moon-rays, I went. There was a languorous fragrance, a faint, well-remembered perfume; it was where the lilies and wild violets grew. The breath of the wet moss and sweet grasses came to me like tender, caressing voices of the past.

Beyond this, in a shady dell, there flowed a stream of water, cool, clear as crystal; in my long pilgrimage through life, whenever I was sick, I have begged for a drink from this refreshing, life-giving stream. Above this flowing water, was a knoll on which grew a giant beech-tree, on the trunk of which was carved the names and ages of my brother and sisters (Harold, aged 12), (Marion, aged 10), (Cecele, aged 8). How my heart trembled at the familiar manes! for there, loved playmates had gone, and left me in their early youth, had crossed the ebbing tide, whence they come not again, had gone to behold the face of the King. I bowed my head and prayed humbly, that I might so live as to be accounted worthy some day to see those flowers who were so frail and sensitive to the cold winds on earth that God had transplanted them to His own garden; and there beside the River of Life they flourish and bloom for Him. As I brushed away the tears that would fall, sweet voices called, "Sister." Those coming down the path were three little children, all clad in white, with arms outstretched.

Time had gone back in its flight—we were children again. How long we played I do not know; we made daisy-chains, played with sailboats in the brook, lived again in that happy fairyland of childhood. Then as quickly as they came, they vanished. From where I stood, I could plainly see the old-fashioned home, a long rambling house with gable, over which honeysuckle and jessamine had climbed and blossomed; the yard where the rows of hollyhocks and merigold nodded and swayed in the moonlight. Suddenly, down the old familiar steps came a vision so lovely I ran to meet her—it was the spirit of my lost youth, fair, slender, with starry, wistful eyes, eager to begin life's journey, to meet the unknown.

I offered a prayer of thanksgiving, for I knew after long year of pining I had found the forgotten way to youth and childhood—back home—in dreams.

Lexington, Miss.

THE FOOLISHNESS OF PREACHING.

I recently sat at a dinner with a missionary who had just returned from Africa. Twenty-five years ago he plunged into the jungle and has only just emerged from it. One of the guests at the table asked how he was accustomed to preach to the gross barbarians. He replied, "You are mistaken in calling them 'gross barbarians.' They think as coherently as we do, and they reason about the great problems just as we do. A year ago," he continued, "I visited the kraal of a chief who had summoned me to palaver before him. I read the story of the Cross and preached a sermon on the atonement in the old-fashioned way. Its substance was 'God so loved the world that he gave His Only Begotten Son that whosoever believeth in him should not perish but have everlasting life.' He asked me if I believed that; and, when I assured him I did, he asked me to repeat it, which I proceeded to do. Again he asked, 'Do you believe that?' And when I affirmed again that I did, he replied abruptly, 'Then your God is a fool!' Was I shocked? Not more than you are by the same reply couched in more civil phrase. I turned to the first chapter of I Corinthians and read: 'The preaching of the Cross is to them that perish foolish, but unto us which are saved it is the wisdom and power of God; because the foolishness of God is wiser than men!'"—David J. Burrell.

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The Home Circle

GOD'S CARE.

God gave the sky its boundless blue,
The stars their golden sheen,
The sun its warmth, the moon its light,
The earth its robe of green.

He gave the graceful tree its bend,
The flower its varied hue,
The bird its song, and all were given,
My little child, for you.

There's not a sparrow falls to earth
Unnoticed by our Lord,
Who calls the many stars by name,
That stud the heavens broad.

And since he gives each blade of grass
Its needed drop of dew,
Do you not think, my little child,
He'll also care for you?

—The Little Christian.

THE HOME I LOVE.

What is home? Is it a stately mansion, with its large retinue of servants, its costly furnishings, its multiplied objects, its tranquil atmosphere?

More often it is the unfashionable house where there are inkstains on the tablecloth in the shabby sitting room, and where the stair carpet is threadbare, and the husband and father scarcely knows from dayfall to morning rise whether he can feed the hungry mouths. To those who must fight for its possessions, home is dear. Yes, if home is where love is, no less surely is love born of sacrifice.

Dear old shabby sitting room! To those so fortunate as to have once gathered within its dingy walls its memory grows more precious each day, and its inspiration continually strengthens. They remember the mother toiling at her sewing late into the night, the children bending over their schoolbooks, or busy with little tasks their mother had no time to perform. They remember looking around the sitting room with heavy hearts, wondering how much longer it would be theirs, and thrilling with a passion of tenderness for each faded article of furniture. From such rooms have gone forth the great men and women of the ages. Dear old sitting room!

One wonders sometimes if this latter-day prosperity and vanity are responsible for the tendency to hire a hearth in some hotel or apartment. Mothers, if you would rest secure in the love of your children, accept from them some little sacrifice for you and for their home.

A plain marble stone in a New England churchyard bears this brief inscription: "She always made home happy."

This epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, she was beautiful and accomplished, and an ornament to society, and yet not said she made home happy. He might have said she was a virtuous woman, and not have been able to say: "She always made home happy."

What a rare combination of virtues and graces this wife and mother must have possessed! How wisely she must have ordered her house! In what patience she must have possessed her soul! How self-denying must have been her life! How thougthtful for the comfort of all about her!

Her husband did not seek happiness in public places, because he found purer and sweeter enjoyment at home. Her children, when away, did not dread to return home, for there was no place to them so dear as home. There was their mother thinking for them, and praying for them, longing for their return. When tempted, they thought of her. When in trouble, they remembered her kind words and her ready sympathy. When sick, they must go home; they could not die away from their dear mother.

This wife and mother was not exempt from the cares common to her place. She suffered many disappointments and bereavements; she was afflicted in her own person, but yet she was submissive and cheerful. The Lord's will concerning her was her will also, and so she passed away, leaving this sweet remembrance behind: "She always made home happy."

We shall never know, till we are ushered into eternity, how great has been the influence which one gentle, loving spirit has exercised in a household, shedding the mild radiance of its light over all the common events of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which "seeketh not her own," but which "suffereth long, and is kind."

Above all things, there should be no gloom in the home. The shadows of dark discontent and wasting fretfulness should never cross the threshold, throwing their large, black shapes like funeral palls over the happy young spirits gathered there. If you will, you shall sit on a throne and be the presiding household deity. O faithful wife, what privileges, what treasures greater than thine!

And let the husband strive to forget his cares as he winds around the long, narrow street and beholds the soft light illuminating his little parlor, spreading its precious beams on the red pavement before it. He has been harassed, perplexed, persecuted. He has borne with many a cruel tone, many a cold word, and nerved himself up to an energy so desperate that his frame and spirits are weakened and depressed. And now his limbs ache with weariness; his temples throb with pain-heat caused by too constant application. He scarcely knows how to greet his wife with a pleasant smile, or sit down cheerfully to the evening meal, which she has provided with so much care and love.

But the door is opened—the overcoat thrown hastily off. A sweet, singing voice falls upon his ear, and the tones are so soft and glad that hope, like a winged angel, flies right into his bosom and nestles against his heart.

A home where gloom is banished—presided over by one who has learned to rule her household. O, he is thrice consoled for all his trials! It is impossible he can be unhappy. That sweetest, best, dearest solace is his—a cheerful home. Do you wonder that the man is strengthend anew for tomorrow's care and task, that he enters the morrow with a new hope which assures him larger measure of success? The house illuminated against gloom is the throne of our world. Is your house near the throne?—Earle William Gage in Northwestern Christian Advocate.

You cannot dream yourself into a character; you must hammer and forge yourself into one.—Froude.

"THE OLD SADDLEBAGS."

I asked my grandfather the other day if he remembered when the parson used to carry saddlebags.

"Saddlebags? Why sure, son! It seems to me that I can see him now, a coming down the road with those old bags a-flapping at the sides of his horse. He'd rein him up and tie him at the rack and then take those old saddlebags from his back. He'd carry them across his arm and walk sedate and slow into the church, where he'd open them, and taking out his Bible and hymn book lay them upon the stand. Then he'd come back to the old stove to warm and shake hands with all the folks before the meeting would begin.

"My! how he would sing and pray and preach to us. And how I'd wish he would make the sermon short; for I knew that he was going to our house for dinner and would show us all the contents of those mysterious saddlebags. The latest book, "The Advocate," and tracts, he'd show to father while we children sat and listened to their words with wonder.

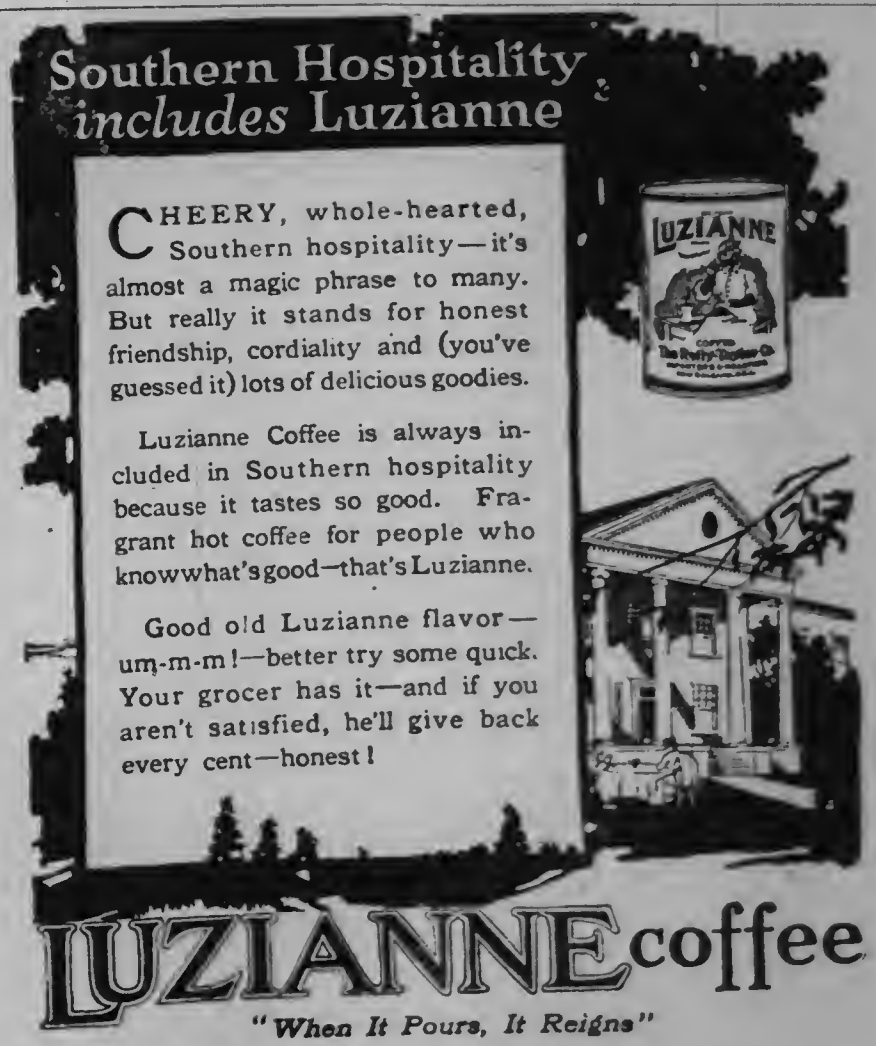
"Those saddlebags sometimes were mighty lean when he would come, but when he left they made his old horse straighten up and look around at him. For mother could fill saddlebags as well as preachers with good things to eat. You know the quarterage was mighty small in those days and I don't see what he would have done if mother hadn't filled his saddlebags."

"But what made you think of saddlebags, my boy?" he asked in surprise.

And then I showed this envelope to him with Peter Cartwright's saddlebags on it, and told him all about the big campaign to provide the worn-out preachers and their widows with means to keep the wolf of hunger from their doors.

His eyes grew dim with tears as he took out a dollar from his time-worn purse and said, "My boy, I wish I could put more within the saddlebags—I'd do it too for mother's sake, the dear old parson's sake, the sake of Him who sent, with love and faith, the parson with the lean old saddlebags."—C. W. Hammond, in Northwestern Christian Advocate.

When I go out of doors in the summer night, and see how high the stars are, I am persuaded there is time enough here or somewhere for all that I must do; and the good world manifests very little impatience.—Emerson.



New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

REPORT OF PUBLISHING COMMITTEE.

The Publishing Committee of our New Orleans Christian Advocate met in annual session, in the Advocaté office, in New Orleans, La., on October 10, 1918. The following members were present: J. M. Henry, W. W. Drake, J. F. Foster, J. H. Felts, T. H. Lipscomb, J. T. Leggett, C. W. Crisler and J. R. Jones.

J. F. Foster was elected chairman, J. R. Jones, secretary, and J. H. Felts, treasurer.

The Committee took unusual interest in all matters pertaining to the publication, circulation and success of the Advocate. Every item of business before the Committee was thoroughly discussed, and passed upon with that end in view. Every vote taken was unanimous, from the election of editor, and the employing of manager, down to the smallest item of business.

The reports of Brother Carley, Editor, and Brother Chalmers, Manager, showed the Advocate to be in reasonably good financial condition, growing in favor with pastors. presiding elders, and our Methodist people generally. This was encouraging news to the Committee, whose every desire is to give to the Church the best paper possible, and no doubt it will be encouraging to the thousands of Methodists in Mississippi and Louisiana, who, through the years, have read and appreciated this weekly visitor.

The Committee was glad to note that wherever the campaign, which was launched at the beginning of this Conference year for new subscribers had been diligently pushed, it had borne much fruit. It was also noted with much appreciation that many of our pastors and presiding elders are taking unusual interest in securing new subscribers. It is greatly desired that this shall be the attitude of all. Upon this an increased circulation of the paper depends.

It was decided that next year a campaign, duplicating that of this year, be launched for renewals and new subscription, the campaign to open not later than that of this year. J. M. Henry, J. H. Felts, and J. R. Jones were appointed to represent their respective Conferences in this matter. J. F. Foster was elected general manager of the Campaign.

It was reported to the Committee that the Government is urging the cutting off of all delinquent subscribers from our list with the view to saving paper. There is close on to 1500 of these delinquents. The Committee decided to ask all of our pastors and presiding elders to try to save as many of these as possible. Pastors sending to the Manager the names of post offices in their charges will be furnished with lists of these delinquents with an urgent request that each delinquent be persuaded to renew. The Committee felt that if this were done many of these could be saved. It must be done quickly as the Government expects all delinquents to be cut off by November 1. Brethren, this will take some of our time. but as the matter is urgent, let's do it, and do it now.

On account of the unsettled condition of things incident to the war, it was thought best to elect an Editor, and employ a Manager for only one year. This was entirely satisfactory to Brother H. T. Carley, who was uananimously elected Editor, and who would have been unanimously elected for the full term, had conditions been normal.

The Committee decided to have the Advocate published for the Church, and hence a Manager was employed on a salary, instead of publisher as heretofore. Mr. C. O. Chalmers was employed.

The officers; chairman, secretary and treasurer, were elected as executive committee.

The following resolution of appreciation of Dr. R. A. Meek's services as editor was unanimously adopted:

"Whereas Dr. R. A. Meek for eight years, from December, 1910, to June, 1918, served the New Orleans Christian Advocate as editor, filling this responsible position with conspicuous ability and devotion to the Church and its every interest, therefore be it

Resolved, That the Publishing Committee in annual session at New Orleans, La., express to Dr. Meek its high appreciation of his services rendered, and its abiding reward and esteem."

The Committee gladly commends the Advocate, its brilliant young Editor, and our painstaking Manager to thousands of our loyal Methodist people in Mississippi and Louisiana.

Let's co-operate with them for the success of our Conference organ! Let's strive to put it, at least, in the home of every official in the bounds of our patronizing territory! Let's not be satisfied with less than 10,000 subscribers before the middle of our next Conference year!

J. R. JONES, Secretary.

BY WAY OF CONTINUING—PERSONAL.

In the Advocate of June 20, in connection with my election to serve as Editor until the annual meeting of the Publishing Committee, in place of Dr. R. A. Meek, who had resigned, I made a brief statement under the heading, "By Way of Beginning—Personal." The Publishing Committee held its meeting on Thursday, October 10. When the election of Editor was entered into and the ballots were counted, the Chairman announced that I had been unanimously elected. I feel that it is now in order for me to make a few additional remarks.

First of all, I desire to express my sincere appreciation of the confidence of my brethren involved in my election to the editorship. I reaffirm the purpose and hope I expressed in the beginning of my work here—to devote all my energies to making a paper that will promote the welfare of the Church, and to minister to the spiritual life of all our people. I can conceive of no nobler task, and I can dedicate myself to no higher ministry. I desire, also, to express my grateful appreciation of the kindness of so many friends who have encouraged and helped me with their sympathy and prayers. I feel that I may confidently rely upon their co-operation in the future.

A most serious practical problem confronts all Church papers at the present time. There was never greater need of the wide circulation of religious newspapers than there is now. But the cost of producing such papers has increased enormously, and at the same time, from patriotic motives, restrictions have been placed upon the circulation of all newspapers by the War Industries Board that threaten them with the loss of hundreds of subscribers who have allowed themselves to fall into arrears. By order of the Government, all such subscribers must be cut off unless they renew their subscriptions promptly. On November 1, the Publisher will probably have to make a sworn statement to the Post Office Department concerning the enforcement of this order. It can readily be seen under these circumstances, that there is urgent need of securing every renewal possible before November 1.

The preachers of the Louisiana, the Mississippi, and the North Mississippi Conference have always been the friends of the Advocate. I feel perfectly free, therefore, to call upon them at this time to help us maintain our circulation by securing the renewal of as many subscriptions as possible within their charges. I realize that compliance with this request involves some time and effort. But it is a matter of such great importance that I believe they will cheerfully undertake the work. The members of the Publishing Committee are fully acquainted with the situation, and they are actively interested in maintaining our present subscription list. This work needs to be done now. I earnestly urge every preacher to send to the Publisher a list of the post offices in his charge, with the request for a list of the subscribers at those points. The list will be sent at once, showing the date of expiration of every subscription. With this list as a guide, it will not be a difficult matter to see those whose subscriptions are in arrears and secure their renewals.

This is an appeal for a co-operation that I feel that I can depend on in this extremely important matter.

Again I ask the prayers and sympathy of all.

H. T. CARLEY.

DEATH OF REV. J. C. PARK.

We received a note on last Saturday from Rev. W. L. Duren, presiding elder of the Columbus District, announcing the death of Rev. J. C. Park, our pastor at Starkville, Miss., on Thursday morning, October 10. This announcement will be received with profound sorrow throughout the Church. Brother Park was a man to whom no guile was attributable. His transparent character and brotherly spirit had won for him the love of all his brethren. His loss will be severely felt, not only because of the esteem in which he was held, but also because he goes at a time when it seems we needed him most.

According to the meager details in Brother Duren's note, Brother Park had been in a meeting at Friar's Point. On his way home, being tired, he slept part of the way on the train and was taken, presumably, with influenza. Pneumonia developed and he passed away at 4:15 Thursday morning. He was buried at Houston, Miss., the funeral service being conducted by Rev. J. R. Countiss and Rev. R. A. Tucker. Brother Duren was not able to attend the funeral on account of injuries he had recently received from a fall.

We extend our heartfelt sympathy to all those who have been bereaved by the death of this great and good man. We are sure a suitable memoir will be furnished the Advocate for publication in due time.

CHURCH STATISTICS.

At the courteous request of Dr. Victor I. Masters, Educational Secretary of the Home Mission Board of the Southern Baptist Convention, we are printing this week his reply to a recent article in the Advocate by Rev. H. T. Young, the capable and energetic Louisiana Conference evangelist. We have not had the opportunity of examining the statistics to which Dr. Masters refers in his communication. As a matter of editorial courtesy we are perfectly willing to allow him to state the grounds upon which the Baptists claim numerical superiority in the United States. We suggest, however, that the difficulty of securing thoroughly reliable statistics of the membership of Negro churches is so great as to make any computation based upon them uncertain, even though they are given out by the Government. Evidently the Negro Baptists themselves did not claim as large membership as the Census Bureau credits them with. Anyway, the difference between the membership of the two denominations is not large enough to justify any extravagant boasting. We agree heartily with Dr. Masters that the important thing for us all now is to whip the Hun, and hasten the coming of the Kingdom. So long as we do our duty in full measure, the statistics will take care of themselves.

PERSONAL AND OTHER NOTES.

We desire to express our thanks to Rev. J. F. Dring, of Ringgold, La., for three subscriptions which he sent us recently.

We learn from the Texas Christian Advocate that Bishop Mouzon has been ill with the Spanish influenza, but that his condition is improving.

Brother M. L. Felts, of Money, Miss., says he can't do without his Church paper. We thank him for renewing his subscription to the Advocate.

Rev. R. A. Tucker, of Grenada, Miss., has our thanks for a list of five renewal subscriptions to the Advocate, which he sent us recently.

We extend our thanks to Rev. J. L. Cady, of Clinton, La., for three subscriptions which he recently sent us. On other occasions he has similarly helped us.

We regret to learn that Rev. J. Early Gray, of

Logtown, Miss., has been seriously ill recently. We are glad to know, however, that his condition is improving.

Rev. C. H. Strait, of Johns, Miss., in sending us four subscriptions, for which we thank him, says that his work is moving along nicely, and that everything will be in full at Conference.

"Messages of Cheer for Mothers of Soldiers" is a little pamphlet compiled by H. H. Smith, of Ford, Va. We have read it with much interest. It may be had of the compiler for five cents a copy.

Rev. L. N. Hoffpauir, our pastor at Franklinton, La., was in the city last week and called at the Advocate office, as we think all Methodist preachers should do. He gave a good report of his work.

Dr. Rolfe Hunt, the pastor, announces that Dr. I. W. Cooper, president of Whitworth College, will dedicate the Methodist Church at Louin, Miss., on the Bay Springs charge, on the first Sunday in November.

Dr. R. H. Wynn, president of Centenary College, accompanied by his son, Robert, honored the Advocate office with a call on Tuesday, Oct. 8. He reported that Centenary has a fine attendance and that the school work is moving along smoothly.

Rev. R. G. A. Carlisle, of Longview, Miss., writes that he has had a good year on his work. He had some gracious revival meetings, with a good many accessions to the Church. He serves a fine people. We thank him for three subscriptions.

Rev. W. W. Holmes, presiding elder of the New Orlens District, requests us to announce that the quarterly conference for the Talisheek charge that was scheduled for October 20 has been postponed until further notice.

Mrs. F. B. Hill, the wife of our pastor at Patterson, La., has been called to Jeanerette, La., to assist the Red Cross and the doctors in fighting the influenza. She is also rendering help at Patterson by conducting classes for nurses.

Rev. C. A. Schultz, our pastor at Gallman, Miss., in remitting for a list of subscriptions he had sent us, says that he has had a fine year on his charge, and he expects to be able to report everything in full at Conference.

Rev. J. L. Sells, of Wiggins, Miss., sent us last week four subscriptions to the Advocate, for which we thank him. He has secured the full number assigned his charge in the campaign for the Advocate at the beginning of the year. Well done!

According to the Christian Advocate (Nashville), Dr. John A. Rice, for four years pastor of St. John's Church, St. Louis, has been transferred to the Upper South Carolina Conference. That Conference has not yet been held.

Rev. T. J. Embree, of Slidell, La., paid the Advocate office a visit last Friday. He reported his work to be moving along nicely. According to his statement, Slidell made a record for itself in the Third Liberty Loan campaign; its quota was $18,000, but it raised $182,000.

The announcement has appeared in the secular press that the Holston Conference, which was appointed to meet at Johnson City, Tenn., on October 9, will not meet as appointed, on account of an epidemic of Spanish influenza, but will meet at Knoxville, Tenn., on October 16.

We learn from an exchange that a wealthy layman of Southern Methodism has promised, through Bishop Hendrix, to give $100,000 to the Centenary fund, with the statement that he will probably make it that much a year, or $500,000 for the whole campaign.

Brother P. M. Franklin, of Oxford, Miss., in renewing his subscription to the Advocate, says that he has been taking the paper about twenty years, and that he expects to continue to take it. "It is worth its weight in gold," is the way he expresses his opinion of it.

Rev. F. M. Freeman, pastor of our Parker Memorial Church, this city, is in bed with the prevailing type of the grippe. Rev. W. H. Coleman, and Rev. R. M. Brown are slowly recuperating from attacks of the same disease. Members of the families of all these brethren are reported to be stricken.

Rev. W. W. Woollard, our pastor at Oxford, Miss., a member of the Advocate Publishing Committee from the North Mississippi Conference, was unable to attend the meeting of the Committee last week on account of the prevalence of the influenza in his community. He was greatly missed.

In a recent notice of Bishop Thirkield's book, "Service and Prayers," we failed to give the publisher and the price. It is published by the Methodist Book Concern, New York and Chicago, and the price is 55 cents, postpaid. It may be had, however, of Smith & Lamar, Nashville, Tenn., or Dallas, Tex.

We learn from a correspondent that George and Ransom, sons of Rev. W. B. Jones, presiding elder of the Hattiesburg District, Mississippi Conference, are sick with influenza and pneumonia. We pray earnestly that the disease may be checked, and that these fine boys may soon be restored to health.

We have seen the statement recently that the Y. M. C. A. secretaries distributed last year to the soldiers 300,359 copies of the New Testament. The Y. M. C. A. deserves the support of our people.

The meeting at Main Street Church, Hattiesburg, Miss., in which Dr. Theodore Copeland, of Pine Bluff, Ark., was doing the preaching, was brought to a close on Tuesday of last week by order of the health authorities. Every indication pointed to a great revival. Dr. Copeland endeared himself to all who met him.

Our Church at Covington, La., has been bereaved in the death of Brother R. N. Leonard, one of the leading stewards of that charge, who passed to his reward last Friday night. The Church has lost an active official and the community a good citizen. We extend our sympathy to the sorrowing family.

Rev. Henry T. Young, the efficient evangelist of the Louisiana Conference, writes from his home at Jena, La., that he is enjoying a period of enforced rest now, on account of the epidemic of influenza. He deserves it, however, since he has preached on an average of more than twice a day since February 1.

Rev. R. H. Clegg, of Harperville, Miss., writes as follows: "We have had a good year. We have bought a parsonage, and have had very good meetings all over the charge. The people are growing in grace, we believe. We want to have a good report at Conference." Brother Clegg sent us two subscriptions, for which we thank him.

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has received an invitation from the faculty of the University of Upsala, Sweden, to visit the university and deliver a course of lectures in the near future on the Olaus Petrie Foundation, taking as his subject, "American Christianity and Church Unity."

Just before going to press on Tuesday, the Advocate received the following note from Mrs. P. D. Hardin, wife of our pastor at Hattiesburg, Miss., whose illness was reported last week. "Mr. Hardin has been quite ill with facial erysipelas. His condition is very much improved, with indication of recovery." This will be good news to Brother Hardin's hosts of friends.

Rev. J. B. Williams, of Many, La., in sending us his renewal, says that he cannot afford to be without the Advocate. Of course we know our preachers read it; but we wonder how so many of our official laymen manage to do without it. Perhaps they are not as well informed as to Church matters as they should be. They ought to take the Advocate.

Rev. M. F. Adams, of Flora, Miss., has our sincere thanks for a list of twenty renewal subscriptions which he sent us recently. He has done what we hope all our pastors will do—saved us the necessity of dropping a good many names that otherwise would have to go, under the ruling of the War Industries Board. We commend him for his faithful work.

A note from Rev. H. K. McKee, of Picayune, Miss., received last Thursday morning, informed us that our pastor at that place, Rev. W. F. Baggett, and all his family were very ill with Spanish influenza. Brother McKee was helping Brother Baggett by attending to his pastoral duties, being engaged at that time in a meeting at Nicholson. He stated that the situation in that section is serious on account of the epidemic.

The Christian Advocate (Nashville) gives the folowing as the vote on laity rights for women in the Conferences thus far held: Northwest, 33 for, 1 against; Western Virginia, 74 for, 6 against; Missouri, 132 for, none against; Southwest Missouri, 119 for, none against; Denver, 18 for, none against; Kentucky, 94 for, 39 against; Illinois, 37 for, none against; St. Louis, 105 for, 1 against. The totals are: 612 for, 47 against.

Rev. P. H. Grice, our pastor at North Gulfport, Miss., was in the Advocate office Saturday afternoon. His little daughter has been in the Touro Infirmary for five weeks, critically ill. She is making a brave fight for life, though the improvement in her condition is very slow. Brother and Sister Grice have the sympathy and prayers of many friends in this time of anxiety.

We have just received the following note from Rev. L. M. Lipscomb, of Winona, Miss.: "Dorothy Sue, the little seven-year old daughter of Rev. and Mrs. W. N. Duncan, of Winona, Miss., slipped away to Heaven on October 7. She was an unusually sprightly, beautiful and attractive child. Our love and prayers go out to the bereaved father and mother." We pray that God may sustain the heart-broken parents in their hour of sorrow.

Rev. W. R. Harvell, our pastor at Mer Rouge, La., has brought us under obligations by sending us two subscriptions, with the request that we send him a list of the subscribers on his charge. We gladly complied. We like to get such requests—they enable us to secure a good many renewals that we otherwise might lose on account of the regulation requiring us to drop the names of those who are in arrears.

Rev. W. R. Harvel reports that he has had Rev. H. T. Young with him in two meetings recently, one at Mer Rouge, La., and one at Oak Ridge, La. Both meetings were good; Brother Young did fine preaching, and the people want him to come again.

A note from Rev. W. M. Williams, of Collins, Miss., requests us to send the Advocate to his son, Frank S. Williams, at 2 A Yu Yuen Road, Shanghai, China. Brother Frank has been teaching in Soochow University, but has resigned that position to enter the employ of the American Building and Trading Company. He feels that he can be as useful in exemplifying the Christian religion in commercial life to the Chinese as he could be in the schoolroom. We are sure he has a great opportunity for usefulness.

A short time ago we announced that Rev. Sam R. Hay, D.D., presiding elder of the Dallas District, had been transferred to the Memphis Conference. Since that time, however, Dr. Hay has been transferred to the New Mexico Conference and stationed at Deming. This change was made on account of the fact that Dr. Hay's physicians prescribed a dry climate for certain incipient troubles which will yield readily to such treatment. We make this statement on the authority of the Texas Christian Advocate.

We have just received the following note from Rev. J. D. Nesom, of Eunice, La.: "R. B. Sloane, of Maxie, La., passed to his reward, at his home, Thursday night at 10:15 o'clock. He was the father of Rev. J. G. Sloane, of the Louisiana Conference. He was 78 years of age. His was a long, active and useful life. The community, the Church, the family and myself sustain an irreparable loss in his going." We extend our sincere sympathy to all those who have been bereaved by the death of this good man.

Rev. W. A. Mangum, our pastor at McDonoghville, La., was ordained elder by Bishop Kilgo last Thursday afternoon at 3 o'clock, at the First Methodist Church, New Orleans. Brother Mangum was elected an elder at the session of the Louisiana Annual Conference last year, but on account of sickness in his family was not able to be present for ordination. The Bishop was assisted in the service by Dr. U. G. Foote, Dr. J. T. Sawyer, Rev. C. C. Wier, Rev. H. W. May, and Rev. A. S. Lutz.

Bishop John C. Kilgo spent a busy day at Laurel, Miss., Sunday, October 6. At 11 o'clock in the morning, he preached and dedicated the beautiful First Church building. In the afternoon, at 3 o'clock, he dedicated the West End Methodist church. Reports coming to us state that the Bishop preached two great sermons. The pastor of First Church, Dr. H. F. Tolle, announced that he had taken 88 members into the Church this year, and that the congregation had raised over nine thousand dollars. Laurel Methodism is vigorous.

All the presiding elders of the Louisiana Conference were in New Orleans last Wednesday to meet Bishop Kilgo in consultation concerning the work of the Church. Bishop Kilgo did not arrive until Wednesday evening. The union prayer meeting and informal reception, which had been planned to take place at Rayne Memorial, was not held on account of the influenza situation. Bishop Kilgo spoke at the luncheon of the Liberty Loan Campaign Committee on Thursday. The daily nswspapers reported that his speech produced a great deal of enthusiasm. The Bishop left New Orleans Thursday afternoon.

Rev. H. R. McKee, our pastor at Rose Hill, Miss., requests us to announce that Bishop Kilgo will dedicate the church at that place on October 25. The preachers of the Conference, especially those of the Newton District, are cordially invited to be present. It is greatly desired to have present all those members of the Conference who have gone into the ministry from that church, about ten in all. There will be two sermons delivered, and there will be "dinner on the ground." We thank Brother McKee for a cordial invitation to be present on that occasion. The pastor is serving his fourth year on that charge, and he has succeeded in paying some long-standing debts. His successor will find the work in good condition.

In the army camps of seven Southern States, there are 919 Y. M. C. A. secretaries. Of these, 204 are ordained ministers of the following Churches: Methodist, 60; Presbyterian, 58; Baptist, 50; Christian, 20; Congregational, 14; Episcopal, 2. In the total number of secretaries, preachers and laymen, 17 denominations are represented. Those having more than 5, with the number of each, are: Methodist, 322; Baptist, 222; Presbyterian, 206; Episcopal, 60; Christian, 46; Congregational, 34; Lutheran, 10; Moravian, 6. Of the 919 workers, the Methodist, the Baptist and the Presbyterian Churches furnish 750. These figures are taken from a recent official bulletin of the Army and Navy Y. M. C. A.

Hunting trouble is too fashionable in this world. Contentment and jollity are not cultivated as they should be. There are too many prematurely wrinkled, long, and melancholy faces among us. There is too much swearing, sweating, and slashing, fuming, foaming, and fretting, around and about us all.—Artemus Ward.



22 POT BULBS, 10c.

3 New Purity Freesia, 3 Babiana, 3 Double Rosebud, 3 Buttercup and 10 Grand Duchess Oxalis; will bloom all winter. The 22 Bulbs, Booklet on Bulb Culture and Catalog, *All Mailed for 10 cents.*

Hyacinths, Tulips, Narcissus, Peonies, Lilies, Irises, Phloxes, Hardy Plants, Shrubs, Vines, Berries, in great variety. Also splendid window plants for winter. Seeds for Fall sowing, etc. Beautiful catalog free.

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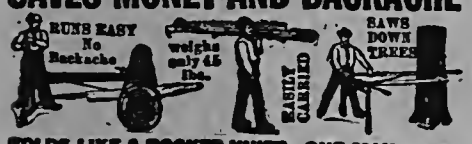
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For Your Church
6c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c. for samples. Money back if not pleased. Send 5c. extra for Sample Book of War Songs (words and music) for community singing.
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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

In thousands of flowers Love's writ stands imprinted; how beautiful is the earth when it reflects Heaven!—Ruckert.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Saturday, September 21, at 4 p. m., Brotber GEO. F. WHITE passed from time into eternity. He had been in failing health for some time and his death was not unexpected. Brotber White was in his seventy-third year, and the years of his life were spent in the Sixtb Ward of East Feliciana Parish, where he was born on December 7, 1845. He was married on February 5, 1868, to Miss Mary E. Nesom, who was awaiting him in Heaven. Brother White for more than fifty years was an active member of the Methodist Episcopal Church, South. He served on the board of stewards for many years. He enjoyed having his pastor in his home. It can be truly said that his house was a house of prayer. Surviving members of the family are: Mrs. W. L. Haney, of Clinton, La.; Mrs. John R. Chatman, of Port Arthur, Tex.; Mrs. C. W. George, of Montpelier, La., and Mrs. W. P. Cobb, of Houma, La.

While we realize that his children have lost a loving father, the Church a loyal member, and the country a true citizen, we know that he has gone to be with Christ and tbe Redeemed for ever. His pastor, J. L. CADY.

Clinton, La.

SCATTERED TO THE FOUR WINDS.

A Hebrew woman spread false reports about a neighbor. Later, repenting of the sin, she came to her rabbi inquiring what she could do to remedy the wrong done her neighbor. He directed her to pull the fathers from a fowl and go down tbe lane scattering the featbers until all were gone and then return to him. She did as directed. Then he said, "Go now and gather up the feathers, every one, and bring them to me." "But, Rabbi," sbe said, "that will be impossible, for since I scattered the feathers winds have arisen and have blown tbem far and wide over the fields and I could never get them togetber again." "So," said the rabbi, "since you told an untruth about your friend others and still others have repeated it until it is now scattered far and wide over the countryside and you can never gather up the false reports again. You can only seek the forgiveness of your friend and God."—Exchange.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn bas proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like tbe proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his sclentific self-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

NEWLY DISCOVERED USES FOR GLUE.

With our Government demanding all possible conservation in American households, several newly discovered uses for glue present to the thoughtful woman opportunities to prolong the life of household articles.

As every family has, or should have, on hand a bottle or tube of good glue, the following practical suggestions can be acted upon without delay or expense.

To Put New Life in an Old Broom.

A teaspoonful of glue mixed in a basin of hot water poured over a broom and then allowed to thoroughly dry will greatly stiffen it, and prolong its usefulness and life.

When Shoes Become Barked or Scarred.

Very often a small piece of the leather is lifted or loosened. Don't cut it off and try to cover the place with blacking. Flatten the piece in place with a little glue and allow to dry. Then apply blacking and the surface will be as good as new.

For Tears or Rents in Silk.

Another piece of silk or fabric of the same color placed under the tear with a thin coating of glue will bring the edges more firmly together than can be done with a needle. Allow to dry thoroughly and rent will be almost invisible.

A Splendid Way to Keep Rubbers from Slipping.

Rubber overshoes often become so loose that they slip off at the heels, especially in the winter and spring when the ground is muddy or slushy. This annoying trouble can be entirely eliminated by gluing a felt band around the inside top of the rubber.

To Protect Furs and Woolens from Moths.

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thicknesses of old newspapers firmly glued together may be made into the form of a bag and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection from moths has cost practically nothing.

THAT WELL KNOWN SAYING

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from

Shuptrine Company, Savannah, Ga.

RESOLUTIONS OF SYMPATHY ADOPTED BY THE BOARD OF STEWARDS, CROWLEY, LA.

Whereas, our pastor, Rev. R. W. Tucker, has been recently sorely bereaved by the death of his beloved daughter, Mrs. Hettie Richardson, who was so suddenly cut off in the prime of her life—a life rich in promise and full of service—

Therefore, be it resolved, that we extend our love and sympathy to our faithful pastor and his bereaved family, and sorrow with them. We all know that we sorrow not as they without hope, for she has entered into a larger, fuller and more perfect life.

"She has passed away, but her sweet good will,
Like a fragrant ordor, lingers still."

J. W. MILES, Secretary.

LIBERTY BELL.

Here are some things about the Liberty Bell to cut out and paste in your scrap-book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of Jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of Liberty shall last.—Selected.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should anyone doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

To love truth for truth's sake is the principal part of perfection in this world, and the seed plot of all other virtues.—John Locke.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, streaked locks and they become dark, glossy, youthful.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.—Adv.



Nadine Face Powder
(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail. Dept. K. P. National Toilet Company, Paris, Tenn.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

THIS WOMAN SAVED FROM AN OPERATION

By taking Lydia E. Pinkham's Vegetable Compound, One of Thousands of Such Cases.



Black River Falls, Wis.—"As Lydia E. Pinkham's Vegetable Compound saved me from an operation, I cannot say enough in praise of it. I suffered from organic troubles and my side hurt me so I could hardly be up from my bed, and I was unable to do my housework. I had the best doctors in Eau Claire and they wanted me to have an operation, but Lydia E. Pinkham's Vegetable Compound cured me so I did not need the operation, and I am telling all my friends about it."—Mrs. A. W. BINZER, Black River Falls, Wis.

It is just such experiences as that of Mrs. Binzer that has made this famous root and herb remedy a household word from ocean to ocean. Any woman who suffers from inflammation, ulceration, displacements, backache, nervousness, irregularities or "the blues" should not rest until she has given it a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Arkabutla, at Hunter's, Oct. 18.
Sardis Ct., at Davis Ch., Oct. 19.
Senatobia, Oct. 21.
Wall Hill, at Bethel, Oct. 26.
Coldwater, Oct. 28.
Crenshaw, Oct. 30.
Sardis, Oct. 31.
Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

These dates are for Quarterly Conferences. The time in between will be filled every day, but will send dates to each charge. It would be a shame not to pay in full our pastors this year. Never were the benevolences more needed than now. Let everything be done to meet every obligation to the last penny. Efficiency meetings at Hind's Chapel and Free Springs, Sept. 27-29. Let all our people near enough, attend these conferences. Good programs. J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Holcomb, at Holcomb, Oct. 19, 20.
Grenada, at Grenada, Oct. 20, 21.
Mt. Pleasant, at New Salem, Oct. 22.
Byhalia, at Byhalla, Oct. 23.
Waterford, at Harris Chapel, Oct. 25.
Coffeeville, at Coffeeville, Oct. 26, 27.
Water Valley, at First Church, Oct. 27, p. m.
Oxford, at Oxford, Oct. 28, p. m.
Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.
JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Fulton Ct., at Van Buren, Oct. 19, 20.
Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date. THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Starkville, a. m., Oct. 20.
West Point, p. m., Oct. 20, 21.
Artesia (Q. C.), Oct. 22.
Mayhew, at Mayhew (Q. C.), Oct. 26.
Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.
W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Ackerman charge, at Salem, Oct. 19, 20.
McCool Ct., at Tabernacle, Oct. 18.
Chester Ct., at Chapel Hill, Oct. 22.
Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.
W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Dublin, at Dublin, Oct. 19, 20.
Webb, at Sumner, Oct. 20, 21.
Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.
L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Friar's Point, a. m., Oct. 20.
Shelby, p. m., Oct. 20.
Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.
V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

New Albany Ct., at Union Hill, Oct. 19, 20.
Chalybeate, at Ebenezer, Oct. 22.
Mantachie, at Center Star, Oct. 25.
Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.
T. H. DORSEY, P. E.

We shall have much to learn in a future world, and I think we shall be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds.—Tennyson.

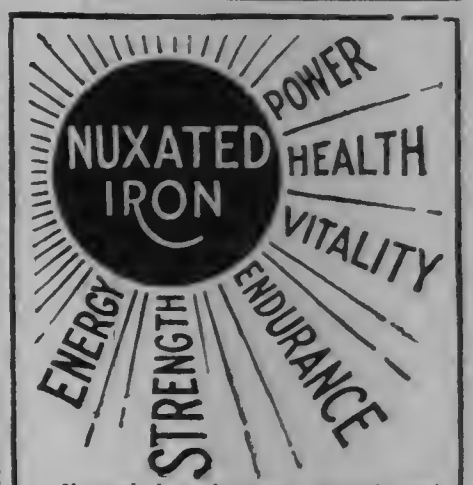
TIME WILL PROVE IT.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlastingly in demand. It is just so with Gray's Ointment; for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as to-day: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

A true friendship is one of humankind's sweetest ties, and it should be sacredly regarded. That sterling soul who always has a smile for us—who sees in us only what is fine and commendable— should not, and will not, if we are made of the right stuff, be annoyed by our over-familiarity. — Exchange.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poulty Expert, 9257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.



Nuxated Iron increases strength and endurance of delicate, nervous, run-down people in two weeks' time in many instances. It has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and Ex-Governor of Iowa; Former United States Senator and Vice-Presidential Nominee, Charles A. Towne; General John L. Clem (Retired) the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Ask your doctor or druggist about it.

For Bad Breath

Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

Mrs. Elizabeth Slauson, 137 So. Main St., So. Norwalk, Conn: "I can honestly say Foley Cathartic Tablets are wonderful."

Sold Everywhere

MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs

The way to cure catarrh is to kill the germs: no one will deny that

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit including hard rubber inhaler, at any druggists for $1.00; or direct all charges prepaid from Booth's Hyomei Co. Ithaca N. Y.

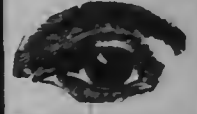
Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever

Get Rid of That Persistent Cough

If you are subject to weak lungs heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition it is a valuable tonic and health builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia



INFLAMED EYES

granulated lids and all eye troubles resulting from weakness or inflammation

Immediately Relieved

by the use of Dickey's Old Reliable Eye Water. Immediately soothing and healing. No smarting on pain. At all drug stores or mail 25c. Genuine in Red Box.

DICKEY DRUG CO. Bristol, Va.

BOHNE & WILT, Bookseliers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

THE SOUTHERN NEGRO AND SOUTHERN METHODIST PREACHER.

By Rev. P. H. Fontaine.

Having been born and reared on a Southern plantation, the writer can speak from first-hand information in regard to certain characteristics of the Negro that have a resemblance to those of the Southern Methodist preacher.

The Negro moves often, and consequently there is a freqent exchange of homes. He usually moves at the end of the year and finds a dwelling with its premises badly in need of repair. He at once pays a visit to the landlord, and getting the necessary material, makes just enough repairs barely to "do." At the end of the year he moves again and then to prevent his sucessor from enjoying the frults of his labors, uses for fuel the fences he built and everything else he dares, and leaves the place in worse repair, if possible, than when he found it. He then moves to another place, and, sad to relate, finds that his predecessor has done just as he dld and left a dilapidated place.

This thlng has been going on ever since 1865 and the whole South has suffered from it.

Now wherein can we find that such a thing is represented by the conduct ef the preachers of the M. E. Church, South? The writer has had under his care, elther as a dwelling or otherwise, fourteen parsonages slnce he has been a preacher-ln-charge, and has found but three of these in good condition. He has found some vermin-infested, fences down, front yards and other parts of the premises littered with rubbish and altogether a reproach to the ministry. He is thankful to be able to state that hls successors have always found the exact opposite to the above, but he has had occasion to vislt a few of these parsonages he toiled so hard to improve and left so nice, and, alas! the careless preacher had been there, and all was dilapidation again.

Parsonages are secured and maintained solely for preachers' homes, and if all of us should take proper care of them, then, when we move, we should be sure of finding a good home.

We need an awakenlng and a reformation.

Bernice, La.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer, Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. - Vest Pocket size, 128 pages. Cloth 25c, Morocco 25c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.

LEMON JUICE IS SKIN WHITENER

Cheap home-made beauty lotion to remove tan, freckles, sallowness.

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin whitener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the julce through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach a darkened skin and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it dally into the face, neck, arms and hands. It is marvelous to whiten rough, red hands.—Adv.

END STOMACH TROUBLE, GASES OR DYSPEPSIA.

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You reallze in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

A GROWING BLESSING.

Rev. Earl B. Moll conducted two meetings in our community recently, one at Grand Bayou, the other at Ringgold. We can never thank God enough for the good that he accomplished. Many souls were saved at both places, and greater zeal has been manifested in Sunday school, prayer meetings and other church activities, than ever before. The fruit of his good work is multiplylng each day. He was ably assisted in this work by our ever faithful pastor, Rev. J. F. Dring.

We pray God's richest blessings upon this young servant of our Master. We know that his life will be one of continuous soul-winnlng, for he has been and is filled with our Redeemer's great love.

One who was thoroughly converted through hls earnest and fervent appeals.

LOTTIE SCOTT WOODWARD.

A GOOD REPORT FROM HAZELHURST, MISS.

Dear Brother Carley: Just a few words from Hazlehurst. We are closing out our second year here, and two very pleasant years they have been; and I trust that they have not been altogether unprofitable ones. We have just closed our meeting here in which Miss Bessie Cook of Hattlesburg, Miss., led the singing, and she did it well. Miss Cook delighted our people and brought us a great blessing in song. We had a good meeting, in splte of the fact that the pastor had to do all the preaching. The Lord was good to us. "We have had a good year, Bishop." It may not mean much for me to say it, but you are giving us a good paper. With the hope of doing some preacher a service, I would say that any one needing musical assistance in his meetings would do well to write Miss Bessie Cook, Hattiesburg, Miss. She is good help.

With kindest regards, I am your brother, L. L. ROBERTS.

Hazlehurst, Miss.

NEWS FROM WIGGINS, MISS.

Dear Brother Carley: We closed a fine meeting at Stillmore, Sunday nlght. Brother J. L. Smith, of Saucier, had been with me three days and gave very helpful service, but was compelled to leave Saturday night in order to be with his own people. Three services were held Sunday, 4 persons being received by letter, 4 by baptism, 3 by vows, 4 lnfants baptized, a number of new subscribers to the Advocate were secured, and a good offering for Brother Smith was given. No more loyal and liberal people can be found than those of Stillmore, in proportion to their ability.

My fourth year on the Wiggins charge is now closing. They have been pleasant years, spent among a very klnd and appreclative people. During that time 129 persons have been received on profession, 165 by certificate. The stewards have been especially helpful to the pastor, looking after all finances and seeing that all claims are met in full. A live prayer-meeting, a good Sunday school and Junior and Senior Leagues in the hands of efficient helpers have all combined to make this preacher's stay in Wiggins one of the most enjoyable pastorates of his life. We hope to be able to use the time-honored phrase at Conference, "In full Bishop."

JAMES L. SELLS.

Wiggins, Miss.

A BUSY SUMMER.

Dear Brother Carley: I guess you would not object to my giving to your paper my labors for the last three months. The first Sunday in July, I helped Brother Clegg in a meeting at Oak Grove, or Pea Ridge, northern part of Scott County. A real helpful meeting was had. The second Sunday and week after, I helped Brother Flurry (one of the best men we have in the Mississippi Conference), at Mar's Hill. A very fine meeting resulted. There were several accessions to the Church. There are some very fine characters here. The third Sunday in July, Brother Bennett helped me at Gasque Chapel. We had a splendid meeting, and several accesslons to the Church. On the fourth Sunday in July, Brother Bennett helped me at Homewood. We had another splendid meeting, 17 accessions to the Church. Brother Bennett is fine in meetings, true and loyal. The first Sunday in August, I held a meeting at Lovett schoolhouse. Brother McJunkins, a Presbyterlan preacher, came out from Forest and helped; also Brother R. L. Myers, a local preacher, heiped. We had a good meeting.

On the second Sunday in August, I helped Brother Cooley at Beach Springs, in Neshoba County. Here we had a good meeting, 11 accessions to the Church, and an interest in a new church house.

The thlrd Sunday in August I held my meeting at Carr Church. A. J. Boyles, local preacher, did half of the preaching. He is a fine boy. There were several accessions to the Church.

On the fourth Sunday in August, I held the meeting at Pulaskl. Brother Miller having gone to the camps, the churches were left vacant. Here we had a very fine meetlng. I am supplylng this church untll Conference. A number of accesslons to the Church resulted there.

On the first Sunday in September, I held my meetlng at High Hill. Brother Warner Davis, a young preacher from Meridian College, helped me there. We had a fine meeting; several joined the Church.

On the second Sunday in September, I helped Brother Cooley at Stratton. Here we have no church. We had a good meeting. As a result, we will have a church house, then organize. Things are very flattering there.

On the thlrd Sunday ln September, I helped Brother Flurry at North Bend. Last October I helped ln a meetlng there. As one of the results, Brother Flurry has a $2000 church there; so I went back this year, and we had a great revival, there being about 30 accessions to the Church. This closed my summer's work in meetings. Nearly 250 persons have been brought into the Church during these meetings. The pastors whom I helped are fine fellows, very affable and thoughtful.

Homewood gets on well. I see much improvement. A teacher-tralning class has done much good here; nine have their diplomas, and all are striving to complete the work.

We appreclate Brother Linfield very much. He is kind and full of energy. We are hopeful that Newton District will come to the front this year.

I would like here to urge the pastors and Sunday school superintendents to make a strong effort to have a teacher-training class ln every Sunday school. If they knew the good that would come of it, they would. If the pastors of the Newton District will give me the name of a sure-enough efficient person at each Sunday school, as superintendent of training course for Newton District, I will see what I can do towards helping them. I have had some experience, and I think I can help them.

Yours for Liberty Bonds,
M. L. WHITE.

Homewood, Miss.

WHILE AT WAR

Women Suffer at Home.



WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite Prescription aiso the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering women."—MRS. ROSA LEE HOGAN, Route 1.



SYLACAUGA, ALA.—"I have used Dr. Pierce's Remedies and they are fine. I used the Cough Remedy myself and my wife has used Dr. Pierce's Favorite Prescription with good results. More than once she used this medicine when in a delicate condition."—W. B. GRANT.

"Favorite Prescription," the ever-famous friend to ailing women, and "Golden Medical Discovery," the greatest general tonic, are both put up in liquid and tablets, and are to be found in nearly all drug stores. They have enjoyed an immense sale for nearly 50 years, which proves their merits as well as the statements made by users. If not obtainable at your dealer's send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail trial package of either tablets.



WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

W. M. S.

FULL CHURCH MEMBERSHIP FOR THE WOMEN OF THE METHODIST CHURCH, SOUTH.

Believing that the time has come when the work of the Church cannot be carried to its consummation without the fullest co-operation of men and women, the women of the Missionary Society of Louisiana ask the careful reading of the following statement, and of the articles that shall appear from time to time in this column, bearing on this subject.

"The General Conference in session in Atlanta, Georgia, May, 1918, granted the petition of the Woman's Missionary Council, and a number of other organizations, asking for full church membership for the women of the Church, by an overwhelming vote.

"The following day, the College of Bishops gave to the General Conference their opinion in writing, that the granting of laity rights to women was a constitutional question. As such, it could not become a law until ratified by the Annual Conference.

"Accordingly, the General Conference immediately reaffirmed the action by a vote of 265 to 57, thus referring it to the Annual Conferences where, for ratification, an affirmative vote of three-fourths of all the votes cast in all the Annual Conferences is required.

"On May 15, the following was passed: 'Resolved, That this General Conference request the Bishops to submit the questions of laity rights and the Creed to the Annual Conferences during the first year of the quadrennium.'

"On May 18, the following was passed: 'Resolved, That in determining the constitutional questions involved in bestowing laity rights upon women in accordance with the action of this General Conference taken May 14, 1918, the Bishops be requested to submit to the Annual Conferences the following question: Shall lay members be eligible to all the conferences and boards and lay offices of the church, without regard to sex?'

"The recital of this record of the last General Conference indicates clearly the unmistakable fact that a very large majority of the representatives of the Church, who were charged with the weighty responsibility of enacting laws which would make for the greatest efficiency in the machinery of the Church, and for the greatest contribution to the Kingdom of God, believe that the speedy enactment of this legislation is for the best interests of the whole Church in this, its most crucial hour."

The Vote to Date.

The vote on the question of granting full lay membership to women in the Conferences that have been held has been as follows:

Conference—	For	Against
Denver	18	..
Illinois	37	..
Missouri	132	..
S. W. Missouri	119	..
Kentucky	94	39
W. Virginia	74	6
Northwest	33	1
St. Louis	104	1
Total	611	47

CHRISTMAS PACKAGES FOR SOLDIERS OVERSEAS.

Only one parcel will be accepted by the War Department through the American Red Cross for each soldier overseas, it is announced in regulations from Washington.

Each soldier will be provided with one Christmas parcel label. This label will be forwarded by him to the person in the United States from whom he wishes to receive his Christmas package. Packages that do not bear this label will not be accepted by the American Red Cross for delivery to postoffice authorities. Labels that are lost will not be duplicated. Christmas parcels must be placed in cardboard boxes three inches by four inches by nine inches in size. These boxes will be provided to holders of labels by the American Red Cross. They may be obtained at American Red Cross chapters and branches after November 1.

With each box will be given complete instructions regarding articles which may be sent and a list of articles which are barred by postal authorities. Study these instructions and avoid mistakes. No message or written material of any kind will be allowed in the boxes. When the boxes are packed, but unwrapped, they must not weigh more than two pounds and fifteen ounces. If the parcel is overweight, some article must be romoved.

Do not put perishable food, soft candy, liquids or anything in glass containers in the package if you wish it to reach its destination with the other contents unspoiled. Do not mail the box yourself. When packed the box should be taken to the nearest collection station designated by the American Red Cross, unsealed and unwrapped ready for inspection.

The American Red Cross representatives are authorized to remove objectionable articles from parcels. Shippers will then affix sufficient postage on their parcels to carry them to Hoboken, N. Y. Parcel post rates will be charged. Parcels are to remain in custody of the American Red Cross until delivered to postal authorities.

No Christmas parcel will be accepted by the American Red Cross for shipment after November 20. Keep this fact in mind when planning Merry Christmas for the boys over there.—Red Cross Bulletin.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

September 28 and 29 were spent on the Hub charge, with Brother Allen. Baxterville and Hub were visited and some work was done at both places. Teacher-training books were sold. The Girls' Intermediate Class at Baxterville was organized, and they took a $10 share in the Mexican work.

Sarepta, Patterson, Tillman and Hermanville were visited on the Hermanville charge. I had the pleasure of being at the third quarterly conference and heard the presiding elder say it was the best third quarterly conference he had held on the charge since he had been on the district. There was much evidence of progress. Brother Ferguson is doing a good work.

I feel that my visit was profitable; twelve teacher-training books were sold, two classes were organized, three Cradle Rolls were organized, and two Home Departments were put in. Three of the schools pledged themselves to observe Missionary Day; $11 raised for the Orphans' Home and $3.50 for missions. Two high schools were visited.

I was at Sumrall with Brother Jones in the Centenary Drive and enjoyed the visit so much. Pray for me.

JOHN C. CHAMBERS.

Shubuta, Miss.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you —Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.—Adv.







THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Watch Your Blood Supply, Don't Let Impurities Creep In

Pure Blood Means Perfect Health.

The average druggist has handled hundreds of medicines in his day, some of which have long since been forgotten.

But there is one that has been sold by the druggists throughout this country, for more than fifty years, and that is S. S. S., the reliable blood medicine, that is purely vegetable. Many druggists have seen wonderful results accomplished among their customers by this great old medicine, and they know that S. S. S. is one of the most reliable blood purifiers ever made. Keep your blood free of impurities by the use of this honest old medicine, and if you want medical advice, you can obtain same without cost by writing to Medical Director, Swift Specific Co., 28 Swift Laboratory, Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 80 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

In answering these ads mention your paper. It commends you.

A CRY IN THE NIGHT.

In behalf of the long neglected superannuated preachers and the widows and orphans of deceased preachers of the M. E. Church, South. This Church claims a constituency of 2,225,000 adherents and property values that stagger the imagination. For this, much credit is due the above named men. This appeal is to save these valiant though aged and physically infirm heroes from real want. For years they have suffered in silence, receiving an annual pittance from the Church which they have helped to establish.

Men and women of the Methodist Episcopal Church, South, whose hearts pulsate in sympathy and love, can you rest complacently in the midst of your material possessions while the retired preachers, who did so much to sharpen your spiritual perceptions, languish in need of the bare necessities of existence? Shall they, who have given their all to create for you priceless values both material and spiritual, be forgotten and neglected when the wolf howls at their doors?

A voice is calling through the land: "Buy Liberty Bonds," and millions of free men, women and children swell the grand chorus "Buy a Bond! Buy a Bond! Buy a Bond!" And for what? To win the great battle of Humanity versus Kaiserism. The person who can and does not respond to this call is unworthy the name of American.

When you have purchased your Bonds, why not donate at least one to the Board of Finance of the M. E. Church, South, St. Louis, Mo., for the Superannuate Endowment Fund? By so doing you will not only perform a patriotic duty, but also you will assist in bringing sunshine and happiness into the lives of the blessed old retired preachers and the widows and orphans of deceased preachers of said Church.

Write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

While one man by his manners pins me to the wall, with another I walk among the stars.—Emerson.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord?

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that takes in washing for a living.—Selected.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Vancleave, at New Prospect Camp Ground, Oct. 19.
Coalville and Mission, at Coalville, Oct. 20.
Carriere and Picayune, at Picayune, 10 a. m. Oct. 27.
Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Vicksburg, Crawford St., Oct. 20, 21.
Vicksburg, Gibson Memorial, Oct. 20, 21.
Anguilla, at Delta City, Oct. 27, 28.
Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4. 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Homewood, at Carr, Oct. 19, 20.
Harperville and Lena, at Lena, Oct. 26, 27.
Carthage at Carthage,, Oct. 27, 28.
Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Terry, at Byram, Oct. 20.
Madison, at Ridgeland, Oct. 15.
Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

Brookhaven Dist.—Fourth Round.

South and East McComb, at South McComb, Oct. 20.
Fernwood, at Fernwood, Oct. 20, 21.
Scotland, at Bethel, Oct. 26, 27.
Tylertown, at Tylertown, Oct. 30.
Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Seminary, at Seminary, Oct. 19, 20.
Collins, at Collins, Oct. 25.
Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

DeSoto, at Andrews Chapel, Oct. 19, 20.
Quitman and, Hiwannee, at Quitman, Oct. 20, 21.
Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E

Simple Remedy for Skin Troubles

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

Shuptrine Company, Savannah, Ga.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life-friend of the Spring. If I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Springs,
Box 17E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Each of us has his own task, and each must find what to do with his own being and the place in which he fits into the plan of the world around him. —Forward.

WOMEN SUFFER MOST OF ALL

From those conditions of the blood and nerves in which the combination treatment, Hood's Sarsaparilla before eating and Peptiron after eating, gives so much satisfaction at so little cost as compared with other medicines or physicians' fees.

These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

FAMILIAR HYMNS.

"Father, Whate'er of Earthly Bliss."

It is certainly true that the world owes its sweetest songs to those singers who have known the greatest tribulation. After all, this is not strange. As in the natural world the lily breaks from the mire, the rainbow arches the storm, the snow's white purity is wrapped in dark, cold clouds—so in the spiritual world beauty is born of pain. The inner history of almost every well-known hymn will bear witness to that truth.

A striking example is that familiar hymn, "Father, Whate'er of Earthly Bliss." In one sense it is not a notable composition: neither in music nor in literature can it claim a high place, though its fine simplicity and sweet brevity are very close to real artistic merit. It is the spirit of strong resignation, of certain faith and contented trust, breathing through every line, that makes the hymn truly great. And its worth is all the more forcibly brought home to us when we know that the lines were written by a life-long sufferer and are, therefore, the fine flower and fruit of disciplining grief.

Anne Steele, the author, was born over a century ago, the daughter of a Nonconformist minister of England. An accident in childhood laid the foundation for a life of physical suffering, and in her girlhood the sudden death of the man whom she was about to marry threw another black shadow over her days. The loss of her father followed, and the lonely invalid found herself thrown back utterly on the things that do not fail. She bore her lot with resignation and spent her time in doing good deeds and writing hymns and other poems. Dying at an advanced age, her last words were, "I know that my Redeemer liveth."

One biographer, in outlining her life, paraphrases her own sweet hymn. Earthly bliss was denied her, he says, but she had a calm and thankful heart, and the presence of God shining through her journey, crowned at last that journey's end.—Southern Churchman.

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.—Adv.

STRANGE BREADS OF OTHER LANDS.

Recent dispatches from Germany have referred to bread made of beechnuts and acorns. This serves to recall that in the earliest days both of these were put to the same usage. Acorns are still made into bread by certain Indian tribes, and in colonial times acorn meal was common among the natives. It is said that after being boiled several times the acorns lose their bitter taste, becoming sweet and wholesome.

Almost everything that grows has been called upon to make bread for man. In remote ages the Egyptians of the Nile Valley prepared bread from the seed of lotus flowers. These flowers grew abundantly in the mud of the river bottom, and when the annual overflow receded there was a harvest of lotus flowers, just as we harvest wheat to-day.

Early records of the North European peoples, particularly in Scandinavia, show that the poor subsisted partly on bread made of nothing more substantial than ground moss. But this had such slight nutritive value that it was almost worthless as a food. The Germans are eating potato flour bread, also a familiar makeshift of other days. When the ground potatoes are mixed with rye or wheat the bread is not unpalatable.

The Italians are adding to scant war rations with chestnut bread. The chestnuts of Italy and Spain are much larger than those of America, and chestnut bread is a familiar article of diet in both lands. We also hear much of banana flour, which is used to some degree in South America. Numerous attempts have been made to introduce it into this country, and it is now being manufactured commercially. If we may believe those who profess to know, banana flour is both nutritious and palatable.

The Mexicans and South Americans grind peas and beans into a meal, which is then made into little cakes and fried. All kinds of cereals are eaten as bread the world over, millet being one of the most popular in the east. Should the war continue for a number of years, it is just possible that the American people may be compelled to make the acquaintance of other breadstuffs than those to which they are accustomed.—The Mediator.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

TIME OUT.

Considerate.

Rookie: "There's a young lady wants to entertain a soldier from this camp every Tuesday night, sir. She says she will serve cake and hot chocolate and will sing, and all that. Shall I go?"

Sergeant: "No. What's her address?"—Boston Transcript.

Even the Dolls.

A small girl of four, whose father, a bank official, had complained more than once that the income tax made him sick, was playing that her doll was ill. Her mother asked, "What is the matter with dolly?" The child replied, "I think she has the income tax."—The Congregationalist.

How Could She Know?

On a Boston street car the front sign reads "Dorchester" and the side signs "Ashmont and Milton." "Does this car go to Dorchester?" "Yes, lady; get right on." "Are you sure it does?" "Yes, lady; get right on." "But it says 'Ashmont and Milton' on the side." "We ain't going sideways, lady; get right on."—Exchange.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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Thos. B. King, Financial Agent
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Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.

REVIVAL AT MASHULAVILLE, MISS.

We closed Sunday night, Sept. 29, a great revival at Mashulaville. Evangelist W. M. McIntosh did the preaching, bringing the gospel messages with power that brought conviction to the unsaved, and kindled a desire in the careless Christian to do his best for God and the Church.

R. E. Huston, of Greenville, Texas, led the choir. Brother Huston is a man of God, with a deep conviction, and a desire for souls. His heart is in his work. He knows how to sing and how to get others to sing.

The meeting resulted in 42 professing faith in Christ and a great spiritual strengthening of the Church, 9 members being added to our Church, and a number pledging themselves to join other churches at their first opportunity. GUY RAY, P. C.

P. S. We have had a good year over here with these good people. We have had 26 additions on profession of faith; we are behind some on our finances, but hope to have everything in full at Conference. G. R.

LOVE OF COUNTRY.

By Rev. E. Nash Broyles, Chairman of Fourth Liberty Loan Organization, Noxubee County, Mississippi.

The Fourth Liberty Loan Campaign is now on. The organization is endeavoring to reach every man and woman in the country with this opportunity for patriotic investment, sacrifice and service. Men and women of vision and national loyalty are giving the campaign their very best support. Big-souled men and women will not require that the solicitation be urgent.

There is much we can do for our Government now. If we have money, we can buy bonds. If we have credit, we are asked to lend the Government our credit or a good portion of it. If we are qualified, we are asked to give the Government our services. We believe a person has no right to life, liberty, and pursuit of happiness under the American flag, nor do we believe a person has a right to transact business under the protection of the United States Government, unless said person is willing to discharge the obligation implied in the contract into which we enter with the Government when we subscribe to its Constitution.

Under the Constitution we are promised life, liberty, and pursuit of happiness, preservation of life and property protection, in so far as the Government is able to comply, and in return we as citizens obligate ourselves to deliver to the Government our lives and property upon demand in case of national necessity. Common honesty requires that we satisfy our contract. Patriotic public opinion should compel us to be honest with our Government and meet squarely its demands.

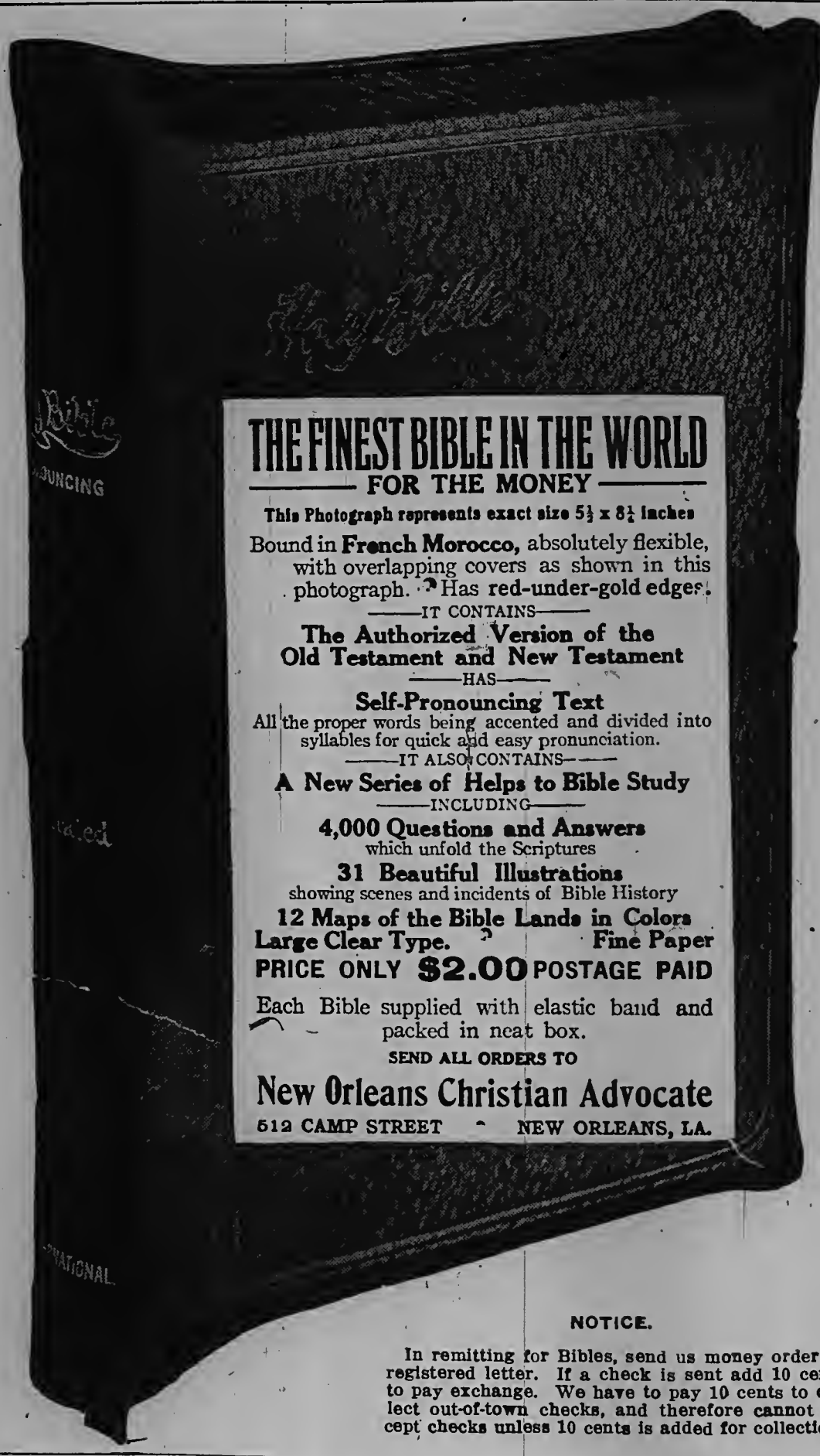
The United States Government is not a thing apart. We are the Government, obeying the great principle of majority rule. The Government will be no stronger than its people, requires the loyalty of its people; and people who fall short of public duty in a time like this, or show reluctance in the sharing with our Government upon call of property, credit, purchasing power, on the basis of equity, manifest a shocking indifference to our governmental life; and extension of the policy in these dangerous times might meet with an interpretation in the minds of a serious public which would result in reaction hurtful to individuals or institutions living so much apart as not to hear or heed the government appeal.

We should regard the Liberty Loan Campaign as our opportunity to have a part in this, the greatest conflict the world has ever seen. It should be our ambition to have a part in this battle for righteousness. It should be our purpose to participate in some way in the battle which shall save our republic and bring about world democracy. The honor of participation in that great victory is of more value than individual life or property.

When the victory shall have been won and the terms of peace concluded, the most glorious portion of the world's history will have been written. We want to share in the glory. Can it possibly be the desire of any man or woman of normal faculties to live through these times a non-participant, a non-patriot? Our light affliction which is but for a moment is as nothing compared to that great and eternal weight of glory which shall grow out of this contest in the realization of world democracy and in the preservation of God's Kingdom.

One day the boys will come back home. Some of them will be shot to pieces, living with clear recollection of comrades, brave comrades who died heroically on the battlefield. These men will have made the supreme sacrifice. Some of them will be buried under little white crosses in the battle scarred war zone; others with empty sleeves and scarred bodies and artificial limbs will remind us continually of gallant charges and heroic suffering and sacrifice. How can we meet these boys when they come back? What have we done to make possible this victory for which they shall have given so much? Let us answer with candor, our money, our credit, our services, our life belong to our Government. We offered them all. When we have done this, we shall look with a new joy upon our returning heroes. When we have done what we could, we shall grasp with a new love our standard, kiss with new fervor our flag. When we have toiled and suffered with loyal patriotic purpose, then shall we rejoice with the nation and enjoy the new peace and security.

BUY LIBERTY BONDS.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write 5-13 **Murine Eye Remedy Co., Chicago.**

"The fact that enemies are loved is proof that Christ has been on earth."

FEVERISH, CONSTIPATED. IF YOUR CHILD IS CROSS,

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3270.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 24, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THE PIONEER.

The pioneer is a rare spirit. He ventures joyously into unknown fields. Dangers there may be he knows, but he is unafraid. The loneliness of the way has no terrors for him. He does not forget the old associations, but he cannot be satisfied with what has become commonplace. The charm of the unexplored draws him like a magnet, and the eager spirit of inquiry drives him constantly forward. Across the rivers, over the mountains, into the vast wildernesses where the silence of the ages broods, he pushes his way. He sends back reports to his satisfied friends of the hardships he has encountered and of the difficulties he has overcome, but there is no word of discouragement and no longing for the easy paths of the long-settled community. Day after day his eyes look upon wonders that men have not seen before, and his heart thrills with emotions that no plodder can feel. Steadily onward he goes, knowing in his soul that he is adding new domains to the cherished possessions of oncoming generations. But he does not know that those generations will build monuments to his memory and celebrate his deeds in song and story. The enlargement of his own horizon and the satisfaction of his own eager desire for knowledge and the sure attainment of that which is beyond, though they constitute a legacy to all mankind, are for him their own sufficient reward.

Thus it is with the pioneer in the realm of the intellectual and the spiritual. He rises above crystallized conceptions of truth and conventional statements of fact. His eager spirit soars, like the eagle, into the vast, limitless stretches of potential knowledge, not afraid to look the sun in the eye, not afraid that his strength will fail, not afraid that he will pass the confines of a sphere beyond which God has said, "Thou shalt not go." The infinite longings of his own soul will not be mocked, he knows, by a barrier placed by the Infinite One. As he glances earthward he may see multitudes of trembling mortals lifting their hands in terror and crying, "Hold!" But as he turns his eyes heavenward he sees God holding out his hands and saying, "Come!" And upward he struggles into a brighter light of revelation and a fuller knowledge of truth and a closer fellowship with God. And those multitudes below follow in the way he has gone, and themselves come into possession of that knowledge that makes them more truly the sons and daughters of the Almighty.

THE PRESENCE OF GOD.

The doctrine of the immanence of God is not an abstract theological conception; it is one of the most practical truths of experimental religion. God is with us not in theory only, but in very fact. The heavens declare his glory and the firmament shows his handiwork. And these revelations of his presence are so unmistakable and so convincing that only the wilfully skeptical can call them in question. But there is more satisfying revelation of a present God than these, to the man whose heart is fixed to do righteousness: the sense of His presence and the glory of His being flood the soul. That strange warming of the heart that has been the experience of so many Christian men and women grows out of contact with the great Soul of the universe. It is the result, not of an impersonal influence but of a personal presence. God makes himself known to his own by an intimate companionship that is as real as when friend communes with friend.

The privilege of our daily life, which is also something of a problem, is to adjust ourselves to the actual presence of the Infinite One. We may forget it—but we should not; at times, we may resent it because of the grossness of our own feelings—we do so at our peril. "Thou, God, seest me" may strike terror to our souls when it should make us happy. If we connect with the idea of God's constant presence the idea of his infinite love, we shall magnify the privilege and solve the problem.

THE UNITED WAR WORK CAMPAIGN.

Shortly after the Fourth Liberty Loan campaign closes, another campaign will begin for a very much smaller sum of money but for a purpose that is of the utmost importance. The Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council (Knights of Columbus), The Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army will unite in raising $170,500,000 for the support of the work carried on by these organizations in behalf of the men enlisted in military service. This campaign will begin on November 11 and continue one week.

There can be no question as to the value of the service rendered by these agencies in promoting the welfare of the men in camp in this country and in service overseas. The testimony of our highest miltary authorities and of the men themselves is unmistakable on this point. The numberless things that our soldiers need to have done for them that cannot be provided for by the Government, have been undertaken by these organizations in a patriotic, self-sacrificing way that has won the respect and admiration of the whole world. The conveniences and comforts of home-life have been supplied in as large measure as possible to our men, many of whom have, for the first time, been placed in unfamiliar surroundings. Not only has physical welfare of the men been provided for, but their religious and spiritual needs have been carefully looked after as well. The morale that has distinguished the American fighting forces among the armies of the world is largely attributable to the magnificent work of the Y. M. C. A. especially.

Considerable dissatisfaction has been expressed in some quarters because a Roman Catholic organization has been allowed to maintain its own work in the camps and has been included in the united campaign, while the work of the Protestant Churches, carried on by camp pastors appointed by the different denominations, has received the disapproval of the War Department to the extent, at least, of an official order greatly modifying the conditions under which camp pastors may do their work. There is a feeling that, in all justice, the Roman Catholic Church should not have been given a privilege that was denied the Protestant Church. We confess that we share this feeling. We think it was unwise, to say the least, to place the National Catholic War Council upon the same footing, so far as the collection and distribution of funds are concerned, as the great non-sectarian organization, the Y. M. C. A., for example.

President Wilson, however, in giving his approval to the united campaign, did so on the ground that all these organizations are doing a common service, and on the ground of the practical necessity of limiting our appeals for funds in such way that two or three comprehensive campaigns shall take the place of a series of independent calls upon the generosity of the country. At the same time, the President makes it perfectly clear that he is not seeking in any way to interfere with the religious convictions of our people. In his letter to the Fosdick Commission he says: "In inviting these organizations to give this new evidence of their patriotic co-operation, I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service."

We adopt this point of view. We agree with Dr. John R. Mott that the work to be done is too great to allow any differences of opinion that we may hold to interfere with it. Dr. Mott himself, according to his signed statement, which appeared recently in the Advocate, as well as in the press generally, vigorously opposed the merger by which all war work organizations were included in one financial campaign. But when President Wilson gave his approval to the plan, he patriotically submerged his own feelings for the sake of the cause, and he is throwing himself energetically and enthusiastically into the campaign.

We cannot afford to do anything less. The practical welfare and efficiency of our soldiers is above every other consideration. We would not have one of them suffer because of any personal opinion we may hold. As patriotic citizens, we have supported the policies of our great President thus far, and we should continue to do so until the victory has been won. For the present, we should do all we can in behalf of the United War Work Campaign. After the war is over, there will be time and opportunity enough to consider matters that may safely be held in abeyance now.

Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden and possess life.—Southern Churchman.

New Orleans Christian Advocate

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THE WAY OUT.

By Wm. C. Allen.

The tragedy of life is sin. The problem of the age is sin. It rears its ugly head within us. It disturbs our happiness. Theological discussions as to its origin and nature are superfluous. It is futile to deny its existence—its bitter fruits are everywhere. We hate it, we cry against it, yet too often refuse to get from under its baleful influence and power. Why?

Sin is wilful transgression of the divine law. We read our Bibles, and particularly the pure teachings of the New Testament, or watch for the stirrings of the Holy Spirit within us, if we want to learn what sin is. Do some inquire, "How shall I recognize the Spirit of God?" An answer is found in the fact that God cannot contradict Himself, and impressions stimulating us to actions in harmony with New Testament admonitions may be acknowledged as the voice of God Himself calling us to righteousness. Obedience to this simple rule will save us from many bitter experiences. How generous is our Creator to grant us such light in darkness!

Our Lord came into the world not just to give us a new profession but a new nature. Let those who read these lines ponder on this. He was crucified once that we might not crucify Him again. Do we talk about His teachings and fail to live by their spirit? Do we speak about love and fail to live the life of love? Do we bear Jesus' cross in this life that we may wear His crown in the next? If in these matters we do not accept His obligations, are we not sinners? If we admit our lapses, there is hope for us.

Two facts stand out vividly as the vital experience of those who go to Jesus for relief from sin. One is emphasized in the statement, "The blood of Jesus, His Son, cleanseth us from all sin." We cannot to-day see the blood that flowed from the pierced side and mangled feet, but we may observe the marvelous effect of simple belief in it. Under tropic skies and by frozen seas men and women have been reborn, purified, made happy in the acceptance of it. We see that the old bad passions have disappeared—Jesus reigns within them. Observers believe that the Lamb of God who was slain in their behalf has taken away their sin. The second reality is that much sustaining spiritual assistance is given those who seek Jesus as Savior. "My grace is sufficient for thee," is no meaningless promise. In many lands, beneath many shades of human skin, in the mansions of the wealthy, in the abodes of the poor, I have seen Christ's transformed people loving Him, dedicated to Him, faithful to Him through days of peace or pain, and all witnessing to the imperishable beauty of their Lord's keeping power. So it comes about that it pays even the hard-hearted, the hypocritical, the proud, the deceitful, the dissolute, the little offender or the great transgressor to repent and cry, "God be merciful to me a sinner!" Are we willing to humillate ourselves and do this?

Some of us wish we could lead others out of darkness into the consecrated light. This we cannot do—we can only point the way. The despicable passions, the foul diseases, the Sabbath-breakings, the often unholy pleasures of the age testify to the accursed forces of evil in our midst—these justify the indignation of a loving Father toward His wayward children. Have not many of us individual responsibility in this matter? Are we always clear and clean? What is the way out of this materialistic mess? To whom shall we go? Is there not a Way—is it not Jesus? Are we personally willing, with genuine contrition for past acts, to cast ourselves upon God's mercy and resolve to live the life that Jesus asks? Let us go while the door stands wide open—the night sweeps on apace—tomorrow may be all too late.

San Jose, Cal.

MONEY FOR CHURCH WAR WORK.

By Rev. E. O. Watson, D.D., Secretary, War Work Commission, M. E. Church, South.

Now and then we get a letter saying that in view of the recent order of the government concerning camp pastors, the need for money for the war work of the Church is not apparent. This is a grave and surprising error.

The vision of our Church concerning war work runs far beyond the work of the camp pastor. It includes a present plan of reinforcement in winning the war, and a plan of world reconstruction the foundations of which, in many instances, must be laid now. Great as is the camp pastor work, it is only a small part of the great program our Church must carry forward to be worthy her place in the field of service.

First of all, there is the equipment of chaplains. No man, we firmly believe, has ever before enjoyed so great an opportunity for spiritual service as the chaplain in the American army to-day. The Church must stand back of him and furnish all equipment needful to do his great work in the most effective way. Our Church has already put forward more than one hundred men for this work, and will have to put forward at least another hundred to supply the demand of the rapidly increasing army under the new draft. These men must have equipment. The Government pays a salary that is less than many received before entering the chaplaincy, but more than others have been receiving. Yet when the changed conditions of life are considered it is a real financial sacrifice for nine out of ten married men who go into this service. These men cannot equip themselves with all that is needed adequately to do their work. Initial equipment expense estimated at $250 each, with annual expense in carrying on the work of $300 each, calls for an expenditure of $100,000, and could be doubled without wasting a cent. The Church must provide this. Other churches are making such provision. Ours can not lag behind.

Then, no matter what is or is not done in the matter of camp pastor work, there should be in every city adjacent to our large camps church headquarters, keeping open house, with a pastor, and a church mother, at least, attracting our boys on leave, ministering to them, affording a place for them to meet friends from home, and elsewhere, tying them to the Church, and rendering service in myriad ways. However necessary work inside, there is no work more imperative, if we would save our boys, than work done for them when on leave in the city. Think of the great camps located within the bounds of Southern Methodism. Think of the cost of adequate service in the cities near these camps, and even in rural communities nearby. Remember, too, that the camp pastor order does not affect the navy and marine camps. There are a dozen or more such camps where the headquarters idea should be developed and where also, without let or hindrance, the camp pastor work may be continued. Provision can and should be made, too, for tours of all the camps by some of our Bishops, our best evangelists, and leading men with a message for men. There will be no difficulty about getting a hearing for these. The writer often, when camp pastor at Camp Jackson, had the privilege of carrying into the camp the vocal teacher and violin teacher of Columbia College with a quartette of picked pupils from each of these departments. We were not only permitted but begged to go from ward to ward of the hospital for a twenty minutes' service in each ward of song, violin music, prayer and gospel message. Thousands of our young men heard with joy, and with shining faces begged that we come again, and assured us that they would hear that sweet music in the struggle of battle on the "other side." Such groups could and should be organized to visit all our camps. We can get volunteers, but the tour itself will cost money. With all volunteer teams from our college could do, there is yet need for at least one team of such workers, the best talent in consecrated Methodism, to be regularly engaged for this work under the direction of our Commission.

Another great field of war work has just begun to appeal to us. The Government is establishing great munition and ship building plants. Like magic these spring up almost over night. At Nitro, W. Va., such a city has sprung up accommodating fifty thousand. The writer visited the plant last Sunday, and had the privilege of speaking to 1500 men representing at least a dozen nationalities. The hearing accorded and the response to a gospel message was the most remarkable ever witnessed and will live always in memory with yearning for its repetition. We are trying to get a footing there. This is army work. It is at the very foundation of winning the war. Work on a large scale and on right lines there will not only help win the war, but lay foundations for world rebuilding when the war is over.

We could go on and on with such instances. They abound. One more, in this connection. At Quantico, Va., there is a Marine camp of some 10,000, a little town alongside and a shipbuilding plant just starting up beyond the town—all in easy reach. We have a church organization there, a little 20 by 30 building, and a pastor that serves in connection with a large circuit. We have there the great opportunity of building a real community church working plant, putting an outstanding man in charge, and ministering to a growing town, a shipbuilding plant and a camp. We have the right of way. There is no other church there. Are we going to lag back for lack of a few dollars?

Then look "Overthere." Bishop Lambuth, Dr. Selecman, and Rev. G. C. Emmons are now in France. The purpose of their mission is ministry to our boys over there, but the far-reaching vision of our great missionary Bishop is the establishment of future work in France. One chaplain now in France writes: "What a wonderful field France will be after the war in which to sow the seed of evangelical truth. I have been most wonderfully impressed with this fact as from day to day the citizens ask me about the Protestant religion." We must establish headquarters there, and equip in such way as shall enable us to render a great ministry to our boys coming and going, and, at the same time, lay the foundations for a great work in the future. Then look on into Belgium, and on into Russia, and into Italy, and even into Germany.

With all this, be it remembered the work of camp pastor is not ended. Arrangements have already been made in some of our camps for continuing the work under far better conditions than before the order was issued. The Government has been "pestered" no little under the old order of camp pastor work. Many unauthorized men got a footing as camp workers, some of these made all sorts of demands upon the military authorities, some even talked the poison gas of peace, and it is stated that somewhere German propaganda posed under the guise of camp pastor. The Government had to get control of this situation. A weeding out was needful. The recent order will accomplish this. A strong committee has the matter of modified form under advisement and will, within the next few days, lay the whole matter before the War Department. It is matter of rejoicing that our Government, as no Government ever has, recognizes the place and power of the gospel in creating and maintaining the morale of a soldier. We are assured that in some way, under proper regulation, all proper agencies for religious ministry will be provided for.

All in all, a great vision of present and future ministry in winning the war and ushering in the fulness of the Kingdom of God is before us. A

great and effectual door is open. The fields are white unto the harvest. We need men and money, the best of the one, and the most of the other, that our great Church may serve mankind as never before. The brand of Cain is now "SLACKER." The Church to-day that withholds men or money for this work will bear the brand, and bearing it have no place in the future.

Sept. 20, 1918.

A NEW AGREEMENT CONCERNING CAMP PASTORS.

The following agreement has been reached by Committee in Conference concerning special ministry to enlisted officers and men:

Attention is called to No. 4 and No. 5, War Departments general memorandum A, G, 68044, subject, "Services of Clergymen as Camp Pastors and Voluntary Chaplains," which permit the following plan for directing, hereafter, the religious work among our soldiers.

A. The importance of training our Chaplains for service overseas must be emphasized.

B. The help of clergymen, to whom the Churches of America have looked for inspiration and leadership, is appreciated and an arrangement is desired by which such men, barred perhaps by advanced age or personal responsibilities from entering the army as Chaplains, may continue to help at the training camps.

C. The War Department desires the best efforts of all the Churches—Protestant, Catholic and Jewish—to influence experienced and capable men who are eligible to apply at once for commissions as Chaplains.

D. The names of such men as those classified by paragraph "B" may be submitted by all the Churches to the Executive Committee of the General War Time Commission of the Churches, or similar committees representing the Catholic and Jewish Churches, and by these committees a certified list may be furnished for the use of the War Department.

E. The attention of all Chaplains will be called, by the War Department, to these certified lists and they will be permitted to invite, with the approval of their commanding officer, such representative men to visit the camp for the purpose of helping the Chaplains with their work with enlisted men and officers.

F. All clergymen invited to camps under this order shall report to the Chaplain in charge of such services and shall proceed in co-operation with, and under the direction of said Chaplain.

G. The term of service of any clergymen under this order in any camp or post shall be determined by the Chaplain in charge, with approval of the War Department.

H. The War Department looks with favor upon efforts of the various churches, located in cities adjacent to camps, to shape their services with special reference to needs of the soldiers on leave, and urges all Chaplains to call the attention of their men to such services when provided.

I. That an important result very much desired and expected under the plan proposed, will be the assurance that the visiting clergymen will keep the "folks back home" informed of conditions in the camps.

October 2, 1918.

BISHOP LAMBUTH IN FRANCE.

Bishop W. R. Lambuth, Dr. C. C. Selecman, and Rev. G. C. Emmons have been hard at work in France for some weeks. Dr. Selecman, after careful study of the work and situation generally, has returned to this country and will enter at once upon service representing the War Work Commission at Annual Conferences beyond the Mississippi.

Bishop Lambuth has decided to remain somewhat longer, possibly through the winter, in France. He is rendering large service "Over there" in behalf of the Negro troops, and especially in contributing to the spiritual life and service of the chaplains and other workers. He is also seeking just the right opening for definite work by our Church. He writes that it takes far more time on that side to get things going properly than is required here.

Extracts from the Bishop's last letter will be of great interest to all, and are herewith appended.

"The more I look back upon the work of camp pastor and its opportunities, the more I am convinced that it is an opportunity for great service. I am anxious that the relation and all it involves should be thoroughly understood and carefully defined. It must be handled with great care."

(The new order of the War Department provides a plan that can be administered effectively. We are planning a corps of visiting clergymen for the camps, and will everywhere develop, as rapidly as is consistent with efficient service, the opening of headquarters in the cities adjacent to camps with pastors in charge to minister especially to soldiers on leave.)

"The chaplains are widely scattered and encounter the difficulty of having to minister to thousands instead of hundreds. They are good men and true. I am not speaking simply of our men, but of the body as a whole. There are a few who let down and fall to measure up to expectations and demands, but the proportion is not greater than in the pastorate at home.

"The attitude of our boys is one full of encouragement. They appreciate a strong, clear statement of gospel truth. They love their country and cling to its ideals. While some, perhaps many, may yield to the fierce temptations to which army life in a foreign land exposes them, I believe that the large majority of the men will return with a deepened sense of thankfulness for our institutions, our churches and our homes. It is immensely important, however, that we who are here should bring every effort toward strengthening the convictions of these splendid men, and steer them safely back to their own shores and to the home neighborhood where the bonds of friendship and love can be renewed."

Conversation with Dr. Selecman showed clearly that our Bishop is doing great work in France, and has many more calls than even his wonderful energy can stand up under. We thank God for such a man to minister over there, and all the

MEETING OF THE BISHOPS AT NOEL MEMORIAL CHURCH.

By Rev. W. Winans Drake.

The Board of Stewards of the Noel Memorial Church last spring invited the College of Bishops to hold their fall meeting in Shreveport, and tendered the use of this church, as the place of meeting. The invitation was cordially seconded by the Board of the First Church, and also by the Chamber of Commerce, through a letter from Mr. F. T. Whited, president of the body. At the meeting in Atlanta during the session of the General Conference, this invitation was accepted by the Bishops, and November 1, 2 and 3 set as the date of the meeting.

Plans are being made for the meeting, and it is being looked forward to as an occasion of inspiration to the Methodism of Shreveport and of this section. It is probable that twelve or thirteen of the Bishops will be present, several of the College being in foreign countries and several others, including two or three of the superannuated Bishops, not being able to come for other reasons. It is probable that a meeting in the interest of the Missionary Centenary, to be addressed by several of the Bishops, will be part of the program, and many of the pulpits of the city will be filled by the visitors on Sunday. Others will preach dedication sermons in near-by communities.

When these distinguished visitors come among us, they will find the Methodism of Shreveport in a prosperous and growing condition. The First Church is closing a prosperous year under the pastorate of Rev. A. G. Shankle, and will show a considerable gain in membership for the year.

The Noel Memorial Church, the meeting place of the Bishops, is fast coming to be one of the outstanding churches of the city and of Louisiana Methodism. Founded about ten years ago through the faithful and efficient pioneer labors of Rev. R. J. Harp, and housed for a few years in a temporary building, loaned by Mr. J. S. Noel, it now occupies a building hardly surpassed by any in the Louisiana Conference in beauty and convenience. The large auditorium is flanked by a spacious Sunday school room, surrounded by class rooms on two floors, all opening into the main Sunday school room. A spacious basement gives ample room for several departments of the school and for social gatherings. This building, erected at a total cost of nearly $75,000, was given to the congregation by Mr. J. S. Noel in memory of his son, J. S. Noel, Jr., and forms a worthy monument. The present building has been the home of the congregation for the past five years.



J. S. Noel, Jr., Memorial M. E. Church, South, Shreveport, La., where the fall meetings of the Bishops will be held, November 1-3.

The list of pastors during the short history of the church is as follows: Rev. R. J. Harp, 1908; Rev. J. G. Snelling, 1909-10; Rev. F. A. Downs, part of 1911; Rev. Felix R. Hill, Jr., part of 1911, and 1912; Rev. W. W. Armstrong, 1913; Rev. E. K. Means, 1914; Rev. R. W. Tucker, 1915-16; Rev. W. W. Drake, 1917-18. For several years past, there has been steady growth in membership, in Sunday school attendance and in financial offerings. The present membership lacks only a little of being 500, showing an increase for the present year of 85 and for last year of 73. It is expected that the Annual Conference report will show a membership of over 500. With a splendid location in the midst of a growing residence section, the church has a great opportunity for spiritual and material development.

Noel Memorial Church, Shreveport Methodism and the Methodism of the Louisiana Conference extend a hearty welcome to our chief pastors for their fall meeting.

Church will pray for him and Brother Emmons, who works with him as Timothy with Paul, that all strength and blessing may be theirs for this great ministry, and that they may he returned in safety when they have fulfilled their great mission.

E. O. WATSON, Secretary.

Washington, D. C., October 12, 1918.

NOT IMPOSSIBLE.

By Rev. A. A. Bernard.

Truly, we are fallen on wondrous days! The amelioratlng justification of the burden of battle in the days of the ancients was interpreted principally in terms of the hope of material gain and the glories and splendors of conquest. The homes from which the conquered receded were to be their homes no more—with the home gone nothing remains. The howling wilderness shall ever be the howling wilderness, with the constant increase of its shrleking fauna. And so the bleak sands of the barren shore, kissed perpetually by the liquid lip of the sea in an endless, meaningless ebb and flow, shall ever he the scene of either the advent or recession of the god of day.

Things have been changed in the last two centurles, and we are standing for the changes that are coming. We are no longer drenching the earth with human blood—that whole earth that is not worth one human soul—for the hope of driving, further on, the stoop that marks the borderland, but we are glving what we are and what we have, to maintain an ideal ever pure and undefiled. The virtue of our effort is being crowned wlth a growing confidence on the part of a struggling mass that has come to realize that this ideal is no idle dream of ours, but has long been the practical hasal principle of our daily life. Out of thls awful struggle we shall come to learn that the observance of an ideal, unto the uttermost sacrificial intent of the heart, is not the greatest debt the trial balance sheets of life are showing that wc owe to our day and that of future races. Beautiful things of every element are worthy of observance, hut notwithstanding, in the observance alone of them, men have lost their liherties and their lives. Semething more than simple observance is needed. Under the miasmatic lethargy of a false security, men and women have sat at the bargain counters of compromise and bartered out of their obligations every yestige of the potent command, "contend;" and of the supreme command, "go," with all its multiplled inferences and certain possibilities. Liberty is the synonym for struggle. Where you find liberty you can find the history of a struggle writ ln letters of hlood. Liberty that is won in the vortex of struggle cannot be preserved in the calm of lethargy. If our fathers have not struggled in the propagation of that which we have, then their children must struggle for its rescue, hc it economic, civil, political or religious.

Many of the things that men have ever fought for were fraught with little or no hope. Some one was there to help them catch the vision of their ideal, though meager it may have proved to be. Some one has led the race to-day to believe that the ohligation to life is settled if it makes an effort to satlsfy the cravings of its appetites and appetences. And so we have all helieved this to some extent and have all tried, within this circle, to round out our day's task. But as I have intimated, the war has not only broken the bonds of our local and national circles, hut its lesson is going to result in a new ideal to be attained. Is there nothing higher to he achieved than the plaudits that come of victory in a field where hosts are, and have fallen? If men can struggle and suffer and lose, many of them, while few win, should we not tell them, then, that there is a field in which, and an ldeal for which, they may all strive and all win the crown, and that the incentive shall be found in who shall be the first to win his crown? Heretofore we have all striven for self, in that the best of us have had the great Partner only on a tenth basls. Now there is a field of wondrous need and of responsive gratitude that stands in view at every portal! Shall we not transform our efforts from those of laymen of a common destiny into those of lay-ambassadors of the Prince of Peace?

We believe that we have found the moving, transforming genius of our age, our ideal—the Christ of God. Ideals, like everything else, grow by propagation. We have been working at the propagation of the gospel for years, and we have come away from the struggle, while with an undying confidence, yet, somehow, with a wonderment that has engaged our silent meditations, and have found our consolation in the thought that perhaps it is not God's good time. For years and years our faithful missionaries have stood as the silent, prophetic outposts of our great religion; through all the long, dark night and blight of sin, have they been standing. Every message they send back is a Macedonian call. "Oh, when will the Church respond!" More missionaries? That is one way. We have been working less than one quarter of our force. For every missionary that we send with the Bible in his hand, four others should go with plows and tools in theirs.

This article is an answer as to what I felt after I had talked with a man who found himself too old for war; too old for the Y. M. C. A., and finally satisfied his mind by informing our Government that he was at its disposal. I came away thinkling, and on my way home found the last issue of the Voice in my mail. I read all the articles in it under the heading, "The Regions Beyond." Read them. Then I read the article, "Facts That Should Make Us Ashamed." Figuratlvely speaking, do as I did when you have read lt, go out on the ash heap and pile ashes of shame on your head and keep them there tlll you get a new vlslon. No wonder I am trying to tell you what I thought, trying to bring you the vlslon of our wondrous day.

Here is my friend wlth no place in the regular ranks of the armies of our country. Somehow we may call him a reserve. Then I thought of the multitudes of reserves in the camps of the armies of God. Oh, for the multitude of such that are struggling, with no hope other than the struggle, no reward other than the bread that goes to feed the body! Oh, that they, many of them families, would place themselves at the disposal of the Church and go out, side by side with our missionaries, a company of lay missionarles, and settle in the hills and valleys and prairies of ignorant, and no, not down-trodden, but of mentally deprived and spirltually robbed generations, settle there and become the nucleuses of gatherings for the perlodical coming of the missionary on the border lands of civilization! Our forefathers struck out into dense wildernesses all alone and became the nucleuses of an economic, social and political civilization. That we might have men and women who would throw themselves into such a great Christianizing movement! What will the Church do with her reserves —her great lay army? We believe if she calls for this army there will be as large and as generous responses as there are from the ministerial sections. Why could I not be an emigrant for God and build a home for his sake in a forelgn land, even as we expect our missionaries to do, and even as my forefather built for me by his toil ln this land?

Is it impossible?

Ponchatoula, La.

READING BETWEEN THE LINES No. 2.

By Rev. T. B. Holloman, D.D.

After reading in the Advocate that Rev. J. Loyd Decell, of McComb, had recently undergone an operation for appendicitis, I hesitate to read any more beween the lines. Had I dreamed of such a serious result, I should have written under, "This Is a Little Nonsense," &c.

However, I must insist that there is much work as well as fun in being host of a Methodist Conference, for it requires a great number of cabinet meetings, the hearing of a great many special requests (pro and con), and much diplomacy to meet all conditions and fully satisfy hosts as well as guests. When there has been request from half a score of homes for Brother Smith of High Steeple, it brings a sigh of relief to hear, "I'll take anybody;" but what a disappointment when, after locating Brother Particular, to have a request, "Send me anyhody but Brother Particular."

Yes, and sometimes it is the judgment of the committee that Brother Three-Score should be located nearer the place of meeting, but Sister Boss, with her, "If you don't give me Brother Three-Score, I won't entertain anybody"—spoils the plan. So Brother Three-Score must suffer the exposures that Brother Two-Score is more able to meet. But how thoughtful is Sister Lydia, with her, "Give me the old men, because I live near the church," and oh, how Brother Barnabas comforts when he 'phones, "Send me all those that nobody else wants!"—I shall ever hold one fine fellow in remembrance who sent for me to come to his office (and at the courthouse, too,) just to say "Go to—(which was the best boarding house in town) and make provision for all the left-overs." My, my, how I did sleep that night; such a sleep as had not greeted me for a fortnight.

Oh, exultant Decell, rejoicing Barry, "Happy Bond!"—but not too quick, Buds, here comes the brides for us;" then another: "Dear Brother Decell, I must ask you to keep a secret—Miss Mary Sweet and I are to be married, very quietly, on Sunday before Conference opens, and I wish you would put us close to the church, as the weather might be inclement and she is not very strong." Up goes Brother Beatus, for Sister Eunice and Grandmother Lois have said, "No Conference brides for us;" then another, "Dear Brother Decell, I am sorry to give you trouble, but my wife has been going to Conference so long that the year won't seem complete unless I can bring her. We can put up with anything, and we will be on the afternoon train Tuesday." Oh, how lucky it is to have Sister Electa who loves everybody!—but, "Brother, I'm sorry, but I'm full to the last cot." Letter No. 3: "Dear Brother Decell, I shall bring my wife and three children and the nurse. You know I have served a very poor charge this year, and we shall expect you to make provision for us in some nice home, for we are used to good entertainment by our people." Did it thunder, or was it a stroke of paralysis? No, that's some of Dan Kelley's wild Irishman tricks.

But the fun is not all over yet, and here they come: "Where do I go, Brother Decell?" "What's your name?" "Tardy." "Tardy? Not on my list." "Why, didn't Colonel Cavalry give you my name for local deacon? and here's Brother Also for local elder." Great beads of sweat! only one cot at the parsonage, and what is that with two big brothers on hand?

But enough, enough, lest Barry and Bond, too, are rushed to the operating table. Now, since I have taken in hand to write of Conference entertainments, and more especially to trace many things, let us hear the conclusion of the whole matter: "No kicking; everybody sit steady;" while to Decell, Barry, et al., "Trust to luck, trust to luck! Stare fate in the face, and your heart will be easy if it's in the right place." Ho, for McComb! We're coming two hundred strong, unless the Flu protests!

Vicksburg, Miss.

WHAT CHRIST HAS DONE.

A Christian worker in the mountains of Kentucky was visiting the penitentiary. There he found a man imprisoned on the charge of murder. He tried to reach his heart with the Gospel story, but seemingly without fail. On one visit the man spoke of his little boy. The evangelist saw his opportunity. "My brother," said he, "what would you be willing to do for that child of yours?" The rugged mountaineer's eyes flashed. With tremendous intensity, he answered, "Minister, I'd stand between that boy and hell!" "Well, my brother," quietly replied the other, "that is exactly what Christ has done for you."—Exchange.

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NOTICE TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Though I have recently undergone an operation for an aggravated case of appendicitis, and on account of certain after effects it will be several weeks before I regain my strength, this will in no wise interfere with an adequate provision for the Conference.

No pastor ever had a truer and more loyal membership than the pastor of Centenary, McComb, has, and they, with physician and nurses, have been everything to me they could be. In fact, the friends of all the churches and town have been.

Our Committee are composed of capable and willing people, who, with Brother Barry, seem eager to reduce my labors as much as possible.

Dr. Pinson writes that the General Board of Missions will request that the Conference set apart the second day, Thursday, December 5, as "Centennial Day," exercises beginning Thursday morning at 10 o'clock and concluding with the night service. Of course, the taking up of two hours of the Conference session, and the setting aside of a "standing rule" relative to the evening preaching services, will require Conference action, but it is all but certain that the request will be granted for the full time, and I feel safe in urging the brethren who are lay leaders of the various churches to plan to be here for the full day of Thursday, December 5. My information is that Team No. 4, which is composed of Dr. E. H. Rawlings, Dr. J. J. Stowe, Mrs. Bessie W. Lipscomb, and two of our returned missionaries, will have charge of the Centennial Program for our Conference. This is a strong team and it will be worth while for us all to emphasize it and make the day a red letter day for our Conference.

Brethren, let us continue to pray so that the coming of our Conference will be a New Pentecost where we all shall receive such refreshings of the Holy Spirit as shall give us a larger vision of our opportunities and possibilities; and make real the fellowship of Him who is our Savior, and blessed forevermore. Your brother,

J. LOYD DECELL.

A GENEROUS PROPOSITION.

Dear Advocate: For a long while, my heart and thought have been enlisted in the interest of world evangelism, orphans' homes and funds for superannuated preachers. And now, since our country has been cruelly forced into an expensive war, she needs from her citizens much treasure, and she has asked for a loan of a small part of their surplus, issuing to them her interest-bearing bonds, the very best and most admirable collateral security on earth.

To my mind, it is an opportune time for all good, loyal Methodist citizens to contribute to at least two different endowment funds, our Orphans' Home, at Ruston, and our superannuated preachers' fund; and the Methodist Missionary Centenary is not to be overlooked. We should buy liberally of these Liberty Bonds, and then donate one, or even a dozen, to each of these three different interests.

As a starter, or nest egg, for this proposition, I will this week buy a $50 U. S. bond for each of the three aforementioned funds, and leave them on deposit in the bank of Baton Rouge, Baton Rouge, La., subject to call of legal claimant.

I trust that this notice will cause not a few of our liberal and warm-hearted members to become awakened and deeply concerned, so that immediate co-operation will be given cheerfully to this much-needed and practical scheme for the management of our great family institutions. It is incumbent upon us, as loyal citizens of both Church and State, to provide such benevolent funds against times of emergency.

May God's blessings attend the effort.

W. L. TUCKER.

Tucker, La.

Patience is not willingness to be satisfied with less than the best; it is the determination not to give up until the best is attained.—Selected.

MISSIONARY INSTITUTES IN SEASHORE DISTRICT CALLED OFF.

Owing to the prevailing epidemic of influenza, and quarantine regulations, the Missionary Institutes appointed to be held in the interest of the Centenary Movement at Lumberton, Gulfport and Pascagoula, are hereby called off for the present.

I trust every pastor will push the Campaign of Intercession and Stewardship as soon as conditions will justify. Some have done this already, and I am sure others will do it. I feel confident that our district will not fall behind in this forward movement of the Church.

I am sure every pastor, and our good and loyal laymen in the district, will diligently look after all matters pertaining to a successful closing of our financial obligations for the Conference year. The time is short, and what is done must be done quickly.

Brethren, let's do our best, and certainly not fall below our record in the past. Sincerely,

J. R. JONES, P. E.

TO ALL PATRONS OF THE PUBLISHING HOUSE.

We wish to ask that you help us bear our burdens.

If your orders are not delivered as promptly as you wish, please remember that this is a time of war and business cannot be transacted as under normal conditions.

We cannot get material promptly. For instance: we have had delivered during the past week a shipment of paper which was ordered in June, and ordinarily would have reached us in ten days.

Mail, express, and freight lines are congested, and practically every shipment is delayed.

We have lost employees from every department because of the war, and when we have succeeded in filling the vacancies at all it has been with inexperienced men and women who must be trained before becoming efficient.

If delays occur they are inevitable in almost every case.

Remember the conditions and remember that your Agents are doing the very best they can to overcome these obstacles and serve you promptly.

At a meeting of Denominational Publishers held at Cincinnati in September it was revealed that the same conditions are affecting all in equal measure.

Be patient, and above all, send your orders to us so as to allow a liberal margin of time for delivery. Many orders come to us for Sunday school literature each quarter so late as to make it physically impossible to deliver the goods in time for use on the first Sunday of the quarter. Many reach us after the first Sunday.

Help your House in this time of trouble.

SMITH & LAMAR, Agents.

A TRIBUTE TO CHRIST.

"I know men," said Napoleon at St. Helena, to Count de Montholon: "I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. Alexander, Caesar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire on love; and at this hour millions of men would die for him! I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who had been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"—Biblical Encyclopedia.

DON'T CARRY BURDENS YOU CAN SET DOWN.

An aged, weary looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other. A working man across the aisle watched her for some time in silence, but at last, when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstances have decreed shall be theirs. They insist on carrying it even when they might temporarily lay it down and ease their breaking backs.—Farm and Fireside.

"Our anger and impatience often prove more mischievous than the things about which we are angry and impatient."

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TITHE?

CHRISTIAN STEWARDSHIP COVENANT.

In loving loyalty to my Lord and as an acknowledgment of His ownership, I covenant to pay at least a tenth of my income for the purpose of maintaining and extending the Kingdom of God.

Date.....Signature.....

Conference.....Address.....

District.....Charge.....

The Purpose of this Card is to Enroll both Old and New Tithing-Stewards in the "Methodist Million."

THE TITHE

Acknowledgment of God's Ownership. Fellowship with His Purpose.
Token of Our Surrender. Witness of our Faith. Pledge of our Allegiance.

Fill out the blank above and mail it to J. J. Stowe, Stewardship Secretary, Box 218. Nashville, Tenn. An attractive Certificate of Membership in "The Methodist Million" will be sent you In return.

For further information and literature relative to the Centenary Stewardship Campaign write to the same address.

TWELVE REASONS FOR PROPORTIONATE GIVING.

By Dr. Robert E. Speer.

1. The Gospel ought to lead and enable men to do more than Pagans and Jews.

The Jew in the old dispensation was expected to bring his titbe in addition to his taxes and his various offerings. Unless the motives of the Gospel are able to lead men to give more generously than Jews and pagans give, then the motives of the Gospel must be inferior to Judaism and paganism.

2. The Jew and the Pagan faced no fewer difficulties in the way of practicing such principles than we face.

As a matter of fact tbey were confronted with greater difficulties than we are. The Jew was a poor man and lived in a poor land.

3. We need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception.

I will ask any man who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God.

4. The tithe had its reason in a deep need of human nature, or God would never have ordered it.

Our moral nature is the same, across the land and across the centuries. God does not need tithes for himself. Tithe giving is needed by man.

5. Money is the most perilous thing with which we have to cope, next to the baser, sensual natue.

We all know how constantly the warnings are given throughout all our Lord's teachings. We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen his spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

6. Our Lord Himself recognized and approved the validity of the principle of the tithe.

He said to the Scribes and the Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminiated in Christ, but the moral law was not terminated in Christ.

7. There is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath Day.

Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim, and adaptation.

8. It is the only sure way of giving God his right share.

The only sure way of securing to God in the extension of His kingdom what He needs, is to set aside carefully for Him the first tenth.

9. It is only so that the causes of Christ in the world will get what they need.

The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental, ethical way.

10. I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a district era of spiritual enlargement in his life.

I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

11. It may bring the great religious expansion and awakening for which we long.

I suppose we have many times stumbled at Horace Bushnell's word on this subject, and perhaps have wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the Kingdom of God will come in a day." May this not be true?

12. I believe in this principle because, regardless of anything that will flow from it, it is fundamentally right.

It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because it is right.

* * *

The Methodist Church will render a great service to the entire Church of Christ if it will lead a movement which will secure the joyous giving of the tithe by as much as a tithe of the Church membership. If true principles of giving were adopted by the whole Church, not one ministry of religion or of phllanthropy throughout the whole of Christendom would suffer for lack of support, and there would be such blessing of God, such enlargement of the human spirit, such delight in brotherly helpfulness, as would make the world a different place.

A HINDU TITHER.

A missionary from India tells of a native helper, Bhelsari Naiah by name, who was converted to tithing. After he had tithed three months be was asked if it worked. "Certainly, sir." "And bow is that? You were always complaining of being hard up, and even in debt, when you used your whole income for self; now you give one-tenth to God, you have no complaints." "Ah sir, the nine-tenths with God's blessing is better far than the ten-tenths used to be without it."

Bhelsari's testimony is a typical one among tithers. When one obeys a command of God, he receives a blessing. Tithe paying always brings with it a blessing. Of course, none pretend that a tither is to be a recipient of blessings when his only good quality is that of tithing.—Rev. A. B. Strickland.

SOME TITHING CHURCHES.

Chas. S. Smith, Presiding Elder, Beaumont District, Texas Conference.

In March of the present year, in a series of revival services in which the pastor of Jasper station, Rev. R. A. Gates, was assisted by Rev. O. F. Zimmerman, emphasis was laid upon tithing. Many of the membership including almost every member of the official board, and probably every steward, agreed to become tithers. The number was sufficiently large to cause the Church to be regarded as a "Tithing Church." The official agreement was to tithe throughout the Church, and to bring into the storehouse (the Church) the tithes and offerings. It was decided to take no more collections, but at each entrance of the Church there has been placed a table on which are two stationary boxes, one for the "Tithes" and the other for "Offerings." No outside collections are solicited, nor is the basket passed at any of the services. All moneys, for every purpose, are deposited in the boxes.

How does it work? Salaries, all current expenses of the local Church, and Conference assessments, though larger than ever before, are provided for with an ease that is pleasing indeed. Other benevolences are more generously provided for than at any time during the long and honorable history of the Church. Nor has the Church at any time during its tithing experience been pressed for funds. The report of the treasurer at the third quarterly conference showed a balance of $450.

Roberts Avenue (Beaumont) and Sour Lake Church, of the Beaumont District, have each many tithers, and use methods much after the order of the Church at Jasper. The finances of these three pastoral charges are decidedly more satisfactory than those of any other charges of the district. They also more nearly measure up to their financial ability.

The Home Circle

HALF-PAST EIGHT.

Half-past eight's the meanest time!
When I'm seated in my chair,
And I see my breakfast there.
Then that little clock will chime!
Up looks father o'er his plate:
"Hurry, son, or you'll be late;
It's half-past eight."

After school, though, I do things—
Fly my kite or play baseball—
Till I hear our Hannah call
When the supper bell she rings.
After tea they light the grate,
And I read there while I wait
For half-past eight.

Seems to me I haven't read
Half a page, when I hear Pa
Put his paper down, and—"Ma,
It's time for John to go to bed!"
So I have to yield to fate.
If there's any time I hate,
It's half-past eight!

—Johnson Morton, in Children at Work.

MABEL'S NEW NURSE.

Out on the piazza the block forts were going up beautifully while just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

It was not "a very sick," but just a "sick enough to have to stay in bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when mother had to go away and when Mabel could hear the other children playing without her. By and by Bridget looked in at the door.

"The washer-woman's little boy has hurt his foot ma'am, and she wants to know will you come down a bit?"

"Oh! dear," said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it, after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read, "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody."

At first her lips pouted, but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep. She did not hear when mother came in, but when she awoke the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I ashamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Exchange.

A GRAIN OF SAND.

"Mother, mother, there's somethin' in my eye. Please take it out quick."

"Why, what is it?"

"I do not know. It's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could not find anything except tears. "I don't see anything in it, dearie."

"But it's there, mother. Please get it out. It makes me feel so uncomfortable."

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do."

"Ah!" said the doctor. And in an instant he held his instrument toward her. "Here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy, "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days afterwards, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor! nothing pleased her.

"Please don't, Flossy," said her mother over again. "You make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek. "I'm like the grain of sand, mother. Don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you truly, and I would not hurt you, as that sand did me, for anything. The sand could not help itself, but I can and I will right away."—Our Boys and Girls.

THE TRUE STORY OF MARY AND HER LITTLE LAMB.

Thousands of children have been delighted with the nursery tale about Mary and the lamb which followed her to school one day, much to the amusement of the other pupils and the discomfiture of the teacher, and it is still cherished by thousands, both youngsters and grown-ups. It is not generally known, however, that there was a real Mary and a real lamb, originals of the jingle. C. Purdy, of De Land, Florida, tells the following interesting facts about them:

Mary Sawyer, the heroine of the story, was born on her father's farm near Sterling, Mass., in 1806. The old home is still standing. One cold morning in March, 1814, Mary's father found at the sheepfold a pair of twin lambs that had been born in the night. For some reason the mother sheep rejected one of them and it was nearly dead from cold and hunger when found by Mr. Sawyer. Mary begged the privilege of caring for it and it was given into her hands to raise. By careful nursing and judicious feeding with milk and minted teas the little girl saved its life and in a short time she and the lamb were devotedly attached to each other.

It was not long until the lamb became as lively as any of you could wish to see. It was Mary's constant companion and playmate, taking the place of a doll in her play. Frequently she would dress it up in clothes just as other little girls dress their dolls. One day as she went off singing on her way to school the lamb heard her voice, broke out of its pen, and was soon at her heels.

Mary's brother suggested that she let the lamb go with them to school, and she did so. Arriving some time before school began, she placed the lamb under her seat, where it lay quietly and contentedly. All went well until it came time for Mary to go to her class. Then, as she walked up the aisle, her pet got up and trotted along behind her, to the delight of the pupils and to the surprise and discomfiture of the teacher.

What else could be expected than that it would make "the children laugh and play to see a lamb at school?" The discipline of the school could not be sacrificed for the fun of the pupils, so the pet lamb was put outdoors, where it had to wait for its mistress.

Visiting at the school that day was a young man named John Roulston, a Harvard University student. The incident impressed him as so funny, yet pathetic, that he was inspired to write the lines of the well-known classic, "Mary Had a Little Lamb." Roulston has never been classed among the poets of the country.—Queen's Gardens.

THE RIGHT SIDE.

A little girl was walking with her father one night. At last, looking up at the starry sky, she said, "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"—Jewels.

Men who live for self never succeed in satisfying self or in quite satisfying anybody else; men who live for others in Godlike unselfishness have joy themselves while giving joy to others.—Henry Clay Trumbull.



A POT of steaming, stimulating Luzianne Coffee set before "a gentleman and a judge of fine coffee." A finer hot beverage than good, old Luzianne never existed.

Luzianne tastes all the way down and you say "Set 'em up again."

Buy a can of Luzianne Coffee. If you can't honestly say that it's the best cup of coffee that ever passed your lips, tell your grocer you're not satisfied and he'll give you back your money on the spot.

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

AN EMERGENCY CALL.

The following telegram was received by the Advocate last Monday from the Board of Missions:

"Shortage in missionary income now would be a calamity. War emergencies multiply; war prices increase demands everywhere; exchange doubles expenditures in China. In view of the Centenary, shortage would work embarrassment for next five years. Full collections are, therefore, imperative. Pastors and all concerned are urged to use all diligence to prevent serious burt to the cause.

W. W. PINSON."

We can scarcely add anything that will emphasize the urgency of the situation as stated by Dr. Pinson. We realize tbe difficulties that confront us on account of the epidemic of influenza, and on account of the calls that are being made in behalf of war work; but these great interests of the Church must not be allowed to suffer. It will take hard work, and, perhaps, considerable sacrifice on the part of our people, to bring our collections up in full. But we ought to do it, and we can do it by the proper effort. Let us not fall short of our duty.

WE CAN DO IT.

"Let's not be satisfied with less than 10,000 subscribers before the middle of our next Conference year!"

The above is the closing sentence of the report of the Publishing Committee as published in last week's Advocate. It expresses a sentiment that ought to receive a hearty "Amen" from every preacher in the Louisiana, the Mississippi and the North Mississippi Conferences. And we believe the "Amen" will be forthcoming.

The goal thus set is not at all unreasonable. When we stop to realize tbat the statistics of these three Conferences for last year show that there are more than 157,000 Methodists in Louisiana and Mississippi, the wonder is that there are not already more than 10,000 subscribers to the official Church organ in these two States. Certainly we can take no pride in the fact that for a long time our subscription list has hovered around the 7000 mark. The numerical strength of Methodism in this territory is such as to make it a very reasonable supposition that ten thousand Methodists can be found who are willing to pay $1.50 a year for fifty-two issues of a sixteen-page paper that is owned and controlled and published by their Church as its official journal. Without any question, we have the field for at least a ten thousand circulation.

Ought the Advocate to have a wide circulation among the Methodists of Louisiana and Mississippi? The question answers itself. We do not propose to base tbe answer largely upon Church loyalty, though that consideration does, of course, enter. Methodist people ought to support their own institutions and enterprises. We base the answer, first, upon the proposition tbat every Church member NEEDS his Church paper in order that he may develop an intelligent interest in Church affairs that will qualify him for the most effective service in the kingdom of God. If the Church were an insignificant local organization, with interests no wider than the circle of its own community, it could get along very well without an intelligent membership, and the members themselves would need very little literature of any kind. But membership in an organization of millions of members, witb definite interests that extend all over the world, certainly imposes some obligation to keep more or less in touch with the affairs of that organization. In passing, we have never been able to understand the point of view that would allow a man to hold an official position in his Church without taking at least its official organ.

We base the answer, secondly, upon the proposition that the Church needs to have its publications read in order that its appeals for the maintenance and extension of its work may have a sympathetic hearing based upon knowledge. The people perish for lack of knowledge, and the institutions that they would gladly support if they had knowledge, suffer likewise. We believe it would pay the Church in dollars and cents if some way could be devised by which a Church paper could be put into the home of every communicant.

We base the answer, thirdly, upon the proposition that tbe New Orleans Christian Advocate is a paper of such kind as to meet the needs of the Church and its members in its territory. We are not so presumptuous as to base any claims upon its editorial efficiency; but from tbe standpoint of mechanical make-up, the amount of reading matter in each issue, and the range and variety of its contents, we are not afraid of comparison with any similar publication that has come under our notice—and we have occasion to read a good many Church papers every week. We do not claim that it is an ideal paper—far from it—but we do believe that its wide circulation would help materially every interest of the Church.

A subscription list of ten thousand is not an unreasonable goal—we have the membership to justify it. The Advocate ought to have a wide circulation—it is needed by all our people and by the Church as an organization. Can we get it? We answer that question categorically—"Yes." If all our preachers will throw themselves earnestly into the campaign that the Publishing Committee has provided for, early in the coming Conference year, if they will present the matter seriously and forcibly, and definitely, we can have the ten thousand by the middle of the year. It is merely a question of co-operation and work.

Let's do it!

REMEMBER THE ORPHANAGES NOW.

Unfortunately, the suspension of all Church services throughout Louisiana and Mississippi, resulting from the epidemic of Spanish influenza, came just at the time appointed for observance of Work Day for our Orphanages. As a result, these institutions, which depend largely upon the Work Day offerings for their maintenance, have been placed in an embarrassing situation. An assured income of considerable proportions has suddenly been cut off. We can very readily understand that the faithful superintendents of these institutions, who have the responsibility of caring for scores of dependent children resting upon them, are greatly perplexed.

It would be a fine thing if hundreds of our people who would have made an offering on Work Day, but have not had the opportunity of doing so on account of the epidemic, would immediately send to the superintendents a liberal contribution for the support of their work. This action would be a prompt recognition of the fact that an emergency exists and it would be a sure way of meeting tbe emergency.

For the convenience of our readers, we give the names of the superintendents, to whom contributions may be sent. For the Louisiana Methodist Orphanage: Rev. R. W. Vaughan, Ruston, La. For the Mississippi Orphans' Home: Rev. B. F. Lewis, Jackson, Miss. Let the checks, money orders and registered letters go forward.

WHY NOT THE SALOONS?

When the Spanish influenza became epidemic in New Orleans, the Board of Health promptly issued an order closing the public schools and the churches. We are in full sympathy with that order, believing that the eminent specialists who are fighting the disease would not impose a restriction that they do not think is in the interest of the public health.

But we cannot altogether understand tbe attitude that insists that the churches should be closed while, at the same time, the saloons are permitted to continue their business in the same old way. When the suggestion was made to the Board of Health that there would be practically no danger arising from the usual Sunday services, the answer was made, according to the newspaper reports, that there is not a church in New Orleans that is properly ventilated. That may be true, according to exact scientific standards; but we are reasonably sure of one thing—there are more cubic feet of fresh air available, per member of the congregation, in the average church of this city than are available per member of the crowd in the average saloon. We have been in a good many of the churches, and we have not been in any of the saloons, but we know that the churches, as a rule, are open on all sides, while the saloons are crowded into narrow quarters. We presume that nobody would claim that the average saloon is kept in better sanitary condition than the average church.

We believe it was wise to order the closing of the churches and the schools for the period of the epidemic. For the life of us, we can't see why the saloons should be allowed to stay open.

BISHOPS' MEETING POSTPONED.

A telegram from Rev. W. Winans Drake, pastor of the Noel Memorial Church, Shreveport, La., received after the part of the paper carrying the article concerning the fall meeting of the Bishops had gone to press, announces that the meeting has been indefinitely postponed on account of tbe prevailing epidemic of Spanish influenza. This will be a great disappointment to the Methodism of Shreveport and of the State, but the wisdom of the action cannot be questioned. We trust that normal conditions may soon be restored, that the great work of the Church may go on as usual.

PERSONAL AND OTHER NOTES.

Rev. J. M. Brown, of Zwolle, La., has our thanks for three subscriptions which he recently sent us.

We thank Rev. G. B. Love, of Marietta, Miss., for two subscriptions to the Advocate, which we received last week.

We extend our thanks to Brother P. A. Hilton, of Logansport, La., for a list of five subscriptions to the Advocate, to be added to our files.

Rev. L. A. Darsey, of Ocean Springs, Miss., bas our thanks for looking carefully after the renewal of subscriptions to the Advocate in his charge.

Rev. A. Inman Townsley, the energetic pastor of the First Methodist Church, Bogalusa, La., has been appointed State Chairman of the Speakers' Bureau for the United War Work Campaign.

Rev. G. W. Gordon, our pasor at Noxapater, North Mississippi Conference, recently sent us two subscriptions to the Advocate, for which we thank him.

We regret that we were not in the office when Rev. H. N. Brown, of New Iberia, La., called last week. We appreciate his courtesy in paying us a visit.

Mr. Elrie Robinson, editor of The True Democrat, of St. Francisville, La., has been appointed to overseas work for the Red Cross. During his absence his wife will continue the publication of his paper.

Still they go! Rev. J. C. Rousseaux, pastor of our Epworth Church, this city, has been accepted as a candidate for the chaplaincy. He is expecting to be ordered to report for training in the immediate future.

Rev. E. H. Cunningham, of Kosciusko, Miss., is kind enough to say some encouraging things concerning the Advocate in sending us a renewal subscription to the paper. The good-will of our readers helps us greatly.

Rev. M. G. Jenkins, an honored superannuate member of the Louisiana Conference, who has been making his home at Mineola, Texas, has moved to San Antonio, and is living at 519 Georgia Avenue, West End.

Rev. C. E. Fike, of Rayne, La., writes that the Spanish influenza is everywhere in his community, but that the prospects are good for full collections by Conference. Brother Fike is closing his fourth year on that charge.

Rev. S. M. Miller, D.D., of the Louisville Conference, pastor of Settle Memorial Church, Owensboro, Ky., succumbed recently to pneumonia following an attack of influenza. Dr. Miller was secretary of his Conference.

Rev. C. T. Barton, of Horn Lake, Miss., has our thanks for a list of fifteen subscribers to the Advocate, accompanied by remittance to cover. Brother Barton states that he is working to have reports in full by Conference.

Rev. T. M. Bradley, of Cleveland, Miss., is the efficient secretary of the North Mississippi Conference Historical Society. All papers read at the meeting of the Society at Clarksdale on November 19 will be turned over to him.

The American Y. M. C. A. shipped abroad, from July, 1917, to September 1, 1918, over eleven million dollars' worth of supplies. Large amounts were purchased abroad in addition. The Y. M. C. A. is something of a business concern.

The Intercollegiate Prohibition Association, with headquarters at Chicago, has suggested the launching of a world-wide crusade against beverage alcohol as soon as the campaign for national prohibition comes to a successful culmination.

Mr. Henry P. Crowell, president of the Quaker Oats Company, and Mr. E. K. Warren, president of the Warren Featherbone Co., were recently elected president and vice president, respectively, of the Moody Bible Institute of Chicago.

We learn from a personal note from Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, that there have been fifty cases of influenza in that institution; but all the patients were doing well at the time of writing.

Rev. W. A. Terry, of our Broad Street Church, Hatiesburg, Miss., is closing his third year in that charge. He reports that all departments of the church work are in good working order. We thank him for sending us a subscription to the Advocate.

Rev. Plato Durham, of the Candler School of Theology, Atlanta, Ga., was recently overcome by an attack of nervous prostration, according to an exchange. We are glad to learn from the Raleigh Christian Advocate that his condition is improving.

Rev. C. Wesley Baley, pastor of the Prairie and Strongs charge, North Mississippi Conference, in renewing his subscription to the Advocate, states that this has been a good year with him. He will be able to report at Conference progress along all lines.

Rev. C. H. Herring, of Harrisville, Miss., in renewing his own subscription to the Advocate, writes that he expects to see all his people as soon as he can, and get as many renewals and new subscriptions to the Advocate as possible. We thank him.

Three-fourths of the books issued by the libraries at our military camps are non-fiction. This fact shows that our soldiers want history, mechanics, war strategy, electricity, geography, civil engineering—showing the spirit of self-improvement.

According to a statement by the American Red Cross, hundreds of thousands of peach seeds and nut shells have been collected in Louisiana, Mississippi and Alabama in the last two weeks and made into carbon to be placed in gas masks for American soldiers in France.

Mrs. Nellie Emmerson Harwell, wife of Hon. J. M. Harwell and only daughter of Rev. and Mrs. W. M. Emmerson, died at her home in Meridian, Miss., on Sunday, October 13, following an attack of Spanish influenza. We extend our sincere sympathy to the stricken family.

General Pershing has sent a message by cable to Dr. H. A. Garfield, United States Fuel Administrator, as follows: "The more coal you produce, the sooner we shall have peace." This is a challenge to the people of Louisiana and Mississippi to save coal by using wood as far as possible.

Rev. Osmond S. Lewis, pastor of Gibson Memorial Church, Vicksburg, Miss., has offered himself for army Y. M. C. A. work pending action on his application for the chaplaincy. Brother Lewis has done a fine work at Gibson Memorial. He will complete the year's work in that appointment.

Rev. J. Lambuth Evans, of the Haughton charge, Louisiana Conference, writes that the epidemic of Spanish influenza is interfering very greatly with church work, but that he is doing everything he can to bring up his Conference collections in full. We thank him for a new subscription to the Advocate.

We are glad to be able to report that Rev. J. Loyd Decell, pastor of our church at McComb, Miss., is recovering from an operation from appendicitis which he recently had to undergo. He expects to be able to perform his duties as host of the approaching session of the Mississippi Conference.

We learn from a personal letter from Dr. R. H. Wynn, president of Centenary College, Shreveport, La., that school work has been suspended during the influenza epidemic. Professor J. G. Sawyer, the efficient dean of the college, has had a severe atack of the influenza, but is regaining his strength.

Rev. C. C. Selecman, who accompanied Bishop Lambuth to France, has returned to the United States. He will visit the Conferences west of the Mississippi in the interest of the War Work program of our Church. He is available for any service he can render in the short intervals between these Conference sessions.

The Non-essential Building Committee of the State Council of Defense of Louisiana has been resolutely refusing to approve any permits for building that it did not deem absolutely necessary to the furtherance of war work. The committee has received a strong letter of approval of its course from the War Industries Board.

Rev. John D. Ellis, our pastor at Canton, Miss., has been called for service by the National War Council of the Y. M. C. A. He will go to Blue Ridge, N. C., on October 24 for twenty days' training, after which he will be assigned to some American Hut. Methodist preachers are doing their part in all movements for the welfare of our soldiers in winning the war.

We acknowlelge, with thanks, the receipt of a copy of the "Directory and Historical Sketch, Okolona Station, Methodist Episcopal Church, South, Aberdeen District, North Mississippi Conference." Rev. J. B. Randolph is the pastor of this splendid church. The Directory contains a great deal of valuable information of a general interest as well as much matter of local value.

The Fourth Liberty Loan campaign closed last Saturday. As was to be expected, the loan was largely oversubscribed, notwithstanding the serious conditions arising from the epidemic of Spanish influenza, which has largely paralyzed business throughout the country. If there was any thought on the part of the Kaiser that his peace move would interfere with the success of the loan, he is undeceived by now.

Rev. Chas. D. McGehee, of Indianola, Miss., has been accepted as a candidate for the chaplaincy and ordered to report for training on November 15. We thank Brother McGehee for a copy of a pamphlet arranged by him for evangelistic work, entitled, "The Sword of the Spirit." It is one of the finest things of the kind we have seen. It cannot fail to be of great service to those who will make use of it in personal work.

Rev. W. N. Ware, writing from Walnut Grove, Miss., states that he has had seven revivals on his work, and that much good has been accomplished. He was assisted in his meetings by the following brethren, who did splendid work: Rev. I. L. Peebles, Rev. A. J. Boyles, Rev. L. M. Sharp, Rev. A. A. Simms, Rev. H. J. Moore, and Rev. J. C. Long. We thank Brother Ware for sending us two subscriptions to the Advocate.

We are glad to be able to announce that the little daughter of Rev. and Mrs. P. H. Grice, of Gulfport, Miss., who was critically ill in the Touro Infirmary, in this city, for several weeks has improved sufficiently to be carried home. Brother and Sister Grice desire to express through the Advocate their grateful appreciation of the many expressions of sympathy that have reached them during their long period of suspense.

We have just received a note from Rev. J. T. Leggett, presiding elder of the Brookhaven District, containing the sad news that Gordon Huntley, the son of Rev. W. H. Huntley, of the Mississippi Conference, was buried at Brookhaven on Tuesday, October 15. He died in the service of his country at Miami, Florida. Gordon was a young man of fine character, deeply devoted to his father. We tender our sincere sympathy to the bereaved loved ones.

A recent personal note from Rev. C. M. Morris, formerly of the Louisiana Conference, but now stationed at Rock Hill, South Carolina, informs us that he is happily situated. In the salubrious climate of that section, the health conditions of his family have improved. A new member of the family is Frances Helen, born on August 20. Brother Morris still takes the New Orleans Christian Advocate, and he says he enjoys reading it every week.

The Federal Council of Churches has just elected Dr. Charles L. Goodell as Secretary of the Commission on Evangelism to have charge of its program in a country-wide movement. Dr. Goodell is especially known throughout the country as an evangelistic pastor. He has built up some of the largest churches in Methodism. A good many of our preachers had the privilege of hearing him in a course of lectures at the Seashore Divinity School about a year ago.

We acknowledge the honor of a visit by Bishop W. P. Thirkield, of the Methodist Episcopal Church, one day last week. Bishop Thirkield had just returned from a tour of his episcopal assignments in California. He expressed regret that he did not meet with Bishop Du Bose in his travels in the West, though he earnestly desired to do so. It will be of interest to our readers to learn that Bishop Thirkield's book, "Service and Prayers for Church and Home," is now in the second edition of ten thousand copies.

A layman of the Oakdale Methodist Church, Louisiana Conference, has given us some interesting items concerning the work there. The church has had the best year, financially, in its history. All indebtedness has been paid off, the current expenses, including the pastor's salary, have been paid promptly on the first of each month, and all the Conference claims will be provided for by the time of the fourth quarterly conference. The pastor, Rev. R. H. Harper, is in great favor with his people. "We claim there is no better preacher in the State," is the way our correspondent puts it.

Rev. W. J. Wood, pastor of the Winona circuit, North Mississippi Conference, reports that he has had a good year on that work. He has six churches, and seven Sunday schools. Children's Day was observed at every church, and the collections amounted to $50—more than twice the amount raised any previous year. There have been good revivals at each church, and the financial condition of the charge is good. We thank Brother Wood for his promise to look after the Advocate circulation on his charge at once. We hope all our pastors will do what they can to secure all renewals possible before November 1.

We have just received a note from Rev. J. R. Jones, presiding elder of the Seashore District, announcing the desperate illness of Rev. Louis Fayard, a Frenchman who has served our Wolf River Mission for more than a dozen years. He is a rare character, loved by all who know him. Nobody could take his place among the thousands of people to whom he has ministered. He has probably baptized more people during the last ten years than any other preacher in the Mississippi Conference. Earnest prayer will be made throughout the Church for his recovery. He is suffering from an attack of the Spanish influenza.

QUALITY OF SERVICE.

A young clergyman who was in the habit of spending his summer vacations in North Dakota one day visited a town some miles away from the one where he was staying. He went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?"

The parson admitted it.

"Travelling man? said the barber.

"No," said the parson.

"You don't live here, do you?"

"No," said the parson.

"Where are you staying?" asked the barber.

"Over at X—" said the parson.

"Whatcha doin' over there?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit!" achoed the barber, who had never heard the phrase before. "What with?"

That question set the clergyman thinking. He began to ask himself what he actually was supplying that pulpit with. It made him examine the quality of the service he was giving. It made him resolve to improve it. The chance remark of that barber made a changed man of him. It knocked the self-satisfaction out of him, for one thing. It made him realize that he had been taking things too much for granted, and that what he was getting had perhaps been more in his mind than what he was giving.—Selected.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. SUSAN WESLEY HUNTER, daughter of Benbury and Nancy C. Walton, was born on Monday, October 3, 1842, and was baptized by Bishop Andrew on Monday, Oct. 31, 1842, at her home—Pilgrim's Rest—Lagrange, Tenn. She moved to Oxford, Miss., at the age of nine, and joined the Methodist Church when twelve. She moved to Sardis, Miss., in 1856. She married Theo. Hunter in 1866, with whom she lived happily till 1902, when her noble husband was called to his reward. Sister Hunter was a very superior woman—a type of the old time Southern lady—cultured, refined, noble in thought and act. She was a woman of a high order of intellect. She was interested in and acquainted with the leading questions of the day. She was intensely religious and spiritual. She loved the worship of God's house, and was a devout worshiper. Her life has been a benediction to this entire community. Without knowing it, by her beautiful Christian character she has filled this whole country with a charm that will last through all of the years. Truly her children will rise up and call her blessed. Mother's sweet presence will linger with them till they meet her again. Her example and tender admonitions will always strengthen them for all of the battles of life. Such a life can never die. We placed her frail body in the tomb—but her life is the priceless legacy of all who knew her. She was a source of joy to those who loved her best, and a benediction to all who came in contact with her. Sleep on, sweet mother, till the daylight dawns across the eternal hills of God. We shall meet again in the sweet bye and bye.

Four children survive this sweet-spirited mother: B. Walton Hunter, Chicago; Mrs. J. T. Simmons and Mrs. P. T. Crutcher, Pine Bluff, Ark., and Mrs. J. M. Anderson, Sardis, Miss., in whose home she fell asleep on September 18, 1918. We shall miss her from the house of God on earth, but we shall meet her again in the Father's House above, where congregations never break up and partings are no more. May God bless her memory and keep by His counsel those she loved.

Her pastor, W. D. WENDEL.

Miss MAGGIE GALLOWAY, daughter of Dr. Charles B. and Elizabeth Dinkins Galloway, was born in Kosciusko, Miss., October 18, 1852, and died at the home of her sister, Mrs. Sophia Weems, at Newton, Miss., on May 12, 1918. Her father moved to Canton, Miss., to practice his profession of medicine when she was nine years old. After his death in 1877, Miss Maggie lived for some years with her brother, Rev. Charles B. Galloway, an itinerant preacher of the M. E. Church, South, who in the meantime was elected one of the Bishops of his Church. And then her home was with her uncle, George W. Galloway, of Canton, Mississippi, for some twenty years or more and until about three years before her decease, when she went to live with her sister, Mrs. Sophia Weems, widow of the late Rev. J. M. Weems, of honored memory. These last years were full of care, because of the fact that her sister had become almost an invalid, besides being almost totally deaf and blind. However, the one who went to minister was the first to succumb before the Great Reaper, and first called to her eternal home. But the separation was for only the season of the summer time, for in the early autumn the sister, too, was called.

Just as Miss Maggie had tenderly cared for others, so she was lovingly ministered to during her last days by her brother, Rev. James G. Galloway, and his wife. Living a life of modest maidenhood, she yet touched and influenced for good the lives of many. She was a consistent member of the M. E. Church, South; and for several years, while at the home of her uncle, George W. Galloway, at Old Madisonville, near Canton, she acted as steward of the church. The mortal remains were interred at Canton.

HENRY G. HAWKINS.
Camp Shelby, Miss., Oct. 15, 1918.

The immortal ranks of the Gray have lost another choice spirit. Captain John C. Ross passed away on September 11, 1918, after a long, useful and eventful life. Born at Eufala, Ala., on October 28, 1839, Mr. Ross responded to his loved Southland's call, went into the Eufala Rifles and was with his company acting as escort at the inauguration of Jefferson Davis. He served through the entire war, acting as First Lieutenant, then was elected later Captain of his company. He fought in many battles in Florida, Georgia, Kentucky, Alabama and Tennessee. He bore wounds from Atlanta and Missionary Ridge. At the close of the war he came to Mississippi on business, but settled down here. In 1871 he was married to Miss Fredonia A. Birdsong, who lived near Brownsville, Miss., Dr. C. G. Andrews officiating. The wife and four children survive him. For some thirty years Captain Ross has been a faithful member of our Methodist Church, which he and his good wife helped to found when Flora began to be. His family was the second to move into the new town and since then the Ross home has been a landmark.

His body was laid away, on September 12, 1918, at the Flora Cemetery under a canopy of lovely flowers. All who knew him loved him and all feel a personal loss. The parsonage has many times already missed his cheerful smile. The sympathy of the entire community goes out to the bereaved wife and children.

M. F. ADAMS, Pastor.

MEMORIAL RESOLUTIONS.

Death has come into our Missionary Society and claimed Mrs. T. M. Heidelberg, a beloved member.

Therefore be it resolved, first, While we humbly bow in submission to God's will, it grieves us much to give her up. We thank Him for her willing service in reading so beautifully to us when called upon to do so.

Resolved, second, That we extend to her loved ones our heartfelt sympathy. May they realize that God loves them, though He chasteneth, and look to Him for consolation and comfort in their bereavement.

Resolved, third, That a copy of these resolutions be sent to the family, to the Missionary Voice and to the New Orleans Christian Advocate for publication.

Signed: Mrs. C. G. McCormick, Miss Sallie Dantzler.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Rolling Fork, Oct. 28.
Mayersville, Oct. 29.
Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Harperville and Lena, at Lena, Oct. 26, 27.
Carthage at Carthage., Oct. 27, 28.
Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Canton, Oct. 27.
Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

Brookhaven Dist.—Fourth Round.

Scotland, at Bethel, Oct. 26, 27.
Tylertown, at Tylertown, Oct. 30.
Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Sumrall, Oct. 27, 28.
Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ——, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Moscow, at Hopewell, Oct. 26, 27.
DeKalb, Oct. 27, 28.
Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30, Dec. 1.

GEO. H. THOMPSON, P. E.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store, but is sufficient to make anyone an entbusiast on inside-bathing.

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of tho blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

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Spanish Influenza—What it is and How it Should be Treated

NOTHING NEW—SIMPLY THE OLD GRIP, OR LA GRIPPE THAT WAS EPIDEMIC IN 1889-90, ONLY THEN IT CAME FROM RUSSIA BY WAY OF FRANCE, AND THIS TIME BY WAY OF SPAIN.

Go to Bed and Stay Quiet—Take a Laxative—Eat Plenty of Nourishing Food—Keep Up Your Strength—Nature is the Only "Cure."

ALWAYS CALL A DOCTOR

NO OCCASION FOR PANIC.

Spanish Influenza, which appeared in Spain in May, has all the appearance of grip or la grippe, which has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B. C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-90.

There is no occasion for panic—Influenza itself has a very low percentage of fatalities—not one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally patients in a rundown condition—those who don't go to bed soon enough, or those who get up too early.

THE SYMPTOMS.

Grippe, or influenza as it is now called, usually begins with a chill followed by aching, feverishness and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucuous membrane, or lining of the air passage—nose, throat and bronchial tubes—there is usually a hard cough, especially bad at night—often times a sore throat or tonsilitis, and frequently all the appearances of a severe head cold.

THE TREATMENT.

Go to bed at the first symptoms, not only for your own sake, but to avoid spreading the disease to others—take a purgative, eat plenty of nouishing food, remain perfectly quiet and don't worry. Quinine, Aspirin or Dover's Powder, etc., may be administered by the physician's directions to relieve the aching. But there is no cure or specific for influenza—the disease must run its course. Nature herself will throw off the attack if only you keep up your strength. The chief danger lies in the complications which may arise. Influenza so weakens the bodily resistence that there is danger of pneumonia or bronchitis developing, and sometimes inflammation of the middle ear, or heart affections. For these reasons, it is very important that the patient remain in bed until his strength returns—stay in bed at least two days or more after the fever has left you, or if you are over 50 or not strong, stay in bed four days or more, according to the severity of the attack.

EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air pasages to throw off the grippe germs, to aid in loosening the phlegm and keeping the air passage open, thus making the beathing easier, Vick's Vapo Rub will be found effective. Hot, wet towels should be applied over the throat, chest and back between the shoulder blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on quickly and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breadth, carry the medication directly to the parts affected At the same time, VapoRub is absorbed through and stimulates the skin, attracting the blood to the surface, and thus aids in relieving the congestion within.

HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing or spitting. So avoid persons having colds—which means avoiding crowds—common drinking cups, roller towels, etc. Keep up your bodily strength by plenty of exercise in the open air, and good food. Above all, keep free from colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors, or beter still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary teakettle. Fill half-full of boiling water, put in half a teaspoon of VapoRub from time to time—keep the kettle just slowly boiling and inhale the steam arising.

Note.—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, Menthol and Camphor with such volatile oils as Eucalyptus, Thyme, Cubebs, etc., so that when the salve is applied to the body heat, these ingredients are liberated in the form of vapors.

VapoRub is comparatively new in New York State and New England and a few Western States where it is just now being introduced, but in other sections of the country it is the standard home remedy in more than a million homes for all forms of cold troubles. Over six million jars were sold last year. It is particularly recommended for children's croup or colds, since it is externally applied and therefore can be used as freely as desired without the slightest harmful effects. VapoRub can be had in three sizes at all druggists.—Adv.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

"The fact that enemies are loved is proof that Christ has been on earth."





TO RESIST THE ATTACK



of the germs of many diseases such as Grip, Malaria means for all of us—fight or die. These germs are everywhere in the air we breathe. The odds are in favor of the germs, if the liver is inactive and the blood impure.

What is needed most is an increase in the germ-fighting strength. To do this successfully you need to put on *healthy flesh*, rouse the liver to vigorous action, so it will throw off these germs, and purify the blood so that there will be no "weak spots," or soil for germ-growth.

We claim for Dr. Pierce's Golden Medical Discovery that it does all this in a way peculiar to itself.

It cures troubles caused by torpid liver or impure blood.



HAMPTON, GA.—"I have used Doctor Pierce's medicines in my home for over 40 years, and can say to those suffering with torpid liver, it will pay you to use Doctor Pierce's Golden Medical Discovery. You will find it all he claims it to be."—THOMAS C. JONES.

WOODFORD, TENN.—"This is to certify that I have used Doctor Pierce's Golden Medical Discovery for my two little boys. One had night sweats, poor appetite, sallow complexion, and had quit growing, but after giving him part of a bottle of the 'Discovery' he again started to grow. He dosen't have the night sweats and looks much better. My other little boy had scrofula and this medicine cured him after the doctor's medicine had failed. I do not hesitate to recommend the 'Discovery' at all times."—MRS. ROSA LEE LOGAN, Route 1.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette St., New Orleans. La.

FULL MEMBERSHIP FOR WOMEN.

The vote taken by the Conferences up to date for full Church membership for women is overwhelmingly in favor of the movement. It sands as follows:

	For.	Against
Denver	18	..
Illinois	37	..
Kentucky	94	39
Louisville	136	23
Missouri	132	..
St. Louis	104	1
S. W. Missouri	119	..
W. Virginia	74	6
Northwest	33	1
Total	737	70

A three-fourths vote of all the votes in the Conferences will be necessary to carry the question.

Memorial from Louisiana Conference of the Woman's Missionary Society.

Whereas, The General Conference of the Methodist Episcopal Church, South, in session in Atlanta, Ga., in May, 1918, by an overwhelming majority vote, declared itself in favor of granting full lay membership to the women of the Church; and

Whereas, The same General Conference, after the College of Bishops had declared that the matter involved a constitutional change, re-affirmed their action by a vote of 265 to 57, thus sending the measure to the Annual Conferences for action, be it

Resolved, That we, the Executive Committee of the Louisiana Conference of the Woman's Missionary Society, representing a membership of 3000 women, hereby express our desire for full lay membership in the Church, and, further, that we respectfully request the members of the Louisiana Conference to consider the measure favorably, and to vote in the affirmative when the question is submitted to the Conference in this annual session.

Signed: Mrs. C. F. Niebergall, President; Mrs. A. P. Holt, Secretary.

OPINION OF A LOUISIANA CONFERENCE LEADER.

For at least two quadrenniums the Louisiana Conference has favored by a large majority the granting of full lay membership privileges to women. Without question, the constitutional recommendation of the General Conference will be adopted by our Conference, and many of us hope that it will be done by a unanimous vote.

In the coming days we shall wonder why we waited so long to grant this just privilege to the intelligent and consecrated womanhood of our Church.

R. H. WYNN.

LAITY RIGHTS FOR WOMEN.

The following strong statement is taken from the St. Louis Christian Advocate and is a clipping from an article by Rev. C. C. Grimes, one of the strong men of Missouri. He was a member of the last General Conference and is a leader in his own Conference.

He says: "To-day an American army is fighting in France for the establishment of the principle that the rights of individuals and nations shall not be sacrificed to the arbitrary will of a dictator. Ever since the war began I have been trying to get into that army.

"But why should I be willing to fight in France for the establishment of a principle for which I am unwilling to vote in the Missouri Annual Conference? Or why should I be willing to face death on foreign soil for the enforcement of a rule of conduct which I am unwilling to practice in dealing with my own mother? Because the women are in every way worthy and well qualified for official position in the Church, because the Church needs them and because I take a delight in trying to be intelligently consistent, I shall vote for the granting of full laity rights to women."

WOMAN'S REQUEST FOR FULL CHURCH MEMBERSHIP.

The Annual Conferences are now passing on the question of admitting women into full Church membership. It may be of interest to many to read some of the reasons given by these women for making this appeal. The following is taken from their paper, which was sent to the members of the last General Conference:

What the Women Ask.

They Ask—
That the restrictions against fully one-half of the membership of the Church be removed from the Discipline.

They Ask—
That the word laymen be interpreted to include women.

They Ask—
That the Church to which they are giving their lives shall grant them recognition as full lay members of the Church of God and truly "welcome to all of its privileges."

They Ask—
For the recognition and privileges which are inherent with membership.

Why the Women Ask for Full Church Membership.

1. They believe there is nothing in the fundamental law of the Church which makes these restrictions upon women necessary.

2. They believe that although these restrictions are not for the purpose of limiting the activities of women, yet their observance renders these activities more difficult.

3. They believe that there is a complementary difference in the sexes, and that the Church should take advantage of this great fact and utilize it.

4. They believe that "danger lies in the direction of separateness, and safety in the path of co-operation."

5. They believe that the mother heart and mind of the Church should be permitted to function for the welfare of the church home.

6. They believe that as they have a part in preparing the child for the Church, they should also have a part in preparing the Church for the child.

7. They believe that it is simple justice that men and women received into the Church under the same formula should alike be "welcome to all of its privileges."

8. They believe that the women of the Methodist Episcopal Church, South, should not be the only Methodist women in all the world (save the negro Methodist women) who are denied this full membership in the Church.

Who Are These Women Who Ask for Full Church Membership?

They are not uninterested, idle women. They are the women who, in their organized missionary work, have accumulated property at home and abroad valued at more than $2,000,000, and whose income is nearly $600,000 per annum.

They are women who have given their lives to the Church and are faithful not only to their woman's organization, but to every interest of the Church.

They are women who toil and suffer and sacrifice that the Kingdom of God may come.

They are women who believe that the Church to-day has upon it the great test of the ages and that the unparalleled world crisis demands the full contribution of the combined forces of the Church of God.

They are women who believe that the present world crisis can be met only by the Church, and that the demand upon the Church can be met only when its men and its women stand together in their full strength, upholding the strong army of the ministry in order that His name may be proclaimed throughout the whole world. Mrs. J. W. CONGER,
Chairman Fifth Episcopal Dist.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

FOR EXCESSIVE

URIC ACID

TRY THE WILLIAMS TREATMENT

75 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 75c. bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Company, Dept. L-670, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 75c. bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.—Adv.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very fist dose. Buy it Now.



Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sunday School

PROGRESS AT McCOOL, MISS.

Dear Brother Carley: We had Brother R. H. B. Gladney, our efficient and worthy Sunday school field secretary, with us two days last week. He preached four very fine sermons, organized one Sunday school, and three classes in the teacher-training course to make leaders in Sunday school work. He is a great man with a great message. Any pastor who has not had him should do so.

We now have Sunday schools in all our six churches, and the Cradle Roll and Home Department in two. We feel this will be a great help to enlighten this people.

(MRS.) A. R. BEASLEY.

MISSISSIPPI CONFERENCE NOTES.

I do not know just how long it will be before we can have services, but I hope not long.

I want to call attention to Rev. M. L. White's letter in last week's Advocate. It made my heart hurn. What a great summer's work! Fine. Now for the future of the work and carrying the line farther: let each preacher of the Newton District give Brother White the name of some live man or woman he can deal with in regard to the teacher-training work. He will be a help and blessing to you.

If there is a brother who feels that his is a special case and he would like to have help within the last two weeks before Conference, please write to me at once. I would like to come to you if you will let me know about it.

The greatest thing we can do as ministers of the Gospel is to organize our workers to study how to do the work. The teacher-training course will be of great value. Read the books—it will pay you. Pray for me and the work. JOHN C. CHAMBERS.

Shubuta, Miss.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. Lester G. Fant of Holly Springs, Miss., has agreed to take charge of the Elementary Department for the Conference. Let the District Superintendents of the Conference write to her and let her know how much and what kind of work they are able to do. Mrs. Fant has had long practical experience in every department of the elementary work and has devoted much time to the study of the work under our trained leaders at Monteagle and Lake Junaluska. She can help you solve your problems. Write to her and tell her what your are doing.

When a class for leadership is organized it should be reported to Dr. J. W. Shackford, Nashville, Tenn. If it is not enrolled, it cannot be counted. It would strengthen the class to organize it also into a Wesley Bible Class.

The school that adopts as its policy, "No teacher will be permitted to teach a class until that teacher has finished one book in the course," will have a larger number of teachers hetter equipped for the work. Such a policy could not be put into effect at once, but the school that has the courage to adopt a higher standard will soon have it working. Let some progressive man bring this up at the next meeting of the Workers' Council and thus lead the way to better things in teaching.

The preacher that succeeds in getting one or more teachers to study one of the books in the course for leadership may not be doing spectacular work, but he is certainly rendering the Church a form of service that will make the angels in heaven take notice. This kind of work is slow, but it is the kind most needed.

Every step forward must be preceded by the right kind of information. We cannot do a thing until we know what to do and how to do it. Before giving, before praying, the soul must be informed of the world's needs until it staggers under the burden and falls before God in utter dependence upon him who is the only source of our strength. The drive for thirty-five millions for missions must be preceded by a campaign of education. Our Methodist people will do only as they know. How can they know without a teacher?

Schools have been organized on the Marietta circuit at Palestine, Ozark, Gilmore, and Kirkville. Books were ordered for the teachers, graded lessons for beginners, Cradle Roll supplies and other material that will enable the teachers to do better work. Brother Love is consecrated and is giving the best he can to the hundreds of promising young people under his care.

The two days spent at Kossuth resulted in the organization of a class of ten young people for leadership, a class of ten to study Heroes of Faith in Japan, a Home Department with a possible enrollment of twenty-four. Brother Nabors, the pastor, and Brother Hale, the superintendent, realize that they are touching the life of every community in Alcorn County through their school. The churches located in the towns where the Agricultural High Schools are established have a great responsibility upon them.

Brother Harkey, pastor of Hesterville circuit, knows how to work and how to work others. We held an institute at Hesterville and one at Fairview. Books were ordered for the teachers of these two schools.

The day's work at Liberty Chapel resulted in the organization of a class for leadership of eight, the school at Bowie was reorganized, books for the teachers, literature for the school were ordered, including graded lessons for beginners and primaries, and literature for the Home Department. A class for leadership was organized at Liberty Hill with Miss Willie Richardson as teacher. Brother Beasley has his heart in the work hecause he has the work on his heart.

Brother W. C. Carlisle had me to spend two days with him at Rocky Hill in Winston County. We organized Cradle Roll, Beginner's, Primary, and Home Departments, and enrolled eight in the class for leadership with Miss Cherry Bridges and Mrs. T. M. Yarbrough as leaders of the class. The two days spent with these people will surely yield good results.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3257 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has a made a fortune out of the poultry business.—Adv.

TAKES OFF DANDRUFF, HAIR STOPS FALLING.

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It rohs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine to-night—now—any time— will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

"FOR MEN LIKE YOU."

John D. Rockefeller, Jr., says the following story is told of a man in uniform approaching New York on a ferry from Jersey City, who said to a girl standing near by, "Hello, Cutey, where are you going?" Then, noticing the little badge she wore, he asked what it signified. "That indicates my membership in the Patriotic League," she replied. "And what kind of an organization may that he?" asked the soldier. "A society which we girls have gotten up to make New York safe for men like you," she said. That tells a volume in a sentence.

FOR COLDS AND GRIPPE FOLLOW DOCTOR'S ADVICE

Ask any physician or druggist and he will tell you that the first step in the treatment of a cold, cough, influenza or grippe should invariably be "a brisk calomel purgative, preferably the nauseless calomel, called Calotabs." This alone is often sufficient to break up a severe cold over night, or cut short an attack of grippe and possibly prevent pneumonia.

One Calotab on the tongue at bedtime with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, pleasures or work. Next morning your cold has vanished and your entire system is purified and refreshed. Calotabs are sold only in original sealed packages; price thirty-five cents. Recommended and guaranteed by druggists everywhere. Price refunded if you are not delighted.—Adv.

One of the best rules in conversation is never to say a thing which any of the company can reasonably wish we had rather left unsaid.—Swift.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.



SOOTHING and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER. It feels good as it does it. Don't burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.

DICKEY DRUG CO. Bristol, Va.

Itching Rashes Soothed With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

DESTROYED BY LIGHTNING SAVED BY INSURANCE.



That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1896 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec't'y. & Mgr.
1309 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

A CRY IN THE NIGHT.

In behalf of the long neglected superannuated preachers and the widows and orphans of deceased preachers of the M. E. Church, South. This Church claims a constituency of 2,225,000 adherents and property values that stagger the imagination. For this, much credit is due the above named men. This appeal is to save these valiant though aged and physically infirm heroes from real want. For years they have suffered in silence, receiving an annual pittance from the Church which they have helped to establish.

Men and women of the Methodist Episcopal Church, South, whose hearts pulsate in sympathy and love, can you rest complacently in the midst of your material possessions while the retired preachers, who did so much to sharpen your spiritual perceptions, languish in need of the bare necessities of existence? Shall they, who have given their all to create for you priceless values both material and spiritual, be forgotten and neglected when the wolf howls at their doors?

A voice is calling through the land: "Buy Liberty Bonds," and millions of free men, women and children swell the grand chorus "Buy a Bond! Buy a Bond! Buy a Bond!" And for what? To win the great battle of Humanity versus Kaiserism. The person who can and does not respond to this call is unworthy the name of American.

When you have purchased your Bonds, why not donate at least one to the Board of Finance of the M. E. Church, South, St. Louis, Mo., for the Superannuate Endowment Fund? By so doing you will not only perform a patriotic duty, but also you will assist in bringing sunshine and happiness into the lives of the blessed old retired preachers and the widows and orphans of deceased preachers of said Church.

Write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

While one man by his manners pins me to the wall, with another I walk among the stars.—Emerson.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Covington, ———
Epworth, ———
Plaquemine, Oct. 27, a. m.
Donaldsonville, Oct. 27, p. m.
Parker Memorial, Oct. 28, p. m.
Louisiana Ave., Oct. 29, p. m.
St. Mark's, Oct. 30, p. m.
Felicity, Oct. 31, p. m.
McDonoghville, Nov. 1.
Bogalusa, Nov. 3, a. m.
Slidel, Nov. 3, p. m.
Second Church, Nov. 4, p. m.
Rayne Memorial, Nov. 5, p. m.
Algiers, Nov. 6, p. m.
Carrollton, Nov. 7, p. m.
First Church, Nov. 8, p. m.

W. W. HOLMES, P. E.

Ruston Dist.—Fourth Round.

Arcadia, Oct. 27.
Gibbsland, Oct. 28.
Blenville, at Blenville, Oct. 29.
Elmore, at Ruston, 2 p. m., Nov. 2.
Jonesboro, at J., Nov. 3.
Ruston, 7:30 p. m., Nov. 4.

J. M. HENRY, P. E.

Monroe Dist.—Fourth Round.

Harrisburg, at Holly Grove, Oct. 27, a. m.
Sicily Island, at Vidalia, Oct. 27, p. m.
Calhoun, Oct. 29.
Chatham, at Frantom, Oct. 30.
Eros, Oct. 30.
Mangham, Nov. 3, a. m.
Winnsboro, Nov. 3, p. m.
Gilbert, Nov. 4.
Bastrop, Nov. 5.
Mer Rouge, at Oak Ridge, Nov. 6.
Boeuf River, at Hebert, Nov. 7.
Columbia, Nov. 7.
Monroe, Nov. 8.
Bonita, at New Hope, Nov. 9, 10.
West Monroe, Nov. 10, p. m.

ALBERT S. LUTZ, P. E.

Shreveport Dist.—Fourth Round.

Anacoco and Pickering, at Hornbeck, Oct. 27, 11 a. m. and 1:30 p. m.
Many, Oct. 27, 8 p. m.
Ida and Hosston, at Hosston, Oct. 29, 11 a. m. and 1 p. m.
Belcher and Gilliam, at Belcher, Oct. 30, 10 a. m.
Mooringsport, Oct. 30, 8 p. m.
Noel, Nov. 4, 8 p. m.
Queensborough, Nov. 5, 8 p. m.
Bayou La Chute, at First Church, Shreveport, Nov. 6.
First Church, Nov. 6, 8 p. m.
Texas Avenue Church, Nov. 7, 8 p. m.
Cedar Grove, Nov. 8, 8 p. m.
Noble, at Noble, Nov. 10, 11 a. m. and 3 p. m.

C. D. ATKINSON, P. E.

Alexandria Dist.—Fourth Round.

Standard, Oct. 27.
Provencal, 11 a.m., Oct. 28.
Carson, 11 a. m., Nov. 2, 3.
Longville, 8 p.m., Nov. 3.
Elizabeth, Nov. 4.
Oakdale, Nov. 5.
Glenmora, 11 a. m., Nov. 6.
Pineville, at Pleasant Grove, Nov. 7.
Alexandria, Nov. 8.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson and Wilson, at Wilson, 11 a.m., Oct. 27.
Natalbany, at Pine Grove, 11 a. m., Oct. 29.
Keener Memorial (Baton Rouge), 8 p. m., Oct. 30.
St. Francisville, 11 a. m., Nov. 2, 3.
Baton Rouge, First Church, Nov. 10, 11.
Istrouma Mission (Istrouma Heights, Baton Rouge), Nov. 10, 11.

HARRY W. MAY, P. E.

Lafayette Dist.—Fourth Round.

Gueydan, at Kaplan, Oct. 27.
Abbeville, Oct. 28.
Melville, at M., Nov. 1.
Evangeline, at Golddust, Nov. 3.
Opelousas, Nov. 4.
New Iberia, Nov. 5.
Lake Charles, Nov. 6.
Lake Arthur, Nov. 7.
Indian Bayou, Nov. 9.

H. W. BOWMAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Arkabutla, at Hunter's, Oct. 18.
Sardis Ct., at Davis Ch., Oct. 19.
Senatobia, Oct. 21.
Wall Hill, at Bethel, Oct. 26.
Coldwater, Oct. 28.
Crenshaw, Oct. 30.
Sardis, Oct. 31.
Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Coffeeville, at Coffeeville, Oct. 26, 27.
Water Valley, at First Church, Oct. 27, p. m.
Oxford, at Oxford, Oct. 28, p. m.
Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Nettleton Ct., at New Chapel, Oct. 26, 27.
Greenwood Springs, at New Hope, Oct. 30.
Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Union, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date.

THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Brooksville, a. m., Oct. 27, 28.
Macon, p. m., Oct. 27, 28.
Crawford, at Shafer's Chapel (Q. C.), Oct. 30.
Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Noxapater charge, at Mt. Pleasant, Oct. 26, 27.
Louisville charge, at Louisville, Oct. 27, 28.
High Point charge, at Owen's Chapel, Oct. 29.
Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Tutwiler, at Tutwiler, Oct. 26, 27.
Lambert, at Lambert, Oct. 27, 28.
Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Clarksdale, a. m., Oct. 27.
Shaw, p. m., Oct. 27.
Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Mooreville, at Mooreville, Oct. 26, 27.
Golden, at Golden, Oct. 29.
Tishomingo, at Boggs' Chapel, Oct. 30.
Burnsville, at C. Hill, Oct. 31.
Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Silome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisoning matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefitted. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr Rhodes, of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McCann of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. **Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.**

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Best and Most Economical Treatment for Combination of Ailments.

Impure, impoverished, iron-lacking blood and weak, unsteady, under-nourished nerves form a combination of ailments that is most successfully treated with Hood's Sarsaparilla and Peptiron.

Taken in conjunction, one before eating and the other after, these two great medicines supplement each other, and form the most economical treatment—Hood's Sarsaparilla for scrofula, rheumatism, catarrh, dyspepsia, loss of appetite, that tired feeling; Peptiron for anemia, tired nerves and exhaustion.

In cases where there is biliousness or constipation, Hood's Pills give prompt relief. Sold by all druggists.

DEFINITE RELIGIOUS WORK BY THE ARMY Y. M. C A.

By A. G. Fegert.

The testimony of the ministers of all denominations is evidence that in every Y. M. C. A. building definite soul-winning work is being done systematically and continuously. This is in line with the findings of the Southern Department Army Y. M. C. A. religious work conference held in San Antonio, Texas, January 17 to 19, 1918. The motive which all the secretaries of the organization should have in their work was defined in the findings as follows:

"As to the motive which should prompt all our activities in the work for soldiers in the army camps, we affirm the declaration of the conference on religious work held in New York, November 22-23, 1917, which reads as follows:

"The Young Men's Christian Association re-affirms that it is not only a welfare and recreational agency, but primarily an organization whose purpose is fundamentally and specifically religious.

"We believe the term 'religious' as applied to the Young Men's Christian Association work in army camps means the bringing to bear of every energy—physical, mental, social and spiritual—to the task of leading men into right relations with Jesus Christ.

"We therefore further affirm the findings of the New York conference which say that all secretaries of the Association are not only to be in general sympathy with this religious purpose, but are to make their service turn prominently and steadily in this direction."

During the year according to the annual report of the Southern Department of the Army Y. M. C. A., 14,877 religious services were held in the Y. M. C. A. buildings in camp, with an aggregate attendance of 2,875,842. The records show that 43,609 professed conversion and 40,186 asked for the prayers of the religious leaders, while 37,779 renewed their purpose to live the Christian life.

A NOTE FROM RINGGOLD, LA.

I am in hopes the Ringgold charge will make a good report. The prospects for Methodism are improving in this country. I have been a constant reader of the Advocate for over forty years and appreciate its worth very much and always love to work for it. I preach at one appointment on the Ringgold circuit. I am in my seventy-fifth year, and so nervous I can hardly use a pen. THOS. J. MARTIN, Sr.

THE WORK AT SUMRALL, MISS.

Mr. Editor: For the first time in my ministerial life, I am not allowed to preach on the Sabbath day, so I will write. The mayor of our town has spoken and I am glad to obey. I want to stop the "flu" and I want to win the war, and I am obeying orders. If the War Department says preach on this thing, I try to preach on it, or if it says go out into highways and by-ways and make Liberty Loan speeches, I go and speak. I am not working and praying for peace now; I am working and praying for victory. It is not peace with Germany I want right now, but it is victory over Germany right now, and a peace that will follow victory will abide. And that is what we want.

This has been a year of strenuous work, but the work has agreed wih me. I have kept my work moving onward, the Lord being with me, and I have held fine revival meetings on other charges. I have preached two hundred times already this year. God has been with me, and my work has been honored in the saivation of souls, for which I am thankful.

I am closing out my second year on this charge and both years have been good to me. There have been advances along many lines. I believe I have as loyal people as you will find anywhere. We have a beautiful church building, well located, in which we are, with some success, working all the machinery of the Church. The population of Sumrall is not steady, consequently we are not always as steady in church work as we desire. But some of the best Methodists in Mississippi live in Sumrall and they keep the work going on. I am expecting to remain with them another year, of course. We expect everything in full from Sumrall this year by Conference time.

I must add, that my people who read the Advocate are delighted with you, Brother Carley, as Editor. God bless you and the Advocate.

J. E. WILLIAMS.

Sumrall, Miss.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

Religion is a humble and resigned temper, which sees in the ills of life the just reward of personal sin, and would take up the cross, less from a sense of necessity than from a sense of justice.—H. P. Liddon.



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"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, formerly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.



In Such Cases

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

LET GOD SHOW THE WAY.

By "Uncle Bill."

Sometimes the way seems dreary,
And alone you seem to stand;
Sometimes your heart grows weary,
Then reach up and take God's hand.
Forget all just a moment,
Only that God reigns on high
And that Christ's blest atonement
Was for such as you and I.

Though clouds have risen and darkened
Each step of the way you've trod,
'Twas when you had not hearkened
To the just commands of God.
Go, brother, and trust him fully,
In shadows and in the light,
And He will show you, truly,
The way that is best and right.

RELIGIOUS WORK.

By Harry Miles.
(Passed by the Censor A. E. F.)

Our "Y" is one room, an underground casement of an old fort. It often seems as if our time was given to feeding the men. They face the canteen counter in one, two and three lines, all day long. The only chance for religious meetings is evenings after the canteen closes at 9 o'clock.

The other night a big regular army captain burst in upon my Bible class at 9:30. He had seen the light and supposed that the secretary was alone, making up his cash—so he came in for a business errand. He moved quietly to a far corner and stayed till the boys had gone. Then he apologized for the interruption and said, "You do not know what you are doing for these men. We officers must hold off from the men or they will abuse our familiarity; but my boys need just what you are giving them. I have heard some things to-night that did me good. I am glad that I came in." I asked him to join my officers' class, and he said, "Oh, I am frightfully irreligious." I told him that this was the reason I asked him, and that he would find religion more human than he thought, and spoke of the help to his boys in seeing, by his presence at Sunday service, his sense of the value of Christian life. He said quietly "Yes," asked when the officers' class met, and said he would come in. An unexpected appreciation like this makes one feel that it is all worth while.

The next Sunday, eight of those boys made their confession, and were received into the Church of Christ—not into any denomination. Members of more than a dozen denominations rose as I said, "We then, members of the Church of Christ, joyfully receive you into the household of faith." It was a rare exemplification of the Church Catholic. We write to the home churches of these boys, asking that they be recorded members there, on the basis of the confession made here. The first response to such a request came from a little country Baptist church, and said, "He will be voted in at the first meeting."

FROM BROTHER GRIFFIN.

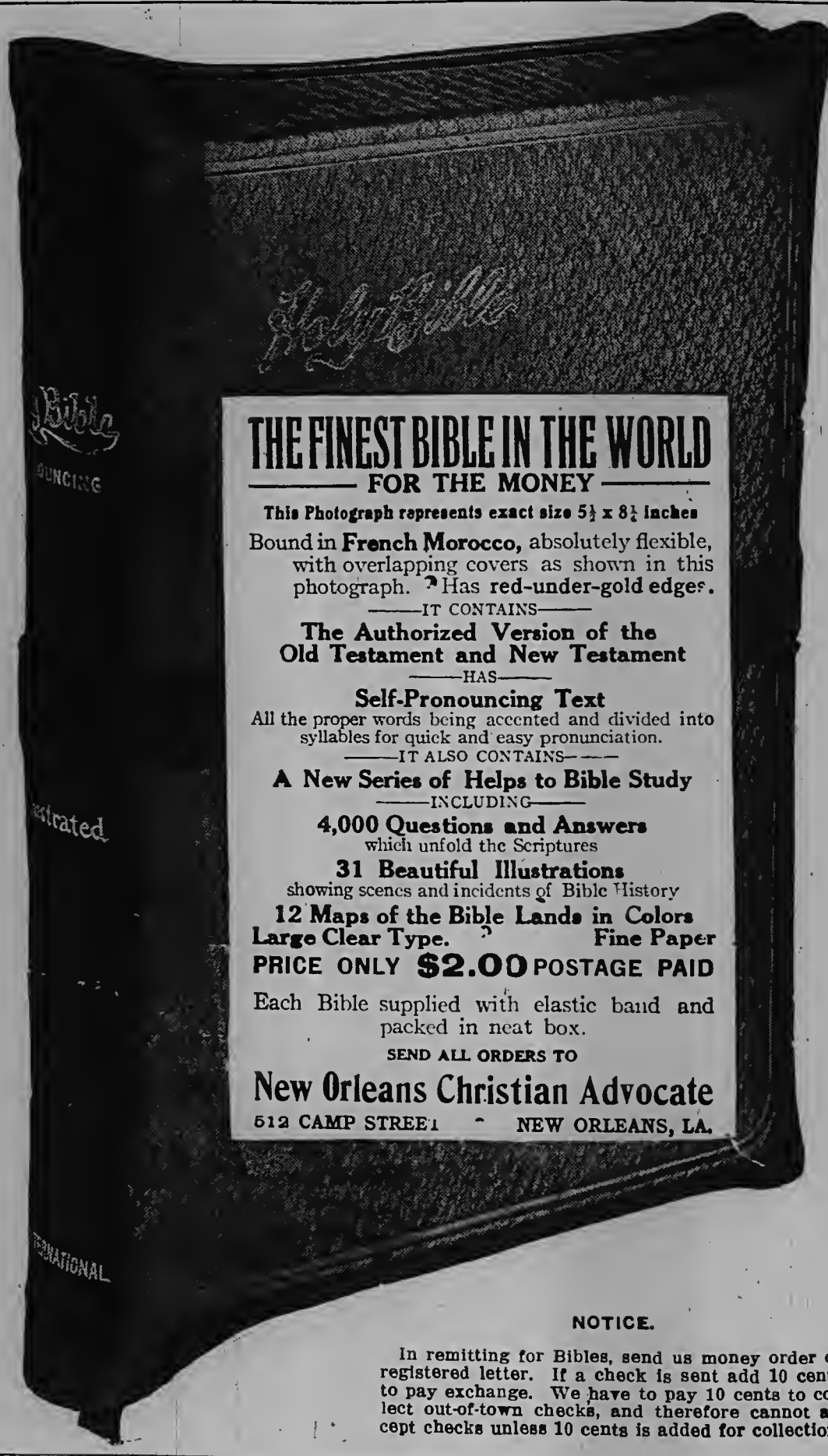
Brother Carley: May I say through the Advocate, that after two months of suffering with something akin to sciatica, which landed me in the hospital, I have gradually recovered and have had a very busy summer?

Our meetings were held with such help as Barry, Decell, N. B. Harmon, Broadfoot, and Sullivan, all of whom seemed to sympathize with a "weak brother," and gave their best; and no preacher ever had better help. Twenty-six were received into the Church, and the churches were graciously blessed.

The Osyka church has recently been re-covered, and some church debts paid at Summit. As everywhere else, war claims have right of way, and war conditions have upset some plans. But our people are loyal and will "go over the top" by Conference—if the "flu" doesn't keep us closed up too long.

We are Dee-lighted with the Advocate staff. It shall have right of way always. W. T. GRIFFIN.

Summit, Miss.



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DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

TIME OUT.

It Is, Indeed.

A camera man working for the educational department of a film company met an old farmer coming out of a house in the town where he was working. "I have just been taking some moving pictures of life on your farm." "Did you catch any of my laborers in motion?" asked the old man, curiously. "Sure I did." The farmer shook his head, reflectively, then said: "Science is a wonderful thing."—Exchange.

But He Tried.

A Georgian from up in the mountains came to town on his annual trip with a load of corn, sweet potatoes, and other produce to exchange for groceries. As he neared the city, he saw a sign: "Speed Limit 15 Miles an Hour." Prodding his oxen frantically with a stick, he muttered: "By golly! I don't believe we can make it."—Exchange.

FOR SALE—

"University of Hard Knocks," by Ralph Parlette. This is a famous Chautauqua lecture. Fine for young people. $1 a copy. Rev. L. P. Bogle. Swannanoa, N. C.

10 CENT "CASCARETS" FOR LIVER AND BOWELS.

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3271

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 31, 1918. CHAS. O. CHALMERS, Manager.

Editorial

GET THAT NEGLECTED MAN.

Probably in every community there is at least one man who is not identified with the Church in any way, and by general consent he is let alone. Everybody knows him—he is often "hail-fellow, well-met," but nobody thinks of approaching him in connection with the religious activities of the town.

What an opportunity for a little personal work that may result in immense good! A friendly inquiry, a tactful question, a kindly suggestion, a small service, may open the way for a ministry that may save a soul. It is not necessary to blow any trumpets in doing so—but go after that neglected man. You may get him.

MORAL BACKBONE.

More than ever before the world needs men who can stand flat-footed and say "No!" In the name of patriotism, one of the holiest sentiments that can exist in the human soul, influences are at work that at least tend to break down some of the strongest convictions that have been instilled into many of us from infancy. The mania for profanity and the craze for gambling and the rage for dancing are not the legitimate fruit of patriotism or of patriotic activities, and they are not even remotely connected in essence with these altogether admirable and praiseworthy things. But they have apparently come to be associated with both in the minds of a great many people. Cursing the Kaiser does not strengthen one's love for one's country; buying a chance in a raffle is not at all an evidence of patriotic fervor; and dancing, even though it be with soldiers and sailors, is no more a patriotic duty than drinking pond water. Patriotism and morality are not in conflict; it cannot be right to do wrong on the plea that it is patriotic. We ought to say "no" to a good many things.

WHAT ARE WE THINKING ABOUT?

We pass scores of men on the streets every day. We see them alone, and in groups of two or three. Some of them are walking alertly, with heads up and smiles on their faces. Some of them are moving slowly, with downcast eyes, apparently unaware of their surroundings. Some of them look care-free and happy, while others are haggard and worn. Some of them are well-dressed, and carry with them the air of prosperity. Others wear the garments of toil, and some seem to be almost in want. We speculate concerning their lot in life, and try to judge by their appearance who and what they are. But we wonder what they are thinking about. The face reflects the mind to some extent, but only imperfectly at best. We are in the midst of a great world that is rushing along in the currents of tremendous industrial and social and economic and political and spiritual upheaval. Old problems and new problems are confronting us at every turn, and myriad voices are calling to us for direction and help. What is the reaction of our intellectual processes to these stimuli from without? Is there any reaction at all? Are we keenly alive to the forces about us, or are we as insensate things? While our hands are busy, are our minds vacuous? The problem of the ages is not unemployed hands, but unemployed heads. What are we thinking about?

A NEW MENACE OF MATERIALISM.

There is a continuous conflict between the material and the spiritual. This conflict has raged from the beginning. The material enjoyment of the apple meant more to Eve than the spiritual joy of obedience to God's command. We are prone to measure values in terms of what we can experience with our physical senses. We like to apply the child's standard of quantity instead of quality.

We need but a moment's reflection to realize that there is no essential conflict between the material and the spiritual. Our physical needs that can be supplied only by material things are as real and as imperative as our spiritual needs. Monastic asceticism was practiced, we may assume, under the influence of the holiest motives; but it produced a type of life that was contrary to the fundamental principles of Christ's teachings. More than one ancient heresy developed out of the conception that the flesh is essentially evil while the spirit is holy. The error was detected and rejected, but the conflict has gone on unceasingly.

The trouble lies, it seems to us, not in the nature of our physical and spiritual natures, but in the degree of emphasis we place upon each. We are constantly making the mistake of putting the material ahead of the spiritual, and in so doing we run the risk of forgetting altogether the demands of the spiritual. Spiritual values become less and less evident, until finally they are practically ignored. The folly of failing to put first things first is followed by its inevitable result.

The Church has stood consistently for the supreme importance of spiritual things, and clear-visioned leaders of the world's thought have never misunderstood the ultimate issues of life. But multitudes of people who value present above future good and who are lacking in keenness of moral perception, have listened to the appeal of the material rather than the spiritual and have made slow the progress toward altruistic ideals. In spite of this attitude, however, we believe that the world has been growing better all the while, and we are convinced that there is now, on the part of mankind generally, a higher appreciation of spiritual values than ever before.

But we fear that a new menace of materialism is about to develop out of conditions brought about by the present world war. Unskilled labor is receiving such pecuniary rewards as were never dreamed of before. We are glad of it. The laboring man has long complained that he did not receive a fair share of the product of his industry. In the main, we believe his complaint has been well founded. But he is being well paid now, and we hope he will never have occasion to feel that it is otherwise.

But the danger lies just at this point. The untrained, unskilled laborer, even a boy still in his teens, is able to make so much money by manual labor that he will not realize the value of intellectual and spiritual preparation for life. The boy is likely to say, "Why should I spend several years in school, when I can go to work now and make more money without education than many of the most highly educated men used to make? Schools may be good things, but I can't afford to lose the opportunity to make good money now by work that doesn't require any education." This attitude is likely to be taken by so many of our boys and young men that, indirectly at least, our whole civilization will feel the effect. And much of the ground that has been gained in elevating the spiritual ideals of the race will have to be fought over again.

We would not, for a moment, suggest that the remedy for this state of affairs is to be found in lowering the present scale of wages. But it is to be found in renewed and persistent emphasis upon the doctrine that "the life is more than meat, and the body than raiment." This emphasis must begin in the home, and it must be applied from the pulpit and in the press. The fight is not a new one, but the forces of materialism have been tremendously re-enforced. This is a time for serious thought and vigorous action.

PEACE NOT YET.

Peace has not yet come, but events are moving rapidly and there is no telling what a day may bring forth. So far as we are able to judge by the official communications from the Central Powers, and the unofficial reports that are coming from those countries, their internal conditions must be much more serious than the outside world realizes. There seems to be almost a feverish haste on the part of Germany to secure an armistice, presumably upon whatever terms the Allies may propose. Austria has professed her willingness to conclude an armistice without reference to negotiations under way by Germany. It seems to be pretty well established that Turkey is prepared to make a separate peace. Under these circumstances, we may be prepared for startling developments to take place over night. We may rest assured, however, that the Allies will not sacrifice any of the advantage they have secured thus far, and that provisions for an armistice and ultimately for peace will be of such kind as will require Germany to acknowledge that she has been thoroughly defeated. We believe the victory we have longed for is in sight.

There is no necessary antagonism between the spirit of culture and the spirit of faith, and they are not lightly to be judged who from one side or other have done their best to set the theologian and the humanist by the ears and to compel one to make a painful choice between his Virgil and his Bible. • • • The masters of literature have not been the enemies but the friends of Christ.—**John Watson, D.D.**

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LESSONS.

Joy is the lesson set for some,
For others, pain best teacher is;
We know not which for us shall come,
But both are Heaven's light ministers.

—Coolidge.

EVANGELISM.

An extract from the Quadrennial Address of the General Superintendent, Dr. S. D. Chown, to the Canadian Methodist General Conference, October 2, 1918.

The successful Church of the future must ring with the evangelistic note. The burden bearers of the times to come will need not less but more supernatural aid for their task. The pure ideals which shall follow the purging of this war will call for the fullness of divine strength for their attainment. Deeper convictions of truth will require richer baptisms of the Holy Spirit for their fulfilment. The evangel of forgiveness, regeneration and complete sanctification will never become part of an outworn creed. The beliefs which the soldiers retain, having passed through the jostling of the war, are such as cannot be shaken. They will abide, and be the spiritual tools of every successful workman in the Master's vineyard. May I suggest what these are?

Average soldiers believe in the scientific test which Jesus Christ himself set forth, "By their fruits ye shall know them," and if they see the fruits of Christianity in an institution or in the life of a soldier of any rank, they almost worship the goodness therein revealed. This is a challenge to the Church of the very first importance—that she reveal within herself and develop in every sphere of life the very fruit of the Spirit of God. No lower ideal can satisfy either earth or heaven.

The soldier believes in prayer. The higher the rank the more implicitly, as a rule, he leans upon prayer as the staff of his life; and on No Man's Land, in the midst of an attack, the attiude of the thoughtful private is dependence upon nothing but the strength and mercy of God. He may not care for parade services, and to be "fed up" on formal religion, but his heart instinctively turns in time of need to the great Captain of Salvation.

And the soldiers believe in comradeship, which is but another name for the second great commandment of the law, "Thou shalt love thy neighbor as thyself." There is the ardor of a religion about the comradeship at the front. It is a creed through which the golden threads of practice are woven a hundred times a day. If the Church cannot develop the spirit of comradeship in the new time she will be lost.

The soldiers believe in sacrifice. It is the whole atmosphere of their lives. They stake their souls upon it! And if the Church at home cannot match their sacrifice she will lose her appeal to them. If she cannot give them tasks which call for heroism, she will not be able to kindle them to enthusiasm.

And they believe in the naturalness of death. It is but an incident in life. It is only an extension of the great adventure to which they have committed themselves in fulness of sacrifice. The Church must inspire the same fearlessness of death in her members, so that in extremis they will naturally cry, "O death, where is thy sting? O grave, where is thy victory? * * * Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Soldiers believe also that the true goal of life is to be ready to lay it down in altruistic service. They make no bargain as to the time or manner in which their lives shall fulfill themselves.

Every true soldier's life is an index finger pointing the Church to the method of fulfilling her divine destiny. If the Church heeds it not, she must read the writing on the wall. "Thou art weighed in the balance and found wanting." Her measurement of men must be their willingness to lay down their lives in service, even unto death, for the things in which they most steadily believe.

In the faith of these truths, namely, the value of Christian fruit, of prayer, of comradeship, of sacrifice; in the faith of the naturalness of death, and of the high purpose of life as the perfection of the spirit of sacrifice; in faith in these things, and in the power of that faith, Canadian soldiers have risen to heights of heroism beyond any words of praise which we could bestow.

A letter received from a general at the front tells me not to worry about them over there. They are full of cheerfulness, because in the hell of the bitterest drive they have the greatest opportunity of their lives. Over there they do not measure life in terms of danger, disease or death, but solely in terms of duty and opportunity. It is this that has transformed many of them beyond our imagination; and it is the incarnation of these principles, and nothing less, that can make the Church a supreme power in the hands of her Lord for the salvation of the world and every man in it.

A living faith in the short creed I have outlined will focus light and power upon our divine objective, and make us evangelists indeed.

Need I exhort you that you lift your eyes unto these hills of truth from whence cometh our help, for with this enrichment the Church cannot fail.

IS THERE SAVING GRACE IN WAR?

By Bishop Warren A. Candler.

To ask the question raised in the caption of this article is to answer it negatively if either the teachings of history or the principles of Christianity be accepted by us. Nevertheless, there are those who seem ready to answer it affirmatively and with emphasis.

A recent article, widely circulated in weekly papers and in pamphlet form, takes the position that war has brought to light what has long existed or has produced as it has progressed a great body of most admirable Christians, who are overflowing with a fine type of unconscious Christianity, best described by a phrase coined by Donald Hankey, "the religion of the inarticulate."

The characteristics of this religion (which many who have it, we are told, do not know that they have it) are self-sacrifice manifested on the battlefield or behind the lines or in pest-ridden districts or among starving villagers; charity exhibited in giving the last crust to the hungry or the last garment to the naked; humility shown by titled persons doing menial work to relieve sufferers or by sons of noblemen bivouacking with the sons of peasants on terms of equality; generosity of both rich and poor people in making great sacrifices in order to meet the demands made upon them in this time of war. Now, all these characteristics are very admirable, and at such a time as the present they are likely to receive universal applause.

But may they not exist without any religion at all? Closely analyzed, they all may be reduced to one—namely, generosity and kindness to the needy in a time of great trial and distress. But does such generosity and kindness, however self-sacrificing, constitute a Christian, articulate or inarticulate? Do not even the Huns the same toward their fellows? If this be the whole of the war-made Christianity, may we not ask of its possessors whether they claim to have religion or not, or know that they have it, "What do ye more than others? Do not the heathen the same?" Both ancient and modern paganism can supply examples of self-sacrificing generosity equal to anything set forth by the advocates of the "religion of the inarticulate."

When deeds of charity and kindness are set up as perfect samples of faultless religion one cannot put out of mind what St. Paul (who may be regarded as tolerably high authority on what constitutes a Christian) wrote in his first letter to the Corinthian church: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing." (I Cor. 12:3.) Doing charitable deeds is evidently no substitute for the kind of love, or charity, which the great apostle reckons to be of the essence of Christianity, else he could not have taught that one might give all his goods to the poor and yet not have it. A man might have the spirit of a martyr and give his body to be burned and yet not be a Christian, if we may trust St. Paul to teach us. Evidently the apostle believed and taught that pure and undefiled religion has in it love toward God as well as generosity and kindness toward one's fellow-men, and that its prime elements are faith and hope and love. He enjoyed a religion requiring for its existence the new birth and the indwelling of the Holy Spirit in the human soul. He knew nothing of a religious life that is invisible in time of peace, when nothing militant stirs to action, and inarticulate in time of war, when unusual scenes of suffering evoke sacrifices from it.

It appears that another characteristic of this "religion of the inarticulate" is that it has a decided antipathy to the Church, with its creeds and ordinances, and that it proposes after the war to "develop its own Church, which will be the Church of the future," finding its "leaders among the laity" and pronouncing "ordinances, rituals and creeds as non-essential for admission" to its pales. This preacherless, creedless, voiceless, inarticulate Church, we are told, will be the conclusive proof that "the Church of to-day has failed" and will take its place among men as the final and best form of the kingdom of God upon the earth.

Of such a Church Paul knew nothing, as he knew nothing of any form of Christianity which could be described by the phrase "the religion of the inarticulate." Pauline Christianity is not a deaf and dumb spirit, and the Pauline Church was not a creedless, gospel-less body of inchoate and incoherent sentimentality arising out of the smoke of battle.

Close akin to this unscriptural program of "the religion of the inarticulate" is the somewhat prevalent notion that the war by its own force is going to make men Christians. War has no such property.

That many men facing death daily will become more serious, some of them will come to Christ and be saved, is highly probable. For such a result we all devoutly pray. We have reason to believe with joy that already many thousands have been thus blessed. But we are forced to admit with sorrow that many thousands also have been demoralized by the war. Absent from home and home restraints, beset by the peculiar temptations of a foreign land and strange surroundings, multitudes of young men have become the victims of vice. Many will return from France, as many returned from the Philippines, wrecked by habits of vice contracted in the army.

Every student of history knows that the tendency of war is to demoralize. Cromwell's army, with all its Puritan origin and purposes, did not escape from the effects of this tendency of war. The army of Northern Virginia, commanded by Robert E. Lee, was one of the most religious forces that ever went to war, and great revivals of religion prevailed in its camps, as one may discover by reading that interesting book entitled "Christ in the Camp," by Rev. J. William Jones, D.D., but every one acquainted with the facts knows that many came back from the army of Northern Virginia wrecked in faith and morals.

There is nothing in war to convert. There is in its hardships and conflicts that which inspires self-sacrifice and generosity. It is also a great equal-

ixer. In the trenches in France the rich and the poor are meeting together and treating each other as brothers. Engagement in a common cause will do all that. Even a political campaign will bring men together somewhat in the same way. Hence the proverb that "politics makes strange bedfellows." But war-begotten virtues will perish in peace, having no root in themselves.

For the conversion of the human soul from sin to God nothing less than the saving grace of Jesus Christ is required.

Under the pressure and perplexities of this awful war multitudes may lose all faith. During the war between the States many men in both the North and the South lost all concern for religion and religious things. The same results will follow the war now going on.

Our only hope is in God. A religion which bears the trade mark "made in war" will soon die and rest under a tombstone inscribed "Died in peace." There is no saving grace in war.

Let us pray for our dear boys at the front and keep the altar fires burning at home. When they return to us wounded and sick and sore, as many will, they will need the old Bible, the old faith, the old prayers, the old songs and the old Church. Many thousands of them are longing for these holy things now as the Hebrew exiles by the rivers of Babylon yearned for Jerusalem, with its holy temple and blessed services.—Midland Methodist.

A TIMELY MESSAGE CONCERNING PROHIBITION.

By Dr. P. A. Baker, General Superintendent, Anti-Saloon League of America.

The greatest blunders that have ever been made by military authorities have been in the failure to follow up hard-won victories. The same is true in even a greater degree in the field of moral reform. The great weariness of the long, hard, aggressive fighting necessary to win the victory, is almost invariably followed by a period of relaxation that gives the enemy the watched-for opportunity to reform his lines and give battle at the most vulnerable point of attack. This is peculiarly true of the liquor traffic. It has two great assets—Appetite and Greed. While these endure and can be combined, eternal vigilance is the price of real prohibition.

Voting the town, the State or the nation dry will not insure effective prohibition. Prohibition laws must be buttressed by personal temperance if they are to remain and be effective. Public sentiment is not and cannot be made stationary. It will go forward or it will recede. If nourished by constant enlightenment, it will thrive until appetite for liquor is eradicated and the people have gotten back to the normal state, and the prohibition laws are safe and their enforcement is insured. There is no way by which such a condition can be reached so cheaply and permanently as by a wide and systematic distribution of wholesome literature in all dry territory for years to come.

The Manager of The American Issue Publishing Company, realizing the need of this, has wisely prepared and published large quantities of such literature which will meet the need of the various classes of our people if from time to time it is placed in their hands. Now that the cause of prohibition is winning everywhere, it would be a crime if through neglect to educate the people we should let down this standard to the point where the laws will be disregarded and personal temperance ceases to be considered a virtue. Neal Dow knew well what he was talking about when he said "Sow the State knee-deep in literature." Now that we have succeeded in making liquor selling disreputable, the next final step is to make liquor drinking disreputable.

"A holy man will have eyes to see holiness in others. Holiness is never hypercritical. Some men who claim a large degree of holiness toward human weakness are merciless. The Son of God did not bring a railing accusation against the sinner. He was pitiful and full of compassion."

LAITY RIGHTS FOR WOMEN.

By A. P. Holt.

I favor the granting of laity rights to women, on two grounds:

First—Because it is wise.

Second—Because it is just.

I.

We are living in an age of large and wonderful experiences and happenings.

But this age is not to be compared with that into which we shall enter when this war is ended.

The Church is being tested now as never before, and after the war the opportunities that will confront her, and the responsibilities that will await her should engage the attention of all thoughtful and spiritually-minded people.

Will the Church be ready to meet this grave responsibility? I have faith to answer emphatically, yes. Trusting in the Master whose teachings have led the world to this day of larger things, His Church, that has cherished, transmitted and exemplified His teachings, will be found prepared for its enlarged mission.

But it behooves us as followers of the Master and members of one of the branches of His great Church to see that every obstacle to her highest usefulness and service is removed.

Laity rights for women is one of the questions that must be solved and solved in accordance with the enlightened and progressive spirit of the age if our Church is to take her proper place in the world-movements that confront us.

In times past woman has always been used by the Church. We know her loyalty and have always relied on her counsel and service. But in the crisis which awaits the Church we need her presence, with her pure and sympathetic vision, in our councils; we need her voice, always clear and certain, in shaping our larger activities; we need her help, with all her energy and perseverance, in carrying forward these plans successfully; we need her womanly intuition, tact and wisdom to avoid any dangers that might threaten us; and we need her unfailing devotion ever to keep the Church to that which is highest and noblest. In this new and enlarged life the Church will stand in need of all the qualities that women alone supply. Then let us have the wisdom to use these qualities to their fullest extent.

II.

Long our Church has accepted the unstinted, self-sacrificing, loving service of its women without according them any voice in its deliberations. She may be a Sunday school superintendent but not a member of the quarterly conference. She may do the work of a steward, but may not hold the office. She may construct the Church but may not be one of its trustees.

The spiritual fires on the Church altars would surely burn less bright, her Sunday schools would be without adequate and efficient teachers, and even her material welfare would suffer but for the faithful, efficient and consecrated women. Then there can be no justice in refusing her a larger share in the affairs of the Church. She should enjoy all the privileges of full Church membership.

The State is fast abolishing the prehistoric idea that women are weaker, inferior and less wise than men, and much more should the Church to which women in all the ages have given their highest and best.

In conclusion, changing the word nation to Church, I ask in the language of Mr. Wilson,

"Are we * * to ask and take the utmost that our women can give—service and sacrifice of every kind—and still say we do not see what title that gives them to stand by our sides in the guidance of the affairs of their Church and ours?"

Crowley, La.

A LETTER FROM BISHOP LAMBUTH.

Bishop W. R. Lambuth, Chairman of the War Work Commission of our Church, has been for some time in France, studying the war situation and especially the religious and welfare work among the soldiers. His opinions concerning the great issues involved are well worthy of consideration, for, as is well known, he has had such opportunities for the study of world problems as few men of our nation have enjoyed. And no man of his day has made better use of his opportunities. Concerning the various movements for human uplift and the world's betterment he can speak as one who has had a share in such work and yet as one who has sought no other reward than the consciousness of duty done and the approval of his Master.

Recently there came from Bishop Lambuth a letter to Rev. G. M. Eakes, pastor of the First Methodist Church of Gainesville, Ga. While the letter was, in part, a personal communication concerning the good work of Mr. Felix Jackson, a business man of Gainesville who is now in the Y. M. C. A. service in France, it gives some information concerning the situation "over there" that will be of interest to our people generally. The letter has been published in one of the Georgia papers, hence I am taking the liberty of giving some extracts from the Bishop's interesting communication.

Concerning the issues involved in this world struggle, he says:

"It was our Ambassador to Turkey who said, 'The moral issues of this era are the greatest in the history of the world.' Mr. Henry Morgenthau was right. And it will take the best and strongest men we have in America to meet these issues, and meet them we must. It is not an hour for retrospect, but one for action. We, as Americans, may feel thankful for the character of the issues we have had to face in our homeland and for the demands of a growing civilization. They have trained us to look difficulties squarely in the face and nerved us to meet and overcome them in the spirit of service to the individual man and to humanity at large. As I look at it from my present standpoint it seems as though we in the United States have been in a great training school for events which have been hidden from view. The veil has now been drawn aside and we are made to realize the new and important role we have to play as a nation in the tremendous world movements which lie before us."

Bishop Lambuth's estimate of the value of the service of the Y. M. C. A. to our soldiers is, in part, as follows:

"It goes without saying that the Y. M. C. A., which secured Mr. Jackson's services as a voluntary worker, is doing a truly great work for our boys and for France in helping to win the war. If the war involves a great moral issue, and it does, and if the winning of it depends upon the morale of our soldiers, then every man who contributes to this end is a real factor in it all. * * * A superficial survey even of this vast work fills one with astonishment. The task is stupendous. In order to care for American soldiers scattered through France, the central office in Paris, presided over by Mr. E. C. Carter, has the territory divided into eight great areas and each area under the direction of a regional director and business manager. The work is again subdivided and carried on by a regional staff which relates itself to religious and educational work, entertainment, athletics, transportation, construction, moving pictures, woman's work, and office management."

In his letter the Bishop tells what he has seen of the every-day work of the Y. M. C. A. in France—how the "Y" workers are ministering to American fighting men, engineers, carpenters, stevedores, Chinese laborers, Portuguese soldiers, German prisoners, and others; operating canteens, hotels, restaurants, and lodging houses; furnishing the men in the "Y" buildings heat, light, and many of the comforts of home; giving them wholesome amusements; ministering to their spiritual needs. And all this, as he says, is done under such pressure and in the face of such difficulties as we at home cannot understand. He adds: "Some one asks, Is it worth while? I ask, in turn, Is it worth while to win this war for righteousness and justice and democracy? Is it worth while to minister to our noble fellows who fight for the liberty our sires fought for—the liberty which has made our country what it is? I close in Mr. Jackson's own words, uttered in a talk a few days ago: 'It is no sacrifice to work for these boys. It is the greatest

privilege that ever came to my life.' We may well be grateful that our country can furnish business men and Christian laymen who are willing to lay aside their own interests and give themselves without reservation to the great work of ministering to our boys, and through them to the freeing of the weaker nations, like Belgium and Serbia, from the heel of barbarism and the rule of autocracy."

Only a few extracts from a lengthy letter are given. But they are words that carry weight, because back of them is a man who has given himself unreservedly to every enterprise that has had for its purpose the making of a better world.

J. S. CHADWICK.

Army Y. M. C. A., Atlanta, Ga.

LAITY RIGHTS FOR WOMEN—THE OTHER SIDE OF IT.

By Mrs. Cornelia C. Meek.

Dear Mr. Editor: I notice that in recent issues of the New Orleans Christian Advocate there has appeared a good deal in advocacy of what many term laity rights for women. This question is now before the Church, and it is well enough that our Church papers should be open to a discussion of it. It was before the last three General Conferences, and those of 1910 and 1914 voted largely against it, while the last one (which many regard as the most radical in the history of the Church, South) voted largely in its favor. Can it be logically argued that the view of the majority of the General Conference of 1918 should be entitled to great weight, while that of the two preceding General Conferences should be lightly regarded?

In some of the utterances bearing on this issue there have appeared intimations, if not assertions, that the Methodist Episcopal Church, South, has been lacking in appreciation of its women and has failed to do them justice. Over against this view, we submit the following statement, written some five years ago by one of the foremost men in our denomination:

"The good women (whose work for the Church is worthy of great praise) seem to have overlooked entirely the special rights and privileges which the Church has granted them—rights and privileges which the men of the Church do not enjoy at all. First, the General Conference granted them the privilege of organizing Missionary Societies. These are entirely in the hands of the women. With them the men have nothing whatever to do. Later the General Conference granted the women the privilege of training and setting apart and appointing Deaconesses, and with this not even the Bishops have anything to do—an arrangement which is not altogether satisfactory. If the rights of the women and the rights of the men were balanced just now, it seems clear that the women already have a pretty good share of special rights. If now, in addition to all these things, the women get the few righs that the men have, could not the men with good reason start a movement for 'the rights of the laity?'"

Furthermore, if there is to be no discrimination whatever between men and women in the Church, if they are to stand upon absolutely the same plane, must not women, if they desire it, be given license to preach and be accorded places in the itinerant ministry? The right of an open door into the pulpit, if he professes to be called and is qualified for that service, is one of the rights of a layman. If women are to be given 'the full rights of the laity' in every respect, how can this privilege be denied them? This phase of the question may not seem to be up at present, in view of the wording of the proposed constitutional amendment, but that it is really involved in the pending issue there is no doubt. Are Southern Methodists ready to embark upon a course which manifestly must lead in this direction?

Some of the "laity rights" proponents seem to speak as if all the women of the Church were in accord with their views and were concurring in requesting more privileges; but such is far from being the case. There are thousands of women in Southern Methodism who are not at all in sympathy with this agitation. As bearing pertinently upon this important issue, we ask the privilege of having reproduced in the columns of the Advocate the following impressive utterance, made by Mrs. T. B. King, of Memphis, Tenn., in reply to Miss Belle Bennett at the Oklahoma City General Conference:

"It is my distinguished privilege this morning to represent the motherhood of the Church. I am not a mother myself, but my own precious mother is living, and I can conceive no greater honor than to represent her and speak for her this morning. I come before you not only to speak for my mother, but for thousands and multiplied thousands of women all over Southern Methodism; and I declare to you we do not want laity rights. The very movement, from its beginning, has been utterly repugnant to us. And I represent the interest of the Christian Church. We are doing just as much work as the women who want laity rights. We are contributing just as much money; and we do not feel that we have been circumscribed in any particular. We do not ask for more liberty or latitude; and certainly not for emancipation, for there is nothing to be emancipated from.

"If there is a highly honored class on this earth, it is Southern womanhood, warm, happy, exalted, and beloved. No queen upon her throne has held more royal sway or exercised more undisputed sovereignty. Our splendid, noble, chivalrous men would give the last ounce of their strength and every drop of their blood for our defense and protection. Oh, it was a sad day for American womanhood, and it received a most cruel blow, when the question of 'women's rights' was raised!

"This whole question of laity rights is the suffragist question. You read the literature that has been sent out by this movement, and if you do not find that one point coming right through, from start to finsh, the question of women voting, I do not see what else you can find in it. It is their desire to vote. It is the Church wing of the suffrage question. I have never talked to one who favored this, with one exception, who was not a suffragette.

"They say that this principle of rights is fundamental; that women are entitled to men's rights as much as men are. I want to remind you of the decision handed down by Chief Justice Marshall. He said that the question of suffrage had always been regarded as a matter of expediency, and not one of inherent rights. The men in the District of Columbia have the full right of citizenship, and yet not one of them can vote. The men and the officers in the Army and the Navy do not feel that it is any hardship that they cannot vote.

"When God created the sexes, he made woman for man's helpmeet, and not for his competitor. One was to be the complement of the other. He gave us different endowments, different graces, different talents, and different spheres to operate in. I come to you this morning and ask you if it is right that men's work shall be put upon women's shoulders? We cannot do your work, and you cannot do ours. We have more than we can well do now, and we do not want to do yours. We do not want to act as men; we do not want to be men. We want to be womenly women, with all the sweetness and gentleness that God has endowed us with.

"Suppose you let women come in to do all your work, to be stewards and members of all the Conferences—what is going to happen? You emasculate your Church in one sense and you masculinize it in another. The Church needs men. Let the men come and take their place, and let the women stay where they belong, and where God intended for them to be.

"They say it is Scriptural, and they give this passage of the Scripture: 'There is neither male nor female, but all are one in Christ Jesus.' You know full well that that is not a question of administration at all. That is a question of justification by faith and our relation to Christ. If it is Scriptural, when the seven were elected in the Church, why was not a woman elected one of the deacons? Why was not a woman sent out with the seventy, or made one of the apostles of our Lord? Christ is the head of the Church, and man is the head of the woman.

"They bring up the cry of 'taxation without representation.' Our offerings are free-will offerings—nobody is taxed in our Church. They say that they cannot administer their own affairs. But the women appropriate every cent of money that they raise, at their Council meetings. There are ten women on the Board of Missions.

"Why should these women ask to act independently of the Church and set up a government of their own? I feel like that is disloyal, and as one of the women of the Church who has had a large part in this work, and who has helped to raise all this money, I say it is disloyal. Think of the confusion and anarchy in our Church if the women are allowed to act independently of the rest of the Church! So I hope that you will let it stand just as it is.

"They say that most of the other Churches have answered this call of the women. It was stated at the last Ecumenical Conference that Methodism had made an increase of 1,109,000 members, and that one-third of this was in our Church. One-half of the increase in American Methodism (for the preceding ten years) was in the Methodist Episcopal Church, South. Why should we follow the example of others when we are taking the lead? It would be better for them to follow our example, I think.

"Mr. Taft, I think it was, who said the South is the conservator of our great Nation. When radicalism comes from the North and the East and the West, there is ballast enough in the South to keep the grand old Ship of State moving on her way in the boundless expanse of the governmental high seas. So I say to you about the Methodist Episcopal Church, South. Her feet are planted on the rock. Amid the wildest storms she stands undaunted, nor heeds the violent shock. Her eye is upon Omnipotence, and she sounds out the challenge to Methodism all over the world—

'Faith of our fathers, holy faith,
We will be true to thee till death.'"

Black Hawk, Miss.

EDITORIAL CONFERENCE IN NEW YORK.

By James R. Joy, D.D.,
Editor The Christian Advocate, New York.

For nearly two hours last Thursday morning Dr. John R. Mott addressed a group of Protestant editors upon the United War Work Campaign for $170,500,000 which is to begin November 11. He emphasized what morale means to an army, how the seven War Work organizations, each in its own way, helps to whet the forces to a fighting edge, explained the origin of the joint drive, and counted up the advantages of the plan. Many questions were asked, and the speaker frankly met the current criticisms and objections in a way which removed misconceptions and tended to abate prejudice. At the close the editors without a dissenting vote enthusiastically endorsed Dr. Mott's leadership, expressed entire approval of the plan, and pledged themselves and their papers to work unreservedly for the success of the United War Work Campaign.

The editorial conference was held in New York in Dr. Mott's private office, that spacious room on the ninth floor of 347 Madison Avenue, the Grand Headquarters of the War Lords of the Y. M. C. A. The papers represented were as wide apart as Boston, Kansas City and Atlanta, or as The Christian Register, Zion's Herald and the Central Christian Advocate. The editors had an opportunity to see for the first time the famous lay field marshal in action, as Dr. Mott, warming to his task, produced from his pigeon holes notes of his interviews with the world's great captains, memoranda of arguments before cabinet officers or with the President himself, or by the touch of a button summoned his aides who unfolded before their eyes maps of war areas that Hindenburg would give half Belgium to see.

Dr. Mott, who is not only the head of the International Y. M. C. A., but the Campaign Manager of the United War Work Drive, began his address with Napoleon's statement that morale was three-fourths of the game. Pershing had said "900 men with the Red Triangle are worth 1000 men without it." The things that weaken morale be enumerated as War-weariness, Idleness, Uncertainty, and Insidious Propaganda. Morale is strengthened by Physical Comfort, Contentment, Wise Use of Leisure, Change and Refreshment of Mind, Consciousness of a Righteous Cause, Backing at Home, and Pure Religion. The Y. M. C. A. and the six war work agencies associated with it in this joint appeal for funds are, each in its own way, striving to supply all these tonic elements in the fighting man's life, not only that he may be a better man but that he may be a better fighter, and so win the war, which is the supreme business of America in this hour.

That even the upset sum of $170,500,000 is inadequate to the present need Dr. Mott went on to demonstrate by showing that since the budgets were carefully worked out four months ago the size of the army had been doubled, the scope of the work among and by women had been greatly extended, and the center of war interest and activity had been transferred overseas, with a consequent multiplication of expense owing to high prices and the conditions of work with a mobile

army. He spoke of the **Continuity** of the work, pointing out how it begins to touch the drafted man when he leaves home, goes with him to the cantonment, accompanies him on board the transport, meets him at the port of debarkation, goes with him to his village billet, to the flying field, into the zone of combat, to the hospital, and, if the worst comes, even to the grave. He remarked upon its **Comprehensiveness:** how it was to the soldier and sailor home, school, athletic field, club, lyceum, gymnasium, library, and church. "But where," he said, "dare we leave the boy? Which one of these functions can we possibly cut out?" To do all this the present budget allows only **eight cents a day** per man. Moreover, the "Y" operates 1000 foyers du soldat for the French army and is invited to go in and do the same service for the Italian troops. In view of these growing demands it is evident that only by a large over-subscription of 50 or 100 per cent will the fund be prepared to meet the emergencies which are the stuff of which wars are made

Dr. Mott warned against the thought that the climax of need had passed. He did not look for an early end of the war. But even peace would bring the heaviest tasks of all, for the period of demobilization with its leisure, uncertainty and impatience, would be the period of great peril to the morale of the soldiers, and the war work agencies would then face the necessity of instituting a far-reaching educational program and perhaps a khaki university to meet the situation.

On the special subject of the United War Work Campaign Dr. Mott spoke with perfect frankness. His policy from the first had been to keep the Y. M. C. A. out of mergers, war-chests and the like. He had argued the case of an independent campaign before the authorities at Washington with all the skill at his command. But the demand for a united canvass on the war-chest plan had arisen in the Chambers of Commerce, Rotary Clubs and State Councils of Defense, and was strongly pressed on the grounds of economy of time, expense and effort. President Wilson, convinced by these arguments and by considerations growing out of his information bearing upon the whole situation, and moved by his solicitude for harmony and unity in the nation, had made a personal request that the seven societies join forces in a common appeal and canvass for funds. An invitation from such a source was not to be disregarded, and all parties had acquiesced in it. It must, however, be remembered that the President has expressly guarded the independence of the several units. He wrote:

"I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service."

The President having settled the matter, Dr. Mott admitted that he had himself come to realize that the advantages of the arrangement outweighed the disadvantage, at least in seven ways: (1) Economy: It will obviously save time and money, and the regular audit of all expenditure will put a check upon extravagance and waste. (2) Efficiency: Already the several organizations were learning valuable lessons from each other's experience. (3) It was enabling the stronger and more experienced agencies to be a service to the weak. (4) It was replacing mutual rivalry and misunderstanding with better feeling. (5) It was promoting the right sort of religious unity. (6) It was cementing that national solidarity which was indispensable to winning the war. (7) It was presenting a rare opportunity for cultivating breadth and largeness of soul. For example, the Jews were breaking through their traditional exclusiveness to enlist their fellow religionists to work for this common cause in an extraordinary manner, and there was every evidence that the other groups would do the same.

In reply to questions Dr. Mott gave assurances that the askings of the Jewish and Catholic agencies were only for items similar to the work of the Y. M. C. A. and Y. W. C. A., their other "denominational" activities being financed from "denominational" sources. He further explained that any person would be able to designate which of the societies should benefit by his gift, though it was hoped and believed that the practice of "earmarking" would not become general. The relation of the local war-chest to the drive was discussed, and the method of organization received due attention.

At the luncheon which followed, George Sherwood Eddy told what he had just seen in France of the clean and heroic lads for whom all this service was undertaken. His thrilling descriptions of the heroic daring and patient suffering of the boys of America and the Allied lands as he had observed them on the field and in the hospital were enough to inspire to any sacrifice for their comfort.

The following resolution, unanimously adopted by the editors, is evidence of the completeness of their conviction that the United War Work Campaign, as now planned and directed, offers a method in which the people of the Churches may join heartily with all other 100 per cent Americans to perform an urgent and invaluable service to their country.

"Resolved, That the undersigned editors of the Protestant religious press, met in conference in New York City, October 17, 1918, are deeply thankful to Dr. John R. Mott for his clear and convincing presentation of the plans for the United War Work Campaign and of the problems involved in it. We enthusiastically endorse his leadership, heartily approve the plans outlined, and pledge the fullest, most explicit and sustained support by continually urging the cause upon our several constituencies. And we do here so place ourselves on record."

Signed: J. R. Joy, Christian Advocate, New York; William S. Campbell, Presbyterian of the South, Richmond; T. N. Ivey, The Christian Advocate, Nashville; B. A. Abbott, The Christian Evangelist, St. Louis; J. W. Cammack, Religious Herald, Richmond; B. J. W. Graham, The Christian Index, Atlanta; George W. Sandt, The Lutheran, Philadelphia; Carlton D. Harris, Southern Methodist, Baltimore; Paul L. Leinbach, Reformed Church Messenger, Philadelphia; Curtis Lee Laws, Watchman-Examiner, New York; W. P. Bruce, Christian Intelligencer, New York; Claudius B. Spencer, Central Christian Advocate, Kensas City; W. A. Kitner, The Presbyterian Banner, Pittsburgh; Albert C. Dieffenbach, Christian Register, Boston; J. J. Wallace, Pittsburgh Christian Advocate, Pittsburgh; C. D. Gray, The Standard, Chicago; L. E. Orcutt, Christian Herald, New York; Howard Marshall, Universalist Leader, Boston; W. I. Wishart, The United Presbyterian Pittsburgh; E. C. E. Dorion, Zion's Herald, Boston.

BREWERIES RUN COUNTER TO WAR NEEDS.

Copy of a Letter from Dr. Garfield, United States Fuel Administrator.

Hon. Wesley L. Jones,
United States Senate,
Washington, D. C.

My Dear Senator: I have your letter of September 21, enclosing copy of telegram sent you by business men and hop growers of Yakima, Washington, with reference to the closing of breweries.

I am sure that no one regrets more than I the financial loss restrictions of this kind entail, but I can assure you that this restriction was not imposed until after the matter had received the most careful attention.

The entire matter has been under consideration at Washington for many months, and it was considered of such importance that practically all of the various governmental departments were consulted. After studying the matter most carefully from all its angles, it was decided that brewing ran counter to the war needs in so many important directions that the best interests of the war called for the action taken. Very truly yours,

(Signed) H. A. GARFIELD,
United States Fuel Administrator.

DEATH OF A GOOD MAN.

Dear Brother Carley: We have suffered a great loss in the death of Dr. Joseph Johnston Stevens, who passed away at his home here on the morning of the 15th. For many years he had been a steward in the Main Street Church and until his health failed some two or three years ago, he was one of the leading physicians of Hattiesburg. His wife was Miss Ethel Mounger, daughter of Dr. E. H. Mounger, of our Conference. The funeral was conducted the morning of the 16th by Rev. W. B. Jones, assisted by Revs. C. F. Emery and W. A. Terry.

P. D. HARBIN.

NOTICE, LOUISIANA PREACHERS!

I am instructed to announce that the Conference reports for this year will be made out in the old form, using the same report blanks like last year. The new report forms, which will be greatly simplified, will not be used until next year. Please take notice and have your reports ready as early as possible in the session of the Conference.

ROBT W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

RECEIPTS FOR EDUCATION.

Dear Brother Carley: I have received checks for Educational assessments from the following: Rev. R. L. Ellis, Mayhew charge; Rev. Thos. H. Mills, Pickens charge; Rev. J. W. Raper, Duncan charge; Rev. T. M. Bradley, Cleveland Station; Rev. B. P. Jaco, Lexington Station; Rev. W. D. Bennett, Sardis Circuit; Rev. A. W. Langley, Cedar Bluff charge; Rev. C. A. Parks, Ackerman charge; Rev. J. H. Smith, Glen Allan charge.

Macon, Miss. E. N. BROYLES, Treas.

WAR WORK EMERGENCY FUND, LOUISIANA CONFERENCE.

Previously reported	$2030.63
A. G. Shankle, First Church, Shreveport	84.00
J. F. Dring, Ringgold	22.00
W. J. Porter, Sicily Island	5.00
R. H. Harper, Oakdale	25.00
A. S. Lutz, Chatham	8.00
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THE MISSIONARY CENTENARY

"The part Southern Methodism is now taking in the Centenary of American Methodist Missions, is deeply gratifying to me. The present condition of the world, the past history of Methodism, the ever youthful spirit of Christianity as it abides in Methodism, call for world-wide missions that surpass in depth of conviction, wisdom of movement, and power of execution anything yet witnessed in the life of the Church. A Drive can now begin that will mean the world for Christ."—Bishop R. G. Waterhouse.

A BIG PROGRAM FOR A GREAT CHURCH

A BIG PROGRAM FOR A GREAT CHURCH.

By Rev. A. J. Gearheard.

This is an age of big things. We would no more consent to live with the material conveniences of a century ago than our government would send its soldiers into battle clad as the knights of the thirteenth century. Should the Church of Jesus Christ move in the twentieth century along any line but the one that embraces the largest possible program it would be action without forethought, and certainly the Holy Spirit does not lead us in a small way. It is the business of the Church to blaze trails and set paces.

Under the inspiration of God, Methodism has led in big things. Being the broadest of all denominations, she can build the greatest structure. It is only in keeping with her broad foundation and the extensive scope of her influence that Methodism in the South has set out to raise $35,000,000 for missions, deeming the gift of such a sum the most fitting manner to celebrate the centennial of American Methodist Missions. The sum is large only by comparison, and it is indeed small when laid by the side of the needs of this age and the ability of our people.

One cannot touch in a paragraph the whole need of the country served by the Methodist Episcopal Church, South. New Orleans may be cited as a fair sample of fallow ground. This metropolis of the South is destined to take second rank in the commercial world to few cities of America. The whole of the South American trade, together with the produce of a great farming and manufacturing section promises to find in New Orleans a clearing house, and to this city must come men of great leadership. Her population must mount up into millions in the next few decades, and the Church that dominates New Orleans to-morrow is the one that launches within her borders the greatest program to-day.

Already the Southern Baptist denomination has caught the vision. With fewer than 2000 members, church buildings of poor size and miserable appearance, and a scant number of preachers, the Baptists have launched a great Bible Training School here at a cost of more than $100,000 and are planning to open no fewer than ten missions within the city. This far-visioned step by our sister denomination in the South challenges our Church to take action along big lines or see herself far outstripped hy these or other people.

We have nine regular churches in New Orleans, with two missions. Only three of our Churches are self-supporting. Two congregations are practically without a home. Five of our preachers, including the presiding elder, must pay rent, and we must face the fact that the Methodists of New Orleans are even now paying more per capita than the individual membership of most of the large cities of the South. Big things need to be done here and it will take hig men with big money to do them. Nothing less than the carrying to successful fruition of an enterprise such as is the Mission Centenary will make possible the winning of New Orleans and the other great cities of our land.

The greatest problems of our nation offer themselves in these centers. Thither the stream of humanity flows constantly and the waters are muddy with the great freshet. It is hard to find the country people who flow into the city and are caught in the dizzy swirling and eddying of pleasure, business and sociability. The Church must claim the cities of America for Christ or the cities of America will befoul the whole of the nation. Now is the time to strike along high lines at home and there is no movement that looks so much like the proper manner to strike as the raising of this vast sum of money at this time.

With these crying demands at home, and with the graver problems in the foreign fields, and the gravest of them all on the blood-soaked soil of Europe, who is there among us that is so timorous as to shrink from this great enterprise in which we have engaged? Blessings upon the men who have been honored by the Holy Ghost with the first vision of our present duty and who have had the courage to lead our Church into so worthy a work!

HELPING CHRIST.

J. Campbell White.

Our mission is part of the work of Jesus Christ. Christ cannot save the world unless you and I help him. We shall never see the world evangelized while we spend twenty times as much on ourselves as on missions. It is just as incumbent on us to labor to earn for giving on six days as to rest on the seventh day. You cannot eliminate the spirit of giving without eliminating Christianity itself. It is a crime for the head of the family to do all the giving. It is part of each person's worship and life. Every two dollars wasted by a Christian means that somewhere in this world some one goes unreached. Self-sacrifice is the first law of grace. Before every purchase we need to ask: "Is this the thing for a person to buy who is living for the evangelization of the world?"

AS THEY ARE TAUGHT IN MEXICO.

Teacher: "What is the first commandment?"

Pupil: "Thou shalt love thy neighbor as thyself."

Teacher: "No, the first is, 'Thou shalt have no other gods before me!'"

"But that is the second in our Bible," replied a pupil.

"The second is, 'Thou shalt not make unto thee any graven image,' insisted the teacher.

"That is not in our Bible," the pupils exclaimed.

Teacher: "What is the fourth commandment?"

Pupil: "Remember the feast days to keep them holy."

Teacher: "No, it is, 'Remember the Sabbath day to keep it holy.'"

There was an animated discussion in the Bible class room of a Southern Methodist mission school in Mexico City. The topic under discussion was the "Ten Commandments." The pupils were wide-awake, staunch Roman Catholic boys and girls.

"If the Bible was translated from the original language for us, why is your Bible not like ours?"

"How can you prove that yours is right?" they insisted.

"Then," exclaimed the girls living in the rural places, "If it is wrong to buy on Sunday, what are we to do? Our only market day is Sunday."

No Bible, no Sabbath, false teachings, prayer only to Mary or to the Saints! Would you do better than they if you knew no better? Job said, "If your soul were in my soul's stead." What a difference it would make! What would you want done for you if America were in such a sad state as Mexico?—Belinda Boyce Barcroft.

"INASMUCH."

Says a missionary: "The new-comer to China is most deeply impressed by the poverty, the ignorance and the suffering of the lowest class in the social scale—the coolie as he is called. The most common reproach of the gentry in regard to the missionaries is that they are friends of the outcasts. And it is true. It is gloriously true. We wouldn't be following in the steps of our Master if we did not preach the gospel to the poor. Many of the gentry will not unite with the Church because the membership is so largely made up of coolies. The proud Pharisee is still offended because Christ eats with publicans and sinners."

IT CAN BE DONE.

The easiest way to accomplish a big, hard job, is to tackle it energetically and accomplish it quickly and not play with it decade after decade. The present world crisis offers an opportunity not only for the spread of the Gospel but of the principles of Christianity and democracy such as has never been afforded before. My final reason for saying that the program must be carried through is that there is ample money in the Church to do it, ample faith, and that it can be done.—C. D. Foss, U. S. Fuel Administration, Washington, D. C.

HIS REASON.

"Sahib, teach me geography," said a native Christian preacher forty-five years old, who could not read nor write.

"Why do you want to learn geography?"

"Your Honor, I want to know geography that I may learn the names of more places to pray for."

LET THE CHURCH BELLS RING.

Back of the premises of the Southern Methodist mission in Sungklang stands an ancient heathen temple. According to an old priest's tale the chief idol of this temple had his head cracked through much ringing of our church bell.

The Home Circle

FINISH YOUR TASK.

It's easy enough to begin a task,
But to finish it—that's the thing:
The completed work holds the honey sweet
While the undone yields a sting.
Oh, the feet will lag and the heart grow faint
Ofttimes ere the stint is done;
But what joy is yours, as you rest at last,
With the hard-fought battle won!
Then, here's to the lad who will see it through,
Whatever the task may be.
For my heart goes out to the boy of pluck;
But no half-done boy for me.

—Florence Jones Hadley.

LITTLE SCOTCH GRANITE.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll, and the boys began to answer "Ten." When Willie understood that he was to say ten if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie."

"Then I shall mark you zero," said the teacher sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a pencil and asked a boy for a knife and did several such things. I supposed it was allowed."

"O, we all do it!" said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"O, we don't call them lies!" muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that if you told the truth?" laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might, in playtime; but, according to his account, he lost more credits than any of the rest. Willie never preached at them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. Nor did it take them very long to know just where Willie stood on other things, for he was true to his colors every time. He was a temperance boy; they all knew it, and he was proud of it. They talked him all over and loved him if they did nickname him, "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry, for he was very sensitve, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look when he was told the man was General Garibaldi, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.
—British Evangelist.

BLOTTING PAPER.

"Where's a blotter? I never can keep one!" exclaimed Gilbert Franklin, as he rummaged through the drawers of his own little desk.

"Once upon a time people did not have blotters to use at all," said his Uncle Charles Crawford.

"They didn't?" said Gilbert, in surprise. "I thought there was blotting paper always."

"No; and the way to make blotting paper was discovered by accident," replied his uncle. "Sand was used for drying ink before blotting paper was discovered."

"I want to see if I can dry ink with sand, when you finish this story," Gilbert interrupted.

"One day at a paper mill in the hills of Berkshire some ordinary paper was being made," Mr. Crawford began, "and a careless worker forgot to put in a certain material called sizing. All the paper was spoiled and thought to be useless, so it was thrown aside, and the workman was scolded for his carelessness. Soon after the paper had been thrown away the owner of the mill wanted to write a note, and he picked up a piece of this waste paper to write on. He was vexed when the ink spread all over the paper, and then the idea came to him that this paper might dry ink as well as sand. He wrote on a piece of good paper and tried to dry the ink with the waste paper, and it did the work well. He at once advertised this useless paper as 'blotting paper.'"

"Then the man had really made something useful instead of spoiling the paper," said Gilbert.

"Yes, he had," agreed Mr. Crawford. "The red rags could not be used to make ordinary paper, as all the color would not come out, so the red rags were used for blotting paper, and that was the reason all the first blotting paper ever made was of a pink color. These rags had been wasted before blotting paper was made," finished Mr. Crawford.

"I am glad I learned how blotting paper happened to be made," said Gilbert. "And here is my own blotter."—Selected.

PIGEONS FOLLOWED THE "MIDDIES."

When the training-ship Portsmouth sailed into port at the Brooklyn navy yard on one occasion, she had on board a large number of pigeons that were living happily in a coop on the hurricane deck. One of the sailors seemed pleased to tell their story, which was as follows:

Some time before, the birds had been taken on board at a foreign port and kept in the hold until the Portsmouth was far out to sea. Then they had been released, and every one was curious to see what they would do. Some thought they would make for the land, like carrier-pigeons; others thought they would be so frightened that they would not leave the coop. No one was right. The birds looked about, a little bewildered at first, then spread their wings and flew about the ship a few times, and after that settled down comfortably in their new quarters. They ate from the sailors' hands and became as tame as could be. Each day they would go off for a long flight, but return in due season. No port at which the ship stopped had lasting attraction for any of them.

At last, orders were received for the Portsmouth to set sail for home. All on board was bustle and joy, until some one remembered that the pigeons were away. What would the little creatures do to find their calculations at fault and the vessel gone? Slowly the anchor was weighed and the ship spread her white wings. The coop, almost empty, was a pathetic reminder of her feathered friends that the "middies" as well as the sailors had learned to love. Twilight came on; the land in the distance was but a green speck; silence reigned around—when suddenly there was a flutter in the rigging, and the pigeons flew on board and went into their quarters as usual.—Our Dumb Animals.

HOW AN ESKIMO KNOWS HIS AGE.

Open to your map of Greenland, and far up in the northwestern part of that country live the little Eskimos, of whom a writer says:

"The people have no books. They can neither read nor write. But they can tell you right away how old each fat little Eskimo playing about the hut in the snow and cold is by looking into a bag.

"'What a funny bag,' you say, 'to be able to tell anybody's age!'"

"This is the way it is: When a baby comes to an Eskimo's house, or 'igloo,' a fur bag is given to the little one. He is to keep this bag as long as he lives. Every year, when the sun comes once more after the long, cold Greenland night, a bone is put into the little bag. So when you look into the bag and see seven bones, for instance, you know that the little owner is seven years old."
—Exchange.

"The high-bred fear of giving offense is of all fears the noblest."



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AT the end of a hard day, just sit down to a cup of Luzianne Coffee. See how you pick up with every savory sip. Luzianne is far, far different from any other coffee. It's got something that all the others seem to lack. And it's packed in dust-proof, moisture-proof cans that bring Luzianne to your kitchen just the same as when it left the roaster. Buy a can and try it for yourself. An iron-clad, air-tight guarantee says that if you are not entirely satisfied with Luzianne, your grocer will give you back your money. And he *will*.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3, Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

POSTPONEMENT OF THE LOUISIANA CONFERENCE.

We print on another page the official announcement of the postponement of the Louisiana Annual Conference from November 13 to November 27. This action was necessary on account of the prevalence of Spanish influenza in New Orleans and throughout the State. The fact that it has been necessary to close the churches during the epidemic has made it practically impossible to secure the collections as in normal times. It is hoped that the two weeks' postponement will enable our people to meet the financial obligations of the Church in full.

Another reason for changing the date of the Conference, was the impracticability of making proper arrangements for entertainment during the epidemic. New Orleans has suffered severely from the influenza, and there has been much sickness among the members of our Church Our pastors have responded nobly to tbe calls made upon theui; and have been busy day and night, ministering to the sick and burying the dead. They have rendered heroic service—all of them—in this emergency. Under these circumstances, it was felt that a postponement would be greatly for the convenience of all concerned.

The situation in New Orleans seems to be improving, and we hope everything will be in readiness for the Conference by November 27. New Orleans Methodism regrets the necessity of the postponeuent; it will extend a cordial welcome to the members of the Conference when they do come to the city.

A GENEROUS RESPONSE.

We are very grateful to the presiding elders and psstors wbo have responded so promptly to our appeal to them to help us secure renewal subscriptions of those who have fallen into arrears with their payments. Acting under the direction of the Publishing Committee, we are sending lists of subscribers to our preachers in every case where we could secure the names of the post offices in a pastoral charge.

Some of our friends have wondered why we have so urgently asked for the names of the post offices in the various charges. The reason is this: Our mailing list is necessarily made up according to the railway mail routes—not according to pastoral charges. For example, on B circuit there may be four appointments with a post office at each appointment. There may be subscribers to the Advocate at all these offices. But we cannot know either by the Minutes of the Conferences, or by our mailing list, that these offices are all within the bounds of B circuit, and lacking that knowledge, we do not know to whom to send the list of subscribers. Where the pastor or some one else gives us the names of the post offices on a charge, it is an easy matter for us to identify them on our mailing list and clip from a proof sheet the entlre list of subscribers in that charge. This we send to the pastor and he has very definite information to go by in looking after renewals. Incidentally, it will enable him to answer accurately the question, "How many copies of the Conference organ are taken?"

We know that a good many of our preachers have been laboring under great difficulties during the prevalence of the epidemic and they have not been able to assist us as much as they would like to. But we feel that they realize the importance of maintaining the circulation of the Advocate and that they will do all they can to help us at once.

We sincerely appreciate the efforts they have already put forth, and we desire to express our hearty thanks to them for the co-operation they have so cheerfully rendered thus far. We are very earnestly hoping that the number of delinquent subscribers will be reduced to the minimum.

NO METHODIST CHURCHES IN NEW ORLEANS OPEN ON SUNDAY.

According to a report in one of the daily newspapers of New Orleans last week, a member of the City Board of Health stated that some of the churches of the city were not observing the order of the Board with reference to suspending all services during the period of the epidemic of influenza. He added the remark, gratuitously as it seems to us, that even the saloons had had the "fear of God" instilled into them, so far as the side-door entrance was concerned, but that the churches seemed to be taking up the custom. He stated also that he had seen with his own eyes a service going on—he peeped in at the side door.

We have nothing to say about this official's failure to insist upon the enforcement of the law when he saw it violated further than to remark that he manifestly failed to perform his duty. But for the information of our readers who may have seen the article referred to in the secular press, and for their reassurance, we want to say that the Methodist churches of New Orleans have obeyed the letter and the spirit of the closing order. No service has been held by any congregation of the M. E. Church, South, since the closing order was promulgated. The presiding elder of the New Orleans District, Rev. W. W. Holmes, had printed in the city papers an announcement to the effect that the order would be loyally obeyed. And there has not been a single violation of it. We are not in position to speak with reference to the other Protestant denominations, but our belief is that all of them have likewise obeyed the law. The Roman Catholic Church may speak for itself.

We are struck by the effrontery of the official above-mentioned in calling attention to what must have been an isolated case of violation of the law by the churches, while he seems not to have noticed the shameful overcrowding of the street cars every day.

PUT THEM SIDE BY SIDE.

We do not vouch for the authenticity of the following extracts, but we have taken them from the most reputable sources. They both speak of war—but with what a difference! It is the difference which made President Wilson say of the German military leaders: "They have convinced us that they are without honor and do not intend justice. They observe no covenants, accept no principle but force and their own interest. We cannot 'come to terms' with them. They have made it impossible." It is the difference which makes the American people feel that this war will not be won until the German rulers are forced into unconditional submission.

The German Spirit: General von Deifurth, in the Hamburg Nahaichten:

"Germany stands the supreme arbiter of her own methods. It is of no consequence whatever if all the monuments ever created, all the pictures ever painted, all the buildings ever erected by the great architects of the world be destroyed, if by their destruction we promoted German's victory. War is war. The ugliest stone placed to mark the burial of a German grenadier is a more glorious monument than all the cathedrals of Europe put together. They call us 'barbarians.' What of it? We scorn them and their abuse. For my part, I hope that in this war we have merited the title 'barbarians.' Let neutral peoples and our enemies cease their empty chatter, which may well be compared to the twitter of birds. Let them cease to talk of the cathedral of Rheims, and of all the churches and all the castles in France, which have shared its fate. Our troops must achieve victory. What else matters?"

The Allies' Spirit: General Foch, to his Soldiers:

"Keep your eyes and ears ready and your mouth in the safety notch, for it is your soldierly duty to see and hear clearly, but as a rule you should be heard mainly in the sentry challenge or the charging cheer.

"Obey orders first, and if still alive kick afterward if you have been wronged.

"Keep your arms and equipment clean and in good order; treat your animals kindly and fairly and your motor or other machine as though it belonged to you, and was the only one in the world. Do not waste your ammunition, nor your opportunity.

"Never try to fire an empty gun, nor fire at an empty trench, but when you shoot, shoot to kill, and forget not that at close quarters a bayonet beats a bullet.

"Tell the truth squarely, face the music, and take your punishment like a man; for a good soldier won't lie, he doesn't sulk, and is no squealer.

"Be merciful to the women of your foe and shame them not, for you are man; pity and shield the children in your captured territory, for you were once a helpless child.

"Bear in mind that the enemy is your enemy and the enemy of humanity until he is killed or captured; then he is your dead brother or your fellow-soldier beaten or ashamed, whom you should not further humiliate.

"Do your best to keep your head clear and cool, your body clean and comfortable and your feet in good condition, for you think with your head, fight with your body and march with your feet.

"Be of good cheer and high courage; shirk neither work nor danger; suffer in silence and cheer the comrade at your side with a smile.

"Dread defeat, but not wounds; fear dishonor, but not death, and die game, and whatever the task, remember the motto of the division, 'It Shall Be Done.'"

TO OUR SUBSCRIBERS.

We have two very simple but very important requests to make of our subscribers: 1. Look at the label on your Advocate to see when your subscription expires. 2. If it expires in November, 1918, or before, send us $1.50 at once. Otherwise, we shall be forced, under the ruling of the War Industries Board, to discontinue your paper.

Your pastor may have seen you already about your renewal, or he may see you in a few days. But your pastor is a very busy man, and the time is short, and he may not have the opportunity of seeing you as soon as he would like. There is no time to lose. The War Industries Board requires that we stop sending papers to subscribers who are in arrears.

We don't want to lose a single subscriber—and you need the paper. Please send us your renewal now—to-day.

PERSONAL AND OTHER NOTES.

Brother Thos. I. Buck, of Prairie Grove, Ark., in renewing his subscription to the Advocate, speaks appreciatively of the paper. We thank him.

Rev. C. T. Barton, pastor of the Horn Lake

charge, North Mississippi Conference, has our thanks for two subscriptions which he recently sent us.

Rev. W. T. Woodward, of Sicily Island, La., has our thanks for several subscribers, and kind words concerning the Advocate.

Rev. L. E. Alford, of Shubuta, Miss., has our thanks for seven subscriptions to the Advocate, which he sent us last week.

Rev. W. S. Norton, of Ripley, Miss., has our thanks for two renewal subscriptions to the Advocate, which he recently sent us.

Brother J. L. Bell, of Newton, Miss., has our thanks for two subscriptions to the Advocate that he kindly sent us in the early part of this week.

Rev. C. A. Shultz, of Gallman, Miss., is another preacher to whom our thanks are due for work in behalf of the Advocate. We hereby tender them.

We thank Rev. B. E. Meigs, of Monticello, Miss., for his interest in the Advocate as indicated by two subscriptions which he sent us a few days ago.

The recent General Conference of the Methodist Church of Canada elected Rev. S. G. Blund, B. A., D. D., fraternal delegate to the M. E. Church, South.

Rev. W. D. Bennett, of Sardis, Miss., in sending us a renewal subscription, states that everything is moving along fairly well on his charge, the Sardis circuit.

From Ennis, Texas, we have a pleasant note from Mrs. J. T. Murphey, renewing her subscription to the Advocate and expressing her appreciation of the paper.

Mr. Minis Lee Quarles, of Bogue Chitto, Miss., has our thanks for a list of seven subscriptions from that enterprising little town, where his uncle, Rev. W. W. Moore, is pastor.

Rev. G. B. Love, of Marietta, Miss., continues to evidence his interest in the welfare of the Advocate by sending us subscriptions. He reports that his work is moving along nicely.

Miss Helen O. Gibson, of St. Mark's Hall, this city, honored the Advocate office with a call on Saturday of last week. She reported the work at St. Mark's as progressing favorably.

Rev. H. Wade Cudd, our friend of other days at Centenary College, now pastor of our church at Elizabeth, La., has our thanks for a list of six subscriptions to the Advocate from his charge.

The American Red Cross has begun the work of recruiting fifteen hundred nurses' aids to be sent to France immediately to help care for sick and wounded soldiers in our military establishments.

Rev. G. D. Anders, of Indian Bayou, La., is another victim of the "flu." But he does not give up. While "lying flat on his back," he wrote us a letter to send some subscriptions to the Advocate.

We regret to learn of the death of Mr. W. G. Griffing, the eldest son of Rev. J. M. Griffing, of Meadville, Miss., at Muskogee, Okla., on October 17, of influenza. We extend sympathy to the bereaved.

Rev. C. A. Parks, of Ackerman, Miss., has been a faithful friend of the Advocate throughout the year. We thank him for what he has done, and for what he continues to do in behalf of the Conference organ.

Brother G. F. Roberts, a useful layman of our Church at Reeves, La., in renewing his subscription to the Advocate, speaks appreciatively of the Conference organ. We pray that it may be a blessing to him.

Rev. B. L. Sutherland, of Poplar Springs Church, Meridian, Miss., in renewing his own subscriptions, says that he will try to send us a list of renewals and new subscribers soon. We thank him for his interest in the matter.

Rev. W. W. Holmes, presiding elder of the New Orleans District, requests us to state that it has become necessary for him to re-arrange his quarterly conference appointments. The new dates will appear in next week's Advocate.

Rev. J. B. Stringer, of the Mentorum charge, Mississippi Conference, writing from Wiggins, Miss., says that his work is progressing in spite of the "flu" and the rainy weather. We thank him for sending us a renewal subscription.

We appreciate very greatly indeed a note from Mrs. M. E. Joyce, of Jackson, Miss., renewing her subscription to the Advocate and expressing her pleasure in reading the paper from week to week. Many Millsaps students will remember Mrs. Joyce as the matron of the dormitory.

We tender our thanks to Brother S. E. Coxe, of Watson, La., for a list of ten subscriptions to the Advocate, which he sent us last week. We appreciate very greatly the substaintial interest our friends are showing in maintaining the circulation of the Advocate.

We regret to learn that Rev. T. H. Lipscomb, presiding elder of the Aberdeen District, North Mississippi Conference, and his family have all been suffering with the influenza. We are glad to be able to state, however, that they were all improving at last reports.

We regret to learn that Rev. H. W. Ledbetter of Grand Cane, La., had the misfortune to break his arm while cranking his car some weeks ago. He was able, however, to write us a letter the other day, enclosing a fine list of subscriptions to the Advocate. We thank him.

Rev. Robert Selby, the efficient commissioner of Emory University for Mississippi, has not been able to push his work recently, on account of the epidemic, but the great cause he represents is on his heart, and he is making a fine record in securing substantial support for it.

According to the Christian Guardian, a change in the Discipline of the Canadian Methodist Church was authorized at the General Conference by which the term Holy Ghost will be replaced by the more modern one of Holy Spirit, and "The Lord's Day" will take the place of "The Sabbath."

Rev. J. S. Duke, of the Mississippi Conference, in asking us to send his Advocate to the Y. M. C. A. Building, Camp Shelby, Miss., says that he is finding great joy in the work at that place. It is a great field of opportunity. He speaks in the highest terms of the work of Chaplain Cunningham.

Our Canadian brethren, at their recent General Conference, unanimously recommended that the minimum salary be $1200 per annum for married ordained men, $1000 for single ordained men, and $800 for probationers. An item was incorporated into the Discipline providing that all ministers shall be paid monthly.

A personal note from Rev. A. H. Parker, of Coushatta, La., informs us that the influenza is sweeping that part of the State. He has had one case in his family. He is now closing his third year on that charge, and the fourth quarterly conference, which was recently held, unanimously requested his return for the fourth year.

The Columbus Commercial of October 20 contained the resolutions adopted by the Columbus Ministers' Association in connection with the departure of Rev. S. L. Pope, pastor of the First Methodist Church of that city, for service with the Y. M. C. A. overseas. Brother Pope is held in deservedly high esteem by the people of Columbus.

Rev. T. C. Wier, a superannuate member of the North Mississippi Conference, is now at the home of his daughter, Mrs. A. E. Bonnell, at Muskogee, Okla. He is just recovering from a slight attack of the influenza. Although he is in his ninety-first year, he is rarely absent from Sunday school and the eleven o'clock service. A noble veteran!

For the purpose of securing the collections ordered by the Annual Conference, Rev. P. O. Lowrey, our pastor at Pleasant Hill, La., got out a card giving the assessments in detail, with a plea to the membership of the Church to "go over the top." We are sure his method will secure results. We thank him for sending us 4 subscriptions to the Advocate.

Rev. E. K. Means, the brilliant pastor of our church at Monroe, La., whose literary ability is second only to his genius as a preacher, called at the Advocate office on Monday of this week. He reported that the influenza had interfered seriously with church work in North Louisiana, but that the Monroe District will have a good report at Conference nevertheless.

Rev. S. J. Davies, the scholarly pastor of our Queensboro Church, Shreveport, La., says that his presiding elder tells him that the Queensboro church leads the smaller charges of the district in the number of subscribers to the Advocate. That is due to the fact, we are sure, that Brother Davies made an active canvass for subscribers last year. We thank him for his continued efforts in behalf of the Conference organ.

Rev. K. W. Dodson, the faithful pastor of our church at Minden, La., while observing loyally the regulations preventing church services during the epidemic, nevertheless interests himself in the spiritual welfare of his people. He sent them a card with suggested Scripture readings and an exhortation to engage in worship in the home. He reports that he will have a good report at Conference, notwithstanding present difficulties.

Mr. T. Wynn Holloman, one of the leading attorneys of Louisiana, and a very active layman of our Church, is enlisted for overseas work with the Y. M. C. A. We received a post card greeting from him last Saturday, written just before he sailed from New York. He has many friends in Mississippi, being a son of T. A. Holloman, prominently identified with Methodism in that State. The Holloman boys—four of them—are all engaged in war service.

Mrs. Laura M. White, one of the Council workers in our French Mission work at Houma, La., honored the Advocate office with a call last week. In her difficult field of labor she is associated with Miss Ella K. Hooper in maintaining the MacDonell Home at Houma, which is the center of our work in Lafourche and Terrebonne Parishes. She reported that substantial progress is being made in many directions in that important section of Louisiana.

Rev. R. W. Vaughan, the superintendent of the Louisiana Methodist Orphanage, writes that he has received a few responses from "Work Day," mostly individual contributions, but not nearly enough to meet the emergency now confronting the institution. There have been about a hundred cases of influenza in the Orphanage, but no deaths. We sincerely hope the friends of these dependent children will remember them with their prayers and material help at this time.

Rev. A. B. Barry, pastor of the South and East McComb charge, Mississippi Conference, has, we regret to learn, recently been confined to his bed on account of sickness. Mrs. Barry has been bereaved by the death of her brother, Dr. D. S. Taylor, at Gulfport, Miss., from pneumonia resulting from an attack of influenza. Her sister, Mrs. J. T. Crump, was also critically ill with the same disease at the time we received our information. Our sympathy is extended to the sorrowing ones.

Sister T. S. Randle, who, with her husband, Rev. T. S. Randle, is known and loved by many Methodists in Louisiana, writing from Yoakum, Texas, says that she has a son in the war zone in France who would appreciate communications from his friends in the United States. His address is: T. W. Randle, U. S. S. Corrola, Naval Forces in European waters, New York, in care of the Postmaster. Sister Randle states that Brother Randle's health is somewhat improved. She requests the prayers of all.

The Christian Guardian, the official organ of Canadian Methodism, has the following to say of the fraternal delegate from our Church to our Canadian brethren: "Rev. Dr. Prettyman, fraternal delegate of the Methodist Episcopal Church, South, came with the prestige of his position as chaplain of the United States Senate at Washington. It was nearly 10 o'clock when he was introduced, but he held the close attention of the big audience to the close of his half-hour address. Speaking extemporaneously, he exhibited the characteristic ease and eloquence of the Southern orator, and wonderfully pleased the people."

LOUISIANA CONFERENCE POSTPONED.

I am authorized by Bishop Jno. C. Kilgo to announce that the date of the Louisiana Conference has been changed from November 13 to November 27, 1918. This change was made at the request of a majority of the presiding elders of the Louisiana Conference.

W. W. HOLMES, P. E.,
New Orleans District.

Oct. 25, 1918.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

We are now making preparation for the entertainment of the Annual Conference which meets in New Orleans November 27 to December 2.

If you are expecting to be entertained by a friend or relative during the Conference—

If you have any preference as to "roommate"—

If your case is such as would require special consideration by the Entertainment Committee—let one of us hear from you at your earliest possible convenience.

W. W. HOLMES, 933 Milan St.
W. H. COLEMAN, 5830 Prytania St.

MY OPINION.

I see that the suggestion has been made that in view of the epidemic, and the unusual conditions that have been brought about by it, we omit holding the Annual Conference this year. Let the Bishop and his cabinet get together, and the necessary boards, and avoid the calling together of all the preachers. It seems to me that this would be wise. Even if the epidemic is past, which is by no means certain, when the time to hold Conference comes, it has so deranged everything that it will take some time to get in smooth running order again.

It might save a good deal to let this Conference go over. At any rate, liberavi animam meam.

S. A. STEEL.

Mansfield, La.

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Personal attention given to out-of-town calls, Hospital calls, Shipping calls or City calls.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

THOMAS J. WALTERS, born July 4, 1867; died Sept. 28, 1918. He was a good citizen, "subject unto the higher Powers." And when the storm-clouds (common to life) darkened his way he cast "forth anchors and wished for the day." Anchored by faith, he pierced whatever mist there might have been and saw at the end of the vista the things for which he had been striving. By the anchor of hope, he secured the ground of his expectation and had respect unto the promises of God. The anchor of love secured his benevolent spirit and moral good-will toward all mankind. The anchor of prayer stayed his soul from spiritual hunger and rendered it responsive to the draw of the moorings.

Devoted and loyal, he served his Church, an efficient steward for a number of years—frank but not egotistic, willing to "live and let live," yet a rock of Gibraltar relative to principles.

To his family he left the heritage of a plantation, equipped with modern machinery, and the necessary implements; but greater than these, he left a good name—and "a good name is to be chosen rather than great riches." We shall seldom see his like again.

W. W. HARTSFIELD, Pastor.
Caledonia, Miss.

ARCHIE T. SHANKLE, son of Dr. and Mrs. S. M. Shankle, died on Oct. 10, at Newport, R. I., with influenza and pneumonia. He offered the Government his services at the beginning of the war, but was rejected on account of physical disability. He then enlisted in the Navy and was accepted. While waiting his call to go over the seas to help win the war, he received the call from higher Authority to come where there was no war, but where there was nothing but peace. On the same day, four hours earlier, Archie's only sister, Mrs. Byrd Cartwright, died here. Her home was in Denver, Col. She had just returned here with her mother, who had spent the summer with her in Denver. Archie's body was shipped here and both were interred October 16, in the same grave. Byrd left a husband and one little girl that was the "sunshine" of the home. They were the only children of Dr. and Mrs. Shankle, and both were members of the Methodist Church. Byrd was a loving and obedient daughter, a gentle and affectionate sister, a tender, kind, and true mother. As a companion, her traits of character and loving disposition were equaled by few and excelled by none. They leave a host of friends and loved ones to mourn their loss—our loss here, but heaven's gain.

T. A. McALPIN.

Hollandale, Miss.

TRIBUTE OF RESPECT.

The subject of this sketch, Jaimie Harris, was the son of Alex Harris, of McCool, Miss. Jaimie was born on Sept. 28, 1888. He united with the M. E. Church, South, in his tenth year. He was drafted in the American army in the early part of this year. He died from wounds received in action "somewhere in France." No better boy ever lived; no braver soldier ever enlisted in Uncle Sam's army. He was true to his convictions of what he believed to be right. A great and noble boy has fallen on the battlefield and sacrificed his life for all democracy and Christianity stand for. He will be missed at church, Sunday school and in the community generally, but most at his home, where three loving hearts are broken and bleeding for dear Jaimie who died so far away.

We all feel that Jaimie is safe in the arms of Jesus; so, dear ones, try now and strive the harder so to live that we all will meet our loved ones who have gone on before, where there will be no more heartaches and sad good-bys.

T. L. OAKES, P. C.
Sallis charge, Oct. 18, 1918.

A TRIBUTE TO WALTER R. SIMPSON.

The hearts of all the people of our town were made sad last Thursday morning when the wire flashed the sad news that Walter R. Simpson was dead. He was born on September 22, 1872, and died on October 17, 1918. He leaves to mourn his loss an aged mother, three brothers and one sister, a loving wife and three children. He was employed by the leading bank of Cleveland, Miss. His mortal remains were brought to Sallis, his home town, for interment after funeral services by his pastor in the presence of many relatives and friends. He was a consistent, faithful member of the Methodist Church for more than twenty-five years. A true man has been called to his reward. I have heard the expression by many, "No better man ever lived." He will be missed everywhere, in the home circle, in the community life, in the Church with its official place made vacant. It was largely through his efforts that our church was rebuilded after being torn down by storm some five years ago. We would commend the bereaved for comfort to Him who heareth the cry of his children, and to the Christ who says, "Cast your burdens upon me." We shall see him again some sweet day.

His pastor, T. L. OAKES.

ROBERT A. N. WINN.

The subject of this sketch was born in the State of Georgia on May 26, 1843, and moved with his parents to Louisiana in his boyhood days. He was a noble son of noble sires, his father and grandfather both being Methodist preachers; he was converted in the home at family worship when but a child and joined the Church, and lived a loyal and faithful life to the end of his days. He served continually as a faithful steward for nearly fifty years, and was for several years Sunday school superintendent and teacher, and was a pillar in the Church, honored and loved by all for his Christian integrity. He was married to Miss Mary McEachern on February 14, 1867. This union was blessed with eleven children, ten of whom, together with his wife, survive him. The children are all grown and married and are living honorable, upright lives.

Brother Winn was a Confederate veteran, having served with honor the cause dear to the hearts of all true Southerners for four years. He was stricken ill during our great meeting, which he was enjoying to the fullest extent. He suffered intensely, but died in the triumphs of faith and went home to a rich reward on October 18, 1918. Thank God for his noble life. A good man has gone. The preacher has lost a true friend, the Church a loyal member, the community a good neighbor, and friend, and the dear wife and precious children have lost a most affectionate husband and father. May the God of all grace and comfort be with the bereaved ones in this dark hour of bereavement and sorrow, is the prayer of his unworthy pastor.

JOHN G. SLOANE.
Haynesville, La.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.



There was never a time when the sacrifices and the help of women were more appreciated than at the present time. Women should learn war-nursing and nursing at home. There is no better way than to study the new edition of the "Common Sense Medical Adviser"—with chapters on First Aid, Bandaging, Anatomy, Hygiene, care of the Sick, Diseases of Women, Mother and Babe, the Marriage Relation—to be had at some drug-stores or send 50c. to Publisher, 654 Washington Street, Buffalo, N. Y.

If a woman suffers from weak back, nervousness or dizziness—if pains afflict her, the best tonic and corrective is one made up of native herbs and made without alcohol, which makes weak women strong and sick women well. It is the prescription of Dr. Pierce, used by him in active practice many years and now sold by almost every druggist in the land, in liquid or in tablets. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. Dr. Pierce's Pleasant Pellets are also best for liver and bowel trouble.

Tryon, Okla.—"I am pleased to have the chance to tell that Dr. Pierce's Favorite Prescription did wonders for me. Last year during expectancy I was so poorly and was getting so weak that I couldn't do my housework until a friend told me of 'Favorite Prescription.' After taking four bottles I was so much better I didn't feel like the same person. Our baby is now seven months old and although he had the whooping cough last winter he weighs nineteen pounds.

"Will advise all expectant mothers to use 'Favorite Prescription' for it did so much for me I am sure it will for them."

—*Mrs. Earl Nance.*

The blessed word "health" once literally meant "holiness," and that means simply "wholeness."—Frances E. Willard.

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZE, 603 Olmstead St., Winona, Minn.



How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultze's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

A WAYWORN PREACHER.

By Rev. R. S. Lawson.

I saw a wayworn preacher,
In seedy garment clad,
Holding down a circuit;
It seemed that he was sad.
His pocketbook was empty,
Provisions nearly gone,
But he shouted as he rode around,
"Deliverance will come."

The summer's sun was shining,
The sweat was on his face,
His steps of early morning
Had quickened to a pace;
But the people even grumbled,
Because he did not run,
But he shouted as he visited,
"Deliverance will come."

I saw him in the evening;
The sun was bending low,
He had that tired feeling,
His step was very slow.
But as he dragged his weary limbs
Toward his humble home,
He shouted loud, "Hosanna!
Deliverance will come."

He went to bed at twelve o'clock,
But could not go to sleep,
For the wife had said for breakfast
They had not much to eat.
But when he rose next morning,
With a heart so sad and sore
They found a ham and bacon,
And some flour at the door.

The Conference was coming on,
The salary was away behind,
He had no clothing fit to wear,
Which weighed upon his mind;
But the day before he started
The ladies rigged him out
In a brand new suit for Conference,
Which made the preacher shout.

The Conference ground out business,
All along from day to day,
Till the time came for appointments
And the Bishop had his say.
The preacher listened daily
To see where he would fall;
He was made Presiding Elder,
And that atoned for all.

Toccopola, Miss.

PROGRESS AT PICKENS, MISS.

My Dear Brother Carley: I am glad to say that some good things have transpired on the Pickens charge this year.

We held our meeting at Pickens in June. Mr. Paul I. Templeton, of Meridian, Miss., conducted our singing, and did fine work. The pastor did the preaching, and the people stood by him with their whole strength. We are sure that much good was accomplished. Some of the oldest citizens have told us that it was the best meeting that has been held in the town for several years. The Lord was with us in great power.

We held our meeting at Richland, in July. Rev. W. R. Lott did the preaching, and his work was well done. Brother Lott is a good preacher, and he much endeared himself to our people. The meeting was a success.

We came out "more than conqueror" in our meeting at Goodman, where we had Rev. Dan Kelly, Mississippi Conference evangelist, with us. Brother Kelly stirred the town and community from center to circumference, and since he finished his work there we feel that it is a new town. We have had twenty-three accessions to the Church this year.

At our first quarterly conference of this year, the pastor's salary was materially increased. At our fourth quarterly conference—which was held October 5, 6—we were able to report all of our benevolences in full, and salary paid in full, and over; and it was good to hear the stewards say that they had not finished yet. Although we have, perhaps, not done all that we ought to have done, we feel that we are closing a good year. These people are kind, and "long suffering."

Our presiding elder has been very faithful, and I will say more, efficient, in all of his duties. I can speak especially for this charge. He is much loved by all of the people of his district.

With the best of wishes for you, and the Advocate, I am, cordially,

THOMAS H. MILLS, P. C.

When we are content to live on the lower levels of life, it is because we haven't caught the vision of God.—L. K. Smith.



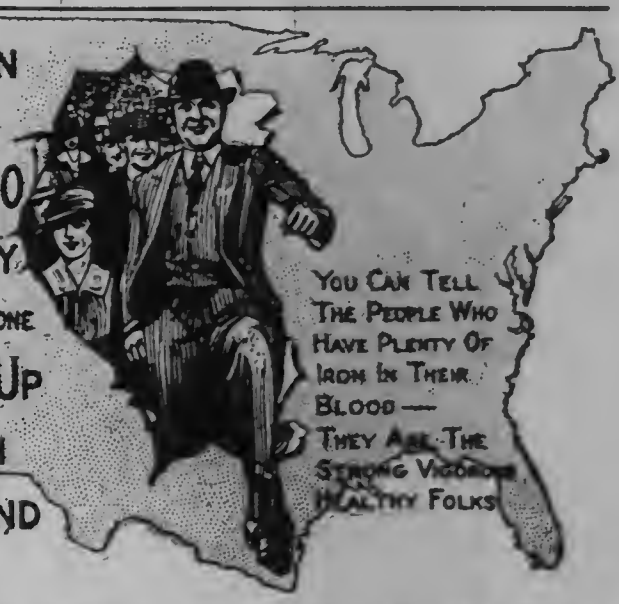
Nadine Face Powder

(In Green Boxes Only)

— Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

NUXATED IRON IS USED BY OVER 3000000 PEOPLE ANNUALLY IN THIS COUNTRY ALONE TO HELP BUILD UP THEIR HEALTH STRENGTH AND ENDURANCE



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing in his experience which he has found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, rundown people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; General John L. Clem (retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

Constipation



THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

Ugly, Unsightly Pimples Are Signals of Bad Blood

Give Heed to the Warning.

Pimples on the face and other parts of the body are warnings from Nature that your blood is sluggish and impoverished. Sometimes they foretell eczema, boils, blisters, scaly eruptions and other skin disorders that burn like flames of fire.

They mean that your blood needs S. S. S. to purify it and cleanse it of these impure accumulations that can cause unlimited trouble. This remedy is the greatest vegetable blood purifier known, and contains no minerals or chemicals to injure the most delicate skin.

Go to your drugstore, and get a bottle of S. S. S. today, and get rid of those unsightly and disfiguring pimples, and other skin irritations. And it will cleanse your blood thoroughly. If you wish special medical advice, you can obtain it without charge by writing to Medical Director, 29 Swift Laboratory, Atlanta, Georgia.

WOMAN WANTED—To pay expenses in course in Home Economics, Business Course, Music, or Literary course by doing household work. Must be of good character, references required. Also a man to do farm work, on college expenses. Write Meridian College, Meridian, Miss.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

There are two elements that go to the composition of friendship: Truth and Tenderness.—Emerson.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair so Naturally that Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.—Adv.

ASTHMA CURED Before You Pay
FREE TRIAL I will send you a $1.25 bottle of LANE'S TREATMENT on When completely cured send me $1.25. Otherwise your report cancels charge.
Address D. J. LANE, 200 Lane Building. St. Marys, Kansas.

RHEUMATISM

Physician for 42 Years

"L. M. Gross:

I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M. D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver or kidney disease, or money refunded, and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,
Box 17. Little Rock, Ark.

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 5011 Jeannette Street, New Orleans, La.

LAITY LITERATURE.

The literature on full Church membership for women now being sent to the members of all the Annual Conferences seems to be of interest to many.

What the women ask and why they ask it, is given in a condensed form. The opinions and statements of many strong men of the Church on the subject are given in another leaflet. And, on still another slip, the women appeal to each man to ratify the action of the General Conference and to vote to admit them alongside the laymen in the work of the Kingdom.

The present indications are that the action of the General Conference will be ratified by the Annual Conferences.

Total Vote to Date.

	For.	Against
Denver	18	..
Illinois	37	..
N. West	33	1
Kentucky	94	39
Missouri	132	..
W. Virginia	74	6
S. W. Missourl	119	..
St. Louis	104	1
Louisville	126	23
New Mexico	89	..
Tennessee	128	10
Pacific	58	..
Total	1010	80

Sixth Episcopal District on Laity Rights.

The Sixth Episcopal District, which includes the Missouri, the Southwest Missouri, the St. Louis and the Denver Conferences, has made a record on this vote on full Church membership for women. Bishop W. B. Murrah was the presiding Bishop and the vote was as follows:

	For.	Against
Denver	18	..
Missouri	132	..
S. W. Missouri	119	..
St. Louis	104	1
Total	373	1

Some Reasons Why Women Should be Given Full Membership in the Church.

By S. H. Werlein, D.D.

The question as to whether women shall possess full membership in the Methodist Episcopal Church, South, is not a question of sentiment; it is one that involves a great principle. Furthermore, it is not a question which should be settled by prejudice. The question is, does the gospel include women in the great Democracy which Jesus Christ came to establish? Is every male to participate in the benefits of the world-wide freedom and every female to be barred from them? Is man by virtue of his sex a favorite of heaven, and woman, because she is a female, not favored? The fact that all through the centuries woman has been robbed and wronged does not justify a continuance of this oppression. Precedent has nothing to do with justice. The spirit of the times is snapping the chains of tradition and the voice of the autocrat will soon be stilled in the grave to which it has been sentenced by freemen.

I have advocated woman's right to full Church membership and co-equality in citizenship with men for 30 years and more, and shall stand by them at the Annual Conference.

Alexandria, La.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—Colton.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address C. M. GRIFFING & CO., Box B, Macclenny, Florida.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD.

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Spanish Influenza—What it is and How it Should be Treated

This disease, authorities now agree, is simply the old-fashioned grip that was epidemic in 1889-90. Then it came from Russia by way of France and was given the French name la Grippe. This time it comes by way of Spain.

Spanish influenza, which appeared in Spain in May, has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B. C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-90.

THE SYMPTOMS.

Grip, or influenza as it is now called, usually begins with a chill followed by aching, feverishness and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucous membrane, or lining of the air passages—nose, throat and bronchial tubes—there is usually a hard cough, especially bad at night, oftentimes a sore throat or tonsilitis, and frequently all the appearances of a severe head cold.

THE TREATMENT

Go to bed at the first symptoms—take a purgative, eat plenty of nourishing food, remain perfectly quiet and don't worry. Nature herself is the only "cure" for influenza and will throw off the attack if only you conserve your strength. A little Quinine, Aspirin or Dover's Powders may be given by the physician's directions to allay the aching. Always call a doctor, since the chief danger of grip is in its weakening effect on the system, which allows complications to develop. These are chiefly pneumonia and bronchitis, sometimes inflammation of the middle ear, or heart affections. For these reasons, it is very important that the patient remain in bed until his strength returns—stay in bed at least two days or more after the fever has left you, or if you are over 50 or not strong, stay in bed four days or more according to the severity of the attack.

EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air passages to throw off the grip germs, to aid in loosening the phlegm and keeping the air passages open, thus making the breathing easier, Vick's VapoRub will be found effective. Hot, wet towels should be applied over the throat, chest and back between the shoulder-blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on thickly and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breath, carry the medication directly to the parts affected. At the same time, VapoRub is absorbed through and stimulates the skin, attracting the blood to the surface, and thus aids in relieving the congestion within.

NO OCCASION FOR PANIC.

There is no occasion for panic—Influenza or grip has a very low percentage of fatalities—not over one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally patients in a run-down condition—those who don't go to bed soon enough, or those who get up too early.

HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing or spitting. So avoid persons having colds, which means avoiding crowds—common drinking cups, roller towels, etc. Keep up your bodily strength by plenty of exercise in the open air, and good food.

KEEP FREE FROM COLDS.

Above all, avoid colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors, or better still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary teakettle. Fill half-full of boiling water, put in half a teaspoon of VapoRub from time to time—keep the kettle just slowly boiling and inhale the steam arising.

Note.—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, Menthol and Camphor with such volatile oils as Eucalyptus, Thyme, Cubebs, etc., so that when the salve is applied to the body heat, these ingredients are liberated in the form of vapors. VapoRub can be had in three sizes at all druggists. While comparatively new in certain parts of the North, it is the standard home remedy in the South and West for all forms of cold troubles—over six million jars were sold last year. VapoRub is particularly recommended for children's croup or colds, as it is externally applied and can, therefore, be used freely and often without the slightest harmful effects.—Adv.

A CRY IN THE NIGHT

In behalf of the long neglected superannuated preachers and the widows and orphans of deceased preachers of the M. E. Church, South. This Church claims a constituency of 2,225,000 adherents and property values that stagger the imagination. For this, much credit is due the above named men. This appeal is to save these valiant though aged and physically infirm heroes from real want. For years they have suffered in silence, receiving an annual pittance from the Church which they have helped to establish.

Men and women of the Methodist Episcopal Church, South, whose hearts pulsate in sympathy and love, can you rest complacently in the midst of your material possessions while the retired preachers, who did so much to sharpen your spiritual perceptions, languish in need of the bare necessities of existence? Shall they, who have given their all to create for you priceless values both material and spiritual, be forgotten and neglected when the wolf howls at their doors?

A voice is calling through the land: "Buy Liberty Bonds," and millions of free men, women and children swell the grand chorus "Buy a Bond! Buy a Bond! Buy a Bond!" And for what? To win the great battle of Humanity versus Kaiserism. The person who can and does not respond to this call is unworthy the name of American.

When you have purchased your Bonds, why not donate at least one to the Board of Finance of the M. E. Church, South, St. Louis, Mo., for the Superannuate Endowment Fund? By so doing you will not only perform a patriotic duty, but also you will assist in bringing sunshine and happiness into the lives of the blessed old retired preachers and the widows and orphans of deceased preachers of said Church.

Write

LUTHER E. TODD,
Secretary,
801-803 Mercantile Bldg.,
St. Louis, Mo.

STENOGRAPHER WANTED—To pay board, entrance fees and tuition in special, such as music, home economics, book-keeping or expression, by services. Meridian College, Meridian, Miss.

TETTERINE

MAKES HAIR BEAUTIFUL, FREE FROM DANDRUFF AND KEEPS THE SCALP HEALTHY.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

What school in the Conference will agree to say that no teacher will be permitted to teach without first receiving credit for one unit? This need not take full effect for twelve months. When one school adopts this policy others will follow. Raise the standard, is the call.

If the teacher of beginners desires immediate and definite help in the management of her department, send for Lessons for Teachers of Beginners, Danielson. 75 cents; also Stories and Story-Telling, St. John, 50 cents.

The teacher of primaries should order Child Nature and Child Nurture, and Stories and Story-Telling, both by St. John, each 50 cents.

The teacher for Juniors needs The Unfolding Life, Lamoreaux, 60 cents, and Stories and Story-Telling. It is understood that these books are in the Standard Teacher-training Course and can be had from Smith & Lamar, Nashville, Tenn. When you order the books write to Dr. J. W. Shackford, Nashville, and ask him to enroll you as an individual student.

The teacher that has the courage to follow the suggestions given will improve rapidly in her ability to teach and be of benefit to the entire school. We grow in grace as we grow in a knowledge of God.

A few schools after using the graded lessons for beginners, primaries, and juniors, have cast them aside because the parents do not like them. It would be well to make such parents a visit and explain to them the advantages to the child in the study of the lessons adapted to their needs. If you are not prepared to make the necessary explanation send to me for leaflets giving full information.

All engagements were canceled the latter part of October on account of the prevailing epidemic. Write me if the way is open to visit your charge before Conference.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Financial report for Sunday school work, Louisiana Conference, October 21, 1918:

Children's Day, previously reported	$ 880.37
First Church, Baton Rouge	40.00
Natchitoches	11.00
First Church, New Orleans	15.60
Greenwood	6.06
Wisner	3.60
Doyline (2nd remittance)	3.00
Total C. D. Offering to date	959.63
Specials previously reported	881.20
2% previously reported	110.00
Total receipts from all sources	$1,950.83

The number of schools having reported on Children's Day is 87—253 Southern Methodist schools in the Louisiana Conference have not reported any Children's Day observance yet. There are among those having reported, reports ranging from the most obscure mission schools to the best among our city schools, and so it is among those not having reported.

Brother Superintendent and Pastor, at Conference we shall have a large chart of each district hanging on the wall, showing the standing of the districts and the names of the charges having observed Children's Day and the amount remitted to the Treasurer. If you have observed the day and have not remitted the offering, please do so before the 5th of November, for after that date it will be too late to get the matter on the wall chart. We ought to realize at least $3000 from the Children's Day offering. We asked for only $1000 and lack $40.37 of having the first thousand asked for.

All indications are that the Wesley Bible Class Federation for next March will be held in the [illegible]ful town of Ruston, and at that Fed[illegible] it is planned to present to the Hau[illegible]ton Circuit a silver loving cup, which will be held by that circuit until some other school takes it from them for having a larger Sunday School Day offering on a percentage basis.

Rev. J. Lambuth Evans is pastor of the Haughton Circuit; Mr. A. F. Nelson and Mr. W. W. Nicholson are superintendents of the Haughton and Doyline schools, and the offerings from the two schools are as follows: Haughton, $25; Doyline, $31; total, $56, which is the largest offering by $3 from any circuit or station within the bounds of the Conference. Certainly this charge deserves public recognition, for there was a liberal response from almost all of the schools reporting.

Baton Rouge District.

The "flu" flopped the Field Secretary out of the Baton Rouge District and this tragic thing happened just about two days after the family cook "tuck and got married." Brethren, I'm learning how to help with the kiddies at home and to mix into the house work: remember me and my family in your sympathies. This "flu" makes cooks and housegirls of us all wherever it hits, and I have seen some washermen since it hit the country.

Many of the districts are planning for a district-wide Institute next year, and I hope to go to the Bluff Creek Camp Ground in the Baton Rouge District and to have a period each day to devote to one of the teacher-training books and one point in the Standard of Efficiency per day for the ten days.

This year Louisiana had a meningitis beginning with an influenza ending, instead of a bad beginning with a good ending. However, taken as a whole, the year's work from the Sunday school view-point is as good as could be expected, with so many vital things pulling at the heart-strings, the hour glass and the purse-strings of our workers. C. V. BREITHAUPT.

HELPING BY PRAYER.

God has put it in our power to help each other in many ways; sometimes by deeds that lift away burdens, sometimes by words that inspire courage and strength, sometimes by sympathy that halves sorrow. But there is no other way in which we can serve others so wisely, so effectively, so divinely as by intercession for them. Our hands are clumsy and awkward, and ofttimes hurt the life we would heal with our touch, or strengthen or uphold with our strength; but in prayer we can reach our friend through God, and His hand is infinitely gentle and never hurts a life. We lack wisdom, and ofttimes the help we give is untimely or unwise. We lift away burdens that God wants our friend to carry. We make the way easy for him when God has made it hard for his own good, for the development of his powers. We save our friend from hardship or self-denial, or hold him back from perilous duty or exhausting service when these are the very paths in which God would lead him—the paths to honor, to larger usefulness, to nobler life. Ofttimes our love is short-sighted. We think we are helping our friend when really we are hindering him in the things that most deeply concern his life. But we can pray and ask God to help him, not in our way, but in His own way, and His help is never unwise nor untimely. He never takes away a load which our friend will be the better for carrying. He never withholds things for him which he had better be left to do for himself, nor spares him hardness or suffering which will make him more a man.—Westminster Teacher.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

Salts if Bachachy and Kidneys Hurt

Drink Lots of Water and Stop Eating Meat for a while if your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.—Adv.



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles Anti-Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.
For full particulars address

J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15 Address, Booth's HYOMEI CO., Ithaca, N. Y.



PROTECT YOUR EYES when they are sore, inflamed or the lids granulated. Use Dickey's OLD RELIABLE EYE WATER Immediately soothing and healing. No burning or hurting. Feels good. At all druggists or by mail 25c. Genuine in Red Box.
DICKEY DRUG CO. Bristol, Va.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Hub, Nov. 3.
Columbia, 7:30 p. m., Nov. 3.
Pascagoula, 7:30 p. m., Nov. 6.
Escatawpa, 11 a. m., Nov. 7.
Moss Point, 6 p. m., Nov. 7.
Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Harriston, at Mispeh, Nov. 2, 3.
Fayette, Nov. 3, 4.
Roxie, at Knoxville, Nov. 4, 5.
Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion, Nov. 2, 3.
Trenton, at Burns, Nov. 6.
Raleigh, at Pleasant Hill, Nov. 7.
Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Yazoo City, Nov. 3, 4.
Lintonia, at Lintonia, Nov. 3, 4.
Eden, at Eden, Monday, 2 p.m., Nov. 4.
Benton, at Midway, Tuesday, Nov. 5.
Vaughan, at Union, Nov. 6.
Satartia, at Mt. Olivet, Thursday, Nov. 7.
Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

Brookhaven Dist.—Fourth Round.

Summit, at Summit, Nov. 3, 4.
McComb, Centenary, Nov. 3, 4.
Barlow, at Brandywine, Nov. 9.
Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Prentiss, at Mt. Zion, Nov. 2, 3.
Oloh, at Oloh, 11 a. m., Nov. 6.
Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heidelberg, at Heidelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Scooba, Nov. 2, 3.
Porterville, at Chapel Hill, Nov. 4.
Waynesboro Ct., at Pleasant Grove, Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30. Dec. 1.

GEO. H. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Pleasant Hill, Nov. 2.
Mineral Wells, Nov. 4.

J. H. HOLDER, P. E.

Holly Springs Dist.—Fourth Round.

Randolph, at Hunters' Chapel, Nov. 2, 3.
Toccopola, at Toccopola, Nov. 3, 4.
Holly Springs, at Holly Springs, Nov. 6.
Preaching at Ashland Sunday night, Monday a. m. Conference, Monday, 1:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Fourth Round.

Houlka, at Houlka, Nov. 1.
Algoma, at Palestine, Nov. 2, 3.
Pontotoc, Nov. 3, 4.
Buena Vista, at Ebenezer, Nov. 9, 10.
Tremont, at Asbury, Nov. 13.
Smithville, at Antioch, Nov. 14.
Okolona Ct., at Unlon, Nov. 16, 17.

Remember our Motto: "All obligations met in full, for the good of our country and the glory of God." Let's go over the top on all claims in the Aberdeen District this year. We are now 50 per cent ahead of last year to date. THOS. H. LIPSCOMB, P. E.

Columbus Dist.—Fourth Round.

Caledonia Ct., at Piney Grove, Nov. 2, 3.
Longview, at Bevil's Hill, Nov. 9, 10.
Columbus, First Church, Nov. 17.

W. L. DUREN, P. E.

Durant Dist.—Fourth Round.

Bellefontaine Ct., at Bellefontaine, Nov. 2, 3.
Eupora and Maben, at Eupora, Nov. 3, 4.
Mathiston Ct., at Mathiston, Nov. 5.
Poplar Creek Ct., at Poplar Springs, Nov. 9, 10.
Kilmichael charge, at Kilmichael, Nov. 10, 11.

W. W. MITCHELL, P. E.

Winona Dist.—Fourth Round.

Minter City and Philipp, Nov. 2, 3.
Schlater, Nov. 3, 4.
Ruleville, at R., Nov. 9, 10.
Drew, at D., Nov. 10, 11.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Fourth Round.

Benoit, a. m., Nov. 3.
Rosedale, p. m., Nov. 3.
Boyle, a. m., Nov. 10.
Hollandale, p. m., Nov. 10.
Jonestown, a. m., Nov. 17.
Lula, p. m., Nov. 17.

V. C. CURTIS, P. E.

Corinth Dist.—Fourth Round.

Booneville Ct., at Blythe Chapel, Nov. 2, 3.
Corinth Ct., at Shady Grove, Nov. 5.
Iuka Ct., at Spring Hill, Nov. 7.
Marietta, at Sllome, Nov. 9, 10.
Kossuth, at Kossuth, Nov. 12.
Silver Springs, at El Bethel, Nov. 13.
Dumas, at Mt. Zion, Nov. 15.
Guntown and Baldwyn, at Pleasant Valley, Nov. 17, 18.

T. H. DORSEY, P. E.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

A REAL IRON TONIC

Puts Iron Into the Blood Where It Is a Prime Necessity.

You must have an abundance of iron in your blood if you would have the vigor necessary to overcome obstacles, take the initiative, push ahead and bring things to pass.

Iron is a valuable medicine; it gives strength, stamina, endurance.

You can have more iron, better color, steadier nerves, by taking Peptiron, a real iron tonic, which will make a gratifying change in your condition in a very short time.

Peptiron combines iron with nux, celery, pepsin and other valuable ingredients, and is in chocolate-coated pills. Pleasant to take and easily assimilated. Of druggists or direct from C. I. Hood Co., Lowell, Mass.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia, and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 17G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

REPORT FROM OAK RIDGE, MISS.

Editor Advocate: While I am at home on account of the ruling of the health authorities, I will report. On October 8, we closed the last meeting on the work by order of the board of health. Taking the year as a whole, there is one noticeable feature, viz.: more men have lined up with the Church than during any year since my first year in the pastorate; and these men came in at different periods during the year—about one-half before the revival season. It is wonderful just how the Lord has peculiarly touched some of these men. My helpers in revival work were Brothers W. W. Nelson, F. B. Gray (a converted railroad engineer of Meridian, Miss.), and E. B. Moll, of Louisiana. Nelson gave us the unvarnished truth and his work still abides. Hearing Gray at Gibson Memorial Church, Vicksburg, I felt impressed at once that he was needed especially on my work; so after prayer and thought I got him for one of my afternoon appointments that has been a problem, but he, being a workingman as these people were, and filled with the Spirit besides, got right hold of them and did what no preacher could have done. He scored a wonderful victory indeed. Brother O. S. Lewis, of Vicksburg, was to help me where Brother Moll helped, but his appointments got too thick, so I began to cast about and pray and found I could secure Brother Moll, and I found him a helper of the right kind. He has preached only five years, and has preached in 22 States, being only 23 years of age. He didn't have a fair show because of our having to stop, as above mentioned, but he remained long enough to let us know he is an unusually good evangelist.

As to finances, we are ahead of what we were this time last year. Having no services now will, necessarily, hinder some; however, I feel sure all will be in full. One church has had the presiding elder's and pastor's salary paid in full for several months and will easily pay their Conference collections. Oak Ridge church expects to pay more than the assessment, so I was informed by one of the stewards. They like very little of being paid up now. All the other churches are coming right along. I lack but very little of having all the Conference assessments in sight, in cash and subscription. Had it not been for the Spanish influenza interrupting, I would have had all these collections in the hands of the different treasurers before time to make out the annual report. For the time being, I am expected to remain right at home, but I am using the printer's ink and the Hammond constantly and carrying out the injunction of Jesus (Luke 18:1), and fully expect "everything in full" when I get ready for McComb.

Never was the Lord more precious nor the way more blessed and clearer! Surely goodness and mercy are following me right along! Under the Blood,

J. A. WELLS.

A THREE MONTHS' PASTORATE.

Having been out of the pastorate for nearly seven years, and not having quite forgotten my first love, it has been a very great delight to me, in the midst of school duties, to fill out the unexpired term of Brother Foster on the Bayou La Chute charge.

This work was formerly known as the Red River Circuit, lying as it does on both sides of Red River, and being one of the few circuits that have remained practically unchanged in a long period of years. The membership is composed, for the most part, of prosperous cotton planters and their families and it would be impossible to find a more hospitable and generous people anywhere. In former days there was constant communication between the people on opposite sides of the river, but the days of the ferry-boat are gone and it is practically impossible for the officials from opposite sides to meet for quarterly conference. To obviate this difficulty, the fourth quarterly conference will meet in Shreveport, with a representative attendance.

The people are loyal supporters of the institutions of the Church. The financial report at Conference will show a per capita contribution of at least $125, while one of the churches will make a per capita showing of $250. Can any charge beat this?

At the Campo Bello Church I recently had the privilege of receiving a Mexican and his wife into the fellowship of our Church, and of seeing them cordially welcomed by the refined and big-hearted members of the little congregation.

Whoever is appointed to this charge at Conference may mark it down that the lines are fallen to him in pleasant places.

R. H. WYNN.

Shreveport, La.

THE MEETING AT HATTIESBURG, MISS.

Dear Brother Carley: We have been greatly blessed in the recent visit and most gracious ministry of Doctor Theodore Copeland of Piné Bluff, Ark. He reached us on October 1 and spent just a week, preaching twice a day. Perhaps no one has come to our city who has made a deeper impression for good in so short a time. By his genial disposition, affectionate, brotherly nature and strong, soulful gospel messages he won the hearts and confidence of all who heard him. He has the happy faculty of winning the love of all, irrespective of denominational differences, and of uniting them in the Master's work.

Notwithstanding the fact that he was greatly hampered by the serious illness of the pastor and the constant menace of the influenza scare, the congregations grew steadily until by Sunday night the large auditorium and Sunday school rooms were filled with a great, appreciative audience. The tide of spiritual fervor rose higher and higher each day and undoubtedly we were on the eve of a very great revival when the meeting was brought to a close on Tuesday by the order of the health authorities forbidding all public gatherings.

Dr. Copeland left with the love of all our people and the hope that he may return when conditions are more propitious for a great work of grace.

We are greatly indebted to our esteemed presiding elder, Rev. W. B. Jones, for his splendid leadership in the meeting and to the other pastors for their hearty co-operation.

PAUL D. HARDIN.

Oct. 19, 1918.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's —Adv.

A NOTE FROM THE LOUISIANA ANTI-SALOON LEAGUE.

My work is moving along very well indeed. Old John Barleycorn, like the Kaiser, is condemned on his own record. He is getting pretty groggy. We will grant him no armistice. We never surrender, but we will soon land the knockout blow, provided all our forces stand up and fight to the finish, which will be some two to four years more. By that time we will get our Federal and State laws co-ordinated, so as to enforce national prohibition.

Let no one let up in the fight until we go over the top for God and humanity.

A. W. TURNER, Supt.

Shreveport, La.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

The noblest employment of the human faculty is that effort which seeks to come into communion with the great realm of truth.—Bishop Foster.

Ugh! Calomel Makes You Deathly Sick

Stop using dangerous drug before it salivates you! It's horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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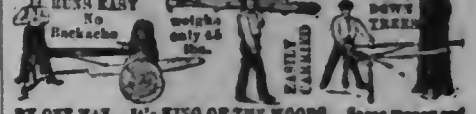
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Tomorrow Alright

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All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."



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For Restoring Color and Beauty to Gray or Faded Hair.
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WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

NON-ESSENTIAL BUILDING PROHIBITED.

There seems to be some confusion in the mind of the general public regarding the recent ruling of the War Industries Board, Washington, as to non-war construction, of which the State Council of Defense has direct supervision throughout Louisiana.

No new building of any kind, no matter what the cost, can be erected within the State until permission has been secured from the Priorities Division of the War Industries Board, Washington. In order to secure this permission, application must first be filed with the Council of Defense of the parish in which the proposed building is to be erected. After the Parish Council passes upon the application, it is sent to the State Council and finally to the War Industries Board. However, no actual construction can be started until a permit is issued by the War Industries Board.

Repairs to exlsting buildings, where the aggregate cost does not exceed $2500, may be made without a permit, and farm buildings, where the aggregate cost does not exceed $1000, and where such buildings are actually needed for agricultural purposes, may also be erected without a permit. However, these are the only two exceptions to this rule.

The main business of the United States at the present time is the winning of the war. Any person who proposes to erect a building should ask himself whether or not this building will aid directly in winning the war and whether or not it is possible to postpone the erection of the building until after the war is over. Unless you can show the Louisiana State Council of Defense the necessity for your building on these grounds, it will be impossible for you to secure a permit until after the war is won.

HOME CARD DRIVE DELAYED—DECEMBER 1 THE NEW DATE.

Because of the epidemic of Spanish influenza throughout the country, the United States Food Administration has postponed the distribution of its new Home Card until December 1. The original plan contemplated the opening of this campaign October 27. However, the new conservation program, which is considered vitai, will be pushed uninterruptedly.

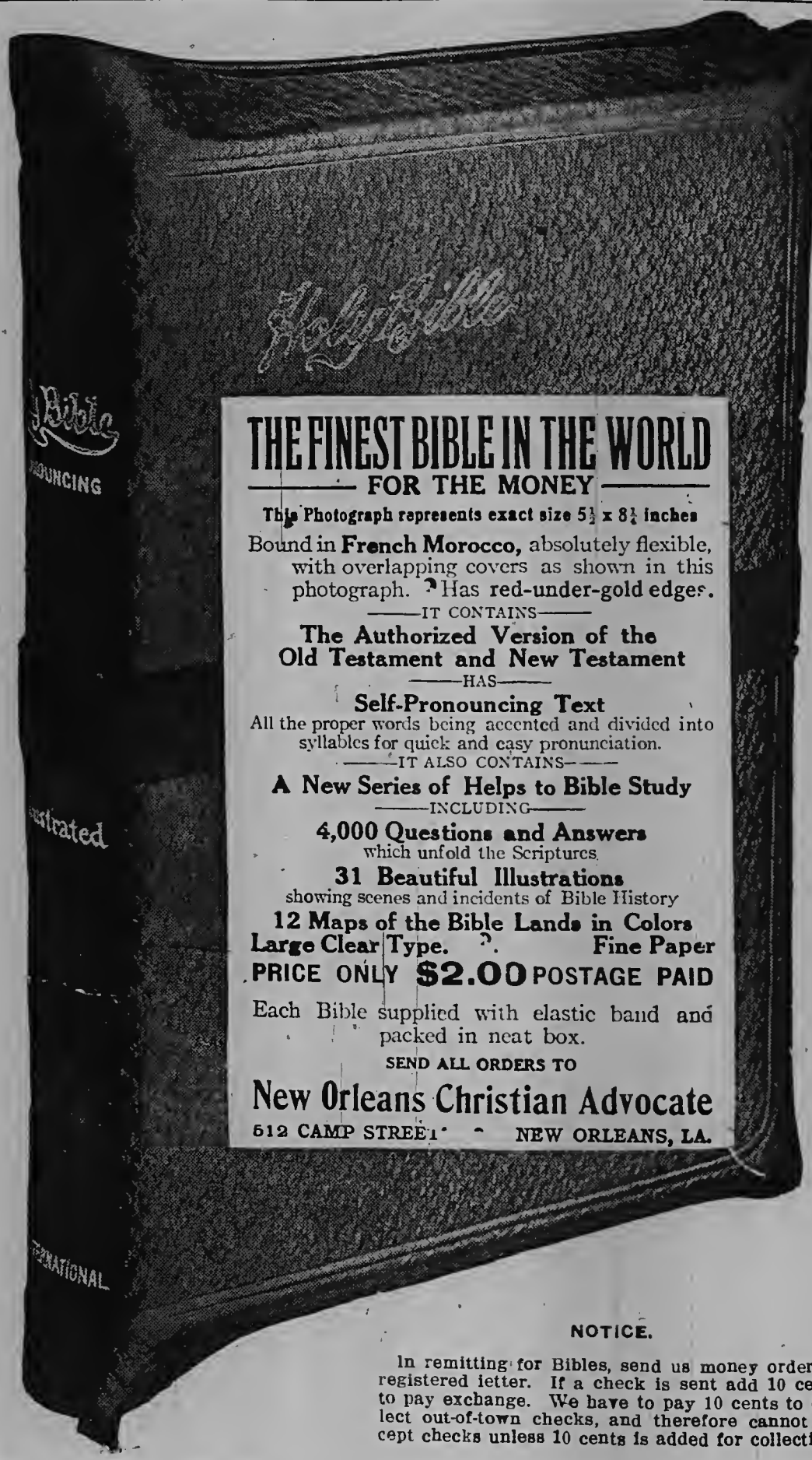
Meetings of all kinds having been banned on account of the epidemic, the aid of the churches, the schools, the four-minute-speakers, libraries, lodges, and patriotic workers could not be secured for the strenuous campaign in the planning of which they were essential parts. It is hoped that by December 1, necessity for quarantined conditions will have disappeared.

Preparatory to the issuance of 20,000,000 Home Cards on that date, the Food Administration will have perfected, through the co-operation of the Federal Food Administrators throughout the country, a plan of distribution which it is anticipated will result in the placing of Home Cards bearing the latest suggestions of the Food Administration in the hands of every American housewife simultaneously.

Disregarding the precedent set in the first Home Card distribution, the Food Administration will make no effort to reduplicate the pledges of more than twelve million American housewives who last year signified their willingness to co-operate in the conservation of all foodstuffs, as it is apparent that American womanhood will aid the Food Administration in helping to supply the nutritive sinews of war to the Allies and our armed forces.

The new Home Card will contain no regulations regarding either "Wheatless" or "Meatless" days, but will urge as a whole the most careful saving in all edibles, particularly in the conservation of wheat, meat, fats and sugar. The significant fact that it will be necessary for the United States to send 5¾ million tons more foodstuffs to the Allies this year than last, with an almost staggering total of 17½ million tons for the coming year, will reawaken the supervisor of the family market-basket to the urgent necessity of maintaining a patriotic watchfulness over the spread of her individual table in order that the 120,000,000 Allies sitting at a "common table" with America may have the stamina with which to bring the war to a successful conclusion in 1919.

No man minds, or ought to mind, work's being hard, if only it comes to something.—Ruskin.



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"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.—Adv.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 7, 1918. CHAS. O. CHALMERS, Manager.

Editorial

HAVE FAITH IN GOD.

In these times men are turning to God with an invincible faith that He still sits upon the throne of the universe. Some seem to have forgotten this great truth and in the pride of their own might have undertaken to act as if there were no God. But their evil deeds are recoiling upon their own heads. Out of the chaos of a world-wide conflict, order is beginning to appear—order that is in keeping with the unchanging laws of the Righteous One. The wrath of the nations is praising Him who in strange ways is bringing to naught the devices of men. Forms of government are but as incidents in the adjustment of mankind to the eternal principles of justice and righteousness. An apparently invincible host melts away before the strong arm of the Lord. In His own way, in His own good time, He overthows the counsel of the wicked and establishes His own will. The words of the psalmist might have been uttered for a time like this: "Now therefore be wise, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way. For his wrath will soon be kindled. Blessed are all they that take refuge in him."

CONCERNING THE PRAYER MEETING.

Is the prayer meeting the spiritual thermometer of the church, as it is often called? If we accept the view that it is, we are forced to the conclusion that spirituality is at an exceedingly low ebb in a great many of our congregations. As a matter of fact, we do not believe that it is possible to fix upon any one thing as a test of what is, of all things, the most difficult to guage. If non-attendance upon prayer meeting is to be taken as indicating lack of spirituality, attendance must be taken as a sure sign of abounding spirituality; we all know that no such conclusion follows.

There are some who hold that the passing of the class meeting is a sure sign that the Church is spiritually decadent. If it were so, a tremendous weight of responsibility would rest upon multitudes of godly men and women who are making no effort to restore this vanished institution of Methodism. We are perfectly sure that the class meeting served a great purpose in its day, and we can very well understand how, at one time, attendance upon this meeting was a test of the convert's fidelity to his profession; but we do not presume to impose any such test to-day.

We are not in any sense minimizing the importance of the prayer meeting. We should be misunderstood altogether if we should be thought of as suggesting in the remotest sense that the prayer meeting has served its day. It may be that it is undergoing a transformation made necessary by changing conditions of industrial and social life; but it has a place so distinct in the services of the Church that we have no idea that it will ever disappear. In some form or other it will continue to be, as it has been in the past, an important part of the Church's program in ministering to the religious life of the community.

Our conviction is that emphasis should be placed upon the prayer meeting, not as a test of spirituality, but as a means of grace. Its function should be active, not passive. The only thing that conceivably might cause the prayer meeting to vanish is to undertake to maintain it as a kind of fossilized specimen of the things that once were. In the realm of the material, fossils remain as curious reminders of a vanished age; in the realm of the spiritual the fossils themselves ultimately disintegrate and disappear.

THE PREACHER AND LITERATURE.

A very eminent teacher has said that "Literature is the expression of life in words of truth and beauty." This definition may not be altogether satisfactory from every point of view, but it is a simple and direct statement of the characteristic function and qualities of all the writing that has made for itself a permanent place in the world.

Literature is the expression of life. It is not an interpretation of life, as such. The idea of an interpretation carries with it the suggestion of a specific and formal attempt to elucidate the meaning of a given fact or set of facts. The writer or the speaker, as the case may be, undertakes to state certain definite conclusions he has reached in connection with the subject in hand, and to present them for acceptance or rejection to whom he speaks. On the other hand, literature as an expression of life simply presents the facts of life as they have occurred, or as they are occurring every day, and leaves the reader to draw his own conclusions. The only condition is that this expression shall be made in words of truth and beauty.

It needs no argument to show that the literary expression of life must be made in words of truth. If it were otherwise, we should have not life, but a distortion of life. Such distortion would make it difficult, if not impossible, for the reader to arrive at correct views concerning life; just as a false premise inevitably leads to a false conclusion. It is exactly at this point that much of our so-called literature falls: it is not a true expression of life.

The requirement that literature express life in words of beauty is equally evident upon a little reflection. Literature, technically, is intended to give pleasure, rather than convey information. It has a positive intellectual content, but its appeal is predominatingly to the esthetic nature. It differs from didactic composition, in many cases, in the degree in which it ministers to the sense of the beautiful. Literature has a double function at this point: it not only ministers to the sense of the beautiful, but it also develops that sense. The mind grows by what it feeds upon.

Assuming, then, that literature is the expression of life in words of truth and beauty, we believe that all preachers should make it a part of their preparation for efficient service in the Kingdom of God to familiarize themselves with what the great writers of the ages have felt and heard and seen concerning life. The literary artist is one who sees life in a clearer perspective than is possible to the ordinary man; who hears voices that are inarticulate to ordinary ears; who is sensitve to influences that the ordinary mortal never feels at all—unless he is trained to do it. The preacher deals with life as it is, and as it ought to be. He is called, by the grace of God, to bring to bear upon men and women those spiritual forces that will transform them from what they are by nature to what they may be by grace. His task is infinitely great, and infinitely difficult. His success will be in proportion to his knowledge of all the forces, human and divine, that enter into the making of life. These superlatively gifted men who can see and hear and feel things that are denied to the average man can wonderfully enlighten the preacher's mind and stimulate his sense of the beautiful and widen his knowledge of the truth. They are in a very real sense, the great teachers of the world.

We believe that the preacher should be a man of one Book—that is, that he should so master the verbal content and the spiritual significance of the Bible that it will be the central influence in his thinking and preaching. But we believe that the great poets and dramatists and novelists and essayists have a message that is worth the time and trouble of getting. It is a message that will stir his soul and make him feel his kinship with the great working, praying, laughing, sobbing, hoping, longing, believing, doubting, struggling, upward-moving mass of men and women that the world is full of. It is a message that will make him a better man and a better preacher.

THE MEN IN THE RANKS.

We have something like two million men in France—and most of them are privates. The officers are trained men, who carry heavy responsibilities, and who are proving themselves equal to all the emergencies of warfare as they arise—but they could not do much were it not for the men in the ranks. Those men in the ranks carry the guns and dig the trenches and do the thousand and one things that must be done for the success of our cause. And when the time comes, led by their officers, they let drive at the enemy and triumphantly plant the banners of democracy upon the strongholds of the Hun. They work hard and they fight hard and thousands of them—peace to their souls!—die and are buried in a foreign soil. They are only privates; yes, but they have made possible the progress of Liberty and they have laid down their lives in the performance of duty.

So it is in all the warfare and work of the world. The men and the women who make possible the advances of civilization, who withstand the assaults of evil and fight the battles of righteousness, live and work and die in obscure places; but the quality of their service is heroic and they deserve the crowns of victory, and for them the songs of rejoicing should be sung. Let us never forget this in the work of the Church. The burdens that must be borne, and the sacrifices that must be made, and the difficulties that must be faced, and the hardships that must be endured, all fall heavily upon the men and women in the ranks. Theirs is not the honor as the world counts honor, but God has reserved a high place for them among the mighty. "Faithful unto the end," is their fit eulogy.

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A MEETING PLACE.

By Mark Guy Pearse.

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. 3. 8.

O God, I pray Thee grant to me
To find within the daily life
A space fenced off from earthly strife
Where I may wait and watch for Thee.

A garden which Thyself hast made,
Where grow Thy graces rich and rare,
And gently breathes the fragrant air,
And blooms the bliss that doth not fade.

And listening let me gladly run
With eager steps to walk with Thee:
With heart aglow to talk with Thee,
An hour when earth and heaven are one.

—The Christian Advocate (New York).

OUR TWILIGHTS.

By Wm. C. Allen.

Hall, Twilight, sovereign of one peaceful hour.
—Wordsworth.

To most of us life, with its alternating delightfulness and darkness, presents an ever shifting scene. The intervening periods are often in very truth as twilight to our souls.

It is good to think of the soft illumination that is poured across the sky at break of dawn. How fascinating it is—how full of promise! Possibly we stand on a mountain top and watch the shadows flee away. Distant crags and fruitful valleys are unfolded to our view. Mother Nature discloses her fantasy and charms to her watching children. Just so, after we have passed long nights of doubt and gloom, does the sun of God's infinite love arise and spread His illimitable light at our very feet. Clarity of vision and judgment as to what lines of action should be followed are restored to us. We learn anew that "weeping may endure for a night, but joy cometh in the morning."

The children of men still linger in the twilight. We understand more than our fathers did but know less than our children will to-morrow. Humanity long ago was plunged into deeper blindness than we can experience under the black dome of a stormy night. As a man laboriously hews his pathway through the gloom of a tropical jungle, until he sees in the distance a ray of vivid light, so is it with us to-day. Civilization alone will not conduct us out of our partial darkness. Inventions or culture can not deliver us. Unfulfilled ideals of themselves will not meet our needs. We shamefully continue to sin against Jesus but he patiently leads us toward the brightness of the morrow. He is the Light! Whatever we do we must loyally submit to the divine illumination in our hearts. As we are obedient to this, we contribute our little share toward helping humanity out of twentieth century twilight into God's unbroken day.

Those who permit themselves to be dragged into the pit of fear lose sight of their Savior and of His luminous hope. Those who wander through the forest of doubt make sad footsteps because the guidance of heavenly light is denied them. Those who suffer from human ills apparently have no way of escape—they often seem hopelessly enmeshed in the toils of disease and pain. But to all these—in God's own way and time—deliverance can come. Sorrow is the twilight of the soul, but does the twilight last forever?

Most of us enjoy the sweet beauty of the evening, whether it be from the window of a rushing railway train, in the hurried streets of the city or as we note the speckled splendor of the western sky fading into night. Perhaps we have watched the calmness of the countryside when the gentle stars appeared amidst the dull gloom that softly enfolded us in its strong embrace. So, in a sense, may be the twilight of our lives. After the sunshine and the battle, shall we dread the evening of our day? Do we wonder how it will be with us when we shall enter the dark valley? Are we affrighted as we near the deepening shadows? Shall we tremble as we go out into the final twilight? If we have honestly made our peace with God, all will be well—there is glorious radiancy beyond:

"Though I walk through the valley,
* * * Thou art with me!"

The souls of God's children live forever—their last twilight becomes the harbinger of perpetual day!

San Jose, Calif.

WORTH THINKING ABOUT.

(A friend has sent us a copy of the pastor's report to the fourth quarterly conference of our great St. John's Church, St. Louis. There are some things in this report of such general importance that we take the liberty of reproducing it. Dr. Rice is well-known in Louisiana and Mississippi as a former pastor of Rayne Memorial, New Orleans, and lecturer at the Seashore Divinity School.)

"In closing this quadrennium it might not be amiss to call attention to some of the things sought to be emphasized as necessary to the effective work of a modern church.

"First of all, prime emphasis has been placed from first to last upon the Sunday morning worship, and upon the sermon as the central item in that worship. The American Church is at the parting of the ways. Things too numerous to recount here are drawing attention away from the preaching of the Word and making it impossible that the minister shall be a preacher and meet all the other demands now made upon him. The result is that there is not so much as one man on the continent who stands out pre-eminently as the interpreter of Christianity to the nation. Unless we can get back to the value-sense of the early Church, or find a better one, we shall finally have in America, in spite of all our splendid altruism, a ministry without a message and a Church without a soul. The pastor must be relieved of everything else except those duties initmately involved in his beautiful relationship to his people. To do this requires that the Church as a whole take itself more seriously, that the membership be stirred up to aggressive, personal evangelism, and that a staff of paid assistants be furnished every city pastor. Perhaps the greatest administrative mistake made here during this quadrennium has been that the pastor has sought to relieve the church of all possible expense on account of war conditions, and while all our neighboring pastors have had paid assistants, he has tried to do the work alone, except for a brief period.

"In keeping with the emphasis upon the preaching of the Word, attention has been held to the importance of religious education. The Sunday school has been thoroughly organized on modern scientific lines, embodying the latest results in religious psychology. This organization includes a series of departments, from the Beginners to the Adult, each department being under a superintendent with a corps of assistants. The literature adopted is based also upon the established results of modern psychology. It deals with the interests of childhood and youth peculiar to each period through which we pass on the way to ourselves.

"The time has come, however, when the religious teaching of the Church must extend through the week. In keeping with his conviction the pastor has, in addition to the two Sunday sermons, given two Bible lectures a week during the entire quadrennium, one on Tuesday, the other on Wednesday evening.

"The Tuesday lecture reached as many as a hundred, half to three-fourths of whom were our own people; the others were members of other churches and of no church. We were able by this class to touch a goodly number of outsiders.

"The Wednesday evening meeting has been transformed from a dull hour, wasted by a dozen or less, to an entire evening given over to the study of things fundamental by a large and enthusiastic group of our members. Beginning at 6:30 with a dinner, generously served by our women, followed by prayer, lecture on the Bible by the pastor, music by some of the best artists in the city, selected by Miss Elizabeth Johnson, we closed with a lecture of inestimable importance by Dr. John W. Withers. It is impossible to over-state the value of these meetings, not only in an educational, but also in a social and religious way; for our people were brought together most helpfully in a deeply spiritual atmosphere, and a distinct church spirit was greatly strengthened.

"Other phases of religious education would have been undertaken but for lack of trained help.

"The pastor's whole administration has been directed and controlled by a growing conviction that the mission of the Church is three-fold: first, evangelism; second, religious training; third, the Christianizing of the social order. The Church should be the central power-house of our whole life. Its task is the transforming, comforting, uplifting, ennobling, inspiring and socializing of every individual, and the democratizing of every institution. Democracy is the word of the hour. Unless we can apply its exacting principles in our homes, our churches, our schools, our politics, our statecraft, our commerce and industry, it is murderous folly to sacrifice our boys on the battlefields of Europe for an irridescent and impossible dream. No pains have been spared, therefore, to make St. John's a great democratic institution. In accordance with this ideal, every society, board, and committee has been perfectly free to choose its own officers, methods of work, and plan of activities. The pastor has avoided any suggestion of autocracy at every point. He has also followed this ideal in all his pastoral relations. The poorest member of the congregation has had exactly the same service as the richest. Nobody has been specially favored; nobody has been consciously neglected. He has sought only to give all he had, without stint and without partiality, to all alike who are ready and willing to receive.

"War conditions have, during the whole four years, thoroughly disorganized even the thinking of everybody, and church work has been made very much more difficult. It is, nevertheless, remarkable that in spite of all our anxieties and confusions, and in spite of the fact that something like 150 of our people have gone into war service of one kind or another, our congregations have kept up steadily, our Sunday school has not lagged except in the boys' department, and all the work of the Church has gone steadily forward.

"Allow me, in closing, to record my intense appreciation of the splendid loyalty I have met through all the four years.

"Praying God's richest blessings upon you as officials in this great church, and as individual members of the Kingdom of God on earth, this report is

"Respectfully submitted,
JOHN A. RICE, P. C."

WHAT IS A REVIVAL?

By Rev. Hilary S. Westbrook.

The Church as I view it to-day needs a revival of old-time religion. Many devout spirits have been crying to heaven for such an awakening. Here and there God has been pleased to pour out His majestic Spirit and gracious results have followed. Some of the most striking reports that I

have any knowledge of are from our missionaries in the foreign field. This is exceedingly gratifying, and is the result of powerful, prayerful evangelism. There is an occasional revival awakening in the home church, hut nothing to compare with what should be. There are many, many places occupied by beautiful churches that have not had a genuine Pentecostal revival in years. I mean a revival where sinners were hrought under deep and pungent conviction for sin. Getting people to join the Church is not a revival. Multitudes of our young people have never even witnessed a real revival, and the older generation has drifted far away from the revival idea. This is sad but it is true.

But what is a revival? Is it a noisy, tumultuous, sensational movement? No, these often accompany genuine revivals, hut they do not constitute one. There may he a great hurrah and commotion among the people in the church without any deep conviction of sin. Large advertising will bring a crowd together at any time. Sensational preaching will appease and hold them for a while. There may he much excitement and the superficial onlookers report a powerful revival, but such is not necessarily the case. Human enthusiasm, hig choirs, large crowds, and evangelistic fervor, will make an impression occasionally, but it may, like the heautiful flower of the field, soon die and pass into oblivion. In a great revival, there is profound conviction of sin. Yes, and a solemn awe rests upon the people of the community. Eternal things are made very real. Sin is seen in its hideous nature and hated as if it were a poisonous serpent. Wrongs, as far as possible, will be righted, family altars will he established in the home, the fear of God will rest upon the people and they will walk obedlently hefore the Master. Whenever these conditions prevail, there is a genuine revival in the Church. Such a revival leavens the whole lump, and it leaves a lasting impression on the community, and people will know that God has wrought in their midst. All with whom the Holy Spirit deals will not have the same measure of conviction; all will not manifest the same emotion, hut there will be striking exhibitions of pungent conviction and outbursts of feeling in audiences where the Spirit has complete control. Every revival is followed hy a righteous movement. The Spirit of God so comes into and dwells with men that they shine for God continually. Revivals are never worked up—they are prayed down. Methods amount to very little in such meetings. The Spirit of God dominates, illuminating, convicting, regenerating, sanctifying and filling. Great things take place in a real revival; people are born of God and are translated from the kingdom of darkness into the marvelous light and liberty of the gospel of the Son of God.

Hand-picked fruit is said to be the best, and there is such a thing as a continuous revival in which persons are being saved daily and hourly. Happy the church that has adopted this Bible idea; but this does not preclude the necessity for special seasons for extraordinary effort in soul-winning, times when the church as a body gives itself to the immediate work of soul-winning. Persons will be drawn to the revival meetings that are not reached by the regular preaching services, hence there should he the continuous process of ingathering through the ordinary channels of grace, and this should be supplemented hy intensified efforts exerted on the part of the church as a whole in the revival services. But it matters not when people are converted, just so they are wrenched from their old worldly moorings to grace and implicit faith in God. We are in sore need of a great revival in the Church. Nothing else will check the rising tide of worldliness, threatening to engulf us, rebuke the skepticism that is enervating us and turn the people from their idols to serve the living God with all the heart and to wait for His Son from heaven.

The majority of people are converted in revivals and there is no measuring the depths of depravity into which we would have fallen had not the Church been awakened and purged by the mighty revivals of the past. God is anxiously waiting to bless our Church with a great revival of old-time religion. Do we as a Church want a Pentecostal revival in this dark period of the nation's history?

"Revive Thy work, O Lord,
Thy mighty arm make bare,
Speak with the voice that wakes the dead
And make the people hear."

Meridian, Miss.

CABINET SECRECY.

By Rev. Jno. W. Boswell, D. D.

Brother J. W. Ramsey of New Augusta, Miss., has given notice to all concerned that cabinet secrecy is out of date and no longer to be tolerated—the democratic spirit having entered the Church as well as the State. Brother Ramsey says, "This is the day of democracy, and anything that looks like autocracy, either in State or Church, must go." From his standpoint, cabinet secrecy not only looks like autocracy, but is autocracy of the rankest kind. Brother Ramsey is encouraged in his demand for democracy by the action of one of our Bishops, who, near the close of one of his Conferences, announced that, "all the appointments being arranged, the presiding elders were at liberty to inform the preachers, and that he was accessible to hoth preachers and laymen."

As far as I am able to see there is no "lording it over God's heritage" in the manner of making the appointments of our preachers. The Bishop is not self-appointed to his position as superintendent, nor does he usurp authority. He is authorized hy the General Conference, and works inside of lines prescribed by that Conference which is our law-making body, which body is a democracy. It is composed of an equal number of preachers and laymen, and derives its authority by the consent of the governed. In the executive branches of the Church, the minor Conferences and the various Boards, there is not an officer that is not elected or authorized by the General Conference, with all his duties prescribed. None have prerogatives. All are hound hy law. Hence we have no autocrats in Methodism.

The Bishop is as much bound by law as any servant of the Church. One of the duties of a Bishop is "to fix the appointments of the preachers in the Annual Conferences." He alone is responsible. And common sense dictates that it he done in secret. The success of our Methodism is largely due to this method or practice, which is purely prudential. And, as the Bishop, and, incidentally the presiding elders, who are his chosen advisors, are executives, authorized hy the democratic law-making hody, there is nothing autocratic in cabinet secrecy. The President of the United States is not elected by the people, but directly by State electors. But this does not make him any the less the executive of a democracy. He chooses his own advisers. Together they constitute the cabinet. Their work, done in secret, affects every citizen in the United States. Is the President's cabinet an undemocratic institution? Does anybody think of overturning or revolutionizing the government because the President does not consult the people generally in regard to the affairs of State? Certainly the President would be guilty of no wrong in so doing, hut it would be neither convenient, practicable, nor advisable. Our Bishops would do no wrong hy consulting the preachers and people ahout the appointments, but it would not he convenient, practicable, or advisahle.

Bishop Du Bose's course, named by Brother Ramsey, can hardly be accepted as a precedent. He was presiding over one of the smallest Conferences in the Church, where misfits and unsatisfactory appointments could he adjusted in a short time. Besides, he did not consent for the presiding elders to "inform the preachers of their appointments" until "toward the close" of the Conference, the assignments having heen made. It was then easier to say "yes," or "no," and rectify mistakes than to stand in the midst of conflicting interests while the making of the appointments was in progress. Bishop Du Bose has been long known as a wise man. That is one reason he was elected to make appointments.

Should Bishop Kilgo, at the approaching session of the Mississippi Conference, announce in the beginning that the presiding elders would inform the preachers of what was being done in the cabinet, instead of adjourning on Monday as is usual, he would have to hold the Conference another week, and then lack time. Or should he wait until "toward the close," he would need two or three days additional to satisfy the brethren. While these statements only partially justify cabinet secrecy, they show that as a prudential regulation, it has answered a good purpose. It has made in the ranks of Methodism heroes and men of faith—men who have gone into strange lands, as did Abraham, trusting in God. And, behold through them, what hath God wrought!

If we are going to apply the so-called principle of democracy in supplying our work with preachers, we must not forget the fact that two parties are equally interested: the preachers on one hand and the laymen on the other. The Bishop could not consistently take the preachers into his confidence without at the same time consulting the brethren and sisters, who in all respects have as much at stake as the preachers. And be it said to the credit and loyalty of our people, that so long as the preachers have been content to let the Bishops make the appointments without interfering with them, they have been content to receive their preachers as sent from God.

But should our system break down, and the preachers undertake the selection of their appointments, with or without the help of presiding elders, the laymen will assert their democracy—and, not only that, they will assert their sovereignty, and declare, not always who they will have, hut who they will not have. Then the rejected brother will be at somebody's mercy. When that day comes a good per cent of preachers by virtue of ability, education, and social qualities will be in demand. They will have no trouble while young and in good health in securing desirable pastorates. But hundreds of others, like hundreds of preachers of congregational and other liberal democratic (?) Churches, will need help and the help will not be at hand. Like the laborers of whom we read in the parable, they will stand idle hecause no man will hire them. Of course Brother Ramsey neither desires nor expects such a day to come. He has fared too well as a Methodist itinerant at the hands of Bishops and presiding elders who did their work in secret. Should his idea of democracy, self-government, be applied to our itinerancy, he will soon find himself and all the rest of us dependent on self-support.

Our itinerancy as it is, or as it was, is the most efficient method in existence for supplying the world with the gospel. It has made thousands of men, who, without its shaping and refining power and processes, would never have done anything, and never would have been heard of. The great Dr. McFerrin said to the great Dr. Green, when both were at their zenith of power and popularity: "Green, when I first knew you, you were wearing copperas breeches, and if it had not been for the Methodist Church, you would have been wearing copperas hreeches still." Lots of us twentieth century preachers have forgotten "the hole of the pit whence we were digged."

A BROTHERLY SUGGESTION.

Dear Mr. Editor: Please let me say to the pastors of the respective churches, that at this time of churchless days, when the presiding elders cannot hold their quarterly conferences, and while our good people are remembering us, let us remember that our presiding elders may need their part of these funds. This is just a suggestion. I know we will do this if we do not forget it. We pastors ought to remember the presiding elders while our people remember us.

H. R. McKEE.

Rose Hill, Miss.

"We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes up to-morrow."

"KILLED IN ACTION."

By J. F. Dorroh.

They rest beneath the consecrated sod
They died to save from the invader's hand;
Yet, is not far-off France as near to God
As is their native land?

From that low cross, that marks each resting-place
On Honor's field, to God's bright Morning Star,
The Soul, exultant, thro' the realms of space,
Finds not the distance far.

It always has been, is and will be thus—
A truth that time or distance cannot dim,
That God is always just as near to us
As we are near to Him.

As when our childhood troubles to us come,
When danger threatens, or when fear alarms,
Instinctive flies the child-heart to that home
Within its mother's arms:

And o'er the hurt she pours the balm of healing,
(What pain so deep, that mother cannot touch?)
And her dear face, above him bent, revealing
The love that loves so much:

So, danger works beneath this two-fold law;
As griefs and pains obey God's chosen plan,
And lift the stricken heart to God, and draw
God closer unto man.

Madison, Miss.

MRS. SUSANNAH OWENS KEARNEY.

Mrs. Susannah Owens Kearney was born in Madison County, Mississippi, on June 3, 1831. When a young girl, she attended school both in Canton and in Jackson. Her education was finished at the Episcopal Institute, Columbia, Tenn. Mr. William Owens, her father, was also a Mississippian by birth: a wealthy planter and slave-holder. He was a magnificent type of his race: tall, splendidly developed, fair-haired, blue-eyed. He was a descendant of those Welsh people of centuries ago who made glorious the history of Wales.

The mother of Mrs. Kearney was Abi Rose Owens, of French extraction, a native of Kentucky. Her daughter was very proud of this distinction; and often spoke admiringly of her elegant French grandfather.

Susannah Owens Kearney became an orphan when a little child: her mother dying when she was only three years old, her father when she was twelve. She was reared by her sister, Mrs. Harrison Jordan, whose husband was a prominent physician as well as a planter. They lived on an estate near Madison, Miss. Not only was Miss Sue Owens reared by this noble man and woman, but her brother, Andrew, who died early in life, her younger sister, Lucy, and her brother, William Owens. The two last lived to maturity, married and became the heads of families.

A deep attachment existed between Sue Owens and her brother, William. She cherished the tenderest affection also for her niece, Fannie Jordan, who afterward became the wife of Capt. Gillespie, of Jackson, mother of Mrs. Frances Gillespie Carnahan, now of that city.

At the age of twenty, Susannah Owens was married to Walter G. Kearney, who had recently finished his college course; and who, later on, served as Colonel in the Confederacy and became prominent in the political life of his State. They made their home in a stately dwelling on a plantation, near Vernon, Miss., which had been presented to the young husband by his father, Colonel Guston Kearney, who owned vast landed estates in Madison County.

Mrs. Sue Owens Kearney was a woman of distinguished appearance. Her presence carried the essence of high breeding. Her every movement gave expression to that aristocracy of soul and brain and blood for which the Old South was justly famous. She was a person of high ideals, of exquisite refinement of thought and speech. Her generosity was boundless. She lavished her benefactions with an open hand and unselfish heart. She was intensely literary. Her life was spent with books. She was celebrated among her acquaintances for her profound knowledge of the Bible and as a brilliant student of history. She was a consecrated Christian and a devoted Methodist.

When it became known that she was very ill, and probably would not recover, all of her ex-slaves who could reach her, called to pay their respects. Among these was the son of Col. Walter Kearney's coachman, who went with him to the Civil War as his body-guard and who lost his life in the army.

Mrs. Susannah Owens Kearney made an adoring mother. Three of her children are living: Tully S. Kearney of Chicago, Walter A. Kearney of Mississippi, and Miss Belle Kearney, who is known as a writer and lecturer. Two granddaughters of Mrs. Sue Owens Kearney are: Mrs. Corinne Wingfield, of San Diego, California, and Mrs. Grantland S. Long, of Los Angeles, daughters of Corinne Kearney and Capt. Andrew J. Baker.

On Wednesday morning, October 16, 1918, Mrs. Sue Owens Kearney passed gently from the life of earth to the blessedness of eternity. She was beautiful with the light of the majesty of death upon her. She looked like a queen in her coronation robes. Friends and relatives brought flowers: notably roses, carnations and cape jessamines. The last recalled a characteristic incident.

Several years ago, Mrs. Kearney presented a superb cape jessamine to her daughter, saying: "I love this flower better than all others, because it was the first flower that your father gave me."

The day of the funeral was one of shifting shadows. As Rev. Mr. Adams stood praying in the handsome old room, hallowed by precious memories, pale rays of flickering sunlight fell suddenly across the flower-covered casket, lingered for a moment, then vanished. The second time they came with a glorious effulgence, apparently pronouncing their benediction upon the spotless life of her who had so recently awakened in the world of immortality.

Late in the afternoon, in the family cemetery, at Vernon, Miss., the frail body of Mrs. Susannah Owens Kearney was laid to rest, in the company of those whom she had "loved and lost awhile."

C. R. W.

"TO THEM THAT ASK."

By Rev. A. H. Williams.

In St. Luke 11:13, it is said, "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." This Scripture contains two sermons, first, "Good Gifts to Children;" second, "The Gift of the Holy Spirit." I am to remark, in this, of the Holy Spirit, and how to secure this most important of all gifts.

1. It should be mentioned that the Holy Spirit may be secured by asking. "How much more," says the Divine Christ, "will he give the Holy Spirit to them that ask.' Great emphasis is placed upon asking. The Savior again said, "Ask and ye shall receive." The Holy Spirit comes from God and such as receive must "ask Him."

2. The asking must be sincere. He knows human hearts, and instantly understands every purpose. If sincerity exists, some preparation for the coming of the Holy Spirit will be made. People, in instances, invite company to their homes; if no preparation is made, the visit may be disappointing. Cold rooms, poor diet, uncongenial associates and an air of indifference, might compel to a brief stay, and probably prevent a second coming. The prophet said, "Prepare ye the way of the Lord," and the Savior suggested, "I go to prepare a place for you." The preparation creates the inviting nature of the situation, and His words of assurance were in the highest sense sincere.

3. To secure the Holy Spirit, things offensive to Him must be put away. The church man could say, "Come Holy Spirit, and dwell in my heart—but I can do little in service, and less in attendance at the house of God, and in some cases I must break the Sabbath." "Nothing doing," naturally would be the answer. And it would be the same should the people of a city cry out, "Holy Spirit, come, and brood over the town, and quicken all of our enterprises, and make us great—but we must defy God's commands, and compromise with evil." Again it might be said with the same result, "Holy Spirit, dwell in my home, rule in my life and give unto me the joy of conscious favor with God—but no family altar for me, and places must be visited to which the Divine Chrsit has no invitation." "Come Holy Spirit," sings the choir, "but we must be very 'swell,' and the elegant minister must remark scantily on the doctrine of hell." Great is the choir and we expect to sing in heaven, and the well-equipped minister is a benediction from the Wondrous Giver of all good. But the best Church appointments must be vain without the presence of the Holy Spirit.

4. It may also be mentioned that a forgiving spirit is needful in order to secure the gift of the Holy Spirit. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses," says the Word. Not that anyone can be better than God, for what He condemns must also be condemned by such as would be His, and the Spirit of Christ is a spirit of antagonism to evil of every possible sort and God, our Father, has indicated a limit when forgiveness comes to be impossible, when he said, "Ephraim is joined unto his idols, let him alone," and when the Holy Ghost, because of sins "which hath not forgiveness" takes his flight for ever. But a disposition to pardon, as God would pardon, must be entertained in order that the heart may come to be a temple for the indwelling of the Holy Spirit.

5. God gives the Holy Spirit for service. "Saved for service," as well as for personal good, and to secure heaven, everywhere passes current. The minister might humbly pray, "Lord give unto me the Holy Spirit to speak in thy name—but I may expound the Word, or perchance I may not do so!" Such an attitude must be offensive to God, and prevent the fulfillment of the promise, "Lo, I am with you." Again he might cry, "Lord give unto me the Holy Spirit for the work of revivals—but I will send for the evangelist."

"God helps the man who helps himself" is good philosophy, and the Holy Spirit comes to such as commit for duty in every proper direction, and unto the finish. God himself possesses no power to call and to commission the minister of the pulpit simply that he may perform the stupendous task (?) of sending for "the other fellow." "Here am I, send me," for service of some kind, somewhere, was the ancient statement, and still binding as a condition of acceptance with God, and of securing the presence and company of the Holy Spirit. It was apostolic to "help each other," as men of the ministry, but each stood in his lot, and did his duty, and could stand alone with God, if conditions so demanded. God's work and God's workers are great in variety, but to secure the support of the Unseen Partner, each must commit for service, which may not be relegated to any living mortal, not even to an angel of heaven. Such God-given place and duty develop greatness, and unlock the gates of an eternal heaven.

6. The Divine Leader at the Red Sea, said unto Moses, "Why cryest thou unto me! Speak unto the children of Israel that they go forward." Prayer may not be omitted, but the going forward is a condition of Divine favor and of success. A pastor was assigned to a new charge. For ten years the congregation had groaned in an old and dilapidated house of worship on a prominent and beautiful street corner. Many expedients had been tried, but the problem of a new church was still unsolved. Before the frosts of winter had fallen, it was known that the Methodist people possessed the best arranged and most captivating house of worship in the little city. In less than two years a great revival had come to that congregation, and 100 people were added to the Church, and they knew for themselves that "The Comforter" had come, "the Holy Ghost from heaven, the Father's promise given."

7. God's riches are infinite; the Holy Spirit fills the measureless distances of the universe and even at times stands at the door of human hearts and knocks for admission, but the "Heavenly Stranger" cannot enter without a welcome, or linger regardless of conditions.

The keys to the great city are His, and where He comes is a title to heaven, and where He remains is a prophecy of triumph, and of admission to the household of the Eternal King.

Cochrane, Ala.

A REQUEST FOR INFORMATION.

Who was the first Methodist preacher that preached in Sunflower County, Miss., and when and where did he preach?

Any information that will assist me in getting track of the early history of Methodism in this County will be very much appreciated.

W. S. SHIPMAN.

Ruleville, Miss.

THE PREACHER AND THE PARSONAGE QUESTION.

By Rev. P. O. Lowrey.

The recent artiele by Rev. P. H. Fontaine on "The Southern Negro and the Southern Methodist Preacber," was not all "hot air." Others besides Brotber Fontaine have experieneed parsonage eonditions such as he in the matter of the neglect of keeping up our parsonages and theIr premlses. The fáct is, we generally find a parsonage just as the carpenter left it, minus the wear and decay since the building was eompleted, or the last professional carpenter was employed. This means that if a pane of glass is broken, a window gets cranky and won't raise, a door sags, a gate hinge gets broken, and the other things that happen daily, it is just let alone until some official move is made by the ehurch to have the defects remedied. And thus it neeessitates several months' repairing, arranging conveniences, and, In a general way, getting a place really fit to live In, when we move into many of our parsonages. This writer has had as high as six wagon-loads of brickbats, tin cans, broken glass, and a thousand and one non-burnable things to haul off from the parsonages premises before he could consider the surface of the yard a safe plaee for the children to live and play. And when we have begun to dig in tbe garden and to cultivate the "patches," then the discoveries of ancient buried treasures have sometimes been wonderful indeed.

It sometimes seems that the parsonage premises have been the burying-ground for all of the filth of the community, and the preachers are "sinners above all of the Galileans," but upon investigation such will be found not to be the case. For among the homes of the eitizens there will be found many even in worse fix than such parsonages, and among transient renters the ease is still worse. But should the preacher be satisfied as a home maker just a little better than the worst? Is be not supposed to be both cultured and ethical, and out of place except in a home approaching the ideal, as far as the equipment will allow?

It strikes us as being another matter In whicb preachers should be "graded." Along witb being classed as "mixers," orators, money raisers, etc., suppose the eommittee on grading add that of "home maker;" and then when the "cabinet" begins to exchange certain "grades" of preachers witb certain ranks of appointments, let it be the rule tbat the men who try to make their homes comfortable and models for their parishioners be sent to other charges where such homes have been prepared for them, and not be forced to follow a pastor who has let the physical part of his home take care of itself. This would seem to us to be fair, as in this way those who appreciate good bomes could have them, and those who would let any home to whieh they were assigned deteriorate to a poor one could have just what it would take to satisfy them. It is a hardship to build up one home after another and then realize that the upbuilding work will never end.

And what could be said of the other part of tbe parsonage premises, could be with equal force said of the parsonage gardens, most of them being simply bermuda sods and weed patches. Only once in more than a twenty years' pastorate has this writer found the parsonage garden anything eise. Some of the pastors have given as the reason, that they are not farmers but preachers, and ratber than spend their time in gardening, they must put the time on preparing high-elass sermons; but more than once have we heard it intimated by the people that the trouble with these pastors is not so much literary activity as what they called "laziness." So there you are. Anyhow, it is hard on the man who tries to have a garden to have to undo in one year the neglect of many years.

To keep up a civilized home takes constant thought and care, and almost daily, something in the upkeep needs to be done; and more than all should the pastor's home be up to the best, as far as its type and the available money will allow. Our own plan is to have chair bottoming, screening, fence fixing, etc., done when it is needed, and keep itemized accounts of what is done, and at intervals ask tbe members to pay the bills, and this has proved to be the most satisfactory plan to us.

But whatever the method adopted for carrying it out, the pastor's home and premises, and his garden, should be as much a model for the community as the preacher's moral life itself.

Pleasant Hill, La.

CALL FOR CHAPLAINS.

There is immediate need for our best men as chaplains. Unquestionably the chaplaincy In the Army or Navy is the greatest opportunity of service enjoyed by any Christian minister to-day. It is gratifying that the ministry of our Church has made prompt and patriotic response to the call for chaplains. A number of our strongest men and many young men of unusual attainments have been commissioned as chaplains. Our Church is practically up with her quota to date. We have acted upon 181 applications and now have 92 commissioned; 30 In attendance upon the Training School, and 41 approved candidates for November Training School. We also have 46 applications on file for development.

Within the past week the War Department has recast the figures and assigned our Church a quota exceeding by forty the previous assignment. To meet this call we must furnish a total of about 300 chaplains for Army and Navy. We hope to receive immediately applications from at least 100 of our very best men of outstanding ability. These should come from every Conference.

The Executive Committee and Committee on Chaplains of our War Work Commission have agreed tbat, while we cannot of course draw the line and say that no man under 30 will be considered for a chaplaincy, we greatly prefer men over 30.

The War Department construes the age limit to be up to 46 and since the Chaplains' Training School cannot send out men as rapidly as General Pershing requires, they have agreed to commission, within the next few weeks, 600 men without attendance upon the Training School. To secure a commission under this, it will be well for these applicants to be from 35 to 45 years of age. The War Department is also prepared to commission a few men, possibly as many as 200, who are beyond the age of 45.

Address E. O. Watson, Secretary, Rooms 40 and 41, Washington Post Building, Washington, D. C. for application blanks and information as to method of procedure, etc.

E. O. WATSON, Secretary.

October 25, 1918.

ANOTHER GIFT OF $2500 TO MILLSAPS COLLEGE.

Dear Mr. Editor: The many friends of Millsaps College throughout the State will be much gratified to learn that a subscription of $2500 has recently been made to the new Dormitory by those princely laymen, the Dantzler brothers, of Moss Point, Miss., and New Orleans, La., who are worthy sons of a noble and sainted father. We are indebted to Brother J. D. Turley, a splendid laymen of Coldwater, Miss., for the gift of $100 to the Ministerial Student Loan Fund, which from year to year is performing a noble service in helping worthy young preachers through College. I take pleasure also in announcing a much-appreciated gift in Liberty Bonds to the Dormitory fund by Mr. and Mrs. J. H. Sherard, of Sherard, Miss., who, although liberal contributors to other benevolences, believe thoroughly in the educational work of our Church. We are deeply grateful to these and other friends for their generous gifts to the cause of Christian education, which was never more important than now.

I respectfully suggest that the example of Brother and Sister Sherard is worthy of imitation. No doubt there are many consecrated Mississippi Methodists who, on account of responses to the big "war drives," which of course ought to have the right of way, find themselves unable to make a cash contribution to the Dormitory, but who could easily spare one or more Liberty Bonds. These would he gratefully received, and used to advantage.

Yours fraternally,

M. M BLACK,

Jackson, Miss. Commissioner.

AN OPPORTUNE EXHORTATION TO ALL.

To the Preachers of the Aberdeen District.

Dear Brethren: The stewards of the Aberdeen District are going to make this year the finest record in their history. Already they are several thousand dollars ahead of any previous year, and I shall urge and expect that every pastor's salary be paid in full.

It is now up to us, as pastors, to do as well by our missionaries, superannuated preachers, and all the interests represented in our Conference Assessments. NEVER WAS THERE GREATER NEED THAT OUR BENEVOLENCES BE RAISED IN FULL THAN NOW. Our missionaries can hardly live at all on their salaries even when paid in full, and we should be as conscientious and diligent in providing for them as we expect our stewards to be in providing for us. We rightly think that the stewards should see every member on our behalf. So we should canvass thoroughly the entire membership of the church in behalf of the benevolences, the responsibility for the collection of which rests upon us.

The call of the nation is, "Work or fight." So let us be diligently about our Master's business. Remember he classes the "slothful" with the "wicked," and says to both—depart. It is no small offense to be negligent about the work of the Lord.

Our district has made a magnificent showing in regard to the War Work Fund, almost every charge paying in full—some doubling and more. Now let us do as well by our Conference Assessments. Freely the people have received of God; freely they should give to Him. It is ours to call them to fulfill this duty and privilege.

Depending upon every one of you, that laboring together with God we may everywhere attain the goal set before us, I remain,

Your friend and brother in service

THOS. H. LIPSCOMB, P. E.

Aberdeen, Miss.

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New Orleans, La.

D. H. Holmes Co., Ltd.,

THE MISSIONARY CENTENARY

CARRY ON

It is said that the captain, wounded in the charge and falling in the thickest of the fray, passes two little words back to the next in command—"Carry On." In turn the officer assigned to the task, when he finds himself laid low by shot or shell, repeats the magic words and leaves to another the work of Carrying On and leading to victory. So it goes through each succeeding rank. When the man higher up falls it devolves upon someone else to "Carry On." No one must evade his responsibility or shirk his duty. No matter what the danger, no matter how fast the shells fall or that the air is filled with poisonous gas, each soldier must bravely obey the command to "Carry On."

Thus it is with the great enterprise which the Church has undertaken. The great Captain looks to his followers to "Carry On." For a hundred years men and women have been "Carrying On" the missionary work of the great Methodist Church. One by one, the pioneers have passed back the words: "Carry On." And now in this eventful era of the world's history, amid the stress and strain of a world bathed in blood, God's soldiers must heed the call to "Carry On." No matter what the sacrifice, the work must go forward. The weakest Conference, the humbiest member, has an important part to play, and only as each one meets his responsibility will the great work of the Missionary Centenary be "Carried On."—Maud M. Turpin.

CENTENARY MOVEMENT SWEEPS SOUTHERN METHODISM

That the Centenary Movement was born at a time of a great world crisis has seemed to many of our leaders a most opportune coincidence. Not "in spite of the war," but "because of the war, "has come to be an all-sufficient reason not only for maintaining all lines of missionary work now in force but for enlargement as well. "The World Safe for Democracy and Democracy Safe for the World," has become a slogan.

With this end in view and believing that the movement will serve the enlarged needs of the nations of the earth at the close of the war, the World Program was launched—a program which has for is underlying principles the release of the prayer power of the Church and the acknowledgement of God's ownership. No undertaking is too big for a Church that attempts the task in the spirit of prayer and strong in the faith that "the earth is the Lord's and the fulness thereof."

It is a significant fact that as the Centenary Movement grows and the people become more accustomed to the vastness of the program, their interest in national affairs increases, they are more responsive to the many and varied calls which come day by day. They are not afraid to undertake big things, to give generously to the Red Cross, to buy to the limit of War Stamps and Liberty Bonds. Lifted out of self and touched by the suffering of a warring world, they have come to realize that upon the Christian citizenship rests the future peace and security of the world.

The Annual Conferences of Southern Methodism are featuring "Centenary Day" and giving the movement their heartiest endorsement. In fact "Centenary Day" in the Conferences has come to be "the day" of the session, and the enthusiasm with which these bodies accept their share in the great drive is most gratifying.

NEW MEXICO CONFERENCE ADOPTS MODERN METHODS IN DOING LORD'S BUSINESS.

Realizing the value of organization in putting across any enterprise, one of the first actions taken by the New Mexico Conference was the organization of the New Mexico Conference Centenary Commission, with Dr. P. R. Knickerbocker as Chairman and Mrs. J. J. Ayers as Secretary. A further organization by districts puts this wide-awake Conference on record as employing modern methods in doing the Master's business.

The second day of the Conference was devoted to the Missionary Centenary. Team No. 1 had charge of the program which was carried out in full. The Conference enthusiastically accepted their apportionment and it is safe to say will not fall short of their responsibility for their share in the World Program.

OLD JERUSALEM CONFERENCE SIGNS UP FOR CENTENARY.

The Tennessee Conference met at Lebanon, Tenn., with Bishop James Atkins in the chair. The business of the Missionary Centenary claimed the second day. Dr. W. W. Pinson gave a general historical sketch of the Centenary Movement; Dr. G. B. Winton presented the needs of the Latin lands, giving a survey of Mexico, South America, and Cuba. Dr. W. G. Cram, Missionary to Korea, spoke for the Orient, telling of the task in China, Japan and Korea. Dr. C. G. Hounshell, Educational Secretary, emphasized Intercession, while Dr. J. J. Stowe, Stewardship Secretary for the Centenary, discussed Christian Stewardship. J. E. Edgerton, Conference lay leader, made a short, but stirring, speech, pledging the laymen of the Conference to the Movement. At night Mrs. B. W. Lipscomb, of the Woman's Missionary Council, gave the stereopticon lecture and talked on the needs of the various mission fields; and Bishop Atkins delivered an able address on the purpose and scope of the Centenary.

Dr. W. B. Beauchamp presented organization plans for the Conference, districts and charges. The Centenary Commission was made up of the strongest men in the Conference, both ministers and laymen. Rev. W. B. Ricks was elected Conference Missionary Secretary to give all his time to the work during the Centenary period. The district commission was also appointed and dates and places announced for the group meetings to be held in the various districts. This "Old Jerusalem" Conference is always to the front in all movements for the advancement of Christ's kingdom and the interest in the Centenary was especially deep. The acceptance of the allotment was unanimously voted and the membership look forward with confidence to going over the top in the five-year drive.

OUR MISSIONARY CENTENARY IN STEP WITH HIM.

It is always timely to obey our Lord's great Commission, but never did it seem more urgent than now when we are challenged to show what remedy Christianity has for a world at war. It shows the great hold which Christianity has on human thought when by common consent Christ is our only hope. One hundred years ago, in that dark period of human history when the Reign of Terror filled the world with despair, Christianity alone responded to the world's crisis and in heroic endeavors gave birth to the great missionary societies which have so signally blessed all lands. Blot out those years of missionary zeal and imagine a world now without God and without hope. Christianity has put heart into the nations and will do it again. It is man's extremity that proves God's opportunity. Happy are we to know the way God is moving and to keep step with Him.

Bishop E. R. HENDRIX.

GLORIOUS TIDINGS FROM GOLDEN GATE.

Southern Methodist Woman Gives $37,000 to Centenary.

In addition to the regular members of the Centenary team which visited the Pacific Conference at its recent session in San Francisco, Dr. C. D. Bulla and Dr. R. H. Bennett made addresses on "Centenary Day." Bishops Leonard and Warne of the M. E. Church, the latter of India, were present part of the day and made short talks which were heard with great interest.

At the close of the night session, after the stereopticon lecture, the Conference Board of Missions made a report, calling the Church to rally around the Centenary standard and pledging the Conference to raise their apportionment. The report was unanimously adopted.

A feature of unusual interest came in connection with this report. Mrs. M. L. Hargrove announced that a lady living in the bounds of this Conference pledges $37,000 to the Centenary Movement, to be paid during the five years, $20,000 being for work in Russia, $10,000 for social settlement work in Korea, and $7,000 toward building a Wesley House in one of our large western cities. The Conference rose and gave the Chautauqua salute!

POSTPONEMENT, CHANGE OF PLACE, NOR SPANISH "FLU" THWART CENTENARY MOVEMENT IN WEST TEXAS CONFERENCE.

Nowhere has the Missionary Centenary received a more cordial reception than in the West Texas Conference, and this too in spite of the most unfavorable circumstances. Owing to the nation-wide influenza epidemic, the session was limited to two days and was held in San Antonio outside the city limits. Thursday morning was given to the Centenary, the program being presented by Bishop Ainsworth, Rev. J. L. Neill and Rev. F. S. Onderdonk. Rev. W. M. Rader, one of the foremost men of the Conference, was elected Missionary Secretary. Not only did the Conference accept their allotment, but they added to it, voting $15,000 additional!

CENTENARY GERM WINS OVER INFLUENZA EPIDEMIC IN LOS ANGELES CONFERENCE.

On account of the influenza epidemic, the Los Angeles Conference was prevented from meeting in San Diego and held its annual session in Santa Ana, about thirty miles from Los Angeles. On account of the change in place the attendance was small. The spirit of the meeting was fine, however, and the membership was completely inoculated with the Centenary idea. Although the Conference is itself largely home mission territory, the Centenary allotment was accepted and the sentiment of the Conference points to a full discharge of its Centenary privilege.

Owing to restrictions by the Board of Health, it was impossible to hold any large public gatherings, but several private meetings were held, and the people instructed in the World Program. The Missionary Centenary means much, not only to the people of the Los Angeles Conference, but its influence is felt along the entire Pacific coast.

DOUBLES ITS ALLOTMENT.

Action Taken by the Southwest Texas Conference.

Several things connected with the annual meeting of the Southwest Texas Conference made the recent session at New Fountain, Texas, a peculiarly interesting occasion. In the first place, this Conference is composed almost entirely of foreign-speaking people, and while the Centenary program was given in English, many of the messages were repeated to the people through an interpreter.

Another noteworthy thing about this body is that while it is one of our smallest and weakest Conferences, the people make the largest per capita gifts to missions of any Conference in the Connection. **"Did they accept their allotment?"** They did not. **"Why?"** Because, to use their own words, **they were ashamed of it.** They said it was a great deal smaller than they ought to assume and so **they doubled it!**

Another evidence of the responsiveness of these people of Southwest Texas and a convincing argument in favor of the Centenary of Missions, is the fact that Miss Mabel Howell, of the Centenary team, organized a Woman's Missionary Society of twenty-one members in the Church where the meetings were held!

The Home Circle

NOT WORK BUT WORRY.

It is not the work but the worry,
That makes the world grow old;
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

—Somerville Journal.

KATIE'S AIRPLANE.

"I wish I had an airplane," said six-year-old Katie, with a sigh.

Katie and her brothers were spending the summer at Uncle Daniel's farm. Her brothers and cousins were all older, and though they were very kind to Katie, sometimes she was a little lonesome at being the only little girl among them. The boys' thoughts were so full of airplanes! They talked about airplanes, they drew pictures of them, they made models of them, they talked of what they should do when old enough to "fly" in airplanes, and each hoped for a chance to go up in one while he was still a boy.

That morning the boys were all on the side piazza, whittling and sawing and nailing, trying to make a small machine that would fly.

Uncle Daniel, passing through the sitting-room, heard Katie wishing.

"Come out with me," he said, "I'll put you on an airplane."

Katie, with her doll in her arms, ran out after her uncle.

"This will take you up in the air."

"Why, Uncle Daniel, this is only just the swing."

"Well, can't you make believe? You make believe that doll is a baby."

"This is my 'Vangeline," said Katie, hugging her doll. Then she understood, and smiling, said gally, "Yes, I'll make b'lieve it's a really, truly airplane."

"I'll swing you in it five minutes every day. When you swing at other times it will be just a common swing, but for our five minutes it is to be an airplane, and when you come down you must tell us what you've seen, just as the soldiers do. Now then, one, two, three, here you go!"

Up went the swing, almost to the tree-top, back and forward again, many times, with Katie pleased and laughing.

"What did you see?" asked Uncle Daniel when the play stopped.

"I saw a teenie, weenie, cunning squirrel," said Katie. "He had bright eyes."

The next day she said, "I saw blue flowers by the stone wall, an' now I'm going to get 'em."

But the third day, as soon as the swing was high, Katie began to scream:

"Uncle Dan'l, Uncle Dan'l, s-t-o-p!"

"Why, what's the matter, child?" asked her uncle as he stopped the swing near the ground.

"You can't see from here, Uncle Dan'l, but Snowflake's broke the bars th' other side o' the pasture, an' she's go!"—

But Uncle Daniel had gone, running.

Snowflake was the finest cow on the farm. At the foot of the slope beyond the pasture was the railroad.

Half an hour later Uncle Daniel came back. He waved his hand to Katie as he went into the house. In a few minutes he came out again and Aunt Lucy was with him. In her hand she had a small bow of red, white, and blue ribbon.

"Hurrah, little aviator!" said Uncle Daniel. "You've done your bit, and we'll decorate you. I was just in time. There was a train coming. Snowflake was frightened and was heading right for the track. We always set carefully apart the milk Snowflake gives us, and the money that it brings we save for the Red Cross. We call her our Red Cross cow. So you see you saved her to keep on giving milk to help our brave soldier boys."

"I like my airplane," said Katie, happily.—Sophia T. Newman, in Zion's Herald.

HOW A SPIDER FAMILY GOT ITS NAME.

The spiders that spin and weave the wonderful cobwebs that we have seen so many times in the early mornings strewn over the grass-plats and sparkling with the tiny dew drops, all belong to the great family of Arachnida. There is a pretty fable which tells us how this family name originated.

Arachne was a maiden who took great delight in spinning and weaving. It is said that she became so skilful in embroidering and wove such beautiful patterns that even the nymphs came from the groves and fountains and gathered around her to admire her work. Soon they began to whisper to each other that it must have been none other than Athena herself, the goddess of art and industry, who had taught Arachne her great skill. But the maiden had grown so vain over her accomplishments that she not only denied having been taught by Athena but boldly challenged the goddess to a trial of skill. "If I am beaten," said she, "I will pay the penalty."

Athena accepted the challenge and the webs were woven. Arachne's web was of wondrous beauty. Some said, however, that when she saw Athena's web she knew that she was beaten; that she wept bitterly and in her despair went and hanged herself. Others claimed that her work was so perfect that Athena, in her rage at being unable to find any blemish in it, tore it to pieces.

Afterwards, Athena was so moved by pity for her vain but skilful opponent that she transformed her into a spider. And so to-day Arachne and her descendants, the Arachnidae, still retain that marvelous skill in spinning and weaving those delicate, filmy patterns that no human hands can come anywhere near equaling.—Our Dumb Animals.

THE ORIGINAL FINGER BOWL.

Queen Elizabeth never ate with a fork. In the inventory of her possessions in British Museum, London, are listed two forks, one of which was a gift to her from the King of Italy, and was made of ivory with little bells around the handle. Even kings and queens with all their glory ate with knives, spoons, and fingers; hence the need for and rise of finger bowls. The fingers of royalty became as greasy as those of other people, and were washed by holding them over a big basin, held by an attendant, who was accompanied by another bearing the ewer and fine linen cloth. That basin was the original finger bowl.—Onward.

OPPORTUNITIES FOR SERVICE.

We need take up this prayer and make it our own, "laboring fervently" until it be fulfilled in us. Only such a glowing revelation of God's purpose in our salvation can check the world's pretensions and uplift us from our dullness and gloom. We want such visions of His power to inspire our hope, to fire our desire and rouse us to effort. We cannot afford to live without looking out upon the height and depth, the length and breadth of our possibilities in Christ. Think how it would rebuke the fever of our worldliness, how it would gather to a sustained intensity our pursuit of holiness, how it would lead us into a spiritual nobility and greatness if we lived farther up the mount of God in view of the revelation that the Holy Spirit would make to us. Ah, what opportunities for blessing and for service lie about us if we had but the eyes to see them!—Mark Guy Pearse.

CHRIST THE SUFFICIENT.

Carry your inadequate resources to Christ. In His hands they become sufficient. He multiplies them. He gives wisdom, strength, all that fits for the task to which He calls us. Bring your little faith to Him, He will increase it. Bring your feeble love to Him and ask Him to kindle it from the pure flame of His own, and He will make your heart burn within you. Bring your partial understanding of His will and way to Him, and He will be to you wisdom. Bring all the poverty of your natures, all the insufficiency of religious character, all the inadequacy of your poor work to your Lord. Feel it all. Let the conviction of your nothingness sink into your soul. Then wait before Him in simple faith, in lowly obedience, and power will come to you equal to your desire and to your duties, and He will put His spirit upon you, and will anoint you to proclaim liberty to the captives and to give bread to all the hungry. "Who is sufficient for these things," must ever precede and will ever be followed by "our sufficiency is of God."—Alexander Maclaren.

The ones who mean to win their stars
For the deeds they shall have wrought
Won't have too many sleeping cars
Attached to their trains of thought.

—Nixon Waterman.

You'll Never Know How Good This Coffee Is Until You Try It-

?



WORDS cannot adequately describe the fine flavor of Luzianne Coffee. You've got to taste it yourself. Won't you try Luzianne next time?

Luzianne is packed in sanitary, air-tight, full-measure tins—impurities can't get *in* and the flavor can't leak *out*. It has been made very easy for you to get acquainted. You take no chances. If Luzianne doesn't taste better than any other coffee you ever tried, your grocer will refund your money. So, buy that first can today.

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"When It Pours, It Reigns"

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE INNER LIFE.

We should know ourselves better than the world knows us. The world has to form its opinion of us largely by what it can see of our actions; and that opinion is based upon an interpretation of our actions by a world that is not especially predisposed to look beneath them, or beyond them, to the motives from which they spring. As a consequence, our motives are often misinterpreted.

But it is not so with the man himself. No matter what his actions may be, he knows in his heart what his intentions were. It is the motive that gives moral value to an act—not the act itself. That is why God alone is competent to judge a man's life—he looks on the heart.

We can look into our own hearts, and we ought to do it frequently. We do not advocate a morbid introspection that unsettles faith and destroys spiritual peace, but a sane self-examination that will enable us to know from day to day just where we stand in the sight of God. It is the inner life that we need to watch. If our motives are pure, our actions will generally be of such kind as to commend us to our fellow-men because there will be a consistency about them that will offset an occasional misunderstanding. But best of all, we shall know that we have the approval of him whose judgment alone is infallible. Let us begin the day with a renewed consecration to God, and let us end it with a sure trust in his mercy. Keep the inner life pure.

WE APPRECIATE THIS.

We take the liberty of printing a letter that Rev. V. C. Curtis, presiding elder of the Greenville District, sent to all the preachers in his district. Other presiding elders are likewise taking an active interest in the welfare of the Advocate in this time of emergency. We thank them all for helping us so efficiently. The pastors, too, are realizing the need of immediate action. The letter is as follows:

"Dear Brother: It is not necessary for me to emphasize the importance of our Conference organ, but I do write you to insist that you heed the appeal of the Manager at this time as to the renewal of all those who are in arrears. Under the Government order, more than two thousand dollars' worth of subscriptions will have to be dropped from the roll next month unless the renewals are sent in at once. These are not 'dead-heads,' but include some of our best people who have not been in the habit of paying in advance. But they must go if the renewal is not forthcoming. Then, if those names are cut off, the advertising space which makes the running of the paper possible will proportionately decline in value.

"Hoping that you will see that all subscriptions in your charge are promptly renewed, and a number of new subscribers added to the list, I am,

Yours cordially,

V. C. CURTITS, P. E."

Greenville, Miss., Oct. 21.

A TEST OF THE ORGANIZATION.

After several weeks' intermission on account of the epidemic of influenza, our churches are beginning to hold their regular services again. Necessarily there has been considerable interruption in the plans that had been formulated for closing up the year's activities in order to be ready for Conference, but there is still time to have everything in readiness for the annual gathering. The time is so short, however, that the organization of every local congregation will be put to a severe test of its efficiency. If our entire membership will rally promptly and loyally to the calls our pastors and official boards are making now, much of what was lost by the interruption to our services will be regained, and an especially creditable showing will be made of the year's work.

We naturally expect good reports from a strong organization under normal conditions; it is when conditions are abnormal that the test comes. We hope every Methodist congregation in Louisiana and Mississippi will come through this test with flying colors and send to the Annual Conferences reports that will reflect their intense zeal and earnestness.

MERELY A SUGGESTION.

Conference-time is not far off. Most of our churches have had a pretty hard time in getting ready for it. Our people have been called upon to contribute to a great many good causes, and they have responded liberally, as they ought to have done. Many of them have had sickness in their families, and some of them have had deaths. The financial demands have been heavy and insistent.

But think of the preacher. He has worked a whole year for probably a good deal less than he could have made by engaging in manual labor. He has preached the Word, visited the sick, buried the dead, married the living, comforted the sorrowing, helped the unfortunate—done the numberless things that people need to have done for them by one who knows God and loves his fellowman. And he has done them gladly and joyously.

Now the time is coming that brings the great event in the Methodist preacher's life—Conference. He looks forward to it throughout the year. It is the occasion when he meets his friends who have labored with him in the extension of the Kingdom; when he has the opportunity of hearing the great messages from great men, that inspire and strengthen him; when he comes into contact with influences and forces that make a better man and a better preacher of him; and it is the time when he may receive from the constituted authorities of the Church an assignment to a new field of labor. It is a great occasion.

And he ought to be there—he will be there. It is his duty to be present unless providentially hindered, and he is going to do his duty. It may mean a great financial hardship for him to go—it will be a hardship to a good many of them. "Getting ready for Conference!" A happy thought it is, but one that is going to bring worry to many a preacher's home. That suit of clothes, money for travelling expenses, ample supplies for the family, while he is away—where are they all to come from?

Now for the suggestion: Not as an act of charity—God forbid that it should be so!—but as a big-hearted, generous recognition of that preacher's service to you and to your community, and as an expression of your good-will, and to give point to your hope that he will enjoy the Conference sessions, after you have paid his salary in full, give him enough additional to relieve his worry about the extra expenses involved in that trip to Clarksdale, or McComb, or New Orleans, as the case may be. Try it and see how many people will be made happy.

THE UNITED WAR WORK CAMPAIGN.

On next Monday, November 11, the campaign to raise $170,500,000 for general welfare work among the enlisted men of the United States will begin. There are seven organizations officially recognized by the Government engaged in this work, and the money raised in the campaign is to be divided among them. The Y. M. C. A. and the Y. W. C. A. are to receive 67.45 per cent of the whole amount.

The work represented by all these organizations is of the utmost importance in maintaining the morale of our American troops, and we sincerely trust all our people will contribute generously to the fund for carrying it on. We must remember that the money we give is not so much for any particular organization as it is for the men who are giving their all for a sacred cause.

The prospect of an early peace should not cause any of us to hesitate to give liberally. In fact, Dr. John R. Mott, the Director-General of the campaign, has said that the needs of the men will be, if possible, more urgent during the period of demobilization than during active service. And if all is done that should be done, the amount fixed upon when the campaign was planned will have to be largely increased. The Fourth Liberty Loan was largely over-subscribed; there is urgent need that this fund should be largely over-subscribed also. The campaign will last just one week. Let us enter into it actively and enthusiastically that our enlisted men may know that we are solidly behind them in this great fight.

BRIGHT PROSPECTS.

It is possible for us to be too optimistic, but all indications seem to point to an early cessation of hostilities between Germany and the Allies. One by one, Germany's associates in the war have been forced to withdraw from the conflict. Austria has just signed an armistice, the terms of which amount practically to unconditional surrender. Germany's armies have met defeat after defeat at the hands of the Allies. Internal dissensions have accentuated the critical situation on the battle-front. In answer to Germany's appeal for an armistice, the Allies have prepared terms which Germany will have to accept, unless she wants to prolong her own sufferings, with total defeat inevitable in the end. A great day is dawning for the world. Peace is coming—a peace that is based upon a demonstration of the fact that might does not make right. The "mighty" are fallen; righteousness is exalted; and the world is still a fit place in which to live. Our faith is strengthened and our hope is made sure.

CABLEGRAM FROM BISHOP LAMBUTH.

Dr. E. O. Watson has just received the following cablegram from Bishop Lambuth, sent from London: "Our boys are fighting desperately. Victory is certain. Our greatest work is ahead. We need six hundred more chaplains, and more prayer." This inspiring message from this great Christian leader will stir our people to meet the demands that are being made upon us in these eventful times. We must not fail to pray, and to work while we pray.

PERSONAL AND OTHER NOTES.

An exchange states that there are 18,818 local preachers in the Wesleyan Methodist Church.

The total sales in the United States through September for War Savings Stamps and Thrift Stamps amounted to $772,713,977, or $7.34 per capita.

During the recent refugee clothing campaign, the chapters of the Gulf Division of the American Red Cross collected 141 tons of clothing, comprising 146,264 articles.

Rev. M. A. Burns, writing from Mt. Pleasant, Miss., says that everything is moving along nicely on his charge.

At the recent session of the West Texas Conference, Rev. Felix R. Hill, Jr., was appointed presiding elder of the San Antonio District.

Rev. T. B. Winstead, of the Trenton charge, writes that his work is making favorable progress and that he is doing all he can to have a full report for Conference.

Mr. L. B. Horton, of Conehatta, Miss., writes that he has just received a card announcing the safe arrival overseas of his son, George M. Horton. We rejoice with him.

The Government is mailing approximately one million checks a month in payment of allotments and allowances to the families and dependents of our fighting men.

Dr. J. T. Sawyer reports that he had the pleasure of preaching at Epworth Church last Sunday morning. The presiding elder, Rev. W. W. Holmes, preached at the evening hour.

Dr. E. K. Hardin, pastor of Central Church, Asheville, N. C., died recently of pneumonia following influenza. He was for four years pastor of our Mt. Vernon Church, Washington.

We regret to learn that Rev. S. C. Moody, of the Oloh charge, Mississippi Conference, has been hindered in his work on account of sickness. We trust he has been fully restored to health.

Rev. J. W. Hall, of Jonesboro, Ark., in renewing his subscription to the Advocate, says that the paper has been in his family 60 years—since he was a boy. He still reads it with interest.

American aviators are now delivering Red Cross supplies to soldiers in the front lines, who, on account of their pursuit of the fleeing Germans, have out-distanced the army supply wagons.

November 20 is the last day on which Christmas packages may be sent to our men in France. All packages intended for them should be deposited with the nearest Red Cross chapter by that time.

Mr. W. L. Tucker, of Tucker, La., an enthusiastic Methodist laymen, was a pleasant caller at the Advocate office on Wednesday of last week. He is deeply interested in all the work of the Church.

Rev. C. Wesley Baley, of Strongs, Miss., in renewing his mother's subscription to the Advocate, says she is in her seventy-sixth year, and she enjoys reading her Church paper. Blessings upon her!

Rev. J. Cude Rousseaux, our pastor at Epworth Church, this city, has received his commission as a chaplain in the army. He reported at Camp Beauregard, La., on November 1, for assignment to duty.

Brother R. W. Shell, of Houston, Miss., is one of the old-time subscribers to the Advocate. In extending his subscription two years, he says he expects to take it as long as he lives. May that be many years!

Rev. W. B. Alsworth, of the Meadville and Bude charge, Mississippi Conference, reports that everything is moving along well on his work. He serves a fine people, and he is expecting to have a good report for Conference.

The Dallas News says that one year without whiskey has reduced crime 50 per cent in Dallas County, according to court records. Texas is not different from any other State. Prohibition reduces crime everywhere.

Rev. T. J. Halfacre, of Artesia, Miss., is a happy preacher—or he ought to be. He writes that he has all his collections in full, and he is ready for Conference. He says his presiding elder, Rev. W. L. Duren, is doing a great work.

Dr. A. J. Weeks has succeeded Dr. W. D. Bradfield as editor of the Texas Christian Advocate. Dr. Bradfield returns to the pastorate in the North Texas Conference. Dr. Weeks makes a fine beginning in the issue of October 31.

We saw a statement recently to the effect that the authorities of the University of Montevideo have issued an order that the Bible must be given a place in the program of studies. This is perhaps the leading university of South America.

The Sunday school membership of the Methodist Church in Japan was 38,000 in 1917, while the Church membership was 21,000. Bishop Hiraiwa of Japan, who has recently been visiting America, is an enthusiastic Sunday school worker.

The Gulf Division of the American Red Cross needs immediately, eighty-two women and fifty-three men for overseas service. Those who desire to engage in this work should write to the Bureau of Personnel, 223 Postoffice Building, New Orleans.

The extension of a credit of $9,000,000 to Belgium recently makes the total advances of the United States to that country $80,020,000. The total amount advanced to date to all our associates in the war against Germany is $7,529,476,000.

A note from Rev. N. E. Joyner, of Lake Charles, La., says that the "flu" has interfered seriously with church work in that city. We doubt not, however, that under his energetic leadership our church there will send up a good report to Conference.

Dr. S. A. Neblett, of the Missionary Centenary Team No. 1, honored the Adovcate office with a call recently. He was returning to Nashville, Tenn., after visits to our Conferences in the West. He reported growing interest in the Centenary movement.

Mrs. Felix R. Hill, the widow of the late Dr. Felix R. Hill of the Louisiana Conference, but known throughout the Church, is now making her home in Louisville, Ky. She reads the Advocate and takes a deep interest in the affairs of the Louisiana Conference.

The Publishing Commission of the Central Methodist, the official organ of the Louisville and the Kentucky Conferences, has begun a campaign for five thousand new subscribers during November and December. We hope the desired number will be secured—and more.

Once in awhile we receive communications for publication which are unsigned. This is especially true in the case of obituaries. We cannot violate a long-standing rule not to publish anonymous contributions. This will explain why some contributions have not appeared in our columns.

The Methodist Preachers' Association of New York City has appointed a committee to consider the feasibility of planning a fitting celebration of the remarkable triumph of the allied forces under General Allenby in the Holy Land. The Federal Council of the Churches has approved the idea.

Rev. H. M. Young, of Eupora, Miss., states that the epidemic has interfered with his work in getting ready for Conference, but he hopes to be able to make a good report. All the subscribers to the Advocate on his charge have renewed their subscriptions to date. That is a fine report in itself.

Dr. William Briggs, for forty-two years the Book Steward of the Canadian Methodist Church, was retired at the recent session of the Canadian General Conference on account of the age limit—seventy years. He had made a notable record in his office. He was given an annual pension of $2000.

Milton, the manly eighteen-year-old son of the Manager of the Advocate, who has been an efficient part of the force for getting out the paper each week, has responded to the call of his country by voluntarily enlisting in the Coast Artillery. He is at present statloned at Jackson Barracks, this city. Milton will make a fine soldier.

We are glad to learn from Dr. A. F. Watkins, President or Millsaps College, that the college had an unusually fine opening. The Students' Army Training Corps is made up of a fine lot of men, and there is a fine body of Freshmen, too young to enter the S. A. T. C. The outlook is good for one of the best sessions in the history of the college.

Dr. J. E. Godbey, who has been editorial director of the St. Louis Christian Advocate for the past year, having been called to that position to assist Dr. Arthur Mather, the acting editor, who was overloaded with work, has now given up that work. Dr. Godbey has reached his three score years and ten. He has been a great servant of the Church.

Mrs. W. C. Lester, the widow of the lamented Rev. W. C. Lester of the North Mississippi Conference, is anxious to secure a copy of the Advocate of the issue of August 15. Unfortunately, the office supply has been exhausted. If any of our readers can send her a copy, she will appreciate it greatly. Her address is 308 Adele Avenue, Jackson, Miss.

Rev. D. H. Crowson, of the Potts Camp charge, North Mississippi Conference, writes that in spite of the war, the "flu" and the short crops in his section, he is working for collections in full. He serves a good people. The pastor's salary was increased over that of last year, and it will be more than paid. There have been some good revivals on the charge.

Several of the Protestant denominations having work, or related work, in France and Belgium, have under consideration common plans for the strengthening of the Protestant churches in France and for a great evangelical movement in that country and Belgium. Dr. W. W. Pinson is the representative of our Church on the committee for working out the plans.

Mr. W. T. Reeves, district lay leader of the Aberdeen District, North Mississippi Conference, recently had printed and distributed at his own expense a ringing appeal to the laymen of his district to see to it that pastors' salaries are paid in full, and that an earnest effort be made to increase the salaries at least 25 per cent over those of 1917. We sincerely trust his appeal will bring results.

The members of the North Texas Conference, which meets at Dallas this year, will pay their way. The committee of arrangements has secured very favorable hotel rates. This was done on account of the unusual conditions, which made it difficult to secure the usual entertainment in homes. The Western North Carolina Conference will be entertained on the "Harvard plan"—lodging and breakfast being provided for the guests.

A writer in the Christian Advocate (New York) states that a careful examination of the statistics reveals the fact that after the Annual Conferences each year, 32 per cent of the Methodist Episcopal churches in the larger cities of the United States have new ministers, 58 per cent have either new ministers or preachers who have been with them but one year, 73 per cent have either new ministers or men who have been on the work two years or less, 82 per cent have ministers who have not completed more than three years of service, 90 per cent are served by men who have been but four years or less at their stations, while the remaining 10 per cent of the city churches have pastors who have been with them for at least five years or more. There is no time limit in the M. E. Church.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more new subscriptions and renewals recently: Rev. T. B. Winstead, Burns, Miss., 10; Jas. B. Luna, Saulsbury, Tenn., 6; Rev. A. H. Williams, Cochrane, Ala., 2; Rev. J. E. Stephens, Coahoma, Miss., 2; Rev. J. F. McClelian, DeKalb, Miss., 2; Rev. T. J. Halfacre, Artesia, Miss., 2; W. M. Tadlock, Homewood, Miss., 12; Rev. B. F. Jones, Lumberton, Miss., 7; Rev. Robert Randle, Farmerville, La., 2; Mrs. J. D. Wroten, Benoit, Miss., 8; Rev. M. A. Burns, Mt. Pleasant, Miss., 3; Mrs. G. B. Mayfield, Ringgold, La., 10; Rev. W. E. Akin, Kentwood, La., 2; Rev. H. M. Young, Eupora, Miss., 2; Rev. A. T. McIlwain, Senatobia, Miss., 2; Rev. W. J. Porter, Sicily Island, La., 5.

INACCURATE STATISTICS.

By Rev. P. H. Fontaine.

In a recent controversy as to the relative numbers of the Methodist and Baptist Churches, reference was made to inaccurate statistics as having quite a part in the question. This leads me to write in regard to the statistics of the Louisiana Conference.

I have for several years agitated this matter and shall continue to do so as long as necessary.

In a recent study of the statistics for 1917, I find that there were 2862 additions on profession of faith and 3109 by certificate and otherwise; removals by death and otherwise were 3947, which should show a gain of 2024 rather than 947 as given in the "Annual," and a total present membership of 40,964 rather than 39,914 as given in the "Annual."

This charge, Bernice, shows 22 less than it should be; Homer 18 less, Arcadia 9 less and Ruston 3 more.

I cannot verify the circuits as there may have been changes that I know nothing of.

Let us have accurate statistics.

A POINTED PARAGRAPH.

Our business in the world is to help make it better. We are here, not for the purpose of making a living, but of making a life. Each of us has only one life to live, one record to make, one character to build, one life for service. A good motto for us to go by is this: "Do the best you can with what you have, where you are, for Jesus Christ to-day." We should seek to make our influence count only for good, but upon as many other lives as possible. Exchange.

NOTICE, LOUISIANA PREACHERS!

I am instructed to announce that the Conference reports for this year will be made out in the old form, using the same report blanks like last year. The new report forms, which will be greatly simplified, will not be used until next year. Please take notice and have your reports ready as early as possible in the session of the Conference.

ROB'T W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

E. H. PRESCOTT
UNDERTAKER
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Personal attention given to out-of-town calls, Hospital calls, Shipping calls or City calls.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Miss IDA LUCILLE NELSON, the daughter of Mr. and Mrs. A. G. Nelson, was born at Arizona, La., on June 19, 1892, and died on October 20, 1918, with pneumonia, following influenza. Several years ago the Nelson family moved to Haughton, La., where Miss Ida taught school for some time. Upon leaving the schoolroom, she became a companion to her mother, who is an invalid. She joined the Methodist Church while quite young.

Her life was one of service and sacrifice. She was one who would give the sweets and take the bitter. In the schoolroom she was loved and honored for the pure and noble life she lived; in the social circle she always had a smile for everyone; in the home she was a ray of sunlight to the inmates and visitors; and in the church she was numbered with the saints of God.

It is true she has gone from us, but our minds and hearts are satisfied as to her reward, because it is "the treasure of everlasting joy."

J. L. EVANS.

Haughton, La., Oct. 24, 1918.

Sister PRICILLA CAGE BREWER was born on June 15, 1836, in Carroll County, Mississippi. After a few months' illness she departed this life in triumph on October 7, 1918, at the home of her daughter, Mrs. C. T. Clark, Black Hawk, Miss. She was the wife of William White Brewer, who preceded her to the better world nineteen years ago. To this union were born fourteen children, five of whom survive her, as follows: W. H. Brewer, Mrs. C. T. Clark, and Mrs. J. K. Turner of Black Hawk, Miss., Mrs. Tankie Young, Eupora, Miss., and Dr. W. W. Brewer, of Columbus, Miss. She was converted early in life and joined the M. E. Church, South, of which she lived a consistent member until her death. Her home was the preachers' home. It was the writer's privilege to visit her in her latter days and read God's Word and pray with her. In speaking of her Lord coming for her, she always expressed a willingness to go and asked that nothing be given her to prolong her days here upon earth. Sister Brewer was a gentle woman, cultured in mind and heart. Her judgment was sound, her piety uniform, her love without dissimulation. She was well grounded in the Word of God and perfectly familiar with the doctrine of the Church. She was an efficient helper to those who came in contact with her.

After funeral services conducted by her pastor, we laid her frail body in the tomb. Now let me say, dear children, as mother is gone, cling close to mother's God; then life will be bright with the anticipation of the fact that after awhile, if true to Him here, we may all be at home with Him where tears never dim our eyes and sorrow is unknown. Her pastor,

M. E. SCOTT.

DOROTHY SUE DUNCAN, youngest daughter of our beloved pastor and wife, Rev. W. N. Duncan and Carrie Sue Duncan, was born on June 7, 1911, and passed from earth to heaven in the Methodist parsonage, Winona, Miss., on Monday evening, October 7, 1918, at 7:55 o'clock, being seven years and four months old at the time of her leaving us.

During little Dorothy Sue's life in Winona she was a much loved member of the Beginners' Department of the Methodist Sunday school. By her winning ways, bright smile and sweet little voice in song, she endeared herself to teachers and pupils alike. In the home she was a ray of sunshine, a fragile flower, lent to earth to blossom for awhile and then transferred to fairer fields.

Dorothy Sue was especially attracted by stories of the Savior; her love for this tender Shepherd twice prompted her to ask for membership in the Church, and with a class of children, she was received by her father into the communion of her father's and mother's Church during the Sunday school hour, August 4, of this year.

This lovely child was gifted in song; the night before she left us, she sang in a hushed little voice, "Star Spangled Banner," dwelling on "Twilight's Last Gleaming," and we are assured that with dear little Dorothy Sue, "Twilight's Last Gleaming" was but an ushering of her spirit into the loved presence of that kind Friend of little children, where "Their angels do always behold the face of the Father."

The teachers and pupils of the Beginners' Department can not but grieve at the passing away of one so young and so fair, and we commend her sorrowing loved ones to the tender mercies of our Heavenly Father.

HER TEACHER.

The Eden community is shocked and grieved over the death of one of its most useful and beloved women, Mrs. J. H. STRICKLAND, who passed up into the Life Eternal on Wednesday night of last week. Mrs. Strickland was the daughter of Mr. and Mrs. A. B. Hall, of the old Free Run neighborhood. She was born on December 24, 1879, and was one of three children left orphans when only a few years of age. She was reared by Mr. and Mrs. R. M. Edwards of Thornton, an uncle and aunt, who proved themselves a loving father and mother to her and who are broken in her passing away. She was happily married to Mr. J. H. Strickland in 1902, who, with four little boys, is left to mourn her death and miss her watchful ministrations. She joined the Church in 1907, since which time she has grown steadily in grace until, it seemed, she had almost reached the perfection of the saints. In the death of this good woman the community has lost one of its kindest friends and loving neighbors. She was always foremost in all good works. She was the secretary of the Sunday school, a teacher in the same, and was recording secretary of the Missionary Society.

She was conscious up to the very moment of dissolution, her last words being, "Father, if it be thy will;" then, "I have a crown of righteousness;" and, "Tell all my friends and loved ones good-bye, and tell them to live close to God."

Her loved ones do not grieve without hope. They know that in the Great Day they shall know her again. Upon this family circle her gentle influence "droppeth like the gentle dew from heaven" and into their hearts comes an unspeakable calm.

TWO WHO LOVED HER.

We reap what we sow; but nature has love over and above that justice and gives us shadow and blossom and fruit that spring from no planting of ours.—George Eliot.

Sit in the door with your fighting clothes on and trouble will say, "Good morning," and take to the woods.—Atlanta Constitution.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store

Entrance on Bourbon Street

Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped
Dental Parlors South

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address **Castalian Springs, Durant, Miss.**

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent
Memphis.



For Seventy-Six Years

We Have Specialized in
HIGH-GRADE PIANOS AND MUSICAL GOODS

For Churches and Schools

EVERYTHING IN MUSIC

PHILIP WERLEIN, Ltd.,

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THE HOME OF THE CHICKERING.

Holy Bible

GENUINE LEATHER BINDING

FLEXIBLE

THE GREATEST VALUE EVER OFFERED AT THE PRICE

ONLY 3.50 POSTAGE PAID

HERE IT IS AT LAST! JUST WHAT YOU HAVE BEEN LOOKING FOR!

THE TEACHERS' BIBLE

SELF-PRONOUNCING—REFERENCE

With Flexible Binding, Divinity Circuit, Round Corners, Red under Gold Edges, Linen Lined, Head Bands and Marker, Family Record. Large Type, Flexible Back, Clear Print, Substantially Made, containing 16 Colored Plates, 15 New Colored Maps fully indexed; together with a Concordance containing over 40,000 References.

Especially adapted for the use of Sunday-School Scholars, Ministers, Teachers, Christian Endeavor and Epworth League Workers.

NEW ORLEANS CHRISTIAN ADVOCATE
512 Camp Street NEW ORLEANS, LA.



WAR WORK

American women nurses are installed eight miles in the rear of the fighting lines "over there." Right here at home many women should learn nursing to take care of the sick or, in emergencies, the wounded. You can learn a great deal by obtaining the Medical Adviser," a book of 1,000 pages, bound in cloth, containing chapters on First Aid, Bandaging, Anatomy, Hygiene, Sex Problems, Mother and Babe. 200 prescriptions for acute and chronic diseases; profusely illustrated by wood cuts and colored plates. Ask your druggist or send 50c. to Publisher, 663 Main Street, Buffalo, N. Y.

If a woman is nervous or has dizzy spells, suffers from awful pains at regular or irregular intervals she should turn to a tonic made up of herbs, and without alcohol, which makes weak women strong and sick women well. It is Dr. Pierce's Favorite Prescription. Druggists sell it in liquid or tablets. Send 10c to the Invalids' Hotel, Buffalo, N. Y., for trial pkg. Then, for the liver and bowels nothing is so good as Dr. Pierce's Pleasant Pellets.

Spoke Plant, Ark.—"I have had displacement for 35 years; had fits occasionally and had stomach trouble until at times I would nearly die. I doctored with four or five of the best doctors in this part of the country but they did me no good so I took three bottles of Dr. Pierce's medicines, one of 'Favorite Prescription' and two of 'Golden Medical Discovery,' also one vial of his 'Pleasant Pellets', and I praise God for giving men the knowledge to prepare such medicines as these are. I recommend Dr. Pierce's remedies to all suffering women for I think they are a godsend to suffering people. I am in better health than I have been in 35 years. If I had spent for these medicines what I spent with doctors, I would have been well years ago. I hope Dr. Pierce may live long to help suffering humanity. I can't praise his medicines enough."

—*Mrs. Sary Z. Acord.*

STENOGRAPHER WANTED—To pay board, entrance fees and tuition in special, such as music, home economics, book-keeping or expression, by services. Meridian College, Meridian, Miss.

THIS WEAK, NERVOUS MOTHER

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.



The majority of mothers nowadays overdo, there are so many demands upon their time and strength; the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as it did to Mrs. Worthline.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Mentorum, at Alexandria, Nov. 9, 10.
Wiggins, 7:30 p. m., Nov. 10.
McHenry and Howison, at Ten Mile, Nov. 16, 17.
North Gulfport and Mississippi City, at North Gulfport, 3:30 p. m., Nov. 17.
Ocean Springs, Nov. 24.
Gulfport, First Church, 7:30 p. m., Nov. 24, 25.
Poplarville, 4 p. m., Nov. 27.
Lumberton, 7:30 p. m., Nov. 27.
Biloxi, 7:30 p. m., Dec. 1, 2.

J. R. JONES, P. E.

Port Gibson Dist.—Fourth Round.

Silver City, Nov. 10, 11.
Oak Ridge, Nov. 13, 14.
Gloster, Nov. 17, 18.
Centerville, Nov. 18.
Rocky Springs, at Willows, Nov. 20.
Utica, at Learned, Nov. 24, 25.
Hermanville, Nov. 25, 26.
Woodville Circuit, Nov. 30, Dec. 1.
Woodville Station, Dec. 1, 2.

M. B. SHARBROUGH, P. E.

Newton Dist.—Fourth Round.

Montrose, at Montrose, Nov. 9, 10.
Laurel, Kingston, Nov. 14.
Laurel, First Church, Nov. 15, 17.
Laurel, West End, Nov. 16, 17.
Newton, Nov. 18.
Rose Hill, at Rose Hill, Nov. 19.
Bay Springs, at Holder's, Nov. 23, 24.

W. L. LINFIELD, P. E.

Jackson Dist.—Fourth Round.

Bolton, at B., Nov. 10, 11.
Jackson, Capitol Street, Nov. 12.
Jackson, Galloway Memorial, Nov. 18.
Flora, at Flora, Nov. 17, 18.
Rankin Street, Nov. 19.
Millsaps Memorial, Nov. 20.

J. M. MORSE, P. E.

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Nov. 10.
Hazlehurst, Nov. 10, 11.
McCalls, at McCalls, Nov. 13.
Foxworth, at Foxworth, Nov. 16, 17.
Monticello, at Monticello, Nov. 17, 18.
Pleasant Grove, at Pleasant Grove, Nov. 20.
Adams, at Auburn, Nov. 23.
Topisaw, at Topisaw, Nov. 24.
Magnolia, Nov. 25.
Wesson, at Wesson, Nov. 27.
Bogue Chitto and Norfield, at Norfield, Nov. 28.
Meadville, at Bude, Dec. 1, 2.
Brookhaven, Dec. 2.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Fourth Round.

Silver Creek, at New Hebron, Nov. 9, 10.
Taylorsville, at Soso, 11 a. m., Nov. 13.
Eucutta, at Goodwater, 11 a. m., Nov. 15.
Heldelberg, at Heldelberg, Nov. 17, 18.
New Augusta, at New Augusta, 11 a.m., Nov. 22.
Blodgett, at ———, Nov. 23.
Richton, 11 a. m., Nov. 23, 24.
Lucedale, p. m., Nov. 24, 25.
Leakesville, at Leakesville, Nov. 26.
Ellisville, at Ellisville, Dec. 1, 2.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Nov. 9, 10.
Waynesboro Station, Nov. 10, 11.
Enterprise and Stonewall, at S., Nov. 16, 17.
Shubuta, Nov. 17, 18.
Pachuta, at McGowan's Chapel, Nov. 23, 24.
Vimville, at Coker's Chapel, Nov. 30. Dec. 1.

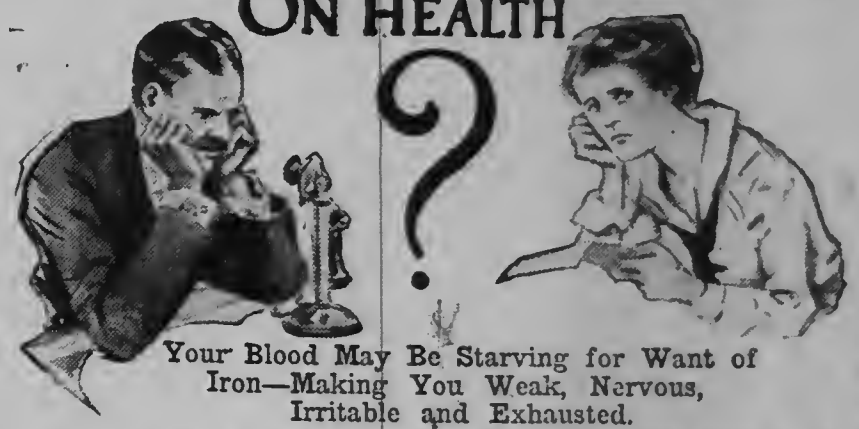
GEO. H. THOMPSON, P. E.

LAUGH A LITTLE BIT.

Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.

—J. E. V. COOK.

ARE YOU LOSING YOUR GRIP ON HEALTH



Your Blood May Be Starving for Want of Iron—Making You Weak, Nervous, Irritable and Exhausted.

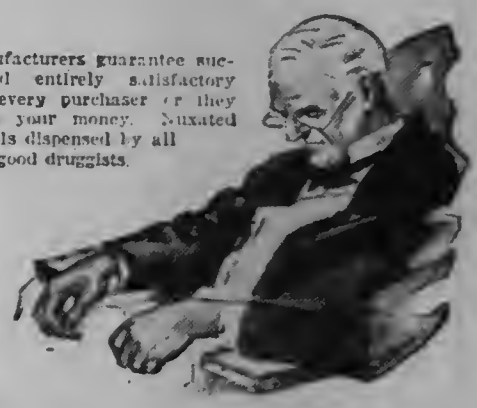
Nuxated Iron, increases the Red Blood Corpuscles and builds up the strength, energy and endurance of delicate, run-down people in two weeks' time in many instances.

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.



The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is dispensed by all good druggists.



LAXATIVE for Aged People



THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

MISS PAULINE GLASS. RANDLE, MISSIONARY TO KOREA.

Due to the loving forethought and excellent planning of the Conference Superintendent of Supplies, Mrs. H. L. Baker, it was the privilege of the women of Louisiana to send out this new missionary with not just the necessary supplies for the seven years in Korea, but also with many real gifts that are dear to the heart of every girl—a wrist watch, dainty wearing apparel, traveling conveniences. A letter written en route from Miss Randle expresses her sincere appreciation and gratitude, as well as a desire to prove worthy of the trust reposed in her by the many women at home. Let us not forget to pray daily that this new missionary—alone among strangers—learning a new language, undertaking a new work, may be helped, comforted and strengthened.

WOMEN IN WAR WORK.

The following tribute to the loyalty and untiring service of the women of to-day, was received in a recent letter from France, from one of the "boys" who has been "over there" for the past year:

"When it is said that there cannot be anything half patriotic enough for you women folk to do compared with what the men in service are doing, I am obliged to disagree heartily. The American women constitute and are the real inspiration we now have to "cary on" in this war. They (the women) are doing every bit as much as the men, and, in many cases, more, and take it from me, no soldier in any army is being better cared for or done for by their women folk than is the American. And just between you and me, every last mother's son of this big American army not only knows it but appreciates the fact so much that they are all trying to prove truly worthy of such noble women folk and friends. When the history of this terrible war is written, the women of America will occupy no small space in it, or I miss my guess."

LAITY RIGHTS—BOTH SIDES OF THE QUESTION.

In reply to the request of the Conference Chairman on this matter, for an expression of opinion, many favorable comments have been received, some of which have appeared in this column. Knowing that there are always two sides to every question, the following and only unfavorable expression so far received by the editor of this column, is also given.

"Dear Madam: I have received the literature touching the question of giving the women of the Methodist Church 'Laity Rights.' Since you request an expression of my sentiments, without discussing the grounds of my opinion I will say that I am opposed to the movement, and regard it as only the ecclesiastical wing of the movement to give woman political 'rights.' As I believe in women, I am opposed to everything that is destructive of her feminine character.

"The women of our Southern Methodism have done a splendid work without assuming the burdens that will follow the so-called 'Laity Rights' regime; and they do not need the ballot to continue to achieve great things.

"My opinion will not disturb you, of course, since I have the honor to be in the minority. I am very happy to know that my own family, my wife and five splendid girls, all cling to the old Southern ideal of woman, and do not want the ballot. I'll match them against any six suffragists any one may name for efficiency in Church or State; but they find the ideal of the home ample to make them happy. If I am at Conference, I shall vote 'NO,' because I have the highest respect for women. Most respectfully yours,

S. A. STEEL."

Mansfield, La.

THE WORKING WOMAN.

In 1910 there were 7,438,686 women in the United States, sixteen years old and over, that were engaged in some gainful occupation. In the Southern States there were 742,873 between sixteen and twenty inclusive, 1,582,828 between twenty-one and forty-four inclusive, 524,940 forty-five years old and over, a total of 2,850,641 women sixteen years old and over. Many of these women are engaged in domestic service in homes, some in clerical and stenographic work, some in stores, some in textile factories, tobacco factories, shoe factories, canneries, steam laundries and many in agriculture. Work is honorable and none of these occupations are discreditable to any person who engages in them. But the woman in gainful occupations raises questions as to the home, its stability, sweetness, restfulness, if the homemaker is absent almost all the day. What effect will grinding toil, extending eight, nine, ten, and even longer hours, have on motherhood? What does the race lose socially by woman standing or sitting all day directing a machine, or breathing gas fumes, or living in extreme humidity and heat, or working under intense nervous strain? Overworked women mean ill health, early breakdown, home endangered, society impoverished. Where is the social responsibility to see that the hours are not too long, the ventilation is abundant, that sanitation is provided, that nervous exhaustion is not allowed, that the conditions under which work are favorable to health, vigor of body, the development of the mind and soul, and the best interests of the family? The evils of the employment of women are perhaps not so great nor so numerous in the South as in the North, but they are many and too hurtful to be allowed to continue. The social conscience should be kept sensitive to these high interests of humanity.—The South of To-Day.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

When our friends are present, we ought to treat them well; and when they are absent, to speak of them well.—Epictetus.

YMCA

THE RED TRIANGLE

WHICH is meaning so much to "our boys" here and "over there" has been serving men and boys for fifty years. An essential feature of its work is the promotion of books of inspiration and instruction prepared by trained men. A typical illustration is

MORALS AND MORALE

By LUTHER HALSEY GULICK, M. D.

Shortly before his recent sudden death, Dr. Gulick returned from abroad. This book, which describes his experiences with the American Expeditionary Forces in France, deals especially with the relation of morality to fighting efficiency. ($1.00).

Many other books—timely, helpful—are published by the publication department of the Y M C A

ASSOCIATION PRESS

347 Madison Ave., N. Y.

BOOKS WITH PURPOSE AP

Watch for announcement of "Books with Purpose." *Send for catalog*

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Druggists!! Please Note
Vick's VapoRub Oversold
Due to Present Epidemic

Tremendous Demand Last Few Days Has Wiped Out Excess Stocks That We Had Estimated Would Last Until Next January. Last Week's Orders Called For One and Three Quarter Million Jars—To-day's Orders Alone Amount to 932,459 Jars.

Big Shipments Are En Route to Jobbers. Until These Arrive There May Be a Temporary Shortage, All Deals Postponed—Buy in Small Lots Only.

RETAILERS CAN GET IMMEDIATE SHIPMENTS DIRECT BY PARCEL POST.

This advertisement is written on Monday, October 21st. It is directed to the attention of all distributors of Vick's VapoRub, both wholesale and retail. In an emergency such as the present epidemic—our duty—and your duty—is to distribute VapoRub in the quickest possible manner to those sections stricken by Influenza. We, therefore, call your careful attention to the following:

DANGER OF SHORTAGE IF SUPPLY IS NOT CONSERVED.

On October 1st we had on hand, at our factory and in twenty warehouses scattered over the country, sufficient VapoRub to last us, we thought, until January 1st, allowing for a 50 per cent. increase over last year's sales, and not counting our daily output. This big excess stock had been accumulated during the summer months.

Then this epidemic of Spanish Influenza hit us—and in the last 10 days this stock has vanished. At first we thought this tremendous demand would last only a few days, but the orders have run:

Wed., Oct. 16	18,504 Doz.
Thur., Oct. 17	25,323 Doz.
Fri., Oct. 18	39,256 Doz.
Sat., Oct. 19	45,833 Doz.
Mon., Oct. 21	77,705 Doz.

Up to Saturday, October 19th, we have actually shipped for this month $430,284.10, or over two million jars of VapoRub.

THE PROBLEM NOW IS TO DISTRIBUTE VAPORUB QUICKLY.

Most of this tremendous quantity is still en route to the jobbers, but freight and express are both congested nowadays, and it may be some time before this supply reaches the jobbers. In the meantime, therefore, it is necessary that we distribute, as widely as possible, the stock that we are manufacturing daily, together with that now on the jobbers' and retailers' shelves, in order that it may get to the Influenza districts quickly. Our normal output is about 4,000 dozen per day. We are putting on a night shift, but it will be a little while before that is produeing.

WHAT WE ASK THE WHOLESALE DRUGGIST TO DO.

Last Saturday we notified all of our jobbers, by Special Delivery, as follows:

1. Deals and quantity shipments of all kinds are cancelled. Fill no quantity orders of any kind, whether taken by our salesmen or by your own. Sell in small lots only.

2. Order from us in as small quantities as possible. If you are out we will try to ship a limited amount by Parcel Post or express, and pay the charges ourselves.

3. In order to make distribution still quicker, we will ship direct to your retail customers quantities not more than three (3) dozen 30c size at any one shipment.

4. We are now out of the 60c size and will be for the next 10 days.

WHAT WE ASK THE RETAIL DRUGGIST TO DO.

Buy in as small quantities as possible. If you have any quantity orders, given the jobber's salesmen or given to our salesmen, don't bother about them—no need to write us—it is absolutely impossible to fill these orders at this time. If the jobbers in your territory are out of Vick's VapoRub, we will ship you by Parcel Post, prepaid, quantities not more than three (3) dozen 30c size in any one order. Naturally, we can't open accounts at this time, so your check or money order for this amount must accompany order. Don't write us stating to ship through your jobber, as we then have to wait until we write this jobber and get his O. K. If you wish the goods to come through your jobber, have him order them for you.

SNOWED UNDER WITH CORRESPONDENCE.

Our force has already been "shot to pieces"—twenty-four of our men are wearing Uncle Sam's khaki—and this recent rush has simply buried us. All our sales force has been called in to help in the office and factory. We just mention this so you won't hold it against us if your wires and letters aren't answered promptly.

SPECIAL BOOKLETS ON SPANISH INFLUENZA.

We will send, on request, to any retail druggist, 100 or more little booklets, just issued, on Spanish Influenza, giving the latest information about this disease—its history—the symptoms—the treatment, and particularly the use of Vick's VapoRub as an external application to supplement the physician's treatment.

NEW WAYS TO USE VAPORUB.

In addition to the usual method of using VapoRub—that is, applied over the throat and chest and covered with hot flannel cloths—our customers are writing us daily telling of their success in using VapoRub in other ways, particularly as a preventive. They melt a little in a spoon and inhale the vapors arising, or melt it in a benzoin steam kettle. Where the steam kettle is not available, VapoRub can be used in an ordinary tea-kettle. Fill the tea-kettle half full of boiling water, put in half teaspoon of VapoRub from time to time—keep the kettle just slowly boiling and inhale the steam arising.

According to a Bulletin just issued by the Public Health Service, Dr. Stiles recommends that the nose and throat be kept coated with some oily substance. For this purpose Vapo Rub is excellent—just put a little up in the nostrils from time to time and snuff well back into the air passages.

THE VICK CHEMICAL CO.

GREENSBORO, N. C.

WAR AND MEDICINES

What Many of the Sick and Ailing Are Learning Nowadays.

So many doctors have gone to war, the services of comparatively few are available at home.

Good proprietary medicines are more widely used than ever, and more and more people are finding out how great their merit is.

At this time, when there is greater need of economy than ever before, Hood's Sarsaparilla, a thorough blood purifier, Peptiron, a real pepsin-nux-iron tonic, and Hood's Pills, a potent yet mild cathartic, are especially good. They are liked by all who use them.

These medicines are remarkably efficient, whether taken in conjunction or separately. Sold by all druggists.

YOUNG PREACHER—Single man, can pay board and tuition in college by keeping study hall, caring for the sick, cleaning buildings, campus or farm work. **Meridian College, Meridian, Miss.**

Only in looking heavenward, not in looking earthward, does what we call "union," "mutual love," "society," begin to be possible.—Carlyle.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

STOP ITCHING

Skins with Totterine

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

Sunday School

A TESTIMONY.

Dear Advocate: "A day or two ago I sent diplomas for two members of your class. Allow me to congratulate you and these students upon their successful completion of this part of the Standard Training Course."

The above is taken from a letter from Dr. John W. Shackford to me relative to our teacher-training class at Oak Ridge. I feel proud of the work being done in spite of hindrances on account of the epidemic.

Let me say this to the preachers: I am studying "The Worker and His Bible" that is in this course and it is just what the busy pastor needs. It is small, concise, yet essentially complete—the very thing a preacher needs to keep near him in the preparation of his sermons. J. A. WELLS.

Oak Ridge, Miss.

A GOOD TEACHER-TRAINING CLASS.

Dear Brother Carley: Realizing the good our Teacher-training Course is doing at Homewood, I wish to write a few lines for publication, hoping I may be of some help to the laymen throughout the Newton District.

Brother White organized a class here nearly two years ago. Nine have our diplomas, and are all hoping to finish. As superintendent, I have watched the improvement in our teachers that are taking the course. They are more efficient and more enthusiastic.

One of our greatest needs to-day in Sunday school work is trained teachers. Why not have them? Our Church has provided a special course for our preachers and I am glad it has provided one for our laymen. I would like to urge all preachers and superintendents in the bounds of the Newton District to get into touch with Brother White. As he has been appointed superintendent for the district, he can help you.

Yours for a good Sunday school,
W. M. TADLOCK.

Homewood, Miss.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The intermediate department of the Vaiden school has completed the study of Heroes of Faith in Japan. Mrs. P. F. Flowers is teacher and Miss Mary Walta Stuckey is Secretary-Treasurer of the department.

* * *

The primary department of the New Albany school has sent $25 to Dr. J. J. Stowe, Nashville, Tenn., as special to support a Sunday school in Japan for one year. Miss Corinne Rogers is superintendent of this department.

* * *

A larger number of schools have studied missions this year than in the past. Not many schools are making a serious effort in observing the monthly missionary program. It is not an easy task, but it must be done if our people are informed as to the plan of the Church to give a knowledge of Christ to the whole world.

* * *

The following is the Standard for Department of Missionary Education Local Sunday School:

Rank III.

1. Missionary Committee.
2. Monthly Missionary Program.
3. Monthly Missionary Offering.

What school will be the first to adopt this standard and carry it out each month?

* * *

The following have been appointed District Superintendents of Missions: Aberdeen District, Miss Linnie Barcroft, Tupelo; Columbus District,——; Corinth District, Miss Lillian Wallace, Baldwyn; Durant District, Mrs. J. W. Conger, Vaiden; Greenville District, Mrs. Olin Ray, Tunica; Holly Springs District, Miss Lizzie Horn, Grenada; Sardis District, Miss Miriam Coleman, Como; Winona District, Mrs. J. E. Coleman, Doddsville.

* * *

During November and December the Board of Missions will mail the missionary program to every superintendent in the Conference. Beginning in January the program will be mailed to the chairman of the Missionary Committee in each school. Whoever receives this information can be an open door for God to enter and speak to the heathen nations, or that individual can withhold the information and keep God from doing his work. What will you do with that program, brother?

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Second Church, Nov. 4, p. m.
Rayne Memorial, Nov. 5, p. m.
Algiers, Nov. 6, p. m.
Parker Memorial, Nov. 7, p. m.
Mary Werlein Mission, Nov. 9, p. m.
Sun, Nov. 10.
Felicity, Nov. 11, p. m.
Covington, Nov. 12, p. m.
Slidel, Nov. 13, p. m.
Bogalusa, Nov. 14, p. m.
Epworth, Nov. 17, p. m.
Louisiana Avenue, Nov. 18, p. m.
Carrollton Avenue, Nov. 19, p. m.
St. Mark's, Nov. 20, p. m.
First Church, Nov. 21, p. m.
Plaquemine, Nov. 23, p. m.
Donaldsonville, Nov. 24,
McDonoghville, Nov. 24, p. m.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Bonita, at New Hope, Nov. 9, 10.
West Monroe, 8 p. m., Nov. 10.
Sicily Island, at Vidalia, Nov. 11.
Harrisonburg, at Holly Grove, Nov. 12.
Chatham, at Frantom's Chapel, 11 a.m., Nov. 14.
Eros, Nov. 14.
Tallulah, Nov. 17.
Lake Providence, Nov. 18.
Oak Grove, at Pioneer, Nov. 19.
Midway, at Pioneer, Nov. 19.
Calhoun, Nov. 21.
Monroe, Nov. 22.

ALBERT S. LUTZ, P. E.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

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PREACH THE WORD.

(1 Cor. 2:4).

By Rev. C. B. Powell.

There was a great motive in the mind and heart of the Apostle when he uttered these words, which means much to the man who deals out the precious message that is to save the world. The first entrance of the Christian religion into this stronghold of sin and vice (Corinth) is related in Acts 18. Paul was then on his way from Macedonia to Jerusalem. After passing some time at Athens, he came to Corinth, and was joined by Silas and Timothy. He preached the gospel first in that city to the Jews, but when they opposed and blasphemed, he renounced all fellowship with them and turned to the Greeks. However, some of the principal Jews believed. It seems that his fears and discouragements while engaged in this work were met by a special revelation, assuring him of the Lords' presence, and of his purpose to organize a church there. He continued his labors at Corinth more than a year and a half, and later they were followed up by the teaching of Apollos; so a flourishing church was formed, teachers were set over them, and the ordinances of Christ were observed. It seems, however, in the course of time that their peace was disturbed by certain teachers who desired to engraft on the doctrines of Christ the refinements of human philosophy. These teachers attempted to depreciate the Apostle, and the preaching of the Gospel in its purity, representing him, perhaps, as deficient in the graces of style and the arts of oratory. Under such teaching and preaching, the church was fast declining from its original faith and love. So this epistle was written from Ephesus after Paul had been absent for some time from the city, and had started on his third missionary journey, with the intention of revisiting the city, a purpose which he afterward carried out. It is my honest desire to state a few facts or truths, which I believe are worth while at this special time and occasion, basing my remarks on the above Scripture.

In my opinion, there was never a time in all the history of the Church when the leaders should be more consecrated than now. Certainly there are many things that hinder the progress of Christianity, and the development of our churches into a more spiritual and consecrated life. I believe, and am willing to confess, that one of the greatest hindrances that stand in the way of a more spiritual Church, can be charged to the preacher, the man who deals out the message to his people.

He must preach the Gospel; he must not fail to warn his people, in a sweet way, which perhaps will suit every one, but he must preach the Word with such power and wisdom from God that man and women will tremble, and say, "What must I do to be saved?" The Church is calling such men; God Himself is ready now to set his seal to such a message. Why? That the faith of his people may not stand in the wisdom and power of men, but in the power of God. The preaching of men must not be with enticing words of man's wisdom. Oh! that kind of preaching may and doubtless will suit a large majority and is pleasing to the ear, but it never has saved a soul from sin and it never will save a soul from sin.

Don't misunderstand me, and think that I am contending that we are not having the gospel preached at all; far from it. But I do believe we, as ministers of the gospel, do fail at this point. I know full well that the old-time religion and the preaching of the pure gospel are not popular at the present day. Again, I believe if the Church of God, the living God, is to receive more power and become a more spiritual Church, and in turn lead souls to Christ, we, as messengers of our Lord, must preach with such force as will stir the hearts of wicked men from sin, and lead them into a revelation which will bring them in fellowship with God.

I know that a well-prepared sermon on a great subject, well-delivered, is charming, and it has its place in preaching. But the cold-hearted Church, that stands off at a distance from the poor and sinful outcast, needs something more than a fascinating sermon. It is the duty and mission of the Church to hold firmly the credentials which her Lord held, that is, to give sight to the blind, heal the sick, cheer the fallen and touch the weak in spirit, and make them strong. I ask the question: Are our churches doing this? I fear not. Sin is not only in the world, but sin is in the Church; and it seems to me, as I understand it, that it is the duty of God's ministers to fight it back. I speak, to some extent, from a few years' experience on the question involved. I believe that every God-called man realizes his failures, but when he walks into the sacred stand to deliver God's message, and yet for some reason fails to declare the whole counsel, his own heart is troubled and he feels that he has not measured up to his whole duty. He may have preached with excelleney of speech, had a very commanding appearance, and a fine flow of language; these are all worth while and have their place. But if he fails to uncover sin to that congregation, he has failed to do his part. Then what am I contending for? A more spirit-filled ministry, a ministry of more power, and wisdom from God. Why? That the faith of our people may not stand in the wisdom of men but in the power of God.

In conclusion, I will say that it is my hope and earnest prayer, that our preachers will get busy during the great crisis of war and keep the home-fires burning, keep up the spiritual interest in our churches, fight sin with all power and strength that God will give us, and while the boys hold the line on the Western front, let us hold it here. They are holding for us; let us hold for them.

Lord save the people.

Bienville, La.

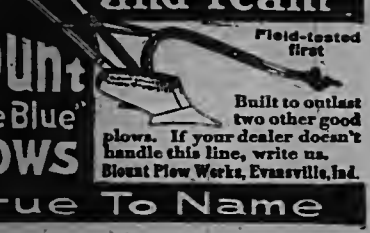
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NEW SONG BOOKS For Your Church **6c**

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c. for samples. Money back if not pleased. Send 5c. extra for Sample Book of War Songs (words and music) for community singing.

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Soap, Oint., Talcum 25c. each. Sample each of "Cuticura, Dept. M, Boston."

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 135 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

TIME OUT.

Force of Habit.

"Why the noise?"

"The barber is shaving himself."

"But why the argument?"

"He is trying to persuade himself to have a shampoo."—Record.

Generous.

Visitor—"Sir, I am collecting for the Poet's Hospital. Will you contribute anything?"

Editor—"With pleasure! Call to-night with the ambulance, and I will have a poet ready!"—London Tit-Bits.

Two Out.

"How would you like to sign up with me for a life game?" was the way a baseball fan proposed.

"I'm agreeable," replied the girl, "where's your diamond?" — Indianapolis Star.

He Was Cold.

Ole was on sentry duty one cold night when an officer stepped up and asked him what he would do in case of fire: "If it was a little vun," Ole replied, "I would put it out, but if it was beeg vuh, I would get warm."—Exchange.

Poor Cow!

The following speech was made by an Irish barrister on behalf of his client, whose cow had been killed by a train: "If the train had been run as it should have been ran, or if the bell had been rung as it should have been rang, or if the whistle had been blew as it should have been blowed, both of which they did neither, the cow would not have been injured when she was killed."—Exchange.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags" and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation.—Adv.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

This world and all our powers in it are far more awful and beautiful than even we know until some accident reminds us.—G. K. Chesterton.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address C. M. GRIFFING & CO., Box E, Macclenny, Florida.

OUR ARMY SCRIPTURES IN EAST AFRICA—A LETTER FROM INHAMBANE.

Permit me to say that I am pleased that you approve of the use of the copies of the Sheetswa Scriptures that you sent us for Army purposes. Another incident came under my personal notice which I feel is worth reporting. It shows that the Sheetswa Scriptures that were thus distributed were not only used for the strengthening of the native Christians in the faith, but were also used in winning the heathen for Christ. I have just been making a tour of my district, requiring six weeks for the trip, holding quarterly conferences, examinations, meetings, etc. At one of the conferences held, among the many candidates for baptism was a very bright, intelligent, and capable young native man. When the questions were being asked him as to when, how, and where he was converted, I was greatly surprised and rejoiced to have him reply that he was converted in the army, in Portuguese Nyassaland, in this province. How did it come about? I asked him. He told me that when he went there he was a heathen, and guilty of all that a heathen African can be guilty of, but some of the Inhambane Christians held daily meetings in the Sheetswa language. Some one of the number was appointed the preacher and they would sing the Sheetswa hymns from our hymnal and then a chapter from the Sheetswa Scriptures would be read and an exposition given. At first this young man scoffed at it all, but he was taken sick, which was thought to be unto death, and those who cared for him the best were the Inhambane Christians, and they nursed him back to life. This made him more susceptible to the gospel message that the native self-appointed preacher gave each day, and this young scoffing heathen became a penitent and sought forgiveness and gave his heart to God and was thoroughly converted. He remained a few months longer in the army and was again taken seriously ill, and this time he was granted permission to return to his home. I had the honor of baptizing this young man and admitting him into the communion of our Church, and also administered to him the Sacrament of the Lord's Supper for the first time. Had the Bible Society not made possible for us these copies of the Sheetswa New Testament there would have been no services held, no Word of God read at the Nyassa front, and this young man would not have become a servant of the King. Doubtless he is just one example of many others that we will meet when the native boys return from the front.—From American Bible Society Publication.

October 18, 1918.

"CASCARETS" WORK WHILE YOU SLEEP.

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets To-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.—Adv.



Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

160 Hens---1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

PEACE MEANS GREATER NEED FOR WELFARE WORK.

Dr. John R. Mott, director general of the United War Work Campaign which will be launched November 11, has issued a statement to the effect that the possibility of peace will greatly increase the need for welfare work among the soldiers at the front. All the campaign managers have been urged to work for an oversubscription of fifty per cent during the drive. The sum originally decided upon was $170,500,000 to be divided among the seven organizations named in the letter President Wilson wrote advising that one drive only be made for the support of their work.

"Our whole national organizations are united in the conviction that the war work activities of the seven organizations must continue to be pressed with full and increasing vigor and that whenever peace comes it will be followed by long period of demobilization" reads the message of Dr. Mott. "Military authorities say it will take fifteen months to bring the Canadian army home and eighteen months the Australian army."

"All military authorities with whom I have consulted insist it will require over twelve months after peace is declared to bring the American army home. This demobilization period will present the greatest need for our work and by far our greatest opportunity. Therefore there should be no hesitation or change in any of our campaign plans except that of enlarging them and redoubling our efforts to secure if possible fifty per cent over subscription."

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

WHAT DOES YOUR MONEY COST YOU?

Emerson said: "The worst thing about money is that it so often costs so much." If we would take this truth seriously to heart, we would not worry so much over the lack of money. Nor would we envy those who seem to have so much of it. It is not really difficult to see just how much their money has cost them. In many cases it has cost the loss of the sense of honor and self-respect; it has cost the loss of health; it has cost the lost of esteem of their neighbors; it has cost the sacrifice of their children by giving them over to worldly pleasures! it has cost their former interest in the work of the Lord and in the assembly of the saints; it has cost their neglect of the poor and the orphans; in brief, it has cost them their souls! And sometimes it does not take a great fortune to go to one's head at the expense of his heart. Money can make a fool of a man, changing the humble, self-sacrificing follower of the Lord Jesus Christ into a self-conceited snob, forgetful of the highest interests of his family and friends. It can give him a feeling of superiority over his poor neighbors and blind his eyes to the fact that he has really lost the place of confidence he once enjoyed in their hearts. Money is either a power for good in a man's life and in the lives of others or a deceiver who will cheat him out of his best possessions. What is the meaning of your money? Have you taken the time to watch its effects upon your own heart, upon the other members of your family, upon the church and the community? Is your money lifting you and others up to heaven, or is it dragging you down to hell while you, blind to the truth of the Scriptures and deaf to the entreaties of your brothers, are going on with your selfish enjoyment of it? If you have any money to speak of, take an inventory this very day. Said Dr. Lorimer: "It's good to have money and the things that money can buy; but it's good, too, to check up once in a while and make sure that you haven't lost the things that money won't buy.—The Gospel Advocate.

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Highest Prices Guaranteed!

GET more money for your furs—and get it *quick*! Ship to us—to the South's best *located* fur market—New Orleans. *We send cash in 24 to 48 hours!* Pay you *more*, because of tremendous volume and low "overhead" expense. *Guarantee* you *larger NET Profit*, because you save big express charges.

Fortunes In Furs

Biggest fur season America ever knew! War has created *terrific* demand. With fewer trappers, fur prices going *sky high*. Get ready for BIG PROFITS now! But don't waste your profits by shipping thousands of miles away. Don't pay big express charges. Don't wait weeks for your money! Write us for Price List, Tags and full details. A postal will do.

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Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

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SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co. Ithaca N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co., Ithaca, N. Y.



Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections mentioned. It is simple, safe, effective and drugless treatment. Vapo-Cresolene stops the paroxysms of Whooping Cough at once and relieves Spasmodic Croup at once. In asthma it shortens the attack and lessens the number. In Catarrh it relieves the inflammation, allays pain, and makes breathing comfortable. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 30 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS.

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

FEELS GOOD



to the eye. Immediately soothing and healing. No burning or hurting. Use Dickey's "Old Reliable" EYE WATER for sore, weak or inflamed eyes and granulated lids. Call for genuine in Red Box. At all druggists or by mail 25c.

DICKEY DRUG CO. Bristol, Va.

ASTHMA CURED Before You Pay

I will send you a $1.25 bottle of LANE'S TREATMENT on FREE TRIAL. When completely cured send me $1.25. Otherwise your report cancels charge. Address D. J. LANE, 260 Lane Building, St. Marys, Kansas.

TO THE PASTORS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

Dear Brethren: Our Washington City Representative Church is nearing completion. It will be finished by January, 1919. The opening sermon was preached by Dr. H. A. Boaz, in the Sunday school department, on September 22. Two years ago, our Conference Board pledged $3000 and up to this time only $328 have been paid. Dr. George S. Sexton, Secretary of General Conference Special Committee, asked me to urge the pastors of our Conference to bring with them by a special collection this remainder of $2672 to Clarksdale, November 20. The time is short and requires haste, but it can be done. Every bill for work and material has been met to date, but the Committee will not be able to meet the final payment, which will be due January 1, at which time the church will be completed. We all know what it is to let a contract depending upon the pledges of our people and fail to get them. Call on your people for a collection for this purpose and let us report it all paid at Clarksdale on November 20.

Please do this, my brethren, without fail. W. S. LAGRONE,
President Board of Church Extention, North Miss. Annual Conference.

NORTH MISSISSIPPI CONFERENCE

Class First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Clarksdale, Miss., on Tuesday morning, November 19, at 9 o'clock. Examination on Seay's Outline to p. 93. Oral review of other books, if taken in Correspondence School. T. H. LIPSCOMB,
Chairman.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: I am instructed by the Entertainment Committee to state that it will be impossible, under present conditions, for the Committee to provide free entertainment for any persons except the clerical and lay members of the Conference.

The Committee will be glad to secure reservations for others who desire to attend at their own expense, if such requests are made at an early date. Fraternally yours,
WM. H. COLEMAN,
For the Committee.

MISSISSIPPI CONFERENCE

Committee on Admissions.

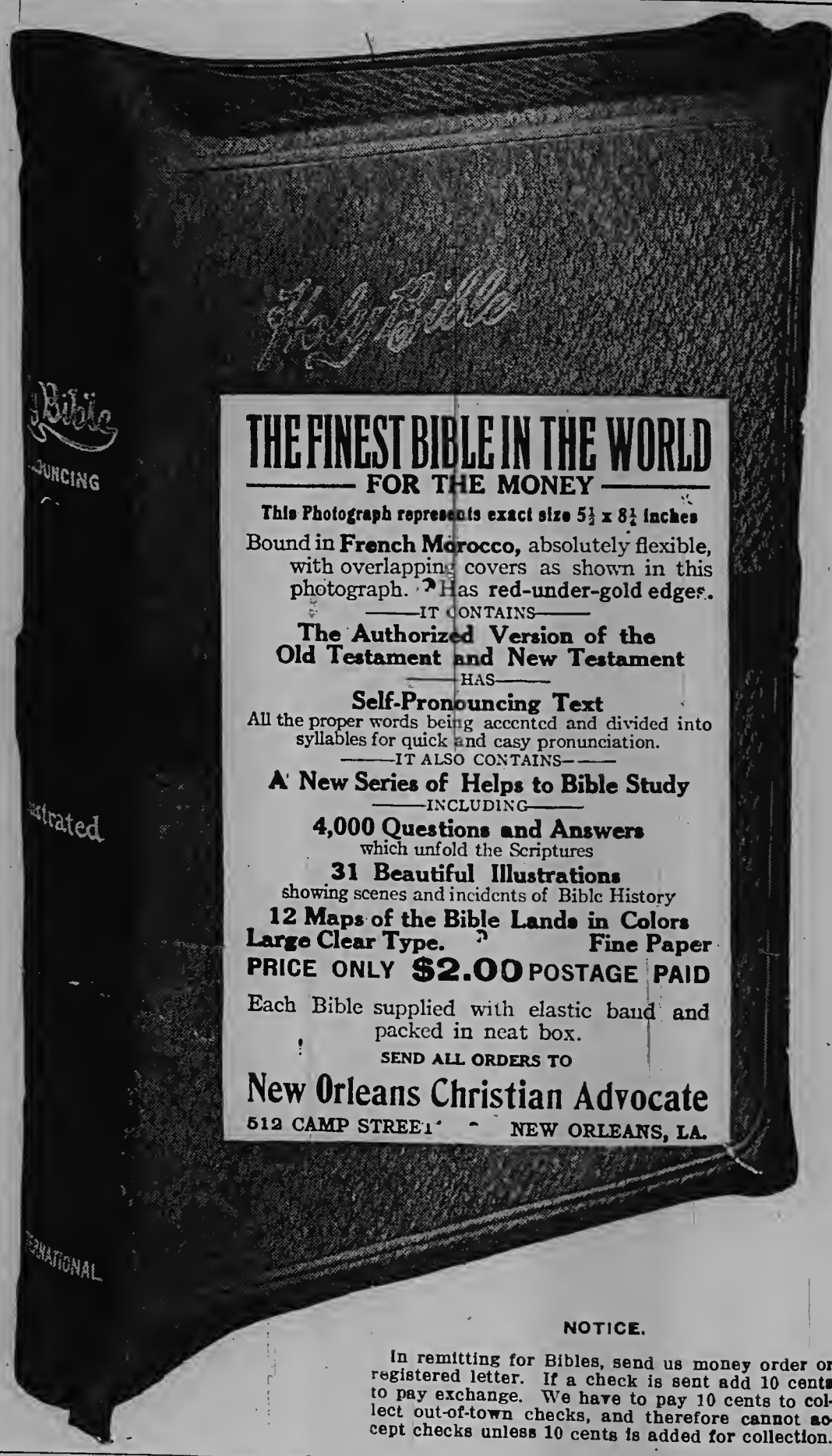
The Committee on Admissions will meet in room to be designated at McComb and on further notice.
T. B. HOLLOMAN, Chairman.

THE MISSISSIPPI CONFERENCE HISTORICAL SOCIETY.

The Mississippi Conference Historical Society will hold its annual session at 8 p. m., Tuesday, before the opening of the Conference session. Brother W. T. Griffin will tell us all about the beginnings around Summit, McComb, and that section.
T. B. HOLLOMAN, President.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

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COULDN'T.

In the third-class compartment of the city train the conversation turned on the important subject of economy. Various views were expressed. Then a small man in one corner said, slowly: "A friend o' mine—leastways 'e's more of an acquaintance like—'e ain't spent a 'a'penny in five years." "Rot!" "What are you givin' us?" and similar remarks greeted this statement. "Fact!" said the small one, briefly, as he lit his pipe. "But 'e'll be out of jail next week!"—London Tit-Bits.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

"Some persons who imagine they are high-toned are merely tooting a high-pitched horn."

MARRIED.

At the Edwards House, Jackson, Miss., on October 26, at 6:30 p. m., Mr. T. W. WINSTEAD, of Burns, Miss., and Mrs. WILLIE ADAMS, of Raleigh, Miss. The ceremony was performed by Rev. A. F. Watkins, President of Millsaps College. The many friends of Mr. and Mrs. Winstead in Eastern-Central Mississippi will be interested to know of this event and will unite in heartiest good wishes for them in their wedded life.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 14, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THE REAL NEED.

The real need of the world is men; not featherless hipeds; not animated sounding hoards; not beautiful specimens of studied consistency; not personifications of conventionality; not irreproacbable patterns of respectability; not exemplars of a smug morality; hut men who with their own beads think the thoughts of liberty and justice and rigbteousness; who with their own feet walk the ways, rough though they he, of hope and discovery and victory; wbo lay hold with their own hands of the tasks that have heen set for a weary world to do. The world needs men who can stand alone—who do not have to he propped up against some institutlon or supported hy some precedent; men who have sense enough to know who tbey are and why they are and where tbey are, and who have courage enough to speak what they know; men who are not afraid to ask questions and are not afraid to hear the answers to those questions. Paul was such a man, and Luther and Wesley, and the world was never the same after tbey had lived in it. And they were the men they were hecause they knew Jesus. And He was such a man.

"PEACE HATH HER VICTORIES."

The greatest war in the history of the world has been fought to a finish, and the right has triumphed. For four long years the Allies have suffered heroically and fought valiantly. But at last victory has come. We recognize the hand of God in wbat has taken piace, and we record our profound tbanksgiving to him as the source of all our strengtb.

But the task of the civilized nations of the earth is not yet over. A work of reconstruction must be done that will test the resources and strength and patience and wisdom of the world as severely as the war has tested them. So far as we are able to judge from the press dispatches, a large part of Europe is in revolution. Industry has been wrecked, and age-long economic and political structures have crumbled. Order must be brought out of chaos. In our own country, serious problems have arisen that are not settled by winning the war. Exploitation of the people by conscienceless profiteers has brought about a state of affairs that demands attention; fundamental questions as to the powers of government have come to the front; the problem of capital and lahor is, perhaps, more acute than ever beforc; profound differences of opinion as to the activities of religious forces in civil affairs have heen accentuated; educatfonal policies and programs have undergone a great change; theological thought seems to be undergoing radical changes.

All these things mean victories are yet to be won, although Germany has laid down her arms and the Allies have emerged victorious from tbe war. In due time, under the guidance of God, these victories of peace will he won.

ONE PHASE OF THE PROBLEM.

We ought to avoid the habit of thinking of Churcb work too much in terms of "problems." Tbere is danger that people generally may come to feel tbat the Cburcb is facing a never-ending series of difficulties wbich it is hopelessly engaged in trying to overcome. It is prohiem this and problem that, until it migbt almost be a fair assumption that the Church never really solves any difficulty, or solves it only to be confronted immediately with a new and greater one.

The world needs to-day more than ever before a message of cheer that will hearten and inspirit tbose who are seriously and earnestly looking and longing for tbe hest tbings. Fearful shakings of the head and gloomy forebodings of evil will not do much toward strengthening tbe belief that the Church has a sure foundation and that it is the divinely appointed agency for withstanding the forces of wickedness.

But we should always keep our eyes open to see conditions as they actually exist, and we should be sensitive enough to feel the influences that are shaping tbe attitudes and actions of men. A blind faith that everything will come out all right "in the end" is not conducive to intelligent and energetic efforts to make everything come out all rigbt "in the now."

One phase of the "problem" that confronts the Church to-day is the fact that the Church as an institution makes practically no appeal to a large part of our population. If we take church membersbip as a basis of comparison, we find that a great many people bave never thought it worth while to join any branch of the Church. Recent statistics show that of the 110,000,000 people in the United States, 26,000,000 are Protestant communicants, 15,000,000 are baptized Roman Catholics, 2,200,000 are Jews, and about 1,500,000 are of other faiths. Of tbe remaining more than 65,000,000, about 20,000,000 are children. After all deductions have heen made, we find that there are 45,000,000 people in the United States without any Cburcb affiliation whatever.

If we look at the matter from the standpoint of church attendance, we find even a worse condition. A recent writer wbo has made a careful study of the facts says that half of the city population seldom, if ever, enter a churcb. Figures showing attendance at country churches are not available, hut we douht if it is very much hetter than the city attendance.

If tbese figures indicated only a negative lack of interest in the Church, the situation would not seem so had. But we must recognize the fact that there is a positive antagonism to the Cburch as an institution on tbe part of many who profess to he devout followers of Cbrist. For example, Upton Sinclair, the famous writer of "The Jungle," and other books that expose many of the evils of our industrial system, bas recently pubilshed a hook, "Tbe Profits of Religion," the thesis of which is, in his own words, "the effect of fixed dogma in producing mental paralysis, and the use of this mental paralysis by Economic Exploitation." He adds: "From that standpoint, the various Protestant sects are hetter tban tbe Catholic, but not much better." And the whole book is a passionate denunciation of the Church as an organ of the exploiting classes. And yet he says of himself and the book: "This book will be denounced from one end of Christendom to the other as the work of a blasphemous infidel. Yet it stands in the direct line of the Christian tradition: written hy a man who was brought up in the Church, and loved it with all his heart and soul, and was driven out hy the formalists and hypocrites in high places; a man who thinks of Jesus more frequently and with more devotion than he thinks of any other man that lives or has ever lived on earth; and who has hut one purpose in all that he says and does, to hring into reality the dream that Jesus dreamed of peace on earth and good will toward men."

We do not denounce the book; we read it with interest as putting into concrete form some of the things that many people are feeling in their hearts, and are thinking every day, hut which they are not able to express so clearly or so forcefully as Mr. Sinclair has done—things which the Church must take into consideration in striving to reach the masses of the people to-day. We do not agree with Mr. Sinclair in his views—far from it—but we credit him with being sincere in voicing a protest that the Church must take notice of.

Whatever the cause or causes may be, we are forced to admit that the Church is not reaching effectively large masses of our population; they do not join it as members, and they do not attend its services. Many of them simply ignore it, while others criticize and condemn. If the Church has a message for all the people, it must deliver tbat message. How can it deliver the message, unless it can get the people to stop to hear? This is one phase of the problem that confronts us to-day—how to hring the Church into touch with the mass of the people.

THE NEWS IN NEW ORLEANS.

The greatest celebration in the history of New Orleans took place last Monday. Its occasion was, of course, the receipt of the news that Germany had signed the armistice, thus acknowledging that she had been totally defeated in the great war she had waged for world domination. It is impossible to describe the joyous enthusiasm with which the people received the news that victory had .at last been achieved. Very early in the morning, whistles began to blow, and bells to ring, and guns to boom througbout the city. Those who are accustomed to take a late nap were deprived of their luxury—sleep was impossible after five o'clock. Canal Street was the gathering place of thousands of men, women and children. Factories and mills declared a holiday, and all business houses closed their doors. Flags of the United States and of the Allies were displayed everywhere. Parades and processions seemed to be formed spontaneously. Crowded automobiles, elaborately decorated, moved along the streets in an unending stream. Crowds jammed the sidewalks and overflowed into the streets. Everybody was happy—hilariously happy. The pent-up feelings of many weary months of waiting found full expression. The inevitable had happened—democracy had triumphed over autocracy. It was a great day.

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GATHERING THE CHILDREN INTO THE FAMILY PEW.

While it is an obvious fact that the American civillzation has developed a profound perception of the obligations of man toward his brother man, near-by and afar off; developed, on various sides, attributes leading toward the perfected ideal of Christ-illumined life, it is just as obvious that a retrograde standard of morals, along certain lines, is threatening the very fabric of the nation, and undermining the ideals of purity of heart in social life—a quality without which no nation can permanently stand on the heights before the world, or even maintain a sound and stable government within its borders.

In the disclosures through the demand for well-developed physical conditions in the men called by the United States Government to take their places beside the men of other nations in this mighty struggle in behalf of the freedom of the world, this country has been startled through learning of the vast numbers of youth among us who have been pronounced as physically unfit.

While many circumstances have combined to produce the above-mentioned result, it requires no far search into the causes of such calamity, nor the wisdom of profound mind, to locate, in the vast majority of cases, the sources of degeneration in a nation where the young people of to-day, as a prevalling rule, largely govern the trend of family affairs; are permited a wide freedom; are allowed to bend the tides of their lives toward sources of present pleasure and desire; have considerable cash at their disposal; discover more pleasures outside of the home than within it; smoke, and dress immodestly, to meet the customs and the pace of "the set" with whom they find their enjoyment; observe little respect for parents and the aged, or for the divine rules for action in the affairs of life in accordance with the standards of right, rather than what is agreeable to the will, and, frequently, know little of the souls of the parents to whose guardianship God gave them.

The mothers, in a certain sense, are the rulers of the country. Upon them devolves the obligation of communicating to their offspring the health of their own spirtual life; of training the spiritual eye to see the smallest departure from truth, honesty, and purity; of lifting the thought to the highest ideals of which the human mind is capable. Upon their steadfastness in meeting this, their obligation, depends the eventful happiness and spiritual wealth of the souls given by God to their keeping; the purity of the social circles in which their children move; the purity of the political life of the nation.

Close, soul-to-soul companionship with Christian parents is the need of every child brought into this world. It is but what is due them. They come not of their own volition. Those who bring them into being owe them the gift of themselves—their time, moments of close communion as to things tending to lead them into harmony with God, and the best in human law—to the height of happiness through ever-advancing stepping-places toward the perfections of the spirtual life.

As a matter of fact, how is one impressed as to the prevailng aims of the average parents concerning their children?

The answers to the following questions would seem to go far toward explaining, or bringing to view, conditions in very many family circles which tend toward moral and physical degeneracy.

Are the fathers and mothers of this country the confidential friends of their children, interested in their youthful problems, keeping in touch with their daily experinces, expecting their confidence, under all circumstances, as a matter of honor?

Is the home usually the chief center of pleasure and amusement, rather than the rooms of the Young Men's Christian Association, or other places, however good, the theater, or moving picture shows, one of the chief concerns in connection with family affairs being that of providing, within reasonable possibility, for home pleasures and home intercourse?

Is the spiritual standing of the child—his clear-sightedness as to the full meaning of truthfulness, honesty, and purity of life—an interest to the parents above his standing as a scholar, a social star, a successful wage-earner?

To expect honor of a well-trained child is usually to secure it. To expect from such a child entire honesty in confessing to a parent, at the close of each day, as to wrongs committed, improper words spoken, comradeship with the immoral or profane, is to shield him from entering far into the corrupt circles of life and give him a habit of daily introspection which will tend toward strengthening and culturing within him a dread of evil, and a sincere thirst for the enduring fiber of noble character and elevated purpose.

Children whose inner life is daily sounded and cultured, who are, in spite of prevailing customs, held back from sources of moral and physical dangers, are not apt to be eventually found amid physical or moral degenerates when tested by the standards of noblest manhood and womanhood.

There was never a time hitherto in this country when there was such pressing need for the Church of God to arouse itself and, by God's help, wrestle with the evil tendencies of the age, to bring its children and youth within a sacred atmosphere, and plant within them aspirations for lives of consecration to God's service. And yet how empty are the pews of childhood in these days of devotion to excitement and a mere round of pleasure!

Looking toward bringing about more sane practice in connection with the children of the Church, a movement is under way in some quarters, intended to arouse general enthusiasm among Christians, concerning attendance at the regular Sunday services by children and youth, through the united and earnest efforts of both clergy and laymen, either by house-to-house canvass, or other method, and the selection of a day in the approaching November when an earnest appeal will be made from pulpits, calling upon parents for a full representation of every Christian family at the regular church services at least once each Sunday. It is to be hoped that this movement will be widely taken up, increasing in strength during the coming weeks.

This is a period of transition in many respects. The universal mind is stirred by the consideration of many vital problems. But the problem of finding means of deepening the spiritual life of the rising generation is one of the gravest before the American people to-day. Under the combined influence of men called to God's ministry, in the various branches of the Christian Church, without doubt a multitude of parents would respond to appeal and lead their children to the house of God systematically, to worship beside them.

Children are capable of receiving inspiration from deeper sources than the average parent gives them credit for. The sermons to adults, from the lips of earnest, consecrated men, have power to quicken the nobler instincts in young spirits. If the universal Church is to be lifted to higher and higher flights of thought and work, the children must again be gathered into the partly empty pews, and permitted the opportunity to catch the quickening flame of inspiration leading them toward the too much neglected realm of the actual spirituai life.—George Kilngle, in Zion's Heraid.

WHAT A MINISTER OUGHT TO BE.

An Address to the Students of Drew Theological Seminary.

By Bishop Herbert Welch.

It scarcely seems possible that more than twenty-six years have passed since I sat in the old chapel at Drew as a student, and looked into the professors' faces, all of whom have gone with the exception of Dr. Buttz.

This is a devotional service primarily, and it might seem that the things I have in mind to say are not adapted to a devotional service. And yet I think no holier use could be made of this moment, no holler occupation could be indulged in by the students, than preparation for the work to which they are called.

A Man with a Program.

First, the minister ought to be a man with a program. I am inclined to believe that next to the spirit of discontent and self-seeking which mars the lives of ministers, there is no frequent cause of failure as the lack of a program. I am out of patience with some of the old programs that have been laid down. It is supposed to be enough to tell a minister how he is to divide his day. In the morning he is to be in his study, in the afternoon calling, and in the evening attending meetings. He is to preach so many sermons per week or per year; he is to hold so many prayer meetings, make a certain number of calls, meet committees and to go through all the motions. That kind of schedule program may be useful in its place, but the place is small. What I mean is this—when a man goes into a given community as a pastor he is to look upon that community as his problem which must be more diligently worked out than a problem in mathematics. He is not to suppose that the same methods will be adapted to this community and to that. In a country church and in a city church his occupations may be as wide apart as the poles. I know one minister who, when he goes to a new church, studies his parish. He makes a systematic study of the parish, what are the opportunities, etc., and then in the same spirit that a great general will lay out his campaign and assign his captains to their posts, he sets about organizing that church for the services which he owes to that particular community. Some ministers make the mistake of supposing that the thing needed is to do the whole thing themselves when they go into a community. Their work is neither ministry to the church nor service to the community in the sense of doing it all themselves, but to be leaders of the forces of Jesus Christ. And unless the minister has a program, unless he knows why a particular sermon is preached, and why a particular topic is chosen; unless these are but parts of a general scheme, no matter how industrious and sincere he may be, his ministry is likely to bear little fruit. We are called in the ministry to-day to a high order of intelligence, to the same degree of efficiency that pertains in the best business circles.

A Man with a Message.

I should say also that the minister ought to be a man with a Message. I wonder if you have felt that not all ministers have a real message. I wonder if you have felt that not all great sermons are preached because a text happens to occur or because the minister happens to have a convenient sermon, and you fail to catch in the sermon a message. I should not go so far as to say that the first vocation of every minister is preaching. Some of us are more useful in other ways than by preaching. There is a place for a great variety of talent in the ministry. The minister ought to preach the best that he can. Most of us will never be great preachers, but we will have something else to depend upon. How many sermons are on trifles! How many sermons never touch the heart of things, or relate conduct to the fundamental truths of the gospel! It seems to me that if I were a student to-day in Drew Theological Seminary I should try to do one or two things that I did not do when I was here. I should try, first, to become in some fair sense a master of the Bible. I should be a little more urgent about my biblical theology than about systematic theology. I should like to gain

a mastery of the Holy Scriptures, and then out of all my knowledge of the Scriptures I should like to get a grip on the few great fundamentals. There are only a few. There are only a few great inventions in human progress, only a few great epochs in human history, only a few great men in the Hall of Fame. There are only a few great doctrines in theology. If a man can but get his hand on these so that they will never escape him, he will be vastly better off than the man who may have a mine of information, but has never gone to the heart of things. I believe that somehow or other the modern preacher who has done that thing will, in his time and in his measure, be like Paul, that everything else will gather about these central truths. On a few fixed pegs everything can be hung. A man will have a system of his own that will be vital because it is out of his own experience. That man will have a message. If he has seen a few great truths as in a noonday vision, every sermon is likely to be a message.

A Man with a Love.

And yet, these in a way are only on the outside. It seems to me, first of all and last of all, that a minister must be a man with a Love. I sometimes study the faces of a body of ministers, or on meeting an individual minister in some church I look into his face, and I am looking for the signs that the spirit of Jesus Christ has so taken possession of them as to transform them. A minister of Jesus Christ ought to have the cleanest, kindliest, manliest face. Sometimes I look at a minister with a bit of discouragement as I wonder, is that man representing Jesus Christ to his world? I have thought so often of the incident related by Hugh Price Hughes, speaking of a friend of his who said of his minister, "He is a very good man, but somehow he does not remind me of Jesus Christ." Who is going to remind men of Jesus Christ if we do not? Of course we need faith—faith in ourselves. We need faith in our call, and we need to feel sure not only that our hearts are good, but that we are in the place where God wants us and doing what God wants us to do. We need faith in our call. We need to have faith in the men to whom we are sent so that we may never take a Pharisaical attitude of reaching down a hand to any man, but always to meet them on the common level of the children of God. We need to have faith in our ministry, faith in our God and in the coming of His kingdom, so that no matter what the signs are we shall never suppose for one instant that the kingdom of God is not coming between nations and between the classes of our own country, and in the individual lives of men. We need faith in the kingdom, but it seems to me as though love went a little deeper than faith.

Unless a man has something of that, something of what we used to call the passion for souls, something that we like to call now the love for men—unless that is the dominating note of his ministry, unless he is in the ministry because he loves Jesus Christ (that is his only safety and his only strength)—unless he loves the men for whom Christ died, he ought to get out of the ministry. Love is the only thing that will justify his being there. The man with a love that will believe all things, hope all things, conquer all things, will never be discouraged and never let go; the man who stands in Christ's stead to bid men be reconciled to God—never must he speak except in love. I used to hear men in my day in Drew come back from a Sunday's preaching and talk in flippant terms of their preaching, as though they were professional preachers instead of men standing in Christ's stead. Never except in awe, in tenderness, and love can a man represent Jesus Christ.

As we come in this family service to hear the vows of two of these men who are to be set apart as ministers, and then as we all come to bow about the Lord's table, I cannot pray any other prayer for you than this, "More love, more love to Thee, O Christ." And more love to men. And if that prayer might be answered, until you indeed are made perfect in love, then, brethren, whether it is on the home or on the foreign field, whether it is in some great country parish or in the midst of city perplexities, you shall have a ministry that will be honored of God and will make men rejoice. —The Christian Advocate (New York).

THE CALL TO THE WEEK OF PRAYER FOR YOUNG MEN.

The Week of Prayer for Young Men for the year 1918 falls within a spacious, momentous and fateful time. Truly we are living in great days; great in upheaval and overturning, for literally old things are passing away and all things are becoming new; great in adventure and constructive achievement; great in sacrifice and suffering, for see the 11,000,000 and more war-filled graves and the many other millions of the mutilated and the maimed, and the countless sorrow-stricken and anxious homes; great in the discovery and releasing of men's latent capacities for heroism and unselfish devotion; great in the challenges summoning men to enter with wide plans and God-touched spirits into new and better days.

Such days call for men, and call for men at their best. They must be men of comprehension, that they may have understanding of their times. They must be men of the finest loyalties—loyalty to undying principles and loyalty to our Divine Lord and His undying cause—that they may not miss the way, and that they may indeed be true leaders. They must be men of contagious character and with a passion for helpfulness. To furnish such indispensable men, and likewise the secure foundation for such manhood—Christlike boyhood, is the high mission of the Young Men's Christian Association.

Times like these not only demand all that is best in men but also call us to prayer that the power of the Living God may be manifested. The Association Movement, like everything else in these days, is being tried as by fire. Our dangers are so many and so grave, our tasks so greatly exceed our powers, and our opportunities so far transcend our visible resources, that nothing short of a fresh and wonderful accession of superhuman wisdom and might will suffice. Therefore, let us during the days, November 10 to 16, give ourselves to prayer and likewise call upon our entire Brotherhood and its multitude of friends to pray.

This year our Week of Prayer synchronizes almost completely with the United War Work Campaign in which the Association is to have such a large and, we trust, such a worthy part. All our discerning leaders and friends recognize in this an added summons to intercession. Without sacrificing convictions and without compromising our distinctive character, may every member of the Movement, for the sake of the boys in uniform at home and abroad, on land or on sea or in the air, and for the sake of our Lord and Master, use the countless new contacts and the wider fellowship into which the President has called us, as an unprecedented opportunity to witness, to co-operate and to serve.

On behalf of the International Committee of Young Men's Christian Associations,

ALFRED E. MARLING,
Chairman.

JOHN R. MOTT,
General Secretary.

TUESDAY, OCTOBER 29—RUMINATIONS.

By Rev. T. B. Holloman, D. D.

"Then came a burst of thunder sound"—3 a. m., and at this, 4 p. m., it still rains. Surely a rainy day! And never was a community more surprised, for yesterday was bright all day with unbroken sunshine. Beginning with Wednesday, the 9th, in these 21 days we have registered more than a foot of rainfall, with few clear days to break the gloom; the smaller streams have overflowed their banks, flooding fields and doing much damage to ungathered crops, while in the delta all work has been practically at a standstill, with cotton sprouting in the bolls. Added to this, we have been wrestling with the "flu" situation, as have our neighboring cities In the midst of it all we have had the fourth Liberty Bond drive and our County director says "Over the top and $50,000 to spare;" whether our churches will report as well "remains," as we have been in a state of demobilization for quite a month. One lesson our church people have never learned is that it is unwise to defer their contributions to the last of the year, and to accept St. Paul's, "Lay by you in store on first day of the week."

During the days of enforced rest (?) I have read John Lord's "Warriors and Statesmen" (Vol. iv), and have been impressed with the likeness of the spirit of the Kaiser to-day and that of Frederic the Great—the Prussian in the 18th century—and of Napoleon Bonaparte of a later generation.

In these weeks we have been reminded of the futility of "the best laid plans of mice and men." After some trouble in arranging the time, at last we had secured from Brother Gus Harmon promise to be with us the first weeks in October, to be capped off with a great Sunday (20th) and Bishop Kilgo. Our people were in spirit for a good meeting, but we bow in reverence to the belief that "all things work together for good."

Just five weeks and the Bishop will let fall the gavel calling to order the 105th session of our old Jerusalem Conference of the Southwest—November 1, 1813-December 4, 1918; eleven members, covering a territory from the Tombigbee on the east to Attakapas on the west. Of the thirteen men receiving appointments at that Conference are the names of Ford, Winans, Griffin, Bird and James, still lingering among us in homes of decendants or appreciative friends. From a membership of 2268 white and colored, what a host has sprung up within the territory represented! By the way, I am reminded of a request made by Brother J. A. Bowen of the North Mississippi Conference to furnish a paper for their approaching session giving the history of the entrance of Methodism into the County of Washington; first preacher and first preaching place. Much turning of leaves, of such history as I have, reveals very little, so I shall greet with great delight any information that any reader of this may give—and do it now please for the time is short.

With boxes in the cellar, and only five weeks until Conference, I am reminded that my quadrennium is nearing its end. Curiosity prompted, and I find that in these four years I have baptized 46 children, received 125 into the Church (51 of the number this year), attended 108 funerals, married 105 couples (33 this year and with hope of more to follow), and have made 3000 visits; and yet there will remain much for him to do who shall follow. This work has had its difficulties and its pleasures; its successes and its reverses. There has been no time for vacations, and in these Sundays of closed doors the city papers have given space for synopses. How rapidly the months have gone—all too fast and left so much undone! So much we wanted to do which I hope another may accomplish.

Vicksburg, Miss.

THE NEEDY CHURCH VERSUS THE BOARD OF MISSIONS OF THE LOUISIANA ANNUAL CONFERENCE.

By Rev. S. S. Bogan.

The new plan of the Board of Missions in making appropriations to needy churches just about destroys its functions as a system of helping the weak church or circuit by appropriation or donation, and has made it practically impossible for a needy and struggling charge to get aid.

If the church or circuit asking for aid is able to step up and sign the application as it is now formulated, and assume the obligations therein named, it is able to get on without such donation or aid. The new plan is simply incapable of giving relief to any charge, but must necessarily increase its burdens and work a hardship on those it proposes to help. E.g., here is a circuit that by a hard struggle may raise the amount of $800 assessed for pastor's salary, but the need of the pastor is $1000. The circuit applies to the Board of Missions for $200 donation and it is granted after the application has been signed up by every member of the board or boards of stewards; they become personally and collectively parties to the contract and equally bound by its conditions.

Now the trouble begins: every condition of that instrument of donation to which they have sub-

scribed must be met, and the conditions are many and exacting—they simply must be conformed to or the contract falls to deliver the goods. There are no provisions made for inability, etc.

Did I hear some one say, "donation" of the Board of Missions? I demur. You could hardly call it a donation; and yet you would not say it was a loan. Well, what is it?

Circuit A applies to the Board of Missions for aid or donation of $200 and the Board grants it upon the duly signed and executed application. Now that sounds like real help, doesn't it? And it looks as if Circuit A has solved her problem and may go ahead with some degree of assurance. But lo and behold! there are great bundles of knotty strings to be united and yards and yards of conditions to roll out and adjust before the donation is available. Now what are these conditions?

First of all, the board of stewards must become a Publicity Committee and herald abroad to every member of the church or circuit the fact of the munificent gift, donation or appropriation of the Board of Missions of the sum of two hundred dollars.

Second, they must establish a prescribed system of financing.

Third, they must report quarterly to the Board of Missions the amount raised and paid pastor on salary.

Fourth, they must understand that the Board of Missions will dole out to them the promised donation in the same proportion that they have been able to raise for pastor's salary during that quarter. If they pay half what is due for the quarter, the donation is cut in half for that same quarter. That is law and must abide, whoever may suffer or go hungry.

Fifth, they have obligated themselves to make the Conference assessments upon the basis of the entire salary of the pastor, including the $200 donation of the Board of Missions.

Very well—we have the facts now squarely before us. The Board of Missions makes a donation of $200 to Circuit A after its board of stewards became the signatory guarantors of the conditions stated in the application. To make the matter work out smoothly, we assume that the Conference assessments are made upon the basis of 50 per cent assessed for preacher in charge, though very often it is more.

So Circuit A, with a two hundred dollar appropriation from the Board of Missions upon the new plan, is bound to do big things. First, they are bound to raise every cent of that eight hundred dollar assessment for the pastor before they can make any claim for the full payment of the donation; for it takes no note of conspiring circumstances and conditions that may arise—it merely assumes that Circuit A can meet its obligations and pay the assessment for pastor. But remember that raising the pastor's salary is only a part of the obligations written in the instrument of application to the Board of Missions. Besides salary, Circuit A must carry a 50 per cent assessment based on preacher's salary, which, in this case would be four hundred dollars, raising the budget of the circuit to $1200, plus the presiding elder's assessment of 15 per cent of assessment for pastor, or $120, giving the circuit a budget of $1320.

Yet the donation is still tied up hard and fast, and you are bound to add to your budget, to get the strings off the donation so you may use it. First, you must add to your Conference Assessments 50 per cent of this $200 donation, which is $100. Now you find your circuit with a five hundred dollar Conference assessment. "Now," says one, "the donation is at last loose." No, not yet. This two hundred dollars has been embodied in the pastor's salary as the basis of assessment. So here is an extra deduction of 15 per cent for the presiding elder, or $30 more to add to the budget of the circuit, making the assessment for the presiding elder $150, giving a total budget of $1450. Now grant that Circuit A has succeeded, or may succeed, in raising the budget: what are the facts in the case? The munificent and liberal donation of the Board of Missions has to all intents and purposes dwindled down to the insignificant sum of $70. It is a fact that nine cases out of ten of those circuits or stations that must call on the Board of Mission for a donation to supplement their pastor's salary are already over-taxed and burdened with Conference assessments, the half of which they can not and do not pay, and to add to them this added assessment under guise of giving them help is simply unfair to them and works additional hardships for the struggling pastors.

Now I do not know, nor do I care to know, who is the originator of this wonderful new plan of the Board of Missions, but I do know that the brother or brethren that formulated and shaped that plan must feel very much relieved at getting so many kinks and knots and tangles out of their system.

In conclusion, I suggest that this wonderful new plan of the Board of Missions of the Louisiana Annual Conference be held in abeyance by order of the Conference, and the Board of Missions be instructed to make their appropriations upon the recommendations and representations of the presiding elders, and that the originator of this new and remarkable plan be given the privilege and opportunity to try it out for one year on some one of our needy and dependent circuits.

Jackson, La., Oct. 30.

WHY WE NEED MORE THAN $170,500,000.

By John R. Mott, National Director General United War Work Campaign.

1. Because of the remarkable increase of the American Army and its inevitable continued increase; the present budget is outlined on the basis of the work with one million American soldiers in France by November 1, and a total number of three million in the whole American Army. Before the end of the year we will have between four and five million.

2. Because of the marvelous expansion of the American Army and Navy. Relatively the organizations which are united in this campaign have neglected the Navy. If we are to serve the united purpose of this campaign, a much larger sum of money must be included in the respective budgets.

3. Because this war, unlike others, is not alone a war of armies and navies, but an entire people. Industry is being militarized. Millions of men and women are at work in arsenals, navy yards and countless other indispensable war industries.

4. Because the burden of this war falls so heavily upon the women of America and the Allies. They have released millions of the men for the fighting forces. Many are engaged in making munitions and other essential war activities. The needs of these women affected by war conditions convinces us that a larger financial provision should be made for them.

5. Because of the comprehensiveness of the ministry being rendered the American Army and Navy and the forces of our Allies. We are trying to represent to them the American home, school, library, religious institutions and the best American ideals. A large expenditure in this direction is necessary because of the growth of the Army and Navy.

6. Because of the continuity of the service we are seeking to render. We are following increasing numbers of soldiers and sailors from the time they leave their home, while they are in transit, in training camps, at ports of embarkation, while on ship-board, and during their stay at the ports of debarkation, as well as in their training overseas, and in the actual zone of combat.

7. Because of the imperative need of placing all of these helpful facilities at the service of the Allied Armies, whose claims were not sufficiently recognized in framing our budget.

8. Because of the indescribable need of millions of prisoners of war, which number is rapidly increasing and who must look to us solely for a comprehensive program in the interest of their physical, mental, social and moral well-being.

9. Even though the war were to end in a few months or weeks, we should stand in great need of a fund of more than $170,500,000, because this work would have to be continued throughout the entire period of demobilization. It would take from twelve to eighteen months to convey the armies of the Allies now in conflict to their respective countries. During that long period they will have virtually all of their time on their hands. Their temptations will be more numerous and persistent. There will be a tendency to let down standards and relax discipline. The period of demobilization should not be allowed to become a period of demoralization, but rather should be one of growth in knowledge and working efficiency and of the strengthening of the character.

10. An Army Educational Commission, composed of a group of the leading educators of America, are being sent overseas to co-operate in establishing what in popular language would be described as "A University in Khaki." British and French universities are helping in this vast undertaking and it will take at least eight million dollars for textbooks and books of reference for the coming winter alone.

11. If there are no other reasons than to meet promptly and efficientiy emergencies and crises which are sure to come, there should be a large over-subscription.

A LETTER FROM CHAPLAIN VAUGHAN.

We take the liberty of publishing a personal letter which we received recently from Rev. A. F. Vaughan, a member of the Louisiana Conference, now serving as Chaplain in France. It gives a "close-up" view of conditions at the Front. We are sure our readers will enjoy it.

"Somewhere in France," Oct. 4, 1918.

Dear Brother Carley: I am not unmindful of the fact that I promised to write you after my journey across the big ocean, and I would have done so a long time ago but for the confusion and inconveniences that we have been subjected to since my arrival. Most of my time has been spent in German dugouts and as a general rule I left "home" early and returned late at night, tired, wet and dirty. It required some little time to learn how to sleep when big guns were firing away at German trenches from positions very close to your abiding place. And then old Jerry has a habit, and a very uncomfortable one, of repiying in kind, with either a shrapnel or a gas shell. They come whizzing along, you try to imagine just where they are to land, and then, bang! right at your door.

I have been gassed once—just slightly, but it makes you dizzy, your head aches, you cry and the doctor gives you a sort of stuff nearly as bad as the gas itself. Maybe it will pass off in a few days, or it might decide to remain and ruin your lungs for life—thank goodness, not for eternity. I was crossing what is comfortably known as Death Valley, where the Boches have killed a great many of our men, when a mustard shell exploded about a hundred yards away. Now, Henry, I was never known as a sprinter, but I want to say to you that I hustled up that hill in a most creditable manner, and smelt just enough of the stuff to add a little more speed to my journey.

Nearly all of my time has been spent in burying our fallen men. There are many things I would love to forget, many harrowing experiences that make me shudder even to think of them. Up to the present time I have buried less than a hundred, but that is too many. The bodies are often so torn and mangled that we just bury what we can find. Of one thing we are profoundly grateful: In winning back to France over 150 square miles of territory and capturing 15,000 prisoners we lost about 400 men, who were actually killed on the field of battle. Others were wounded, probably many of them died, but it was an unusual record. It is surprising to see what a small percentage of the wounds are serious, even in the bitterest shell-fire.

We have had a great time exploring German dugouts. In this sector they have been undisturbed for nearly the whole period of the war. However, in 1914 this place was mentioned practically every day for six months and the hill that we crossed (I should say one of the hills) was the scene of many fierce battles between the French and Germans when thousands of men were killed.

After that the French despaired of ever taking it. Consequently, the Germans decided they could settle down and rest easy. They built concrete dugouts, furnished them well, some even brought their families along, and they were enjoying themselves immensely, when suddenly the American Army launched a drive, the first big effort of their campaign. The enemy was simply swept off his feet and left all of his comfortable quarters behind for the benefit of the Yankee soldiers. One patrol found a table spread for dinner and they claim it was a fine one, too. At the present time we are eating vegetables out of German gardens, drinking cool, fresh spring water dug by Germans, sleeping in German beds, wearing German slippers and some of us are trying to read German novels, since we have none of our own.

A few days ago I had to go close to our outposts. Just for curiosity I peeped down the valley across to the hill and there in plain view was a part of the famous Hindenburg line. Even the trenches are made of cement and in every nook and corner is a deadly machine gun. The time is coming, nobody sems to know, only it must be soon—when our men will cross that valley and climb that hill. God knows, Henry, what it will mean, but I shudder to think of it. Death and destruction will lurk everywhere, but our men are going and they will never stop until they have gone over. Then will follow a sad procession, led by a chaplain and a detail of grave diggers, to bury our fallen heroes in little graves, two feet wide, six feet long and six feet deep—the bodies wrapped in blankets, and a small board at the foot with the name, rank and number, to tell who lies in that particular grave.

For days I have lived in a dazed, dizzy state of mind. Often when they drive us in shell holes for protection, the men ask me questions, and some of them hard to answer. I can only appeal to their patriotism and love of justice. Often I am surprised at their simple faith in God. They pray and read their Bibles and tell me that this war has turned them to religion. I haven't met a single unbeliever. But are they Christians? When they get back to their dugouts they swear and many of them gamble; not as many as you might think, but too many of them do it. They are kind-hearted and generous—all things seem to be held in common, but I can't help feeling that they need a deeper type of spirituality and a religion that means real consecration to God. Maybe, when we get back home, that will come, and the great task of the Church must be to take these men and show them what genuine Christianity can do for a man. If we had some good religious papers and books to give them—but that is another problem hard to settle. In the large towns where I have been there seem to be plenty of "Christian Science Monitors," but not one copy of any of the other religious papers have I seen.

If you happen to know of any preachers coming over as chaplains, please advise them to buy as little stuff as possible. All that they need can be secured here, and more. At the present time I have my clothing roll, one suit of clothes and nothing more. It all gets lost in some way. I would be about $200 better off had I known this before leaving the States. You might pass the word along for the benefit of many a poor fellow who wonders where he will get the money for his "outfit." I have even lost the typewriter given me by the War Work Commission.

Another thing: very little money is needed. My actual living expenses amount to 50 cents per day. Maybe it will be more later on, but it is amazing to know how little is actually required. Of course, when a man is assigned to work in cities or hospitals, more money is needed, but most of us are with infantry regiments and have very little occasion to spend money. Some of the other chaplains may have different experiences and ideas, but I am expressing the opinion of many that I have talked with.

Well, it looks as if the war will not last much longer, and I pray that the end is near. It is fearful business and the cost far greater than many people can realize. We do not hear a great deal about it, but the opinion seems to prevail that the Central Powers are near the end of their rope.

Remember me very kindly to other members of the Advocate family and the preachers. I trust all goes well with you and when I get back home I hope you will still be the Editor of our Advocate.

A. F. VAUGHAN.

Address: Albert F. Vaughan, 1st Lt. and Chaplain, A. P. O. 770, France, American E. F., via New York.

DR. VICTOR I. MASTERS AND METHODIST-BAPTIST FRATERNITY.

By Rev. P. O. Lowrey.

One of the evidences that the world is becoming more democratic, as far as American Churches are concerned, is the open recognition by Dr. Masters, Superintendent of Publicity of the Home Mission Board of the Southern Baptist Church, that other Churches than the Baptist are part of the Catholic Church of Christ. While we have known all along that many of the Baptist Church members believed that the Baptist was not the only Church of Christ, we have not known one of their leaders so openly to acknowledge such. At least we take the following from Dr. Masters' recent article that appeared in the Advocate anent Baptist Church statistics, so to acknowledge:

"Methodists, Baptists, Presbyterians, and the rest—we are co-workers all. We have learned from one another, and shall learn. We will, please God, none of us be less what he is, except as he may become so under the leadesrhip of the Word and Spirit of God. But still we shall be one, as we are one in essential reality, each with his heart beating attuned to the other, just to the extent that each has had his heart attuned to that of the Christ. That is the unity of the New Testament.

"This is the sort of unity we want. God give us more of it—not less of adherence to what we conscientiously believe, though we may differ at points in our belief. For, as Bishop Warren A. Candler, that great statesman of Southern Methodists, has so ably pointed out, it is exactly in the free play of denominational Christianity, which is the normal expression of religious liberty, that this country has come to be more of a Christian nation than any other nation in the world, the other nations themselves being witnesses."

Assuming that Dr. Masters thus acknowledges that other than the Baptist are Churches of Christ, we would like to ask: Does the writer speak for the leaders and policy makers of the Baptist Church? If so, why does the Church uphold so many of its evangelists in preaching to the ignorant masses that theirs is the only Church of Christ—the very one that Christ built "upon the rock" of Peter's confession, with John the Baptist as their patron saint? If the writer should deny that the Church authorizes such bigotry, why then does it deny its members the right individually to choose for themselves in the matter of communing with Christians of other Churches? And why will the Baptists not receive a church letter from other Churches, but require Christians coming to them from other denominations first to renounce their Church, their minister, and their baptism, and be received "for baptism" just as sinners are required to be received? An answer to these questions that would make the religious world believe the Baptists really considered themselves a part of the great Protestant family of Christians, along with the other denominations, would go farther towards bringing about genuine Christian fraternity than statements as set forth in the above quotation.

But would it not be glorious to realize a fact such as the statement of Dr. Masters would indicate—that we could, in all fraternity of spirit and co-operation of effort, be just such members of the kingdom as thus to love and help each other?

For one, we do not believe in an ecclesiastical monopoly, such as the Romanists had before the days of the Reformation, or the Church of England before the days of Wesley. While we do not believe in the large number of denominations that we now have, we do believe that there should be more than one denomination of Christians, just as there are two political parties in a country or two literary societies in a college. The two are needed to compete with each other in good works and to watch and hold each other to the high ideals of the Christian religion. And we would allow of the easiest transfer system for membership from one Church to another, that a Christian could easily adapt himself to the church life wherever he may chance to be, or under whatever circumstances it may develop that he could best assist in building up the Kingdom of God. And if this spirit of unity has, in a measure, worked well among other Churches, why should the Baptists—like the Catholics—still boast about their John-The-Baptist-Apostolic succession, and still refuse to co-operate with Christians of other Churches? If not before, we believe that the return of our comrade soldiers of all denominations from France will mark the end of such religious bigotry and denominational narrowness as the Baptists and some others now hold. "So mote it be!"

Pleasant Hill, La.

WEATHERCOCK CHRISTIANS.

How well I remember the weathercocks that were upon the old New England barns when I was a boy. At a very tender age I climbed up and investigated the weathercock upon my father's barn by means of a rotten ladder. Any additional adventures or excursions of this nature were promptly forbidden by my parents, in spite of the fact that I had not the slightest intention of falling.

How the weathercocks changed front with every passing breeze! That is what they were created for; when they failed to respond to every wind which blew, their days of usefulness were ended.

How different with the Christian! Our real usefulness only begins when we cease to change front with every passing breeze; when we go breast forward; when the winds of adversity beat upon us in vain, only causing us to say with Paul, "None of these things move me." Don't, don't be a weathercock Christian! Keep your eyes on the goal! Look forward, and steer straight!

The weathercock Christian tries to please everybody, and as a rule he does not succeed in pleasing anybody. Oh, what a hard row we hoe when we try to please everybody—weeds and briars and stones run riot in that row! Remember this; you have to stand for something before you can get anywhere in life. This standing for nothing, being a nonentity a weathercock Christian who points everywhere and gets nowhere—is the most miserable existence possible. Listen to a voice that echoes down the centuries, "This one thing I do!" Stand up and be counted! What do you stand for? What do you stand against?

That weathercock on the barn is only a figurehead. A plain piece of board would answer the same purpose, for there is no life in the weathercock; it is only a signboard, an indicator. Did you ever realize what an awful thing it would be to look like a Christian, and even to act like one occasionally, and yet have no more life than a wooden weathercock? It is not so much ability, talent, education, or polish that we need as it is life! life! Only as the life of Christ flows through our life do we understand a little of the real meaning of life.—L. M. Hollingsworth, in Western Christian Advocate.

A good many people are waiting for their ships to come in; when the fact is the ships were never launched.—Anon.

I do not believe that death is to the dying the dreadful thing it looks to the beholders. I think it is more like what the spirit may then be able to remember of its own birth as a child into this lower world, this porch of the heavenly.—George Macdonald.

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THE MISSIONARY CENTENARY

FORWARD, MARCH!

We have been singing "Like a mighty army moves the Church of God." Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over night and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face the cannon. Men go singing by the millions to the "red rampart's slippery edge." If we dare sing like that we must set an undreamed of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time.—W. W. Pinson.

CENTENARY MUST "CARRY ON" IN JAPAN.

"Oh, the untouched villages in Japan! There they lie in heathen darkness, hundreds of them, not knowing the unspeakable graee of God in Jesus Christ; and the factories, with their half million women employees, only barely touehed by Him who eame with life abundant for all; and those awful abodes of sin, the licensed quarters of Japan, where the devil holds undisputed sway, while the Church of the living God seems powerless to break down those mighty walls of Jerieho and set free many women who are not there of their own ehoiee, but have been sold into that life to pay famlly debts; and then that other great number, the women with homes where no want is known except that awful want, peace—peace, which their poor hungry hearts so ardently long for, although they dwell behind lofty gates and are surrounded by every eomfort that wealth can give. These are the doors that await the entrance of those young women of our Chureh who are looking for a life work that will satisfy the heart and will stand the test of that great day when we shall stand to be judged at the judgment seat of Jesus Christ. May many such, counting not their lives dear to themselves, throw themselves into this glorious work of 'bindlng up the broken-hearted, proclaiming liberty to the captive, and the opening of the prison to them that are bound, to give unto them that mourn beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness!'"

Thus did Miss Maud Bonnell, for sixteen years missionary to Japan under the Southern Methodist Church, speak of the unfinished task in that country, and thus did she lay upon the young life of Southern Methodism the command to "earry on;" for this was perhaps the last message Maud Bonnell ever gave to the world. While at home on furlough (1917) she prepared for her Board a history of the missionary work in Japan. She had just completed the pamphlet and was ready to return to her beloved Sunrise Land for further service for her Lord. A day or two before the sailing of her vessel God called her. For her the task was finlshed. And now, during this Centenary celebration, God grant that there may be those who will follow the fine, brave spirit of Maud Bonnell and carry Christ to Japan!

SUNG TSZ ZIANG.

"O East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great judgment seat."

But our mlssionaries to China, through daily contact with the educated Chinese are coming to know China better, and in turn, the Chureh at home, through the missionaries is learning that the Chinese are just plain human beings like ourselves. We are learning, too, that—

"There is nelther East nor West, Border nor Breed nor Birth,
When two strong men stand faee to face though they come from the ends of the earth."

Rev. John C. Hawk, missionary to China under the Southern Methodist Board and stationed at Changchow, is a great believer in China and the Chinese. He is a firm bellever, too, in the Centenary and the World Program and sees in it a means of bringlng life and light to the people of his beloved China. As a member of the League of Intereessors he puts on the hearts of those in the "Fellowship" the duty of praylng for these brothers and sisters of the Far East. The story of Sung Tsz Ziang as told by Mr. Hawk, is a fitting illustration of the effectiveness of prayer and the power of God to release a soul from bondage. He says:

"Owing to the antl-foreign and conservatlve attitude of the people of Changchow, the work of the Chureh had to be done slowly for some time after entering the clty. Some six years passed before we ventured to have anything like a large evangelistle campaign. As a result of this first meeting, some two hundred and fifty names were secured, which meant that they were ready and willing to investigate the 'Jesus religion.' Among these names was one which had been signed by another person. However, when lnvited to the 'get acqualnted meeting,' the man eame. He brought with him a long llst of questions and criticisms, for, as he has since told us, he hoped to get the better of us in an argument, and, if possible, drlve us from the city.

"This young man was from the official elass and, like many others, had become addicted to the use of oplum. In fact, he was an opium sot, which is a term synonomous with drunkard in the United States. The home left him by his father, and even the furniture in that home, had been mortgaged and pawned, and he was living in the servants' quarters. He continued to attend our probationers' meetnigs, and by and by, the gospel message took hold on him, and, as he tells it, one night about midnight, he fell down on his knees in the courtyard of his home, and, lookling up into the open sky, said, 'O God, if there be any God, I will not arlse from here until I am freed from this awful curse.'

"Reader, you know what happened; just what happens there or anywhere when a soul throws all on God and takes Him at His word. So there that night God's messengers spoke to Mr. Sung and he was lifted out of his misery and made a new man.

"Several years have passed since then. His road has been beset by many pitfalls. He has been tested as an exhorter, a local preacher, and is now a member of the Conference. The day I told him good-bye before coming to America on a furlough, he had walked ten miles preaching and scattering the printed portions of God's Word in the towns and villages on his circuit. The old mother, who was also an opium smoker, the wife, and the younger brother, have joined the Church, and all the children in the home have been baptized. When the wife was being examined for Church membership, she was asked what was the greatest influence that had caused her to come into the 'Jesus Church.' Her reply was, 'The changed life of my husband.'

"Sung Tsz Ziang still has a brother and a sister out of the Church. Will you not join in prayer for him and them?"

CHAMP CLARK ON THE CENTENARY.

Honorable Champ Clark, former Speaker of House of Representatives, says regarding the Centenary of Missions:

"Of course you know I am not a Methodist; I am a Campbellite, but nevertheless and notwithstanding, the Methodists are a great people and have done a great work in the world and I am very fond of them. I think it is a fine thing to celebrate the Missionary Centenary of the Methodist Episcopal Church, South. This country is so young we do not have very many anniversary celebrations any way you fix it, and the Methodist circuit rider was one of the pioneer civilizers of the Western world. He was always on the frontier and preaching the Gospel in out-of-the-way places, and not only building up the Church but building up the institutions for which we all stand; consequently, I am heartily in favor of your movement."

A NOTABLE ACHIEVEMENT.

The quarterly bulletin of the Athens District, North Georgia Conference, in a recent issue says:

"The great forward movement in Mlssions which began so auspieiously in our district last spring is reaching a successful and happy conclusion. Practically every charge has been affected by it, and more than half have made definite contributions to it.

"We set our Goal at $18,000, whereas the district only paid about $5500 last year (an average year). Of course this includes the amount from all sources: the regular assessments, the Sunday schools and the Woman's Missionary Society. It is gratifying to know that we will in all probablity go 'over the top.' It has been an inspiration to the district and has sent a healthy pulse-beat through the whole Conference. Indeed, the entire Church has felt a quickening from it.

"Two things should be kept in mind: First, there has not been the slightest feeling expressed that this large surplus has been a burden to anyone; and second, the other claims on the churches have not suffered one whit. On the other hand, the district will probably make the best showing financially in its history. In addition to this, the number received into the churches on profession of faith is larger than usual. For all of this we thank God and take courage. Bigger things are ahead of us. Great souls are growing and big blessings await us."

KENTUCKY THOROUGHBRED FOR THE CENTENARY.

Rev. S. W. Dean, of the Kentucky Conference, spoke so convincingly to one of his members about the Missionary Centenary that the good brother became deeply interested and offered to give the proceeds of the sale of a very fine horse to the movement. The horse is a handsome bay stallion, bred by Edward and Joseph Madden, of Lexington, Ky., and has taken a number of first premiums. He is seven years old and is a splendid horse in every way. If interested, write to Rev. S. W. Dean, Alexandria, Ky., and get a good horse and at the same time put a nice sum into the Treasury of the Centenary.

The Home Circle

TALKS WITH NATURE.

"I think you're funny," I said
To the river, "for while you've a bed,
  You're awake night and day
  And run on, yet you stay;
And your mouth is so far from your head."

I said to the hill: "I'll allow
You have a most wonderful brow,
  But you've such a big foot
  That you never can put
On a shoe of the style they use now."

I said to the tree: "You are queer;
Your trunk is all packed, but I fear
  You can't leave until spring
  When—a curious thing—
You must still remain standing right here."

To a green red blackberry I said:
"I know you are green when you're red,
  And you're red when you're green,
  But to say what I mean
Is enough to befuddle one's head."

—St. Nicholas.

HOW BOBBY LEFT HOME.

Bobby was the very dearest, sweetest little fellow that ever lived. Everybody said so—father, mother, grandpa, grandma, Sister Lou, Uncle Bob and Sue; that's everybody, of course.

But every now and then Bobby would have an "off day." Grandma said that he got out of the wrong side of the bed, but Bobby said that could not be, for he always got up just the same—if it was the wrong side one day, it was every day.

Whatever the trouble was, these days were rather trying, for everything went criss-cross all day.

"I wish eggs grew bigger," said Bobby, complainingly, one of these mornings. "I don't any more'n get begun eating mine before it's all gone."

Then he wondered how much longer it would be before he was "growed up" enough to have doughnuts and coffee like father.

After breakfast he looked his playthings over, but could not find anything he wanted to play with. "I think I'd rather have my newest box of soldiers," he said, presently.

"But," said mother, "I put that away in the closet upstairs, you know, because you have so many things around now."

"But I'd rather have that than anything else," persisted Bobby.

So mother told him when she had finished baking her cookies she would go and get it for him.

But, alas; when it came he did not care for it. He had got all over that, he said; now he wanted one of mother's cookies."

"But mother does not like you to eat warm cookies, Bobby; they are not good for you."

"I don't know why; father has them, and I should think you'd like me to have them when I want them so much. I'd make 'em for my little boy every day," was Bobby's reply.

So it went all the morning.

After lunch mother proposed that they go upstairs to rest, and try to get up on the right side. But Bobby would not hear of that. He wasn't a bit tired and, anyway, he believed he would rather go and live with grandma.

"She's always doing something nice for me; I could have more fun there. She lets me have everything round at once, and when I don't like those things she tries to find somethin' new. I should like to live with her all the time."

"Very well," said mother, "if you would like it better there than here with your father and mother, you had better go. We want our dear little boy to be happy if he can. I will put your nightie in your bag and you can go right over."

Bobbie looked very much surprised; he had not expected to be taken at his word in that fashion.

"I—could wait until to-morrow," he said, hesitatingly.

"Oh, no; there's no need of waiting," answered mother, cheerfully. "Grandma is home, and will be glad to see you, I know. If you really think you would be happier there, I think you had better go."

So presently Bobby, with his little bag, was trudging down the street to grandma's

But somehow it did not seem half as nice as usual there. Grandma got out all his playthings for him, and she had two cute little kittens that someone had just given her.

Usually Bobby would have been delighted with them, but he hardly looked at them to-day. "They're very nice kittens," he said, "but I don't seem to care much for 'em this afternoon."

Then grandma got him the nicest little lunch, but there was a queer little lump in his throat so he could not swallow very well. He wondered what mother was doing now. It must be most supper time. He always helped her set the table. He didn't see how she could manage without him. And he was afraid grandma didn't know such nice stories to tell him when he was going to sleep.

"I think I ought to go home," he said all at once. "It is most midnight, and father will be home pretty soon. He and mother will be dre'fully lonesome without their little boy. It—makes me feel—all choked up—to think my mother and father are lonesome," and Bobby's big brown eyes were brimming over.

So, before mother had even started to get supper, a sturdy little figure came trudging back down the street.

"I've comed home, mother," he cried, as he rushed into her arms and kissed her over and over again. "Grandma's ever so nice, but I'd rather live with my father and mother than anybody else in the world."—Springfield Republican.

NO IDLERS AMONG THE BIRDS.

A close study of bird life shows a most careful division of labor, observes a contributor in Canadian Boy Builder, who knows the value of our common birds and has also detected the recent popular interest in the movement in their behalf. Some birds, such as swallows, swifts, night-hawks and whippoorwills, sweep the air and keep down very small gauzy-winged pests like mosquitoes, gnats and midgets; while the kingbird, pewees, phoebes and other members of the fly-catcher family take care of the larger flying insects, most of which are injurious to vegetation.

To the warblers and vireos is assigned the task of keeping leaves clear of larvae, plant lice and canker-worms. Thrushes, bluebirds, robins, orioles, catbirds, thrashers, wrens and tanagers pay special attention to the larger caterpillars and tree insects.

Another family of birds has special charge of the bark; among these bird care-takers are to be found the various woodpeckers, the nuthatches, brown creepers, chickadees and kinglets, who keep up a tireless search for insects in the tree trunks, preventing their destruction.

Not only are there birds who work in the air and on the trees, but there are also the ground floor workers. Hidden on the ground around the roots of trees and in the grass, are insect enemies whose name is legion. Blackbirds, crows, robins, ovenbirds, thrashers, ground warblers, and flickers, are well-known members of the ground workers' gang.

Other birds work in close co-operation with man in the destroying of weeds by the eating of seeds. The various sparrows and finches are his constant co-workers. Some of the more tender sparrows who have to winter in the south, leave their work to be carried on through the autumn and winter by juncos, snowflakes, redpolls and grosbeaks.—Our Dumb Animals.

MAKING HOME HAPPY.

If there is any place where true Christianity is tested, it is surely in the home, and here the strength or weakness of our personal piety is abundantly demonstrated. The Christian home is the nearest approach to heaven possible in this world, and if our homes fail to remind us of heaven, we may be certain that there is something amiss with the type of Christianity which is represented there.

We have known people who had every other kind of religion but home religion. They were good at looking after other peoples' children, but failed in caring for their own. They were capable in business, helpful in the Church, ornamental in society, but failures in the home, and the real reason seemed to be that it required a good deal more grace to be Christians at home than it did to be Christians elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil. Let us get the kind of religion which will make our home life radiant with unselfish joy.—Christian Guardian.



New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE NORTH MISSISSIPPI CONFERENCE POSTPONED.

We print in another column the official announcement of the postponement of the North Mississippi Conference. This action was not unexpected, in view of conditions arising from the epidemic of Spanish influenza, and probably most of those interested have already been informed as to the postponement.

The additional time secured by the deferred date will enable our preachers to wind up their year's work satisfactorily, and will insure the usual good reports from all our charges. All our people should co-operate heartily with the preachers and official boards in making this year, in spite of all the difficulties that have arisen, one of the best in the history of the Conference.

THE ONE-TALENT MAN.

The man with one talent was not condemned because he had only one, but because he failed to use that one. He was punished, not for what he did, but for what he failed to do. His thought to himself probably was: "If I haven't gained anything, at least I haven't lost anything, and my lord will surely commend me for keeping safely what he gave me in the beginning." The tragedy of his life was his failure to make use of the one opportunity he had to increase his lord's possessions. The gain of one talent would have put him, qualitatively, in the same class with those who had received, the one five and the other two. Doubtless his reward would have been, "I will set thee over many things."

It is a poor philosophy, but it seems to be more or less prevalent, to say, "I can't do much, therefore I won't do anything." Many a man who could not buy a Liberty Bond was ashamed to buy a Thrift Stamp; yet patriotism required of him to do what he could—and no more. The pennies of the children have added enormously to the resources of the Government in this time of need.

God's standard of judgment is not quantitative, but qualitative. Have you many talents?—use them all for Him. Have you only one?—use that one; it is all God expects of you.

BUY SOME BOOKS.

We presume that our Publishing Agents will have the usual display of books at our three patronizing Conferences, though we have no definite information to that effect. If they have, we hope all our preachers and the lay delegates will look over the collection carefully and make some purchases. If the books are not on hand, write to the Publishing House for catalogues and announcements and buy some anyway.

We believe in books, not as an immediate source for preaching material, but as a means of maintaining intellectual activity and of keeping in touch with the currents of the world's thought. The daily newspapers are worth reading for the sake of the information they contain. The chief function of a newspaper is to tell us what the world is doing; the function of a book is to let us know what the world is thinking about. We need both—but the preacher should certainly keep at least in sight of the world's thought.

It is not necessary to read a great many books in order to keep reasonably well-informed as to progress in the thought-world; it is impossible for any one man to read all the volumes that are printed day by day. But it is possible to get hold each year of a few books that will keep the reader mentally alive and efficient. Buy some books and read them.

"PLAN YOUR WORK."

Before many more weeks have passed a good many of our preachers will be serving new charges. In some cases, changes will be made on account of perfectly normal situations arising out of our itinerant system; in others, they will be necessary for the good of the preacher or the good of the charge, or both. In every case, a heavy responsibility will rest upon the minister as he enters upon his new work. His own efficiency as a religious leader is to be tested for another twelve months, but, more than that, the progress of the kingdom of God is to be helped or hindered by his labors.

A wise planning of his work will demonstrate the preacher's efficiency to begin with, and it will give promise of progress throughout the year. Plans should not be hastily made, but after there has been sufficient opportunity to look into the situation, certainly some kind of definite program should be mapped out. The Church is engaged in a warfare—the warfare against sin—and a year's work may very well represent a campaign. The preacher is in charge of that campaign by virtue of his position. He is not likely to bring it to a brilliantly successful conclusion unless he has some objectives toward which he is driving. Of course the enemy is to be beaten back when he makes an attack. But that is not enough; he must be driven from his own strongholds and forced to retreat by well-conceived and well-executed offensive movements. "Watchful waiting" may be good strategy for a time, but by every consideration the army should go forward unless it is willing to confess weakness or concede defeat. It cannot go forward successfully unless its leaders know where and how they want to go.

In most cases, the first three months of a pastorate will probably determine the success or failure of the year's work so far as definite results are concerned, because in that time the preacher will make his plans—or fail to make them, as the case may be. His fate is largely in his own hands.

THE MOTIVE FORCE.

This would be a poor world if we had to throw away all our machinery and go back to the old way of doing things. Our farms would largely go untilled, our factories would be closed, our great systems of transportation would come to a standstill, and our whole industrial system would crumble. Improved machinery makes possible the miracles of modern industry.

But we presuppose power to run the machinery. The most magnificent engine in the world would be practically useless if there were no power available to run it. It might represent the highest achievement of some eminent designer, and it might be beautiful to look upon, but if there were no power to set it going and keep it going, it would be of little worth after all.

Organization is the machinery of the Church. It has been brought to a high state of perfection. Every great cause for which the Church stands is represented by an organization that has been developed by the thought and skill and painstaking care of master builders. Errors of design and defects in construction may appear now and then, but they are usually slight and are easily remedied. Our machinery is of the latest type and it is magnificently built.

But if it is to develop its full power, it must have poured into it the energy that will keep it going. That energy can be furnished only by the intelligent faith and prayers of men who are willing to work with the machinery as the engineer works with his engine. The organization may be formed and started to going, but if it is simply left to run itself, it will break down after awhile. This is a time for the faith and the prayers of consecrated men.

WHO IS THE OLDEST SUBSCRIBER TO THE ADVOCATE?

Sometimes we receive letters from subscribers to the Advocate with the statement that the writers have been taking the paper twenty, thirty, forty years. We are always greatly interested in getting this information. We have a profound respect and admiration for those loyal and faithful members of the Church who have, year after year, maintained their interest in the affairs of the Church, and fed their spiritual lives by reading their Church paper. They have made use of what ought to be, at least, a real means of grace, and doubtless many of their happiest religious experiences are connected in some way with the weekly visits of the Advocate.

It would be of great interest to us, and we believe it would be of equal interest to our readers, to know who are our oldest subscribers. If you are one of the old-time readers of the Advocate, will you not write us a postal card or a note, telling us when you began to take it, and adding any item of interest that might occur to you? We shall appreciate the favor, and we shall be glad to pass the information along.

LET THE SUNDAY SCHOOLS HELP.

The following telegram has just been received by the Advocate: "Our General Sunday School Board, Dr. E. B. Chappell, secretary, asks every Sunday school in Southern Methodism to make a generous Christmas offering for the starving children of Armenia, Syria and other Bible lands. The Board is co-operating with the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York." The telegram is signed by C. D. Harris, for Dr. Chappell.

PERSONAL AND OTHER NOTES.

Rev. J. C. Price, of Belcher, La., writes that he is ready for Conference. He expects to report everything in full.

Dr. Andrew D. White, the first president of Cornell University, and formerly ambassador to Germany, died recently.

Rev. H. A. Gatlin, of the Tylertown charge, Mississippi Conference, serves a fine people. He reports that his work is making encouraging progress.

Rev. J. W. Faulk, of Boyce, La., his wife and two boys, have been victims of the influenza. We are glad to be able to report, however, that they are all better.

A necessary rule concerning obituaries is that not more than 200 words can be printed free. All words over 200 must be paid for at the rate of one cent a word.

The Central Methodist, the official organ of the Louisville and the Kentucky Conferences, has removed its offices to Louisville. Its former location was Lexington.

Rev. T. D. Lipscomb, of Greenwood, La., has had to pass through a siege of the influenza. He and his baby both were sick, but at the time of our information, they were much better.

Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, has an irrepressible humor that adds a charming quality to his work. His "travel editorials" make interesting reading.

Rev. J. W. Ward, of Booneville, Miss., says: "Booneville is ready for Conference." Good for Booneville!

Dr. W. C. Lovett has been re-elected editor of the Wesleyan Christian Advocat for a term of four years.

Rev. J. D. Newsom, of Meridian, Miss., is over 90 years of age. He has been taking the Advocate more than fifty years.

Rev. R. T. Ware, writing from Noble, La., says: "I have had a good year; the Lord has wonderfully blessed us. Everything is in full for Conference."

The Holston Conference consolidated the management of Emory and Henry College with that of Martha Washington College under one board of trustees.

Rev. Jno. A. Moore, of Moss Point, Miss., and Rev. W. G. Forsythe, of Pascagoula, Miss., with their families, have been sufferers in the prevailing epidemic.

We learn from an exchange that Mr. Charles C. Converse, the author of "What a friend we have in Jesus," died recently at Englewood, N. J., at the age of eighty-five.

In the general election last week, the Republicans elected a majority of the members of both House and Senate. This will, of course, affect the organization of the next Congress.

Rev. T. B. Winstead, of Burns, Miss., writes that the Trenton charge is making progress, and he feels that it will send a full report to Conference in spite of the epidemic of influenza.

Rev. G. B. Love, of Marietta, Miss., writes that everything is moving along nicely on his work. He has been very faithful in looking after the interests of the Advocate on his charge.

Rev. C. A. Massey, pastor of the Angie-Tallsheek charge, Louisiana Conference, has been unable recently to attend to his work on account of an attack of the influenza. We trust he will soon be well.

We are glad to learn that the two sons of Rev. W. B. Jones, presiding elder of the Hattiesburg District, Mississippi Conference, who were seriously ill with the influenza, have recovered their health.

Rev. Otto Porter, of De Soto Miss has had a good year on his charge, despite the fact that for four weeks during the summer he was unable to attend to his work. The prospects are good for his having a full report at Conference.

The War Children's Relief Fund, 2 Rector Street, New York, will receive money to be used for making Christmas a happy season for the thousands of destitute and orphaned children of the war-devastated countries of Europe.

We regret to learn from a recent personal note that Rev. A. H. Parker, our faithful pastor at Coushatta, La., has had serious sickness in his family, his daughter, Esther, having the influenza. We trust that she has been restored to health.

Rev. V. D. Skipper of Leesville, La., came to the Touro Infirmary, in this city, last week to undergo a serious operation. The operation has been successfully performed, and Brother Skipper is rapidly regaining his strength. His wife accompanied him to the city.

Rev. J. A. Bowen, of Tupelo Miss., requests us to state that the North Mississippi Methodist Historical Society will hold its meeting at Clarksdale on Tuesday evening, December 10. This change is made, of course, on account of the postponement of the Annual Conference.

The Young Men's Christian Association is observing the week, Nov. 10-16, as its annual week of prayer. At no time in the present generation has there been greater need of enlisting prayer in behalf of young men than now. All our people should join in this great movement.

The American Bible Society makes the announcement that there are 650 languages and dialects in which at least one book of Scripture has been printed for religious use. During the last decade the Scriptures have appeared in a new language on an average of once every six weeks.

Rev. John W. Ramsey, of New Augusta, Miss., writes that the money for all the Conference collections on his charge is now in the hands of the treasurers, except one item, and he confidently expects to secure that. If he does, it will be the first time in the history of the work that it has paid in full.

The Louisiana State Council of Defense has issued an urgent appeal to the people not to let the prospect of an armistice and an early peace interfere with the prosecution of war work. Even when peace does come, much of the emergency work now being done will have to be continued for a considerable length of time.

Professor J. Reese Lin, of Millsaps College, will pardon us for quoting his opinion that the Advocate might well fix its subscription price at two dollars a year. He is a competent judge, for whose opinion we have great respect. Additional financial resources would enable us to make some noticeable improvements in the paper.

We learn from an exchange that Mr. William Wilson Weber, the son of the lamented Dr. W. L. Weber, at one time connected with Millsaps College in Mississippi and Centenary College in Louisiana, was recently married to Miss Rosalie Langford, of Conyers, Ga. Mr. Weber is a second lieutenant in the machine gun corps at Camp Hancock.

The American Red Cross Commission for Europe has assigned to Homer Folkes, of New York, the task of making a survey of European countries which are now, or may soon be, operating with reference to the work which the American Red Cross may be called on to do in the near future. Mr. Folkes brings to his important mission his experience of twenty-five years of charitable public health work in New York City.

A great Lutheran convention opened in New York last Tuesday, the purpose of which is to bring about a unification of the three older Lutheran organizations in the United States—the General Synod, organized in 1820, the General Council, organized in 1867, and the United Synod, South, dating back to the days of the Civil War. These bodies will be combined into The United Lutheran Church in America, representing a baptized membership of 1,600,000.

The St. Louis Christian Advocate has the following to say of Bishop Murrah: "Bishop W. B. Murrah came to St. Louis last week for a day. The Advocate office was not omitted from his itinerary. We are always glad to see him, and all the brethren feel the same way. The presidency of Bishop Murrah at our recent Conferences was a pleasure to us. In the chair, the cabinet, the pulpit, he met the demands and opportunities of the moment in a way that provoked our love and praise. Missourians have a taste for the fine flavor of our Bishop's cordiality and an admiration for his poised judgment. His quadrennium among us has begun in such fashion as to give confidence that the church in Missouri is safe under his leadership."

NORTH MISSISSIPPI CONFERENCE POSTPONED.

I am authorized by Bishop Kilgo to announce the change of date of the North Mississippi Annual Conference from November 20 to December 11. This change was made because of the prevailing epidemic. V. C. CURTIS, P. E.

Nov. 1, 1918. Greenville, District.

"HONOR TO WHOM HONOR."

Dear Mr. Editor: In my announcement in last week's Advocate of the recent gift of $2500 to the Millsaps College Dormitory by the Dantzler brothers, I inadvertently failed to make it clear that Brother L. N. Dantzler, of Biloxi, Miss., who is one of our finest and most liberal laymen, is entitled to the honor of sharing in this generous gift to the College. The worthy trio who are making this splendid gift consists of Mr. A. F. Dantzler, Mr. L. N. Dantzler, and Mr. J. L. Dantzler. Yours fraternally,

M. M. BLACK,
Commissioner.

Jackson, Miss.

A NOTE FROM THE LOUISIANA METHODIST ORPHANAGE.

Our Orphanage has just passed through the worst epidemic of illness we have ever experienced. Every child in the Home, except six, and one of our Matrons, had an attack of the influenza. We had eighty cases in bed at one time. We had some ten or twelve cases of pneumonia, and two of our children died. My wife was stricken down after nursing night and day. Fortunately Miss Keller, our house matron, and a most capable nurse, kept well and with untiring devotion nursed and directed the nursing of the sick children. The Home Service department of the Red Cross, under the direction of Rev. J. G. Snelling, supplied us with all the nurses from the ladies of the town that were needed, and soups, broth, milk and custard were sent in plenty by the good women of Ruston. In spite of the fact that most of the homes of the town had sickness, we were not for a moment neglected. The devotion, interest and whole-hearted sympathy shown by the Ruston people in our trouble illustrated forcibly how truly the people are devoted to our great work. We can never express our gratitude to these good people, or cease to thank God for his goodness in these days of affliction.

ROB'T W. VAUGHAN, Supt.



Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

Savings Dept.,
Hibernia Bank & Trust Co.,
Carondelet and Gravier
NEW ORLEANS

RECEIPTS FOR EDUCATION, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: I have received checks for Educational assessments from: New Albany Circuit, Rev. C. A. Northington, P. C.; Caledonia Circuit, Rev. W. W. Hartsfield, P. C.; Louisville charge, Rev. W. C. Carlise, P. C.; Black Hawk charge, Rev. M. E. Scott, P. C.; Bellefontaine charge, Rev. J. F. Watson, P. C.; Coldwater charge, Rev. N. G Augustus, P. C.

Sincerely,
E. NASH BROYLES, Treas.

Macon, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. H. Ledbetter, Grand Cane, La., 2; Rev. R. A. Sibley, Summit, Miss., 2; Rev. R. T. Ware, Noble, La., 3; Rev. A. H. Parker, Coushatta, La., 2; Rev. Otto Porter, De Soto, Miss., 7; Rev. J. C. Price, Belcher, La., 11; Rev. G. B. Love, Marietta, Miss., 6; Rev. H. A. Gatlin, Tylertown, Miss., 11; W. S. Norton, Ripley, Miss., 2; Rev. J. W. Ward, Booneville, Miss., 2; Rev A. J. Coburn, Clinton, La., 2; Rev. T. B. Winstead, Burns, Miss., 10; Rev. W. J. Porter, Sicily Island, La., 5.

WALK FIFTEEN MILES WITHOUT BREAKFAST TO SCHOOL.

Walking twelve or fifteen miles through African forests is not regarded as much of a hardship for the boys and girls who come to the Methodist school at Garraway, Liberia. Miss Anna Hall writes about the opening of the school term: "They came filing into the yard with their boxes and bundles on their heads, wet with dew from the forest and wading streams. Seventy-one were enrolled the first morning. Since then we have averaged eighty-five."

Many of these pupils had come without breakfast!

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MAE LATHAM, wife of Dr. C. E. Latham, and daughter of Mr. and Mrs. W. A. Powers, died at her home near Sunbeam, La., on October 20, 1918. She was born on October 8, 1891, and united with the Methodist Episcopal Church, South, when she was about ten years old. She was united in marriage on December 27, 1916, to Dr. C. E. Latham. She enjoyed the fellowship of Christ, and carried sunshine wherever she went. She leaves a husband, father and mother, brothers and sisters to mourn her departure. Her pastor,

J. L. CADY.

WILLIAM B. EUBANK was born in Pontotoc County, Miss., on June 18, 1848, and died on October 10, 1918. Brother Eubank accepted Christ at the age of thirteen years and joined the Presbyterian Church. After a number of years he united with the Methodist Episcopal Church, South, at old Troy Church, and remained a faithful and consecrated member until God called him home. He served many years as steward, and as lay leader in his church. Many of the preachers of the North Mississippi Conference, no doubt, will be sad to hear of the taking away of this true servant of God, and true friend of his pastor. Only a few days before his death, he told the writer that he was ready to go, his only regret being the leaving of the loved ones at home. As a member of the Masonic fraternity, he had seemingly worked out every design on the "trestle-board" of life, and was ready for his wages. Brother Eubank leaves a wife, who was a Miss Mary Ann Pope, and seven children, and the precious legacy of a well spent life. We laid his body to rest in the cemetery one mile south of old Troy after services by his pastor.

W. M. COMMANDER.

HERBERT McDONALD HORTON, son of Johnnie and Edna Horton, was born on February 23, 1913, and departed this life on Saturday night, October 19, 1918, after a short illness of influenza. Herbert was just entering into manhood and was a healthy looking lad who always met one with a smile. He has left a memory of but few years, but we know where to find him—on the Golden Shore. His cousin,

ROXIE HORTON.

W. A. STINEBECK, the subject of this sketch, was born in Aiken, South Carolina, on March 26, 1854, and departed this life, early in September of the present year at his home in Oxford, Miss. He belonged to one of the old South Carolina families which before the civil war was noted for its wealth and culture. His grandfather lived in Charleston, where he spent the greater part of his childhood. Upon reaching young manhood he was anxious to study pharmacy but his father had lost everything during the war and so he had to work his way through college, graduating from the College of Pharmacy in Philadelphia. For many years he was in the drug business in Oxford, Miss., with Dr. T. D. Isom, a noted doctor of the old school. He removed to Meridian, Miss., where he was a member of the well known firm of Lillybeck-Stinebeck Drug Company. After sometime he sold his interest in Meridian and was connected with the same firm in Memphis. From Memphis he went to Vicksburg, and for a time was engaged in the drug business there. He later returned to Oxford, his former home, where for a number of years he conducted a successful business until failing health compelled him to retire. Success had crowned his efforts and he had accumulated an ample fortune to make his old age free from anxiety and worry. Brother Stinebeck was converted and united with the Methodist Church during a meeting held at Oxford in February, 1913, conducted by Rev. R. A. Clark. His religion was not the noisy sort. He lived a quiet, gentle, unobstrusive life, making no show of his piety or generosity. His aged mother and his sister in South Carolina were the objects of his loving care for many years. Month by month through the years witnessed his tender concern for their material comfort. On November 8, 1887, he was happily married to Miss Alice Slate, of Oxford, who helped him in all of his struggles and was by his side when he took passage across the last river. Brother Stinebeck suffered a great deal during the last two or three years of his life, but he did not burden the world with the tale of his sufferings, but bore them calmly and awaited with patience the end of his journey. His pastor, Rev. W. W. Woollard, conducted the funeral service, his body being laid to rest in the Oxford cemetery to await the resurrection morning. His friend,

E. S. LEWIS.

MARRIED.

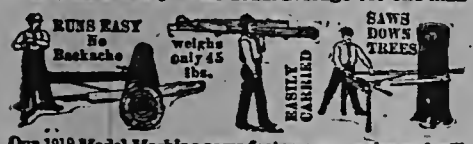
Married at 3 p. m., October 8, in Galloway Memorial Church, Jackson, Miss., by Rev. H. Walter Featherstun, D. D., assisted by Rev. C. W. Crisler, Miss JULIET FEATHERSTUN and Mr. JOHN HERBERT FLEMING.

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NEW ORLEANS
Vitalized Air for Painless Extraction
Crown and Bridge Specialist
Most Modern and Best Equipped Dental Parlors South

Drink Castalian Springs Water
It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

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SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through
1 Man With a Folding Sawing Machine Beats 2 MEN With a Cross-cut Saw
5 to 8 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M145 and low price. First order gets agency.
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Blount "TRUE BLUE" PLOWS





Cuticura For Baby's Itchy Skin
All druggists; Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent
Memphis.



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We Have Specialized in
HIGH-GRADE PIANOS AND MUSICAL GOODS
For Churches and Schools
EVERYTHING IN MUSIC
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AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

All Traces of Scrofula Cleansed from the Blood

Impurities Promptly Wiped Out.

If there is any trace of Scrofula, or other impurities in your blood, you cannot enjoy the full physical development that a healthy body is capable of until your blood has been thoroughly cleansed and purified of all traces of impure matter.

S. S. S., the wonderful old purely vegetable blood remedy, has no equal for removing the last trace of Scrofula and other blood taints, and there is no case that it does not promptly reach. S. S. S. will thoroughly cleanse and remove every disease germ that infests the blood and give you new life and vigor. It is sold by all druggists and you should get a bottle and begin its use to-day. Write a complete history of your case, and you can obtain expert medical advice free by addressing Medical Director, 30 Swift Laboratory, Atlanta, Ga.



YOUNG PREACHER—Single man, can pay board and tuition in college by keeping study hall, caring for the sick, cleaning buildings, campus or farm work. **Meridian College, Meridian, Miss.**

GRANDMA USED SAGE TEA TO DARKEN HAIR

She Made Up a Mixture of Sage Tea and Sulphur to Bring Back Color, Gloss and Youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applieations will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the sure mitigation or prevention of disease.—Adv.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

WILLIAM H. MULLINS.

The subject of this sketch, William Henry Mullins, was born in Jones County, in the State of Georgia, on November 15, 1819, and died at the home of his daughter, Mrs. Mattie Mullins Carnes, in Copiah County, Mississippi, on July 31, 1918. In 1821, when only two years of age, he came with his parents from the State of Georgia to Laurence County, Mississippi, and two years later moved to Copiah County and settled on a farm near Bowerton, a few miles southwest from what is now the town of Hazlehurst. He was the son of James and Temperence Mullins, and one of fourteen children. He came to Copiah County when the vast acres of her virgin soil were largely untilled and her resources untouched, and grew to manhood under the simple and crude conditions incident to a pioneer State. Away from the artificiality of the world, in touch with mother earth, he held fellowship with plain, but good and honest men and women. Ever true, and trusted and esteemed by his neighbors, he spent a long and useful life in the upbuilding of his community in civil, social and religious righteousness.

"Uncle Billie," as he was familiarly known in his later life, was thrice married. His first marriage was to Miss Martha Davis, who lived only a few years to brighten his life. To this union two sons were born. His second marriage was to Miss Emeline Cato, to whom three sons were born. In 1858 he was married the third time to Louise Caradine with whom he lived happily for 54 years. Three sons and one daughter were born to this union. William H. Mullins was a man of wonderful physical and intellectual vitality, and possessed a high sense of honor. He was always open and frank in his dealings with men. His natural gifts, and bigness of soul served to make him a commanding figure in his unswerving devotion to the best interests of his community. He was a fine type of the true citizen produced by the Old South, and a liberal contributor to the development of the New South.

In his early life, schools were few and inadequate, and he was denied the literary training which he, later in life, said would have been of inestimable value to him. His lack of literary training, however, did not deter him in his eager search for knowledge. He loved good books and read them thoughtfully. He was especially fond of books of a distinctively religious character. The writer, who knew him intimately, has heard him time and again quote paragraph after paragraph from sermons of the world's great preachers. He was particularly fond of Dr. Henry Melville, the great English preacher, and of Bishops Bascom, McTyeire and Marvin. Drs. Olin, Summers, Munsey, and Winans contributed largely to his ever-ready store of information. "Uncle Billie" was a genuinely religious man. He was converted early in life and united with the Methodist Episcopal Church, South, and proved himself a most ardent worker in its varied activities. For many years he served as a local preacher in his Church, and became a fearless defender of the fundamental doctrines of Christianity and the distinctive teachings of his Church. That he made full proof of his ministry, is attested by the lives of many who still live and call him blessed. His religion was his life, and in association with others he expressed it, not to be seen of men, but because he could not help it. Every life that touched his found something in it to stimulate and strengthen.

When I was a mere lad, "Uncle Billie" came into my life as a true and constant friend. He spoke many a cheering word to my young spirit just beginning to try itself in this new life. I shall, perhaps, never know the value to me of his wise counsel and apostolic touch. He was loved and esteemed by both white and black in his community. And now, that this worthy citizen, this devoted friend, this exemplary Christian gentleman has gone from us, we mourn his loss, but cherish the memory of his "effectual fervent prayers," his noble and fruitful life, and await the meeting upon the other shore. We buried his body in the family graveyard near the old home, on August 1, 1918, surrounded by a large company of relatives, friends and neighbors.

May the mantle of this godly father and worthy citizen fall upon the shoulders of the children left to mourn his loss!

J. T. LEGGETT.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

A SECOND ALLIANCE.

Frequent disasters of the soul deliver us from shallow views of religion and convince us that we need more for our security than an example. No power can be of much avail that does not act from within and reinforce us in the crises of temptation. What one longs for is a second alliance—this time with a Savior. If there be any one in heaven or earth who has gone through the same agony and has come out a victor, who has a fellow-feeling with other men and is ready to join forces with them, then we need not abandon hope, although the past has been one uninterrupted defeat.—John Watson.

METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.

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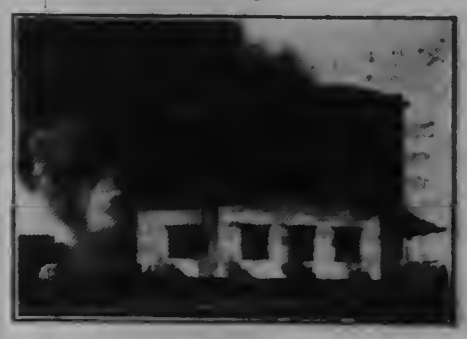
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Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail. Dept. K. P. National Toilet Company, Paris, Tenn.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars, address

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1509 Insurance Exchange, Chicago, Ill.
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What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic strength and blood builder in weak nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan formerly physician of Bellevue Hospital (Outdoor Dept.), New York and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

HAVE YOU ENLISTED?

Great Mission Study Drive.

A Mission Study class in each auxiliary.

Every woman and child a member.

The Training Camp.

Leaders for Mission Study and Bible Study Classes.

Ammunition.

The new text books. (See new Prospectus.)

Publicity. Use printer's ink.

Printed messages, short and snappy, to keep Mission Study before the women.

Circular letters to auxiliary Presidents.

Posters.

85 per cent of all knowledge is gained through the eye.

15 per cent through the ear, nose, tongue, and finger senses combined.

3-10 per cent eye-knowledge is permanently remembered.

1-10 per cent knowledge gained in hearing is remembered.

Interpret in terms of Missions wonderful posters used to present patriotic appeal through the EYE for the greatest cause of the time.

THAT MISSIONARY MEETING.

Let's have it, just like we've always had it—if there's no better way.

A good one never "just happens," it is always preceded by two p's—capital ones—Prayer and Preparation.

It needs, not simply more spirituality, but more spirit.

It responds wonderfully to Picture Possibilities.

Some have even survived the shock of a stereopticon lecture.

Once a month is often enough, if you want to keep it "cool and indifferent."

Use only ready-made plans, whether they fit or not, dryness guaranteed.

Don't mention Mission Study unless you want Satan to depart.

Do you freeze and stew your money into your mission treasury or pray it in?

God pours out—but we hold the measure.

"According to thy faith be it."

TO THE PRESIDENTS OF THE AUXILIARIES IN NORTH MISSISSIPPI.

My Dear Co-Workers:

On December 11, in Clarksdale, Miss., the Annual Conference of North Mississippi will convene. Measures of vital importance to the Church will come up at that session; one of these is the question of admitting women into full church membership. Will you not call your women together on that date for a season of prayer for God's blessing upon that session, for the guidance of His Holy Spirit as the votes are being cast?

There is told us an incident in the life of Moses when his art of intercession was the key to victory; on either side of him were found Aaron and Hur supporting him. So it is you are asked to "hold up the hands" of the leaders and to "let your requests be known unto God." Do not fail to heed this call. Sincerely,

Mrs. J. W. CONGER, Pres.
—North Mississippi Monthly Bulletin.

DO ALL THE WOMEN WANT IT?

1. All church people do not want a college education. Shall the Church cease to have colleges until—all the people want them?

2. Some women in the Church still do not want laity rights.

At the General Conference of 1910 thousands of men and women petitioned for this legislation—to be enacted. At the General Conference of 1914, many more made the same request.

At the General Conference of 1918 great numbers of others again made the same appeal, and the petition was granted by an overwhelming majority.

Many thousands in the Church today earnestly want full membership for the women of the Church.

SUPPOSE THE WOMEN KEPT SILENT?

Shall the progress of the Church be stayed until—all the people want it?

As to the "women keeping silent in the churches and staying strictly in their own homes" one wonders. If our women kept silent in our churches to-day, where would the churches be? Even the churches that give them no voice in their administration suffer them to teach and explain their doctrines outside the pulpit, and the women are always permitted to do the "general drudgery" pertaining to the upkeep of the church. The great body of missionary work, Sunday school work, and most of the charitable and benevolent work of the churches is done by women, to say nothing of the financial support they give the church and all its activities. Can any one estimate the loss to the world had such women as Frances E. Willard and Dr. Anna Shaw "kept silence in the churches?"

The churches that stand to-day for the highest moral and spiritual ideals are the churches that have gone farthest in emancipating women from the conventions and foolish prejudices of a by-gone time.

Women constitute from two-thirds to three-fourths of the church membership. Therefore, as a class, they are more religious than men. Prison statistics show that our prison poulation consists of 5½ per cent women and 94½ per cent men. Therefore, women as a class are more moral than men.—The Christian Herald.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: I am instructed by the Entertainment Committee to state that it will be impossible, under present conditions, for the Committee to provide free entertainment for any persons except the clerical and lay members of the Conference.

The Committee will be glad to secure reservations for others who desire to attend at their own expense, if such requests are made at an early date. Fraternally yours,

WM. H. COLEMAN,
For the Committee.

THE MISSISSIPPI CONFERENCE HISTORICAL SOCIETY.

The Mississippi Conference Historical Society will hold its annual session at 8 p. m., Tuesday, before the opening of the Conference session. Brother W. T. Griffin will tell us all about the beginnings around Summit, McComb, and that section.

T. B. HOLLOMAN, President.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.—Adv.

"Where two or three are gathered together in the spirit of apathy, the preacher's animation is extinguished."

The Son had to go the Cross that the world might see what was in the Father's heart.—Ex.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright



Get a 25c. Box.

THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It May be Passed in Safety and Comfort.



Fremont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

Such annoying symptons as heat flashes, nervousnsss, backache, headache, irritability and "the blues," may be speedily overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound.

If any complications present themselves write the Pinkham Medicine Co., Lynn, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as anto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggists charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.



Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Did you ever know a dying man to find any comfort in thinking that there were hypocrites in the Church?—Ex.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,

Peptiron, a real iron tonic (chocolated pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

FEVERISH, CONSTIPATED. IF YOUR CHILD IS CROSS,

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. Pinex Co., Ft. Wayne, Ind.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing.

Fragrant.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

ABOUT MY FATHER'S BUSINESS.

About my Father's business all the while,
About it with a purpose and a smile,
With a determination to succeed
In every act and every deed.

About my Father's business, gath'ring in
Weary wanderers from the paths of sin;
About His precious business let me be.
Working and praying continually.

About it with assurance pure and sweet,
About it never once to know defeat;
About it with salvation fully found;
About it with His loving arms around.

About my Father's business evermore
With my cup so full that it's running o'er;
Surely mine will be the same sweet story,
Joy unspeakable and full of glory.

—Marcus L. Burris, in the Pittsburgh Christian Advocate.

MOTHER'S RIGHT-HAND MAN

Throughout the day in the household the mother must face the burns, stings cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

A HELPFUL LETTER.

I have been thinking for quite a while that I would love to tell the children through the dear old Advocate how much I love its pages. It has been a welcome visitor in our home for quite a while, and I have received much spiritual food for my poor soul, that does hunger and thirst after more of God's love, through its pages. Yes, I am trying to live close to my blessed Savior, who suffered and died that I might live. Bless His holy name!

Yes, I am getting old and feel that I die daily, and yet I live. Yes, I'll live on through eternity. I am trying to live a meek and lowly life, for I do believe that there is a knee-route from earth to heaven. I do love to enter into my closet and have sweet communion with Him that is able to bind up the poor broken-hearted, and dry the penitent tears of those that call on Him in humility. The blessed Savior said, "Take my yoke upon you and learn of me; my yoke will become easy and burden light." I have long since learned that it is a high and holy way from earth to heaven. Oh, heaven, sweet heaven! I feel as if there is heaven in my soul.

Listen: I want to tell the little children how to learn to take the yoke of righteousness upon them. Be loving and kind, honor papa and mamma, quit doing wrong, go to doing right, try to make everybody happy and then you'll be happy.

Our little church at Rocky Mount is coming right along. Rev. J. F. Dring is our pastor and we have all learned to love him and his dear family. He has certainly done a great work in this part of the Master's vineyard. He certainly knows how to plead with the sinner and how to show the Christian it's better further on. Children, I feel that it is time for everybody to get busy. Let's pray for more workers in the vineyard. The harvest is white and the laborers are few. Little children, remember that yesterday is gone; to-morrow never comes, so let's work to-day.

I'm getting old, and I am reminded very often of being twice a child. God bless the children; how I love them all! I want you all to be workers in the vineyard and meet me over in the summerland of love. Oh, yes, it will be glory over there! We can walk the streets of gold and sing over in the glory land; won't that be grand? Sing children, sing, and after awhile we will sing the new song in heaven above.

We do earnetsly pray that the dear old Advocate may soon be in every Methodist home and its pages searched more earnestly than ever before. Pray for me.

Mrs. G. B. MAYFIELD.

Ringgold, La.

Scientific Treatment For Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists; price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

THE REALITY OF LOVE.

Love is not merely an article of faith, but a reinforcement of the sinking powers of life. Divine grace according to the old phrase, is a real emanation. When no change has taken place in the outward circumstances, when everything seems an unbroken pall and sphere of darkness, the spirit, it knows not how, finds itself strangely nerved and succored. It is helped through the very darkest hour, and secretly made aware that the worst darkness cannot last forever.—W. Robertson Nicoll.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts before Breakfast if Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

"The easiest place in this world for any man is the one God picks out for him."



PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.



BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday School, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Manse Building, Chicago, Ill.

MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs

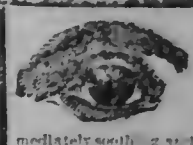
The way to cure catarrh is to kill the germs; no one will deny that

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia when breathed over the germ infested membrane, relieves catarrh. If it doesn't you can have your money back.

A complete Hyomei outfit including hard rubber inhaler, at any druggists for $1.15; or direct all charges prepaid from Booth's Hyomei Co. Ithaca N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.



INFLAMED EYES

granulated lids and all eye troubles resulting from weakness or inflammation

Immediately Relieved

by the use of Dickey's Old Reliable Eye Water. Immediately soothing and healing. No burning, no pain. At all drug stores or mail 25c. Genuine in Red Box.

DICKEY DRUG CO. Bristol, Va.

Before there can be a prosperous, noble, enduring Christian life in the presence of the world, safe in temptation, unshaken in trials, full of good fruits, there must be a close walk with God in secret.—Exchange.

A GOOD REPORT FROM SHELBY, MISS.

Dear Brother Carley: Will you grant me space in the Advocate to "render honor to whom honor is due" by commending the efficient board of stewards and loyal membership of the Shelby church for the excellent report they have made it possible for their pastor to carry up to the approaching Annual Conference? They are a generous, noble people; warm-hearted, and true to the Church. We have had a pleasant year together. God has blessed us in many ways. Thirty-two have been added to the Church, ten of them on profession of faith.

We have a live Missionary Society which is giving a good account of itself. Our splendid women are a force in the community and in the Church. Through the kindness of one of them, Mrs Janie P. Shelby, a handsome Service Flag was dedicated to our brave boys who have gone forth from Shelby Methodism to defend the flag of our great country. A gold star in its center speaks mutely but eloquently of the Shelby lad who sleeps beneath the lilies of France, having made the supreme sacrifice in the thickest of the fight on June 8.

The Advocate is in high favor among us. Early in the year we went "over the top" in our subscription campaign; having practically doubled the quota assigned us. Our presiding elder's report for the third quarter shows that in the number of subscribers for Church papers, in the Greenville District, Shelby stands "next to head," with only one subscriber less than the "head" man. If we can "catch him napping," we may "turn him down," and go "head" some day. Apropos of presiding elders, Curtis is a live wire, on his job all the time looking after the interests of his district and his men.

Our good people have so reconstructed, enlarged and improved their parsonage, as to make it second to none in "up-to-dateness" and attractiveness in the Conference. It is a joy to an itinerant preacher to live among a people who reflect their own high standards of living, and register their genuine respect for the Church and its ministry in the character of the home they provide for their pastor, for in the last analysis it is really an index to both.

Through the liberality of a member of the Shelby Church, twelve thousand dollars have been given to our Methodist colleges this year. Thanks to Mr. H. L. Wilkinson.

We are now ready for Conference; finances paid in full, two weeks before our fourth quarterly conference. "Praise God, from whom all blessings flow;" and thanks to the faithful, generous members whom He has used as His agents in bringing these results to pass.

We shall greet you cordially at our Annual Conference, Mr. Editor. Success to you in your great work.

Cordially yours,
J. M. WYATT.

Shelby, Miss., Nov. 6.

RHEUMATISM

Physician for 42 Years

"L. M. Gross:

I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M. D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver or kidney disease, or money refunded, and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,
Box 17. Little Rock, Ark.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 17D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

TO BE REMEMBERED.

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality; both together make an excellent temper.—William Penn.

A GOOD EXAMPLE.

Dear Brother Carley: For three Sabbaths I have been denied the privilege of worship in the Church, but am glad to know that I can begin my last round of nine appointments on November 3:

I have been assisted efficiently by Brothers Howard, Reams, and Harrell, in my meetings, and to date report eight infant and three adult baptisms, and fourteen accessions to the Church, and Conference collections, and war work assessment over-paid, and more than $100 pledged; yet, when the whole matter is considered, I feel greatly humiliated at the meager results. While it has required considerable effort to gather up the funds required for the various benevolences, yet one planter on my charge reports that the recent rains caused him to lose more than twice that amount, in the loss of hay alone.

We all should believe God's Word and put Him to a test, especially after this awful dispensation of war, famine, and pestilence, due to failure of devotion to God, failure to keep the Sabbath, failure to reverence the sanctuary, failure to walk in His statutes, and to keep His commandments and do them. Leviticus, 26. 27. It pays to worship God in spirit and in truth, and honor Him with our substance even above the tithe.

As one preacher testified that looking over one page of my memorandum had proved a help to him, both temporarily and spiritually, I feel led to give the Advocate readers the contents of a page which has helped us. To date, receipts for our support on assessment have been $63 per month, and page 38 of my memorandum is: Paid by W. J. Porter and wife (1918) E. A. Vail (mission worker) $5; Armenian sufferers, $5; Ruston Orphanage, $15; Anti-Saloon League, $12; to the poor, $6; Sunday schools, $5; Red Cross, $15; Conference collections and war work, $40; ministerial aid, $9; Belgian sufferers, $5; Methodist Benevolent Association, $36; Ministerial support $18; Centenary College, $20; Rev. T. H. McClendon's monument, $5; Hospital bed in Huchow, China, $50; Salvation Army, $5; Y. M. C. A., $5; Superannuate Endowment Fund, $25. Total $281.

In addition, to help win the war, we loaned Uncle Sam our best milk cow and horse and buggy, by selling them for $250 and investing that amount in Bonds and War Savings Stamps.

W. J. PORTER.
Sicily Island, La.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address C. M. GRIFFING & CO., Box E, Macclenny, Florida.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Epworth, Nov. 17, p. m.
Louisiana Avenue, Nov. 18, p. m.
Carrollton Avenue, Nov. 19, p. m.
St. Mark's, Nov. 20, p. m.
First Church, Nov. 21, p. m.
Plaquemine, Nov. 23, p. m.
Donaldsonville, Nov. 24,
McDonoghville, Nov. 24, p. m.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Tallulah, Nov. 17.
Lake Providence, Nov. 18.
Oak Grove, at Pioneer, Nov. 19.
Midway, at Pioneer, Nov. 19.
Calhoun, Nov. 21.
Monroe, Nov. 22.

ALBERT S. LUTZ, P. E.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 18 East Hunter Street, Atlanta, Ga.

RECEIVING WAR CROSS



The patriotic spirit and devotion with which American women have so far performed war-service work and made sacrifices has never been equalled in the history of any country. Mothers, wives and sisters support this burden with strength and fortitude. But those who are already miserable from the complaints and weaknesses which are so common to women, should take the right tonic for the womanly system.

If a woman is borne down by pain and sufferings at regular or irregular intervals, by nervousness or dizzy spells, by headache or backache, "Favorite Prescription" should be taken. "Favorite Prescription" can now be had in tablet form as well as liquid at most drug stores. Send to Doctor Pierce's Invalids' Hotel, Buffalo, N. Y., for a ten-cent trial package of tablets.

Slocomb, Ala.—"I have tried Dr. Pierce's Favorite Prescription and have derived wonderful benefit from its use. My health began to fail last November and grew worse all the time until I was not able to stay up. We called in the doctor in January and I was under treatment until February. Then he told my husband that nothing but an operation would save my life. I went to the hospital and remained there two weeks but had such a horror of an operation that I begged to return home. The doctors told me that if I didn't undergo the operation I had but a short while to live, but I returned home and my husband bought me a bottle of 'Favorite Prescription' and when I had finished taking it I was able to sit up and when I had taken four bottles and used two boxes of the Strengthening Lotion Tablets I could do all my own housework, and I feel stronger and better than I have for years. I never suffer a pain now. I wish I could stand on the highest tower and shout it to the world of suffering women what Dr. Pierce's Medicines will do. Every bottle is worth its weight in gold."
—*Mrs. J. E. Grantham, Route 3.*

Earning money keeps some men from their wives. Spending money drives some women farther away from their husbands. The proper way is for husband and wife to earn together and spend together.—Exchange.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

If Col. Blount
Were Alive Today

He Would Have Some Mighty Interesting Things About Blue Painted Plows.



Col. Henry F. Blount

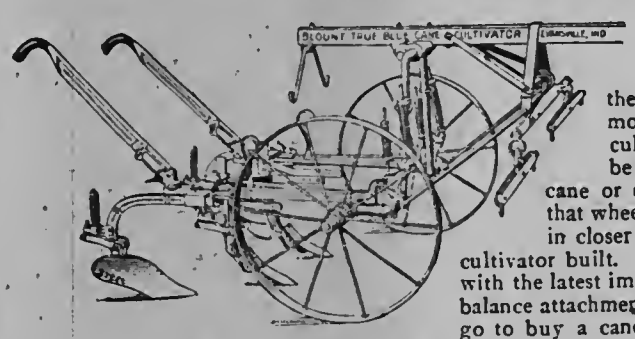
Many thousands of Southern planters fondly remember the late Col. Henry F. Blount, founder of the famous "True Blue" line of plows, for his fixed principles, superb honesty and sterling integrity. Like that celebrated English blue yarn manufacturer, 300 years ago, whose product became world famed for its unchanging true blue color, Col. Blount painted his plows "True Blue" because they were true blue clean through. There were other blue yarns, but only one true blue just as there are now other blue painted plows, but only one genuine "True Blue"—

The Blount "True Blue" Honest Clean Through.

Beneath the blue paint on the Blount "True Blue" are quality and workmanship unexcelled. The "True Blue" stamp is your guarantee of all that and more. And that guarantee is backed by the reputation of more than fifty years of honest plow making. Col. Blount's original principles are still rigidly enforced in the great factory he left as a monument to his True Blue ideals.

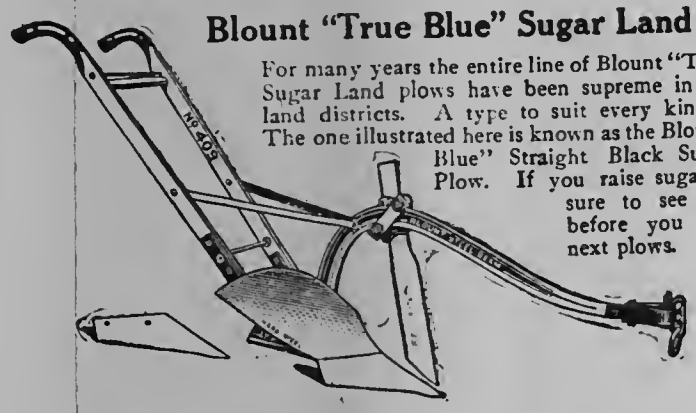
Be sure to look for the Blount stamp when you go to buy a plow. There is a Blount "True Blue" Plow and Implement for every purpose. And everyone is made to last and give satisfaction.

Blount "True Blue" Cane Cultivator.



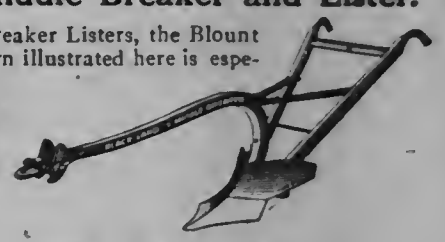
When it comes to cultivators, this is one of the simplest and most useful of all cultivators. Can be used for either cane or corn. So built that wheels can be drawn in closer than any other cultivator built. It is equipped with the latest improved trips and balance attachments. Before you go to buy a cane cultivator, be sure to have your dealer show you the Blount "True Blue."

Blount "True Blue" Sugar Land Plows.



For many years the entire line of Blount "True Blue" Sugar Land plows have been supreme in the sugar land districts. A type to suit every kind of land. The one illustrated here is known as the Blount "True Blue" Straight Black Sugar Land Plow. If you raise sugar cane, be sure to see this plow before you buy your next plows.

Blount "True Blue" Middle Breaker and Lister.



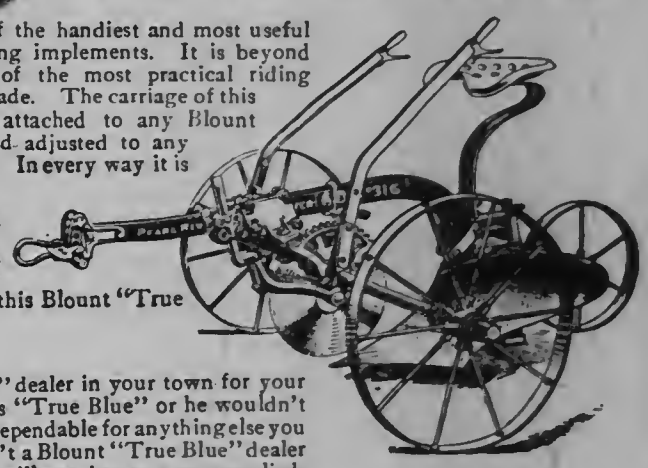
When it comes to the Middle Breaker Listers, the Blount again stands supreme. The pattern illustrated here is especially adapted to heavy black land. It is built to meet the requirements of the most exacting and like all other Blount "True Blue" Plows, built to last twice as long as any other good plow.

Blount "True Blue" Pulverizer.



Of all the modern implements for increasing crop yield and cutting down labor, none is of more vital importance to the farmer than this Blount King Pulverizer, Packer and Clod Crusher. Not only does it crush every clod and thoroughly pack the soil for holding the proper moisture to feed the roots of the new plant, but it pulverizes and ridges up the surface soil for a quicker and easier sprouting of the grain. Does the work of a roller, tooth harrow and disc combined and does it better.

Blount "True Blue" Riding Lister.



Here is one of the handiest and most useful of all cultivating implements. It is beyond question one of the most practical riding attachments made. The carriage of this lister can be attached to any Blount Steel Plow and adjusted to any width desired. In every way it is "True Blue"—honest clean through. If you need a Lister, be sure to investigate this Blount "True Blue."

Go to the Blount "True Blue" dealer in your town for your plows and implements. He is "True Blue" or he wouldn't have the line, and thoroughly dependable for anything else you want in his line. If there isn't a Blount "True Blue" dealer in your town, write us. We will see that you are supplied.

STAUFFER, ESHLEMAN & CO., General Distributors, New Orleans, La.
(Limited)

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Ordered four Home Department quarterlies for families at Crenshaw. This means four family altars that will back up the preacher in his ministry to the congregation and a training school for the little ones in teaching them how to worship God. Mrs. Hal Crenshaw has charge of the beginners' department and has her department up to the third rank standard.

Eight Home Department quarterlies were ordered for as many families at Eudora and eleven books for mothers and other teachers. The mother is the child's first and most important teacher; the home is the place where the habit of worship can be most easily formed. Four teachers at Poplar Corner ordered books and the leaders of this school promised to have a Home Department in their school.

The superintendent and one teacher at Cherry Tree agreed to take the full teacher-training course. Five teachers at Mineral Wells have enlisted as individual students, each ordered a book in the elementary department and expect to earn one unit within six months. Mineral Wells thinks it is not asking too much of the teachers to complete one book before they are put in charge of a department in the school.

Rev. J. H. Holder, presiding elder of the Sardis District, carried me in his car to all of the above mentioned places and gave me right of way in his quarterly conferences. Representative congregations gathered at every place. We spent a good part of each day in the Sunday school work. The stewards and others enjoyed the institutes. The financial obligations are being met cheerfully and in full. The preachers have worked hard and are more nearly ready for Conference than usual.

The people of Pleasant Hill are grieved over the recent death of Brother Gilliland, their devoted superintendent. Mrs. J. O. Bridgforth was elected to take charge of the school. God buries his workmen but carries on his work. This school is about ready to say that no one should be permitted to hold an office or to teach in the school that has not obtained one unit. The preacher, superintendent, and three teachers ordered books to make good their contention. Brother Bruner and I organized a school at Lewisburg that has been suspended for a time.

The Home Department was promised at Cockrum, four teachers enrolled for the course in the elementary department. This school says every officer and teacher ought to have at least one unit before taking charge of a department. When we say that every officer and teacher must have some definite preparation for conducting the school of religious education we will have more and better teachers. Our standard is too low to appeal to the heroic in human nature; big things are sought after; small tasks are ignored. Now is the time to make the Sunday school what it ought to be.

RESOLUTIONS BY THE METHODIST SUNDAY SCHOOL AND WOMAN'S MISSIONARY SOCIETY OF KOSCIUSKO, MISS.

Whereas we stand in the shadow of a great sorrow and are deeply conscious of an inestimable loss in the death of our friend and sister, Mrs. Katie Lowery; And whereas she has served us as teacher in the Sunday school, and as one of the officers in the Missionary Society and was faithful to every trust, living a life of purity, service and of constant devotion to the great interests of the Church and Society, being an inspiration to the community. Therefore be it resolved by the Missionary Society and Sunday school jointly:

1. That the members of the Woman's Misionary Society and those of the Sunday school of the Kosciusko Methodist Church have lost a faithful co-laborer; That her noble example and cheerful service among us will be sadly missed, while the hand that wrought so well will be richly rewarded in due season.

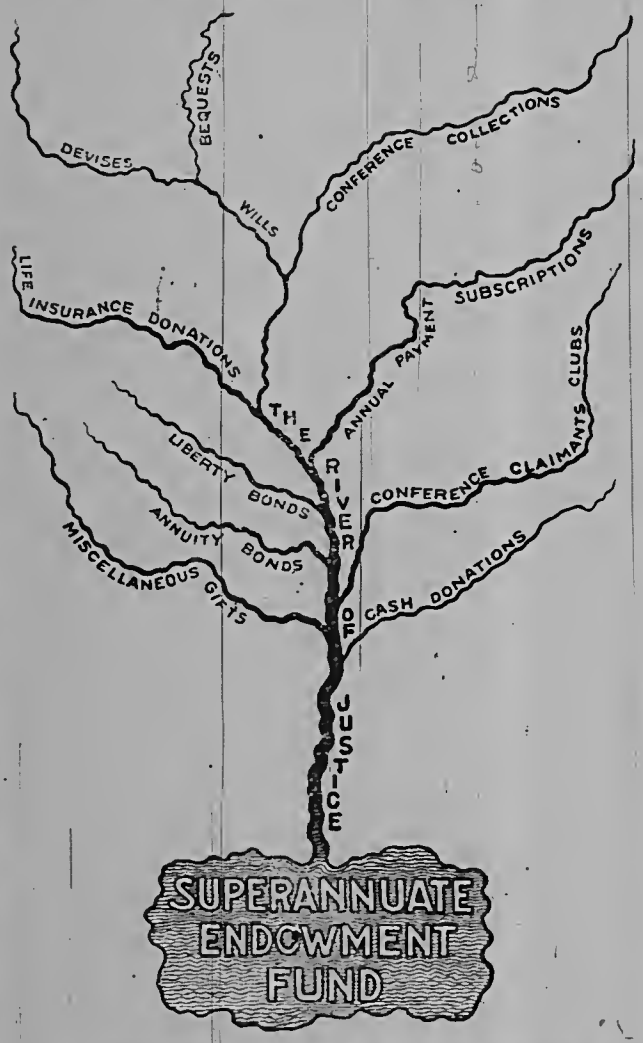
2. That we extend our heartfelt sympathy to the bereaved husband and dear little sons, and commend them to the loving care of God, our Great Father.

3. That a copy of these resolutions be furnished to each of the city papers, the New Orleans Christian Advocate, and the bereaved family.

Signed: Missionary Society—Mrs. E. H. Cunningham, Mrs. Sam Atkinson, Mrs. T. H. Morgan.

Signed: Sunday School Committee—Mrs. Sam Gilliland, Mrs. John F. Allen.

MAKE THE RIVER FLOW!



The plight of an old, worn-out,
Heroic preacher being compelled to
End his fruitful days under the
Yoke of pitiless poverty is tragic!

Shall the great M. E. Church, South,
Having more than 2,000,000 members,
Allow its superannuated preachers to
Lack the bare necessities which their
Long and faithful service has earned?

Now is the time to remove this
Odium of neglect, which shames
The Church we love so much.

When the river flows abundantly,
All the drooping flowers take on
New life, and the blighting drouth
Turns away its doleful face!

Make the river flow. Send your offerings, of whatever nature, to the Board of Finance of the M. E. Church, South, 801-803 Mercantile Building, St. Louis, Mo.

LUTHER E. TODD, Secretary.
Write for literature on the subject.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13
Murine Eye Remedy Co., Chicago.

FOOT COMFORT ASSURED.
Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

MISSISSIPPI CONFERENCE
Committee on Admissions.

The Committee on Admissions will meet in room to be designated at McComb and on further notice.

T. B. HOLLOMAN, Chairman

Class First Year.

At 2 p. m., December 3, at McComb, the Committee and Class of the First Year, will meet for examination on "the text" of the Four Gospels and Acts. The examination must be written. Such are our orders. The Committee has no option. Rev. J. D. Ellis will prepare the questions on Matthew and Mark, Rev. H. Mellard, on Luke and Acts, the undersigned on John.

H. WALTER FEATHERSTUN,
Chairman of Committee.

NORTH MISSISSIPPI CONFERENCE
Class First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Clarksdale, Miss., on Tuesday morning, December 10, at 9 o'clock. Examination on Seay's Outline to p. 93. Oral review of other books, if taken in Correspondence School.

T. H. LIPSCOMB,
Chairman.

Brings the Best Into Co-Operation.

It is no wonder that many are finding the new medicinal combination, Hood's Sarsaparilla before eating, Peptiron, a real iron tonic, after eating, and Hood's Pills as needed, remarkably effective as a course of treatment for giving vitality, vigor and vim, and increasing strength and enduranee.

Among the medicinal substanees that this combination brings into co-operation are such cleansers, tonics and digestives as sarsaparilla, nux, iron and pepsin, whose great merit has been fully established.

Good results from such a combination, in cases amenable to treatment, seem to be among the "inevitables." The combination is especially recommended for those who are rundown, whose blood is poor, because of impurity or lack of iron, whose nerves are weak or unstrung, livers torpid or sluggish. Try it.—Adv.

FROST PROOF CABBAGE PLANTS

Ready to ship NOW, Forty-acres. Five hundred plants, one-twenty five. One thousand plants, two dollars by express. Write for prices on larger shipments.

George F. Hair Meggetts, S. C.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

"The man who preaches the real gospel of Christ will give emphasis to it with his life."

END STOMACH TROUBLE, GASES OR DYSPEPSIA.

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3274.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 21, 1918. CHAS. O. CHALMERS, Manager.

A LETTER FROM BISHOP KILGO TO THE LOUISIANA, THE MISSISSIPPI, AND THE NORTH MISSISIPPI CONFERENCES.

Dear Brethren:—In these weeks of anxious waiting and trials of your faith I have partaken of your sorrows and your cares. By daily prayers I have borne you on my heart before the throne of grace from which alone comes all our comfort and security, and truly the mercies of God have abounded unto us amid all our trials, and I request our preachers and people in their places of worsbip to give thanks unto God for His boundless and ceaseless goodness, and this I am sure their own hearts will readily move them to do.

The unusual circumstances of these closing months of the Conference year entail great labor upon you. Not only presiding elders and pastors are bearing exceeding burdens, but every devoted member of the Church shares with them in these heavy tasks. It is needful that every member shall do all possible to achieve full success in the urgent tasks which engage their preachers, and I have confidence that not one will fall short in bearing his share of the work. It is a time to test our devotions and should inspire all to earnest self-examination, zeal and joyous sacrifice. What we undertake in the name of the Lord should be done with glad hearts.

In changing the dates of the Conferences I have acted in tbe light of what appeared to be wisest, after taking counsel with those most intimately concerned. May I request all to appreciate the circumstances which called for the changes, especially at the time they were decided upon, and give themselves fully to the work before us? You must know that I would not impose unnecessary inconveniences on my brethren, and although one or the Conferences will be held at a date which will impose inconveniences on those who may change their fields of labor, this hardship could not be avoided, and gives me more pain and solicitude than it likely gives them.

I ask all of you to join with me daily in prayers that our Conference sessions may be seasons of great grace and heavenly fellowship, being blessed unto the edification of our faith, and fitting us for happier and larger labors.

JNO. C. KILGO.

NOT WHAT BUT HOW.

The question that ought to concern us most today is not, "What shall we preach?" but "How shall we preach?" The "what" of preaching was settled by Christ himself and his early followers in the record of their ministry in the New Testament. But the "how" is to be determined by the times in which we live and the conditions under which we carry on our ministry. Truth never changes—by the very nature of the case, it cannot change. But times and conditions do change.

In determining how we shall preach, we must realize tbat the world's attitude toward religion today is different from what it was a short time ago. That attitude was, we believe, respectful and serious and earnest. But there was lacking the element of immediate personal need on the part of a great many people that caused their interest to be more or less academic. All that has been changed. The war has brought men face to face with the great realities of death and duty and immortality and sin and redemption and suffering and hate and sorrow and love and sacrifice and hell and heaven and tbe devil and Christ and God. The nation-wide epidemic of disease that has laid low its tens of thousands, many of them in the strength of youth, has emphasized the urgency of men's need of spiritual strengtb and help. How shall we preach to men under these circumstances?

It is hardly necessary to say that we should preach simply. An intricate and complicated and elaborate presentation of the plan of salvation to men who are calling for a remedy for their spiritual ills, is manifestly out of place. "What must I do to be saved?" is the question that is ringing in



BISHOP JNO. C. KILGO,
Who will Preside Over the Louisiana, the Mississippi, and the North Mississippi Conferences.

our ears to-day. We ought to answer it as quickly and as simply as we can.

We ought to preach with a passionate earnestness. It is no small thing that men are dying in their sins every day, and it is no trivial mission that we have been charged with. We have been made ministers of a gospel that has in it the power to save every one tbat can be brought to believe in it. Without that gospel, without faith in it, men must go down to destruction. They will be lost. That is an awful word—lost! We cannot force men to accept the offers of grace, but we can deal with them with such passionate earnestness as will belp tbem to realize their own needs and help them to make up their minds to accept Christ. But whether they respond to our appeals or not, we cannot afford to be less than dead in earnest in our efforts to save them.

We should preach with a faith that expects definite results to follow our preaching. Some salesmen are very skillful in presenting their proposition in the most favorable way, but they fail at the critical moment of "closing the deal." With the salesman, it may be a matter of business method, or of psychology; but with the preacher, it is largely a matter of faith in God. What excuse can I have, anyway, for claiming to represent one whose word I do not accept, and whose promises I mistrust? We cannot inspire in others a faitb that we have not ourselves. The very atmosphere of our preaching should be that of confidence that God will honor our ministry.

We should preach in terms of present-day thinking. Our message may be simple, and it may be delivered with earnestness and faith, but it may fail to grip our hearers because it is detached from the ordinary thought processes and experiences of our hearers. It may have the gospel in it, but it is so unrelated in terminology and application to the modern man that he cannot comprehend its meaning. Maybe he ought to comprehend it—maybe he ought to bring with him from the past the modes of thought and the forms of expression that were familiar to our fathers a half century ago. But as a matter of fact, he has not done it, and he is not going to do it. We have to deal with men, not as they might be, or as they ought to be, but as they are. And if we want them to listen to us to-day, we must speak to them in a language that they understand. This is merely another way of saying that the preacher must know the times in which he lives. Unless he himself is a part of his own times, he cannot interpret tbe needs and signs of the times to those who are living in the present.

We have just received a letter from one of our preachers who is now serving as a chaplain in France. He speaks of the simple faith of the men in God, and their habits of Bible reading and prayer, while at the same time many of them seem to be unmindful of the deeper spiritual requirements of our religion. And then he adds this word: "The great task of the Church is to take these men and show them what genuine Christianity can do for a man." That task can never be performed by men who cannot relate themselves very vitally to the life of tbese soldiers who have faced all the temptations of army life, and have come into contact with the forces that make this the most marvelous of all ages. Jesus Christ is the same yesterday, to-day, and forever. It is our business to interpret him in terms of to-day.

THE VIRTUE OF SAYING NOTHING.

A fire will die out if it is not kept supplied with fuel. Even twigs will keep the embers glowing for a long time. A quarrel is much like a fire—it must have something to feed on. Sharp words may kindle the aroused passions into a flame that will destroy peace and harmony of long standing. It is a good thing, even under stress, to practice the virtue of saying nothing.

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UPWARD.

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more
The cloudy summits of our time.

—Longfellow.

TRYING TO BE A CHRISTIAN.

By Andrew Gillies.

Is there such a thing as "trying to be a Christian," or, as it is usually put, "trying to lead the Christian life"? Usage answers, in the affirmative, for the expression is common, in both the interrogative and declarative forms. One cannot travel far in a distinctly religious environment without hearing some men asked if they will try to be Christians and others account for themselves by saying that they are trying, and modern thought would seem to sanction the usage, for the gospel as preached to-day is pre-eminently a call to service. Christianity is looked upon as a program of social readjustments, an ethical ideal to be attained. Even our own Church asks of the candidate for admission, "Will you endeavor to lead a holy life?" And the candidate is expected to answer, "I will endeavor so to do, the Lord being my helper."

Henry Drummond's Way.

The question as included in the Church ritual is scripturally correct and eminently wise, for it is but another form of that which Henry Drummond so persistently put to the students at Edinburgh—"Gentlemen, do you mean business?" But the phrase, especially as used by so many to explain this relation to God and his kingdom, may well arouse suspicion and provoke inquiry.

It is significant that the New Testament makes use of no term or combination of terms which can be so translated. Jesus never asked anybody to try to follow Him and had scant courtesy for those who suggested a discipleship falling short of complete self-renunciation. Furthermore, by repeated statement and insistent emphasis, He made it clear that the Christian life is not merely an ideal to be attained, but an inner spiritual transformation to be experienced. To use His own symbol (flung at a philosopher who came to Him as to an authoritative teacher of an exalted ethic), it is a spiritual rebirth, the making of a mortal into an immortal by the power of the Holy Spirit. It is true that this change is elsewhere called "conversion," a turning around, thus emphasizing the fact that there is a human as well as a divine element in the transaction, but even that means primarily not a changed course of conduct, but a changed attitude toward God. It means love instead of indifference or hate, faith instead of unbelief, submission instead of rebellion.

In this as in all else, the Acts and the Epistles are in perfect accord with the Gospels. When those who were cut to the heart on the day of Pentecost cried, "What shall we do?" Peter replied in no uncertain terms: "Repent and be baptized, every one of you, in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Spirit." Whether approaching the matter from the legal or the biological standpoint, Paul's conclusion is always the same: "By grace are ye saved, through faith, and that not of yourselves. It is the gift of God." Drawing a line of demarcation which must be disconcerting to the scoffer at the "twice-born" throng, John says, "He that hath the Son hath the life." The solemn warnings in the Epistle to the Hebrews are to the end that believers shall stop shilly-shallying and make ultimate salvation absolutely sure by unwavering faith in and devotion to Him who made atonement for their sins. And even James, in all his talk about works, is but emphasizing the fact that a man's faith must be vital, or his so-called Christianity is but despicable hypocrisy.

Dead in Earnest.

Of course there are passages aplenty affirming that man's part in this divine-human transaction is active as well as passive, that the Christian life is a pilgrimage as well as a possession, that there is hard fighting all along the road, and that many who start bravely fail to reach the goal, but all such are complementary and not contradictory to the truth as already stated. Jesus' solemn advice to "strive to enter in at the strait gate" is but a much needed warning that only he who is so dead in earnest about salvation and discipleship that everything else becomes as nothing can hope to become a Christian at all. In other words, the second birth differs from the first in that it is voluntary and that the one born must often travail and suffer agony. The statement, "He that shall endure unto the end, the same shall be saved," is but one of a multitude of assertions that salvation, in the case of the Christian, is not only past but future and that victory is not assured until the spirit sloughs off the flesh. Saint Paul's injunction to "work out your own salvation," is a reminder that individual salvation has vast social implications, and the apostle does not pause until he reminds his readers further that, even in the carrying out of that task, "it is God that worketh in you both to will and to do of His good pleasure." And those puissant promises to the overcomer, contained in the Apocalypse, are made to him who meets life's tests, not as a poor mortal, trying to climb "the steep and thorny road to heaven," but as "a new creature" in Christ Jesus, strengthened by the resistless might of an unconquerable God.

In all this, however imperfectly the truth may be expressed, there is more than a splitting of hairs or the making of a distinction without a difference. The modern change of emphasis from Christianity as a mystical something which Jesus Christ wrought for and works in man to Christianity as a something or series of something which man does for God has not proved an unmixed blessing. To use a trite phrase, a crying need of this crucial time is the certainty that springs from a definite faith and the victory born of a conscious spiritual experience. Popular opinion to the contrary notwithstanding, there is a definite line of cleavage between the Christian and the non-Christian. A man is in the kingdom of God or he is not. He has accepted Jesus Christ as his Master or he still belongs to the devil. At first he may be a "carnal" Christian, as Saint Paul says, but he is nevertheless a Christian. He may fall again and again in his conflict with tyrannical habits, as did Jerry McCauley, but if he repent and believe he will rise again and become "more than conqueror."

Finney's Test Question.

A man becomes a Christian, not by "trying," but by believing, by repentance and faith. "This is the work of God, that ye believe on Him whom He hath sent." It is necessary to bring forth fruits meet for repentance, but it is first necessary to repent. When Charles G. Finney went about among those who were seeking God, he asked not, "Will you try?" but "Have you surrendered?" Man's first victory over self and the world is capitulation to God. It is of more than passing significance that, in Bunyan's immortal allegory, the beginning of Christian's journey as "pilgrim of the infinite" was marked by the passage through the strait gate and the rolling away of his burden at the foot of the Cross.

Making every concession to native humility and the wisdom of urging the discouraged and fallen to "try again," it is well to remember that "undiscouragable faith" is the only basis of spiritual recovery and assurance of ultimate victory. "I am trying to be a Christian" smells too strongly of a discipleship with mental reservations or a timidity that spells defeat. "This is the victory that overcometh the world, even our faith." Saint John did not write, "we are trying," but "we know," and "now are we the sons of God." Saint Paul did not say, "I am trying." He said, "I am crucified with Christ," and "I can do all things through Christ which strengtheneth me."

For years John Wesley tried to live the Christian life. By fasting and prayer he endeavored to find peace and he touched two continents in his efforts to do the will of God. Both prayers and labors seemed fruitless, for he found no rest and accomplished but little. But then came that memorable meeting of the Moravians during which he felt his heart strangely warmed and attained the consciousness that he had passed from death into life. Whether or not you accept the statement that that experience constituted his real conversion, certain historical facts cannot be gainsaid. From that day unutterable peace filled his heart and almost unparalleled results marked his ministry. He became a preacher of extraordinary power, the leader of a new Reformation, a Christian statesman of astonishing wisdom and foresight, the founder of a Church which to-day exercises a world ministry, God's agent in the salvation of countless thousands.

I cannot help thinking of an incident which occurred in the West some years ago. A Y. M. C. A. secretary was talking seriously with a promising young business man and at last asked him point-blank to become a Christian.

"I will try," said the young man.

"I don't want you to try," said the secretary, "I want you to trust."

The young man saw the difference, opened his heart to the waiting Savior, and became a Christian leader of marked spiritual power and wide influence.—The Christian Advocate (New York).

A QUESTION OF PRAYER.

By William E. Doughty.

An emergency arose in a field in China. A gift of a thousand dollars was imperatively needed to meet the emergency. A cablegram was sent by the leader in China to the mission board concerned, with the statement that prayer was being made that the money might be found at once and the need met. The cablegram was on the secretary's desk when he went to his office in the morning. He gave himself to prayer over the cablegram, that God might put it in the mind of some steward of His to give the money. He then went about his work with a quietness in his heart, expecting that the money would be found.

In the afternoon a plainly clad old man entered the office and asked for the secretary. His appearance at first made the clerk who received him suspicious, but after consultation with the secretary the man was admitted. He asked if there were any special emergency on any of the fields that some money would meet. For answer the cablegram was put in his hands. As he read it his eyes filled with tears. Controlling his emotion with difficulty, he said that he and his wife had been deeply moved while engaged in family prayers that morning, and the conviction had come that they ought to do something more generous for the Lord's work than hitherto. That conviction had led the man to call at the mission board office. Putting his hand into the outside pocket of a very much work-worn overcoat, he drew out a roll of bills and handed it to the secretary. With a great light of joy on his face, the old man quietly withdrew. When the bills were counted the sum was found to be exactly one thousand dollars. Intercession in China, more intercession behind a secretary's desk, still more prayer in the quiet of the family, God putting thoughts into receptive minds, and generous impulses into loyal hearts—and a

great need was met by releasing money before the day closed.

If the history of sacrificial gifts for the uplift of the world could be fully known, many another case like this would be discovered. It is also, alas, too true that many a crying need remains unmet because there is no intercessor. Such illustrations as that given above are a stumbling block to some people because they say that there are many cases where earnest prayer was made but the money did not come. Sometimes when there is an intercessor the other links in the chain are missing. There is no patent method of getting all the money one thinks he needs even for the work of the Kingdom, for there are many elements involved. Kept within reasonable bounds, however, here is a secret of financing the Kingdom, the possibilities of which have not been really put to the test as yet by the Church.—The Central Christian Advocate.

A LETTER TO THE ADVOCATE FROM BISHOP LAMBUTH.

Somewhere in France, Oct. 14, 1918.

My Dear Brother Carley: It is a pleasure to write a few lines from an old, historic chateau in France, where my host is Major John A. Randolph, formerly of the 2nd Engineers, 2nd Division, A. E. F., now General Headquarters Chaplain and in charge of the School for Chaplains by authority of General Pershing and appointment of the Committee in charge of this branch of the service. A royal host and an important position, since it becomes his duty to receive recruits, see that they are domiciled, drilled, equipped, instructed, and recommended to the Committee for assignment to their respective posts. It is needless to say to Mississippians that the Major is not only equal to his task, but performs it in such fashion as to commend himself to those in the highest military circles as well as to the humblest man who comes within the reach of his influence. We may be thankful that we have such a representative in France.

A wonderful place, this. The chateau stands in the center of an estate of some five hundred or more acres of the best agricultural and grazing land in all this section of the republic. It borders upon Brittany, and shares with that region in alternating forest and meadow areas. The grass is almost as green as in Ireland and as nourishing. The herds of Jerseys and Guernseys indicate by their lines their immediate descent from their blooded predecessors on the islands of the same names off the northwest coast. Two things have surprised me greatly, the abundance of cattle in this part of France and the amount of forest growth. It has been told me by Frenchmen that during the first two years of the war, marked and almost disastrous inroads were made upon the stock; but later the supply was replenished by the careful instruction of peasants who could not go into the war, and by the women and the older children giving their time to the herding of the cattle in small pastures where there was abundance of succulent grass. The forestry laws have been so faithfully carried out that the contrast of our denuded country where we have been absolutely reckless is painful.

From the window where I am writing, one can see in a great semi-circle skirting the lawn, sturdy oaks, chestnuts, elms, magnolias, pines, larches, quinces, the red haw with its crimson berries, azalias as high as your head and the holly with the deepest and richest green leaf I have ever seen. Frost has come and these trees are a blaze of color and of glory. It makes the crime of the Hun with his wretched vandalism all the blacker when one thinks of what I saw last week at the front. Lovely meadows full of shell holes, some big enough to bury a team of horses in, churches riddled and rifled, houses shot to pieces and orchards skinned and hacked and girdled beyond nature's fullest power to repair—and nature can do marvels! What wonder that the Countess upon whom we called this afternoon, in speaking for the women of France, insisted that no terms should be granted short of unconditional surrender, and final terms to be settled in Berlin. The Count, who was hastening back to the fighting line, but who does not speak English, heartily agreed with his lady when her position was explained to him. It is needless to say we were of the same mind. The Kaiser has impressed some of us over here that he has followed the example of Napoleon in "his economical use of the truth." That is one phase of economy which does not seem to be a virtue.

This Chaplains' School which I was invited to visit by the Major whom I have known and esteemed for his personal worth and for his work's sake during his service in the Philippines and later upon the Rio Grande and in Mexico, is unique in that it types the democratic spirit which is abroad in our land and in all the world, excepting perhaps the Central Powers. Here I find in addition to Presbyterians, Baptists, Methodists, Disciples and Episcopalians, Roman Catholics and Jews. The spirit and sense of a great brotherhood runs through it all, and out of this new and larger relationship must eventually grow a larger and a truer life in which the minor things will be lost sight of, and the real values, ethically and spiritually, will emerge. I am not discussing organic union of any kind, but I am calling attention to the fact that God is becoming more real, men are more brotherly and Christ is being given more and more His rightful place in discussing moral questions and in vital faith.

The chaplain has a more influential position than any other religious worker in the army, or can have, if he can only realize the significance of his task, and the reach of his ministry. He has a military rank which gives him recognition by both officers and men, though the insignia of rank has been removed by general order, and very properly. He now wears only the cross on his shoulder, with the exception of the Jewish chaplain. He lives with the men, goes to the front, ministers to the wounded, offers the communion to the dying, buries the dead, writes to the friends at home, and is in position to do for the soldier in the ranks what no other man can do. It is a precious privilege, and when his message comes from a loving, brotherly heart it is irresistible. One cannot help recalling such names in our own Church in the sixties as Granbery, McFerrin, Sawrie, Marvin, Morrison and a host of others equally active and heroic. Never have men been more approachable and open to the truth than in this war. Last Sunday I held a blessed communion service at 8 o'clock, rode ten miles and preached at 10:30 o'clock, twenty miles and again preached at night. There was no camouflague. It was straight from the shoulder, sin, repentance, salvation through faith in Jesus Christ. It was Jesus, Jesus, and He was there. Oh, how the boys responded. Was there ever a greater mission than to these noble fellows?

Major Randolph tells me that we need 600 more chaplains—150 a month for the next six months, for there are many gaps to fill. Let our leaders ring out the call. Let our most vigorous men respond. The Church can better get on without you than can the army of two million young men—the choicest of our land. This is a critical hour for the Church as well as for the soldiers. They have valiant courage and we need a valiant faith. Do not neglect the camps at home, but now is the time to send your soulful men across the seas. President Wilson well says, this is no time for the country to slacken her efforts. Let the Church also go forward to the full measure of her obligation.

Yours cordially,

W. R. LAMBUTH.

SKETCHES OF THE FRENCH MISSION FIELD.

Prepared by Miss Ella K. Hooper and Mrs. L. M. White, Council Workers.

I.

General Survey.

That part of the French Mission Field which our work embraces covers the parishes of Terrebonne and Lafourche and the sketches which follow refer particularly to that section. "It is in the heart of the biggest unevangelized rural section of the State of Louisiana." The people are of French extraction, descendants of the Acadians and of those who came over from France in colonial times. Long decades of Romish domination have wrought sad changes and one would now never recognize the kinship with those pure-minded, devout, happy-hearted people of whom we read.

Rev. C. V. Breithaupt, who for several years was pastor of the Houma Mission, writes as follows:

"When in the high school it was my pleasure to read Longfellow's 'Evangeline' and my heart was stirred by the poet's narration of the story of a people driven from their homes to the unknown shores of the Teche and to the borderland of our fair State where her shores are bathed by the washing billows of the Gulf.

"A few years ago for the first time I was permitted to see with my own eyes this people, not in poetry nor in dreamer's prose, nor perhaps as the masses were years ago when first they took up their abode with us. I looked with an unpoetic eye on a people who have passed through experiences akin to those of the Children of Israel in the Land of Egypt. The lash of ignorance, superstition, and priestly tyranny in many instances drove them in bygone days from public schools and from Churches where the whole message from God to man emanated; and from places where people think out their own salvation and act from the dictates of an untrammeled conscience. Poverty, ignorance, superstition, and sordid, miserable living abound now. Of course, there is still the sweet Evangeline, the sturdy Basil, and I suppose the good 'pere.' The two former characters are in the minority and the latter may be here, but I have not associated with them closely enough to be able to certify to that fact.

"If Longfellow were writing to-day, he could not say, 'That death like the silence seemed, and unbroken save by the heron's home to their roosts in the cedar trees returning at sunset,' but he would have to tell you that the most densely populated rural section in the United States is here. For there are more than 330 people living on every inhabitable square mile of dirt in this territory, and when you look into the faces of a hundred thousand white people, you have seen ninety-nine thousand who are claimed by Romanism. The bayou which, impressive on account of its silence, stretches out for eighty miles with one front yard touching the other, the entire distance broken by only two plantations on the right descending bank of Lafourche. And the Southern Methodist Church is the only Protestant Church now operating in the immediate locality aforementioned.

"The teeth of progress have been laid to the roots of his 'towering and tenebrous cypress trees' that shelter might be given to the banished, who have grown to a quarter of a million in the whole field. One hundred and forty-seven thousand acres of the marsh lands, which for centuries have been covered with his 'sluggish and devious waters,' have either been reclaimed or are under process of reclamation; the hungry dredgeboat, like the mole, has eaten its way through mile after mile of his stagnated marshes, and it is now possible to walk through thousands of acres of magnificent farm lands which were heretofore mosquito hatcheries and thereby malarial cesspools. We have the intercoastal canal route, beginning with New Orleans and opening up an inland water route to Galveston. Bonds have been floated for a magnificent road system, which includes Houma on the National Highway route, and gives a gravel roadbed from Houma to New Orleans, cutting down the distance to our city of the South to seventy miles. Already the trip has been made in cars within four hours. This road runs through about twenty-five miles of the land which was marsh and covered with water not over twelve years ago. One would have to see this development in order to realize what it means as to the necessity of our putting forth our best efforts without delay in getting thoroughly established throughout this field.

Industries.

"This is the sugar-bowl of the United States, with beautiful homes and mighty farms. This

New Orleans Preachers—Hosts of the Louisiana Conference



Top row (reading from left)—W. E. Thomas, St. Mark's and Mary Werlein Mission; R. M. Brown, Felicity; W. A. Mangum, McDonoghville; C. C. Wier, Algiers; U. G. Foote, Rayne Memorial; F. M. Freeman, Parker Memorial.
Bottom row—J. A. Alford, Second Church; J. F. Foster, Carrollton Avenue; W. W. Holmes, Presiding Elder; W. H. Coleman, First Church; A. J. Gearheard, Louisiana Avenue.

WELCOME, LOUISIANA CONFERENCE.

By Rev. W. W. Holmes.

The Methodists of New Orleans extend a hearty welcome to the Louisiana Annual Conference which is to meet here November 27 to December 2.

The invitation to the Conference to meet in New Orleans this year was not given by any one church acting alone—it was given through the official action of all our churches.

Our Union Quarterly Conference has designated First Church as the place where the Conference will be held. This is one of the finest church buildings in the city. It is large and commodious. It has a splendid auditorium and many rooms for board meetings and committees. The church is centrally located and easily accessible from all parts of the city.

The Annual Conference will meet for the first time in our magnificent First Church building. No church ever had a more kindly and cordial official board, and the pastor, Rev. W. H. Coleman, is much loved throughout the Conference.

While the Conference sessions will be held at First Church, all of our churches and homes are open to the delegates of the Conference. The midday luncheon will be served at First Church, when we shall "all break bread together."

Seven years have passed since the Conference last met in New Orleans, and they have been the most momentous years in the history of the world. A great world war has been fought and won. The principles of justice and democracy have prevailed. The graves of our heroic dead are to be found on every battlefield of Europe—but thanks be to God, victory and peace have come to our land.

The Spanish influenza, in a short two months, has swept over the world, carrying death and sorrow everywhere. In New Orleans alone more than forty-four thousand were stricken down with the dread disease and more than twenty-three hundred went to untimely graves. But we rejoice that the plague is stayed and health has returned.

We have almost forgotten the awful storm of September 29, 1915, which brought wreck and ruin to our fair city, destroying millions of dollars in property and exacting its toll in human life. Several of our church buildings were destroyed and all of them damaged.

In the midst of war, disaster, pestilence, and death, the Church has stood undaunted and God has prospered the work.

While the progress of the Church has been slow in this difficult field, yet we are encouraged that it has been definite and steady in the face of well-nigh insurmountable obstacles. It is only through the grace of God that we make any progress at all.

A few statistics will indicate something of the progress made in the New Orleans District since the Conference met here in 1911. The figures for this year's work are not yet availible, so the period covered by these items is 1911 and 1917. When you met at Parker Memorial, this city, we had a church membership of 3447, paying to the ministry $15,048; for all purposes, $47,052. Last year we had 4739 members, paying to the ministry $21,708; and for all purposes, $68,039. Net gain: 1292 members, $6660 to the ministry and $20,987 for all purposes. We had an enrollment in our Sunday schools of 3352; $3611 was paid for all purposes. Last year we had in our schools 4170; the total amount raised was $6606. Net gain in Sunday schools: 818 scholars and $2995.

Since the Conference last met here, the Carrollton Avenue Methodists have built a magnificent brick church and furnished it with pipe organ and all modern equipment. The Louisiana Avenue Church has built a cozy, up-to-date parsonage. The Rayne Memorial Church has had the interior of the auditorium thoroughly renovated and beautified at a cost of more than twenty thousand dollars. The Felicity Church, destroyed by the storm, has been rebuilt and is out of debt. The Algiers Church was totally wrecked by the storm, but the people have remained loyal, liberal and enthusiastic. They have purchased the finest church site in Algiers and have more than eight thousand dollars in cash, and are continuing to give for the church which is to be built in the near future. They have also purchased a parsonage which would be a credit to any church.

The St. Mark's Church was built at a cost of about three thousand dollars. It is filling a long-felt need in that section of the city. The Mary Werlein Mission has been overhauled from bottom to top and made beautiful at a cost of fifteen hundred dollars. Second Church has plans for the purchase of a parsonage and a good sum of money is already in hand. The Parker Memorial debt has been reduced from $13,500, to $6000. The First Church debt has been reduced from $24,000 to $10,000, and this balance is well covered by good subscriptions. The District Conference elected a Board of Trustees for the district parsonage. There are several hundred dollars in the treasury and the fund is growing.

These are some of the indications of progress made by our Church in New Orleans during the last seven years.

The field is white unto the harvest and the laborers are few. In our city we have a great foreign home-mission field with an insufficient number of men to evangelize it. The workers we have are liberal, efficient and faithful. We need

more men and more money to take this needy field for our Lord. "Come down and help us," is the Macedonian cry from the faithful in all this Roman Catholic territory. Surely our great Church will respond.

Again we welcome the Louisiana Annual Conference to our city. Your presence will help us.

SKETCHES OF THE FRENCH MISSION FIELD

(Continued from Third Page.)

is the largest oyster shipping port in the United States, excepting Baltimore. The Houma oysters are famous throughout the western part of the United States, where they find a ready market, for their size, flavor and wholesome qualities. Fish of many varieties caught in the fathomless depths of the Mexican Gulf have made of this town one of the best-known markets in the South. The otter, the mink, the raccoon and the muskrat have brought the home of the Acadians before the eyes of the country as one of the greatest fur-producing sections. These various industries give employment to thousands of men, women and children, who in their relation to the Church are similar to the inhabitants that go to make up our mining and manufacturing districts of the Northwest. Recent discoveries of immense oil fields in this section are opening up new industries and greatly enrich the section. A well that has just 'gushed' in Terrebonne Parish is said to be the largest in the world. Its wealth in natural gas is immense, and prospecting is constantly going on now. Some of the largest sugar mills are already using this fuel and pipes are rapidly being laid for domestic use."

And yet the people are poor and miserable, and will remain so until the Gospel of Christ shines on their souls and "the entrance of his words brings light."

AN HOUR WITH THE ADVOCATE.

By Rev. T. B. Holloman, D.D.

Whuit! whuit! There's the postman; doubly welcome, for this is the delivery for the weekly visit from ye editor. And who cares if the thunder does roll and the rains descend, since we may meet congenial spirits for the hour?

The first thing to startle me is "Opinion" from Sam Steel—what a great matter a little fire kindleth! I had no idea that my effusions on Conference entertainment would have so many dire results—Decell to the operation table, Barry tussling with the "flu," and now the old war horse, Steel, coming with an armistice proposition. No, Sam, that won't work; the boys at the front are saying, "to Berlin (McComb and New Orleans) or bust." Bishop Kilgo might muzzle the ox disposed to blow too much, shut off debate and send the boys home as Jim Atkins did the Tennessee Conference at Lebanon on Saturday.

And here's Halsey Werlein (old friend of Calliope Hall) on women's rights. Well, I've heard him on great occasions there, and on that famous "To be or not to be" speech. Usually I vote "aye" on his side; but now that I represent one wife and several daughters and daughters-in-law who say they are better pleased with Mesdames Meek and King (on page 4), I'm hesitating, but "wide open to conviction."

You did well to give space to that letter from Bishop Lambuth—Walter Lambuth, the cave explorer, has always had an eye to the practical, and he is always ready to find out some new thing; safe, sound, conservative, we forgave him for being a Hermesian, and loved him "allee samee." These three, Steel, Werlein, and Lambuth, carry me back to, "O, were ye nc'er a schoolboy?" etc. While they dug at Latin roots, wrote essays and quoted poetry, I played short stop—and here comes to me one solemn thought: O, if I only had! "It might have been," Bishop, famous lecturer, big preacher; and I? Well, not even a good short stop.

By the way, with your permission I would call attention to Bishop Cannon's report in the recent issue of the Quarterly Review concerning conditions, as seen by him, in France. That is a clarion call to the Church to prepare for the boys when they return to the home land. I have been skeptical as to many reports of the brutalities of the German army, believing that they were exaggerations, but this report confirms all, even the worst. In the beginning, I thought it was not so much a question of democracy or autocracy, but an indignant wrath in our boys to avenge those brutalities, and the Bishop's report, confirming what others have written, intensifies such spirit.

Now a little personal; since my last I've been elevated (not consecrated) to the bishopric and it was on this wise: a couple with license in hand appeared at my door and called for the Bishop that they might be made man and wife. When I told them I was the Methodist pastor, the man said, "Dat ish vat ve vants, the Bishop of de Metodist Church." He was a Swede, and to him I was as much a Bishop as if the hands had been laid upon me. I have also another experience which I doubt if many of our sure-enough Bishops have duplicated, marrying a full-blooded Chinaman to a home-raised Chinese girl. She could speak English, but his vocabulary was scant, so that she had to interpret my questions and he may never know what that girl made him promise. We have had our share of the "flu" and our pastors have had enough without preparations for the pulpit. But four Sundays with churches closed does not stimulate church work.

The last heard of our elder he was calling for an airplane to meet some of his delta appointments.

Vicksburg, Miss.

ORPHANAGE CAR FOR MISSISSIPPI.

The Mobile and Ohio Railroad will run a car from State Line, Miss., to Waynesboro, Friday, Nov. 29, thence to Meridian, Miss., Saturday, Nov. 30, 1918. Because the road is taken over by the Government, you will have to prepay the freight or send collect, as you prefer. Mark and pack everything so the road will receive it and give you a bill of lading for it. Churches and Missionary Societies, appoint your committees to collect all contributions and haul to the depot. With the money collected buy hosiery, towels, underwear, sheets, sweaters, etc. Merchants will sell you at cost and give you sugar, rice, flour, etc. Farmers will give you corn, peas, peanuts, syrup, velvet beans, etc. Canning clubs will give tomatoes, beans, etc. While there have been big demands on you, don't forget the orphans. Send bill of lading to the Superintendent of the Baptist or Methodist Orphange.

W. H. PATTON,
G. S. WEEMS.

WHAT WILL YOU DO ABOUT IT?

(Written Monday morning, 3 o'clock, Nov. 11, 1918, when the emancipation of a war-cursed world was flashed to St. Louis, Mo.)

By Luther E. Todd.

Over There and Over Here. The nightmare of the terrible war has passed. When you saw your boy march away to the fields of carnage, you feared you were losing him out of your life forever. Something impressed you that he would not come back. In your helplessness you went down on your knees and cried out to the only One who could help: "O God, spare his life, and let him come back to me!" This is to remind you that your prayer has been answered: your boy is coming back. What are you going to do about it?

A God of Comfort. But you say the above is incorrect, for your dear one was killed in action; or his body was maimed for life; or he died from disease while in service. If this be true, I ask who comforted your broken heart when you received the news? To whom did you go for strength and help? Whose Book did you read, seeking light? Who lifted you out of the depths of your despair, permitting you to see by faith beyond this vale of tears? Who could it be, but Him who said: "Let not your heart be troubled?" What are you going to do about it?

Who Rules the World? Under the guidance of a just God, a new world has leapt suddenly into existence. The cause of Humanity has prevailed. The claws of barbarism have been broken, and bleeding nations which they clutched have been set free. The God of free peoples has proved that love and justice shall rule, and not iron and blood. No more shall we say: "Right forever on the scaffold and wrong forever on the throne," for the night of autocracy has given place to the day of Democracy. Well, what are you going to do about it?

Lest We Forget. What a heartless thing it would be, if the people of the United States, in the midst of their wild intoxication of joy, should fail now to remember with due consideration the God who has made it possible. It is He who has liberated

(Continued on Page 15.)

ADDITIONAL GIFTS TO THE MILLSAPS DORMITORY.

Dear Mr. Editor: The many friends of Millsaps College will rejoice to learn that two big-hearted laymen at Tutwiler, Miss., Brothers R. P. Turner and H. L. Brulster, celebrated the signing of the armistice last Monday, the 11th inst., by subscribing $1000 each to the Millsaps Dormitory fund. It is eminently fitting that the return of peace to a war-torn world should be signalized by gifts like these to Christian education, for a new era of wonderful possibilities is about to dawn, and if "democracy is to be made safe for the world," the Church colleges of America must have a large share in the reconstruction of society in the better day that we look for. We thank these brethren most heartily for their timely and generous contributions to the College.

Yours fraternally,
M. M. BLACK,
Commissioner.

Jackson, Miss., Nov. 15, 1918.

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The Place of Church Extension in the Centenary Program.

Dr. H. A. Boaz, Secretary of Board of Church Extension.

"The Centenary Campaign commemorating one hundred years of missionary work in the Methodist Church, is the biggest movement that has ever taken place in Methodist circles.

The effort to hring hefore our people the needs of ali the foreign fields, as well as the home land, ought to quicken their interest in extending the Kingdom of God throughout the whole earth. When Christians have presented to them the crying heeds of heathen lands and the great work that has yet to be done in the home field, their interest wiil be awakened.

The League of Intercessors is expected to enlist thousands of our most excellent people in earnest prayer for a more speedy coming of the Kingdom of God. The campaign to secure thirty or forty per cent of the Church membership to practice the Tithe Law ought to turn golden streams into the treasury of the Church and solve in large measure all the financial problems in Methodism.

The Board of Church Extension is vitally connected with this Centenary Campaign. The General Conference has ordered that $1,400,000 be added to the Loan Fund from the Centenary Campaign. This amount wiil he needed, and even more, if the Board of Church Extension meets the crying needs for new Church huildings and new parsonages. Two thousand and four hundred and forty congregations are yet without houses of worship and 1600 pastors without parsonages. More than $200,000 was asked for at the iast meeting of the Board of Church Extension that could not he granted for lack of funds. Perhaps as much more had to he declined hy the various Annual Conference boards. This indicates clearly that the Loan Fund and the Donation Fund as weii, must be iargely increased if we meet the demands of the brethren.

Church Extension work is vital to the success of the campaign to extend the Kingdom throughout the earth. The church huilding is the citadel of Christianity. It plays a most important part in holding the territory that has been taken by the missionary enterprise. Without the Church building the congregation cannot do its hest work. The Church huilding is necessary for the preaching of the Gospel to the hest effect. The house itself represents the best in our civilization. It is necessary for the work of the Sunday school, as well as for the preaching of the Word. The Kingdom cannot grow and prosper without the House of God."

"SUNDAY HOUSES."

When the Centenary team visited the Southwest Texas Conference, formeriy the German Mission Conference, they learned of an institution entireiy new to them, hut an institution so completely a part of the life of these peopie that the preachers of the Conference mentioned it in the most casual way. Oniy hy persistent "pumping" did the woman memher of the team finaliy learn of the "Sunday House."

The membership of the Southwest Texas Conference consists for the most part of German speaking people who live on large ranches in the remote parts of the country, far from the towns where the churches are located. Under such conditions it would ordinarily be impossible for them to attend church services.

But the Church is their very life, the source from which they draw strength and hope and courage for the future—and they are not willing to give up church attendance. The "Sunday House" is the answer to their probiem. Each famiiy helonging to the Church maintains two homes, the real, workaday home on the ranch, and the "Sunday House" in the town where the church buiiding is located.

The Centenary Prayer Meeting.

The first objective of the Missionary is SPIRITUAL—the enrollment of our people as INTERCESSORS

and the cultivation of

PRAYER LIFE.

The third item on the "Standard Centenary Program for the Local Church" is:

Centenary Prayer Meeting
One Wednesday Night
In Every Month.

Has YOUR CHURCH begun to hold this Centenary Prayermeeting?

If not, ASK YOUR PASTOR ABOUT IT.

Have you an adequate program for that Prayer Meeting?

The next issue of this paper will contain a suggestive program for the December CENTENARY PRAYER MEETING.

For enrollment blanks and literature about the "Fellowship of Intercession," write to S. A. Neblett, Sec'y, 223 Doctors' Bldg., Nashville, Tenn.

On Saturday afternoons and evenings what an interesting procession may he seen! They come from ali directions, the autos, wagons and other vehicles carrying the whoie family from grandfather to haby, including dogs, cats and famiiy pets. They bring food with them and drive each to his "Sunday House," which is comfortabiy, though meagerly, furnished. Here they remain over Sunday and the whole family attends every service, Sunday schooi, eleven o'ciock preaching, Epworth League, Missionary Society, and preaching at night. On Monday morning they are off early to their distant homes, cheered and strengthened for the duties of the week.

This is the Conference which was ashamed of its Centenary ailotment and DOUBLED IT. It is the Conference which has the distinction of making the largest per capita gifts to Missions of any Conference in Southern Methodism. These peopie sing, "I Love Thy Church, O God," right from the heart. They appreciate the Centenary Movement and will not faii short of their part in carrying out the World Program.

"PRAY STRONG."

Miss Etta Lee Woolsey, one of the three young women who were sent as missionaries to Africa hy the Board of Missions in 1917, says in a recent letter from Wembo Niama:

"Dear Missionary Friends:

"Here is just a note to teii you that your 'Africa girls' are weli, husy and happy. * * *

"Let me translate for you a little note from one of my hammock men who is now an evangelist at Lubefu:

"'Mama Demho, I am your chiid Omanga. I am sending muoyo efuia (which is iiteraliy 'mucii iife,' hut means many greetings) to you. Mama Demho, muoyo. You must pray to God strong every day, you and Mama Nkechi, pray to God for me, your child. I am strong in God and in Jesus. I pray for you both day by day. Give Mama Manjaieo and Owanji Lupemba (Mr. and Mrs. Anker) muoyo efuia. I have finished. Muoyo efula.'

"Omanga was so thoughtful and kind to me on the path from Lusambo that I have been especiaiiy interested in him. I shall answer his little note and tell him how giad I am that he is 'strong in God and in Jesus,' and that he prays for us 'day by day.'

"I hope you who read this ietter wiil consider that Omanga is your 'chiid' too, and wiii sometimes think to pray for him. He has a wife and one baby. These black men who try to iive clean Christian lives have a harder time than any of us who have been trained in American ideals can imagine, uniess we can see for ourselves something of their surroundings and their constant temptations.

"Do 'pray strong' for our native Christians. And, O dear friends at home, do not forget to pray for us in this work. During these years of the Centenary movement when our Church is banded together in a great League of Intercession, wiii you not be often in prayer for God's chiidren in this distant land? And wiii you not pray too that more iaborers may be sent into this part of the vineyard? May the hlessings of our dear Savior and Heavenly Father rest upon aii that you do in His Name!"

GREATEST DAY IN HISTORY OF HOLSTON CONFERENCE — CENTENARY PROGRAM ADOPTED WITH ENTHUSIASM AND UNANIMITY.

The Centenary session of the Hoiston Annual Conference will be regarded by many as probably the greatest day in the iiistory of the Conference. It is certain that never before was the Conference called upon to adopt a program so vast, so arresting, so commanding, as that of the Centenary Movement of American Methodism which proposes to raise the sum of $115,000,000 within the next five years. Of this amount the Methodist Church, South, has assumed the responsibiiity for $35,000,000. Hoiston Conference, amid the greatest enthusiasm and unanimity, voted to assume its share of this vast sum. This means that within the next five years the Conference wiii raise $125,000 in addition to the regular assessments for missions and benevolences. Dr. J. M. Carter, of Knoxviile, Tennessee, was eiected Missionary Secretary for the Centenary and will devote aii his time to Centenary cultivation in the Hoiston Conference.

I BELIEVE.

By Harris Frankiin Raii.

My money is mine only in trust. It belongs to God, just as I do. I should invest this money for God as carefuliy as in my temporal husiness and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematicaliy. I should pray with my giving.

Someone is saying, "Ali this is true, and I should foliow it if I were rich like my neighbor." My brother, this is not a creed for rich men. It is the Christian iife that we have been talking about, not the speciai duty of the few. And the test of our Christian iife is not what we shouid do with our neighhor's weaith, hut what manner of stewards we are in the little or much that we possess.

Between two native converts on the mission field this taik took place:

"If you had a hundred sheep, would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Wouid you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, wouid you give one of them to Him?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs."

The Lord's chief need is not great gifts. It is men who own his lordship in husiness and time and money. Humbie folks and rich foiks, for their sake and the world's sake. He wants them all.

The Home Circle

A PRAYER.

Heavenly Father, let me stay
Close beside Thee night and day;
Make me happy and obedient,
Teach a little child Thy way.
Be with father, be with mother,
Make us grateful for each other,
Keep us in Thy loving Kingdom,
Give us helpful hearts, I pray. Amen.

—Exchange.

THE "ANY-TIME" GIRL.

"Have you the book Mrs. James lent you, Helen?" called mother from the foot of the stairs. "She's here for it now."

"Oh, how awful of me!" a repentant voice cried, as repentant, hasty footsteps came down the stairs. "I'm so sorry! I thought I could return it any time, Mrs. James. Do please excuse me."

And Mrs. James politely refrained, as she took the book, from saying that she had already waited more than a month for its return, and that 'any time" was a most doubtful date.

"You know you owe me ten cents' car fare, Helen," Mary Willis remarked at college that same fall. Mary's chief characteristic was frankness.

"I'll pay you any time," Helen promised, and Mary, who knew also all too well that "any time" was cents in person, lent no more car fares.

"I really can't understand, Mr. Woods, why I'm deficient in English," Helen complained to her instructor at the close of the first semester. "I've never done such good work before."

"But there was an overdue theme," he explained. "Its never been handed in, you see, and I can"'t give you credit until I have received it."

"Oh, that!" cried a much aggrieved but secretly relieved girl. "You see, I thought there was no hurry about that. I supposed I could do it any time."

"We're very sorry to put some one else in as chairman of the park committee, Miss Norris," said the president of the Village Improvement Society one day when Helen's college days were over. "You see, we've waited for you to attend to planting the flowers over there, but you didn't do it, and then there were the swings for the children. I don't believe we can wait much longer, really."

"It was careless of me about the flowers," admitted a much embarrassed and not wholly agreeable young lady, "but I thought the swings could be attended to any time."

"That girl who is visitng Mrs. Stone is so attractive, mother," said Helen. "There are so few congenial people in town that I'd like to get acquainted. I believe I'll call some afternoon and ask her to come to see me."

But a call which could be made "any time" was never made at all. The attractive girl with Mrs. Stone met other girls with whom she sewed and walked and motored and played tennis. She met Helen Norris, too, and Helen said:

"I've been meaning and meaning to call, Miss Jarvis, but you know how it is in the summer time, I'm sure. Please don't stand on formality. We never do here. Just come over for supper any time, won't you?"

Miss Jarvis accepted politely, of course. What else could she do? She told Mrs. Stone that evening that she found Helen Norris very attractive, that she would like to know her better.

"Only, you see," 'any time' invitations are so hard to accept."

So the summer passed, and by the time the "any time" invitation was ornamented by a day and hour, Mrs. Stone's guest had gone, and a friend which might have been made had gone also.

And all because of an "any time" girl.—The Wellspring.

DOING THINGS WELL.

"There," said Harry, throwing down the shoebrush, "that'll do. My shoes don't look very bright, but no matter. Who cares?"

"Whatever is worth while doing at all is worth doing well," said his father, who had heard the boy's careless speech.

Harry blushed while his father continued:

"My boy, your shoes look wretchedly. Pick up the brush and make them shine; when you have finished come into the house."

As soon as Harry appeared with his well-polished shoes his father said:

"I have a little story to tell you. I once knew a poor boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to service in a gentleman's family and he took pains to do everything well, no matter how unimportant it seemed. His employer was pleased and took him into his shop. He did his work well there, and when sent on errands he went quickly and was soon back in his place. So he advanced from step to step until he became clerk, and then a partner in the business. He is now a rich man and anxious that his son, Harry, should practice the same rule which made him prosper."

'Why, papa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go out to service, and black boots and wait on table, and do any service that was required of me. By doing little things well I was soon trusted with more important ones."—Young Reaper.

THE ETHICS OF AN INFLECTION.

One of the most difficult arts imaginable is to absolve one's conversation as it applies to another from the least semblance of prejudicial tone or intent. For instance, let one inquire of another concerning a mutual acquaintance whom he has not seen for some time, "Tell me, how is Brown getting along in his new pastorate?"

By delicate intoning, by cautious inflections, by studied pauses, and by suggestive glances the questioner can broadly insinuate that Brown's past record has nothing to boast of, that you will be surprised if the information to be imparted is a cordial commendation. In fact, the second party has been given a cue that, if he is cautious and inclined to conciliate, can and may lead him to modify his answer to measurably suit the suspected opinion of the questioner.

It is thus that a supposed seeking after information may result in a mere reflection of what the questioner really expects and possibly desires to hear. The inclination to furnish what the public wants is not confined altogether to stores and playhouses.

It is a masterful accomplishment to relieve one's voice and manner of the least projection of personal opinion on which a wily reply may be hung. But it is one worth striving for. It is equally fortunate for one to impart the truth irrespective of what he may suspect his questioner is looking for or may actually be pleased to learn. The situation is not devoid of an ethical element. Indeed, reputations have been ruined by faint praise, or even the slightest intonation of a vowel. We call to mind in this connection an old-time story our father used to tell of a young man who wrote home to his illiterate father for some money. Taking the letter to the blacksmith, that rough-handed son of the forge read with almost savage voice and hammer inflection: "Dear father, I am out of money. I wish you would send me some. Your son, John."

"Well, if that's the way he writes, I shall not send him a cent," he replied, and walked away.

But unable to believe his son could be that cruel, he slipped into the bakery shop, where the mild-toned and tender-voiced baker read with tears in his voice: "Dear father, I am out of money. I wish you would send me some. Your son, John."

He had no sooner finished than the father broke down and in quavering voice said: "If that's the way John writes, I'll send him all the money I have."

It is not altogether what one says but how. We should avoid the very appearance of evil.—N. W. Christian Advocate.

HIS QUICK TEMPER.

They were talking about a certain naughty boy who had just done something rude. "He has a quick temper" was the excuse some one put forward for him.

"Is he quick at his lessons?" was the question.

"No," was the reply.

"Is he quick at sports?" the questioner went on Again the answer was "No."

"Is he quick in obedience?"

"No."

"Well," said the questioner, with a twinkle in his eye, "if he has so little quickness, he'd better use it where it will do him good. It's clear waste to put it on his temper."—Lutheran.



When It Pours, It Reigns



"When It Pours, It Reigns"

CAN'T you just taste that cup of good old Luzianne Coffee? Steaming hot and ready to give you a whole dayful of pep and go.

The flavor is wonderfully good and the aroma—get it?—oh, ma honey!

Better run quick and get a bright, clean tin of Luzianne while it's there. If you don't like it—every bit of it—then your grocer will give you back every cent you paid for it. Try Luzianne today and see how mighty good it is.

LUZIANNE COFFEE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. J. F Foster.

Mississippi Conference—Rev. C. W. Crisler, Rev. J. T. Leggett, Rev. J. R. Jones.

North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE ADVOCATE CAMPAIGN.

At the meeting of the Publishing Committee of the New Orleans Christian Advocate, last October, it was decided that, in view of the increased price of labor and all materials, and in consideration of the fact that the manager is not permitted by the Government to carry unpaid subscribers, and thus with a diminishing subscription list there is an ever diminishing amount received from advertisements, something of necessity had to be done to hold old subscribers and to secure new ones as well.

In view of the above, the Committee decided to ask each of the patronizing Conferences to put on a campaign for the Advocate similar to and duplicating the campaign of last January and February.

To this end the following brethren were appointed to bring this matter before the Committee on Church Publications of their respective Conferences and before the Conference itself, after the reading of the report of said commitee, and to manage said campaign in their respective Conferences: Rev. J. R. Jones, for the Mississippi Conference; Rev. J. H. Felts, for the North Mississippi Conference; Rev. J. M. Henry, for the Louisiana Conference.

Brethren, let us vigorously push this campaign to secure new and especially to hold old subscribers.

JNO. F. FOSTER, Campaign Manager.

New Orleans, La., Nov. 14, 1918.

THE LOUISIANA CONFERENCE.

The Louisiana Conference will be in session when the next issue of the Advocate appears. Appointed originally to meet on November 13, it will convene just two weeks later, the postponement having become necessary on account of the epidemic of Spanish influenza.

All the Methodist churches of New Orleans are officially the hosts of the Conference, though the sessions will be held at First Church. This building is centrally located, is easy of access from all parts of the city, and it has every convenience for the comfortable and expeditious transaction of Conference business.

New Orleans Methodism is looking forward with much pleasure to the great annual gathering of preachers and laymen. The Committee of Entertainment has done its work cheerfully and has made every provision possible for the comfort of its guests. In spite of unusual conditions growing out of the war situation and the recent epidemic of influenza, which was especially severe in New Orleans, our people have responded according to their means, and delegates are assured they will receive a cordial welcome into their homes. All the local pastors consider it a happy privilege to be in a position to serve their brethren, and they are ready to meet any demands that may be made upon them.

The Advocate office is easily accessible, and we hope every delegate to the Conference, lay and clerical, will find it convenient to call some time during the sessions of the Conference. We shall be disappointed if this cordial invitation to visit the home of the Conference organ is not accepted. Such conveniences as we have in the way of stationery, writing tables, etc., are at the disposal of our friends.

New Orleans is a wonderful old city with many places of historic interest. Its parks, cemeteries, the river front, the old French section, the magnificent residence sections, are all worth visiting. A guidebook can be bought for a small sum that is well worth its price. Lest some of our visitors may feel hurt unless they are warned beforehand, we remind them here that street car fare in New Orleans is six cents, on the "pay as you enter" plan. Practically all parts of the city can be reached by street car. Automobiles afford a much more comfortable means of travel—but they are rather expensive hereabouts.

The great interest of the Conference will be, of course, religious and spiritual. We are hoping and praying that the Kingdom of God may be strengthened throughout the State. We know our preachers will bring a great blessing to the cause in New Orleans; we hope they will carry one away.

THE DEATH OF A. P. HOLT.

Methodism in Louisiana has suffered a distinct loss in the death of Brother A. P. Holt, of Crowley. Brother Holt was a loyal and devoted layman, who took an active interest in all the affairs of the Church. In his own community, he was a leader in every good movement. Our church in Crowley owes a great deal to his faithful performance of the duties that came to him as an official member. Throughout the State, he was looked upon as one of our strong laymen. We mourn his departure, and extend our sincere sympathy to his bereaved family and friends. We trust a suitable memoir will be furnished the Advocate for publication.

THE OLD GUARD.

In response to our request for information concerning the old-time subscribers to the Advocate, we have received some interesting letters. We give two of them below. We hope we shall receive many more. It is our profound conviction that the Church paper is one of our most valuable and efficient means of nurturing the spiritual life and maintaining an active interest in the affairs of the Church. The ideal toward which we are struggling, is to have the New Orleans Christian Advocate going regularly into every Methodist home in Louisiana and Mississippi. The wide circulation of the official organ of our three Conferences in this territory will strengthen wonderfully all the causes for which the Church stands. It is an efficient "assistant pastor" in every charge, helping constantly the preacher and the people in all their work. But read these interesting letters:

"Dear Brother Carley: In compliance with your published request, I will state that I joined the M. E. Church, South, in 1866, and immediately I subscribed for the New Orleans Christian Advocate, and I have continued to be a subscriber to the present time. In 1868, I was appointed superintendent of the Black Hawk Sunday school, and have served in that capacity to date, and I have never been absent a single Sunday except when I was away from home, or prevented by sickness.

"J. B. STREATER.

"Black Hawk, Miss., Nov. 11."

"Dear Brother Carley: I am 63; I was converted at 15; I joined the Methodist Church at 18. I have been a subscriber to the New Orleans Christian Advocate for 43 years—no skips. It has been good spiritual food all along the way. I have made a habit of marking helpful articles and sending to some relative or friend; adown my backward pathway, I can see many clumps of roses from the effects. The good done others is the best of life—no gas shell can smother it out. A good article marked, adds interest and strength.

"C. C. CROSS.

"Montpelier, Miss., Nov. 15."

A NOTABLE RECORD.

Rev. W W. Holmes will complete this year his full term as presiding elder of the New Orleans District. By the law of the Church he will be assigned to a new appointment at the Conference which will meet next week. Whatever his new work may be, those who are familiar with his record know that he will measure up fully to his responsibilites and opportunities.

Brother Holmes has made a notable record in the Louisiana Conference. Thirteen of his fifteen years in the itinerant ministry have been spent in the city of New Orleans. His first appointment was to Carrollton Avenue, where he remained four years. He then spent three years at Louisiana Avenue, and one year at Felicity. He was then appointed to Monroe, La., but after a few weeks, during which he had made an auspicious beginning, he was recalled to New Orleans as associate pastor of First Church. At the end of the year, he was sent to Ruston, La., where he remained two years. At the end of that period, he was made presiding elder of the New Orleans District.

Brother Holmes is probably more familiar with the work of Methodism in New Orleans than any other man in the Church, and he has had a large part in maintaining its efficiency and promoting its progress in this great city. He has a personal acquaintance with more people than any other Methodist preacher in the city, and possibly than any other Protestant minister here. His assignment to another field of labor will be felt as a personal loss by hundreds of people who have come to know him almost as a part of Methodism in the Crescent City. The esteem in which Brother Holmes is held by the Methodist preachers of New Orleans was attested by a luncheon tendered him and his excellent wife last Monday at the Monteleone Hotel. The expressions of affectionate regard were mutual. Brother Holmes has the love of his brethren and the respect and esteem of the people of New Orleans. They all regret that his term of office has expired.

PERSONAL AND OTHER NOTES.

The limit for mailing Christmas packages to soldiers overseas has been extended from November 20 to November 30.

Mr. H. H. Ahrens, who has legions of friends throughout the Church, is now in New York engaged in important war work.

Rev. Chas. D. McGehee, of Indianola, Miss., has been accepted as a candidate for the chaplaincy, and is now in training at Louisville, Ky.

Rev. F. H. McGee, of Crenshaw, Miss., writes that he is closing up a good year on his charge. We congratulate him and his good people.

Professor Olin S. Dean, who was well known in Louisiana, died recently at Russellville, Ky., of pneumonia following an attack of influenza.

Rev. W. J. Dawson, of Woodville, Miss., writes that he has had a delightful year on his charge, and that all claims will be reported in full at Conference.

The Fuel Administration has issued a statement to the effect that there is still great need of the conservation of coal in spite of the fact that war has closed.

Rev. A. J. Gearheard, of this city, has been very active in the United War Work Campaign. He delivered nine addresses last week in behalf of that great cause.

We learn that Dr. R. A. Meek, formerly editor of the Advocate, has been appointed pastor at

Starkville, Miss., to fill the vacancy caused by the death of Rev. J. C. Park.

Rev. R. S. Walton, of Winnfield, La., reports that he has had a good year's work in spite of meningitis, smallpox and influenza. Difficulties never daunt a man of his mettle.

We have received a copy of the November issue of "The Scarritt Bible and Training School Bulletin." It contains an interesting statement of the work of the school under the presidency of Dr. E. F. Cook.

It is reported that Rev. A. G. Shankle, who resigned the pastorate of First Church, Shreveport, La., a short time ago, will return to Georgia, his native State, and take work in one of the Georgia Conferences.

We have received the sad news from Rev. R. T. Ware, of Noble, La., that Methodism in that place has suffered a severe loss in the death of Mr. A. M. Richardson, who developed pneumonia after an attack of influenza.

The pastor of the New Augusta charge, Mississippi Conference, Rev. John W. Ramsey, has remitted in full for all the Conference assessments laid against his charge. "Collections in full, Bishop," will be his report.

Rev. W. E. Akin, of Kentwood, La., was in New Orleans last week for medical treatment for his infant daughter, who was critically ill with complications resulting from influenza. We earnestly pray that the little one's life may be spared.

Rev. H. H. Wallace, of the Wall Hill charge, North Mississippi Conference, is just recovering from a severe attack of influenza. He writes very appreciatively of the people he serves. He is expecting to have a good report for Conference.

Rev. C. M. Simpson, who is well known in Mississippi, was appointed presiding elder of the Gainesville District at the recent session of the North Texas Conference. He keeps in touch with his friends in Mississippi by reading the Advocate.

Representatives of the Woman's Missionary Council of the Southern Methodist Church recently met in Nashville, Tenn., with the women of the Colored Methodist Church, when a Women's Council of Missions was organized similar to our own Council.

Rev. M. L. McCormick, writing from Harleston, Miss., says that he has had a happy year with the people of the Americus charge. He has received their hearty co-operation in the work of the Church, and is expecting to carry a good report to Conference.

Rev. E. Nash Broyles, chairman of the Noxubee County (Miss.) Liberty Loan Organization, did valiant service in carrying the campaign to a successful close. In spite of many distressing circumstances, the Loan was over-subscribed 25 per cent in Noxubee County.

Dr. Alfred F. Smith has been elected editor of the St. Louis Christian Advocate. If we mistake not, Dr. Smith was at one time the pastor of our Galloway Memorial Church, Jackson, Miss. We extend to him a cordial greeting upon his entering his new field of labor.

The School for Chaplains at Camp Taylor, Louisville, graduated a class of more than 250 commissioned chaplains on November 7. This is the largest class that has gone out at one time. About half of the graduates were ordered overseas, and the other half to camps here.

Rev. and Mrs. K. W. Dodson, of Minden, La., have both suffered from the influenza. At the time we received our information, Mrs. Dodson was able to be up, but Brother Dodson still required the services of a trained nurse. We sincerely trust that his condition has improved.

Mrs. A. J. Gearheard, the wife of the pastor of our Louisiana Avenue Church, this city, went on a sad mission to Columbus, Kan., last week. Her father, Mr. A. H. Nevinger, had passed away. He was buried on Monday, November 17. We extend our sincere sympathy to the bereaved family.

Dr. Theodore Copeland, the widely known and greatly beloved pastor of our church at Pine Bluff, Ark., dedicated the beautiful new church at Wynne, Ark., last Sunday, of which Rev. A. J. Galloway is pastor. Dr. Copeland is in great demand for evangelistic and other kinds of special service.

December 1 has been designated as Red Triangle Sunday, when the pastors of all churches will be asked to preach a special sermon on the vast Y. M. C. A. program and the unequalled opportunity for service during the next few months. Men are still urgently needed for the work at home and abroad.

Rev. A. Inman Townsley, who has served two years as pastor of our church at Bogalusa, La., has been accepted as a candidate for the chaplaincy, and is now at the Chaplains' Training School. Brother Townsley has done a great work at Bogalusa, and his people give up with regret. His family will remain in Bogalusa for the present.

Rev. W. H. Coleman, one of the leading members of the Louisiana Conference, who has been pastor this year of First Church, New Orleans, has been transferred to the Memphis Conference. The Memphis Conference is in session this week. Brother Coleman will leave many warm friends in Louisiana, where he has served the Church efficiently.

The religious life of New Orleans has suffered a severe loss in the death of Mr. John B. Meyers, who passed to his reward last week. He was a leading member of the M. E. Church in this city, and took an active interest in all movements for the religious betterment of New Orleans. He was a very liberal contributor to the missionary enterprises of his Church.

Just before going to press, we received a telegram from Rev. A. W. Turner, of Shreveport, La., informing us that he would leave on Wednesday, in care of his son-in-law, Seaman Mayo, for Rochester, Minn., for treatment at the Mayo Brothers' sanitarium. He requests the prayers of the Advocate readers for his recovery. We are sure hundreds of his friends will remember him at the throne of grace in this time of need.

SAD NEWS.

Dear Mr. Editor: This will inform you that Brother A. P. Holt has fallen a victim to the influenza. We buried him yesterday from the church. A great concourse gathered to pay their tribute of esteem. Brother Holt was a rare spirit, well-educated and wholly consecrated. The Church and Sunday school, of which he has long been superintendent, have sustained a great loss. He was active and efficient in all the activities of the Church. Nothing was so much on his mind and heart as the success of the Church. In his going I have lost a good personal friend and one of the best helpers I ever had. He died in the faith. May God help us to find the right one to take his place, and may his grace sustain his loved ones. R. W. TUCKER.

Crowley, La., Nov. 15, 1918.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. H. Wallace, Coldwater, Miss., 2; Rev. R. T. Ware, Noble, La., 3; Rev. F. H. McGee, Crenshaw, Miss., 2; Rev. J. A. Biffle, Courtland, Miss., 2; Rev. J. G. Johnson, Myrtle, Miss., 4; W. C. Sturdivant, Como, Miss., 4; Rev. N. E. Joyner, Lake Charles, La., 6; Rev. H. C. Murphy, Springfield, La, 2; Rev. J. R. Lay, Calhoun, La., 8; Rev. W. J. Dawson, Woodville, Miss., 9; Rev. W. L. Doss, Jr., Homer, La., 2.

Why should not those who are gone be actually nearer us, not farther from us, in the heavenly world, praying for us, and it may be influencing and guiding us in a hundred ways of which we, in our prison house of mortality, cannot dream? Yes! Do not be afraid to believe that he whom you have lost is near you, and you near him, and both of you near God, who died on the cross for you.—Charles Kingsley.

Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

Savings Dept.,
Hibernia Bank & Trust Co.,
Carondelet and Gravier

PROGRAM OF THE ANNUAL MEETING OF EVANGELISTS AT MEMPHIS, DEC. 31 TO JAN. 1.

Tuesday—7:30 p.m., First Methodist Church, Sermon by Bishop Candler.

Wednesday, Jan. 1—9 a.m., Chisca Hotel, Devotional Exercises; 9 to 11 a.m., reports from all general evangelists, 5 minutes, as follows: John B. Andrews, J. M. Bass, Luther Bridges, Henry Bromley, John E. Brown, Raymond Browning, D. L. Coale, Burke Culpepper, H. B. De Laye, Albert C. Fisher, J. O. Hanes, Will J. Harney, Walt Holcomb, Arch C. Holder, G. A. Klein, Bob Jones, Lovick P. Law, John A. May, W. M. McIntosh, Arthur Moore, H. C. Morrison, Thurston B. Price, W. C. Swope, W. A. Tetley.

11 to 12:30—"Things Wise and Unwise in Present-Day Evangelism: Counting Converts, 15 minutes, Bob Jones; Counting Cash, 15 minutes, John E. Brown; The Big "1," 15 minutes, W. M. McIntosh; Methods Good and Bad in Securing Dates, 15 minutes, Luther Bridges. General discussion.

1 p.m.—Luncheon, Chisca Hotel.

2 p.m.—Devotional Exercises. Methodist Centenary of Missions: What is the Centenary, 15 minutes, J. J. Stowe; What Evangelists Can Do for Intercession in the Centenary, 15 minutes, D. L. Coale; What Evangelists Can Do for Stewardship in the Centenary, 15 minutes, H. B. De Laye; What Evangelists Can Do in the "Big Drive," 15 minutes, Walt Holcomb. General discussion. Business session.

6 p.m.—Dinner, Chisca Hotel.

7:30 p.m.—First Methodist Church—What Evangelists Owe Their Denominations, 30 minutes, H. C. Morrison; What the Church Owes the Evangelists, 30 minutes, J. W. Perry; A Message to the Evangelists and the Church, Bishop Darlington.

A most cordial invitation is extended to all Conference and district evangelists, Conference committees on evangelism, and any pastor, presiding elder or layman interested in evangelism.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mr. WILLIE GRAYHAM GRIFFING, son of Rev. J. M. Griffing, was born near Meadville, Miss., on October 2, 1882, He joined the Methodist Church when about 16 years old and was happily converted at the age of 19 at his father's home. After he became of age, he went to Lumberton, Miss., to school, and then he went to Millsaps College. He studied law and practiced at Meadville, Miss., for a short while. He then moved to Oklahoma and made good as a lawyer. A few years ago he was licensed to preach, but never entered Conference. About three years ago he was married to Miss Linza McClain, of Oklahoma, whom he leaves to mourn his departure, besides father, mother, brothers and sisters, and a host of other relatives and friends. He was a good worker in the Church, and his last message was, "I die happy."

His uncle, C. W. FLOWERS.

JAMES CLIFTON BULLOCK, son of Mr. and Mrs. J. P. Bullock, died on October 10 at Mississippi Agricultural College with influenza and pneumonia. He left his home two weeks prior to his death, and volunteered his services as a soldier and was accepted. Very bravely and yet with a heavy heart he bade his loved ones good-by and marched away to heed his country's call. Soon he received a call from our Father to come to a place where there are no wars. Although his earthly existence was short, he yet lived long enough to exemplify the beauty of Christian character. He united with the Thomasville Methodist Church in childhood and remained true to his church and God to the end. His body was laid to rest by the side of his father and brother.

Weep not, stricken hearts, Clifton is not lost to you! He has only gone on before. At God's own time, when life's short day is ended, He will call you, and there with palms in your hands you may stand with loved ones around the Great White Throne and the Lord shall lead you unto living fountains of waters, reunited through all eternity.

HALLIE G. HARPER.
Florence, Miss.

Little JOSEPH JAMES RAGAN, infant son of Mr. and Mrs. Walter Ragan of Robeline, La., was born on September 20, 1918, and died on October 9, 1918. Little Joseph was taken with the dreaded Spanish influenza on Monday morning. Everything was done for him that loving hands could do, but it seemed that he was too pure and sweet to be left here to suffer the trials and hardships of this life, and on Wednesday morning at 5 o'clock he went to live with the angels. God lent him to you, fond parents, long enough for him to become entwined into your lives and hearts and it was so hard to give him up; yet God, who knoweth best, doeth all things well. Every one who saw him said he was one of the sweetest little darlings they ever saw. This is only another tie to bind us closer to Heaven. "The Lord gave and the Lord taketh away; blessed be the name of the Lord." Weep not, fond parents, but let us so live that we may one day meet our darling in heaven, for it is just a brief time until we'll all be over there. His loving auntie,

Mrs. S. S. SLONEKER,
Plainview, Texas.

The subject of this sketch, Mr. MELTON McCRORY, was born in Choctaw County, Ala., on May 10, 1860. He was married to Miss Julia Crawford on December 16, 1884. With his young bride he moved to Hebron community, Jones County, Miss., where he made his home, and lived in the esteem and confidence of the people of Hebron until September 18, 1918, when God called him from his labors. He leaves to mourn his death, a wife, four daughters, four brothers, and a host of friends. He was a member of the Hebron Methodist Church. He loved his Church. He loved his pastors. He loved God's people. He had a strong faith in God and believed in truth and honesty, in justice and mercy, which were marked characteristics of his life. So when the summons came for this faithful servant of God, he was ready to cross over and be with Jesus. His body was laid to rest in the cemetery close by the Hebron Church.

His pastor, M. W. DAVID.
Taylorsville, Miss.

In the home of her beloved brother, Rev. Jas. G. Galloway, Forest, Miss., Mrs. SOPHIA GALLOWAY WEEMS, on September 21, 1918, entered on rest. The body was buried in the Newton cemetery, on September 22. Sister Weems was born in Kosclusko, Miss., on March 23, 1847. On February 17, 1876, she was married to Rev. James M. Weems, late of the Mississippi Conference. Few homes have blessed the Church more than hers. For many years her honored brothers, Bishop Chas. B. Galloway of sacred memory, and Rev. Jas. G. Galloway, have blessed the Church with ministry of faith and love. In early life Sister Weems was converted; she was conscious of her salvation. The parsonage where she presided was a happy home. Sister Weems was faithful in every relation of life—as daughter, sister and wife. One child blessed the home only for a short time. The memory of the child was always fragrant, and the mother-love beautiful beyond expression. As an itinerant's wife, she was honored and loved. When her husband died, a great shadow fell on her pathway, and she became anxious to enter on rest. When the end came it was as calm as a summer's eve. "I heard a voice from Heaven saying unto me, write, Blessed are the dead who die in the Lord."

I. W. COOPER.

Mr. ROBERT M. CAMPBELL, who died recently in France, was a devoted member of the Methodist Church on the Hesterville charge, and a member and regular attendant of the Sunday school of the Methodist Church at Kosciusko, Miss., where a star of gold on the service flag of 45 stars speaks of the supreme sacrifice which Brother Campbell made in his contribution to world liberty and righteousness. We held a memorial service recently at our church in honor and appreciation of his memory. At this service prominent members of the bar of which he was a young and talented member joined with other friends in speaking words of the highest praise relative to the life and character of Robert Campbell. Robert was exempt from service because of a disability, but joined the ranks of the Y. M. C. A. and went overseas as a hero where he was "gassed." An attack of pneumonia followed from which he never recovered. His father and mother, Mr. and Mrs. W. A. Campbell, his brothers and sisters, have the sympathy of the entire community. Robert was reared in a Methodist home, grew up in the nurture and admonition of the Lord, was brought up as a child should be, and he never for a moment departed from these principles, but gave his young life voluntarily for his country and his church. He was as near heaven from the fields of France as from home. The birds will sing as sweetly there and the flowers bloom as beautifully and loving hands will care for his grave until that day when friends and loved ones will meet each other again.

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Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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SCARRITT FACULTY REORGANIZED.

After more than a quarter of a century of steady progress under the same administration and policy, plans for the continuance of Scarritt Bible and Training School on a reorganized and enlarged basis have been matured. The changes were inaugurated by the Woman's Missionary Council in the nomination of Miss Mabel Katherine Howell to an official position in the Board of Missions, leaving the chair of sociology vacant; and the election of Mrs. Mary Lipscomb Hargrove by the Executive Committee of the Council as Secretary in the Centenary Campaign left the Bible Department also without a head. Mrs. Harriet Rosser Jackson resigned her position as Directress of the School Home after a serious illness and went to her daughter's home in Texas to recuperate. Later Miss Henrietta L. Gay accepted the position of Religious Work Director in the Congregational Church, of which she is a devoted member.

The changes necessitated by the withdrawal of these valued members of the faculty led to the thought that this might prove an opportune time for the inauguration of other changes. After prayerful consideration, the Board of Managers felt divinely led to elect Dr. Edmund F. Cook as President of the school. Miss Maria L. Gibson was retained as Principal, and Miss Elizabeth Billingsley as Treasurer.

Miss Mabel Roberta Carter, a well-equipped Bible teacher, and Miss Sophia Gleim, recommended very highly for the Department of Sociology, have been elected. Mrs. Evelyn McCarer, graduate of the School of Domestic Arts and Sciences, Chicago, has been elected House Director and has entered upon her duties.

At the last annual session of the Woman's Missionary Council action was taken in regard to increasing the enrollment of Scarritt by publicity and by efforts in the Conference Societies to secure pupils. A number of Conferences have published in their minutes an advertisement and a cut of the Training School, thus giving the publicity desired. Conference officers have been active in corresponding with young women in their districts. In addition to this, two Field Agents, Mrs. Vic Thompson Hoyle, of Tupelo, Miss., and Miss Bessie Lee Wilson, of College Grove, Tenn., have been employed during June and July to visit young people's assemblies, missionary and Epworth League gatherings, and summer normals.—The Missionary Voice.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation.

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If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 9258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

DISTURBANCES AFTER THE WAR.

An article in a recent issue of the Boston Evening Transcript points out that when the war has ended and the first great rush of reconstruction work has slackened, there will surely come the backward swing of the pendulum—the downward plunge of wages and prices, and with it a dangerous tendency to grave disturbances which would seriously menace the welfare of small and large investors the country over, as well as labor.

Only one thing can carry us through that danger time on an even keel, it was said, and that is the Christian spirit imparted by the Bible.

The well-known evangelist, Rev. Henry Ostrom, D. D. of the Extension Staff of the Moody Bible institute of Chicago, commented on the Transcript writer's warning as follows:

"I want to repeat with all possible emphasis what I have been saying for a year or more, that the Christian people of the land have no more vitally important task ahead of them, next to winning the war, than thorough-going promotion of the reading and study of the Bible. Entirely apart from the religious side, it is a social and economic necessity, and will be so recoguized in the not distant future by thousands who pay no heed to it now. I dread to imagine what might occur after the war if we do not resolutely get to the Bible.

"If I were a business man, I could be appealed to on this line as a movement for business safety alone. Men with their eyes open must see this. Down at the root, German militaristic autocracy is traceable to a discounting of the Bible, and then calling the output 'scholarship.'"

THE FIRST OFFERING.

To save the soul is to make response to God, and thereby to allow His power to pass upon the spirit, and His will to fashion the life. The first offering a man must make to God is himself. His first duty, in a world where so much is amiss, is to bring himself into obedience. It is the idlest vanity, it is the blindest ignorance, for a man to think he can bless his fellowmen, redeem their lives from evil, lift up their hearts to holiness, and buttress their wills to strength, when he himself has not begun to walk the narrow way, or to be strong in the grace of Christ. Physician, heal thyself, is both wisdom and duty.—W. M. Clow.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address **C. M. GRIFFING & CO., Box R, Macclenny, Florida.**

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellowmen. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. — Phillips Brooks.

10 CENT "CASCARETS" FOR LIVER AND BOWELS.

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

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"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

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W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

MISS TROY'S ITINERARY.

Miss Nina Troy, formerly of China, but at present engaged by the Council as Student Secretary, writes that her Louisiana itinerary which had to be postponed owing to the influenza quarantine, will be resumed in the near future. The good accomplished by those consecrated young women among the student body of our colleges cannot be estimated. We trust and pray that the anticipated visit of Miss Troy in Louisiana will result in many of our young women giving their life in the Master's service.

HARVEST DAY.

Are your plans made for the observance of this day in your auxiliary? If not, begin same at once, lest the failure of your auxiliary to pay pledges in full, may keep the district from paying in full, and the pledge of your Conference fall below.

VOTE TO DATE ON LAITY RIGHTS.

In the past few weeks the Conferences that have met show the following vote on the question of full membership for women:

	For.	Against
Holston	115	12
Los Angeles	22	..
Ger. Mission	14	1
Mexico	13	..
West Texas	97	..
Previously Printed	1010	30
Total	1271	93

MEMORIAL TO NORTH MISSISSIPPI CONFERENCE.

To the North Mississippi Conference, M. E. Church, South:

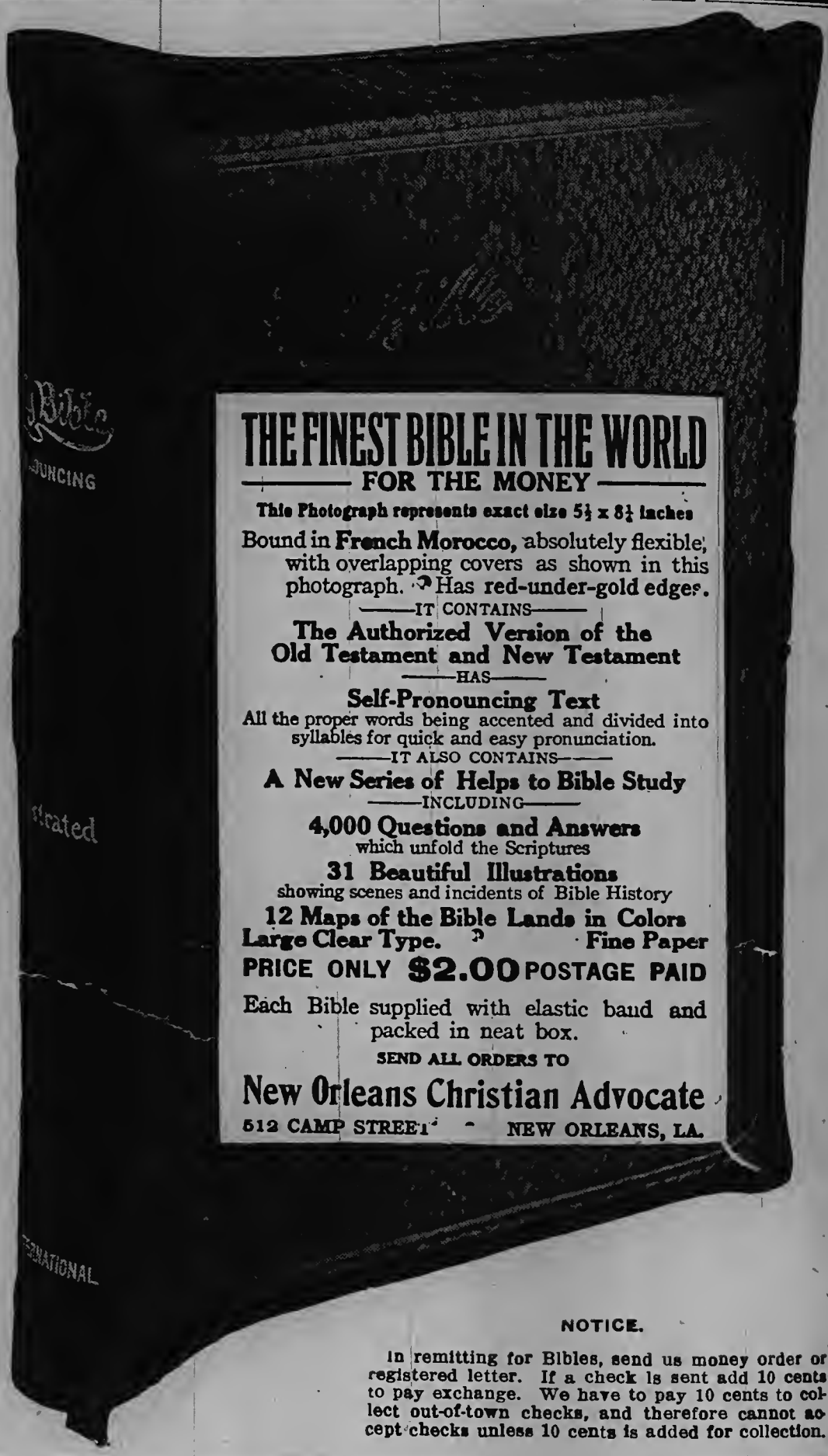
Whereas, The General Conference of the Methodist Episcopal Church, South, in session in Atlanta, Ga., in May, 1918, by an overwhelming vote, granted the petition, asking for full lay membership for the women of the Church; and

Whereas, after the College of Bishops had declared that the measure involved a constitutional change, the General Conference re-affirmed its action by a vote of 265 to 57, thus referring the matter to the Annual Conferences for action; therefore be it

Resolved, That we, the Executive Committee and District Secretaries of the Woman's Missionary Society, North Mississippi Conference, representing approximately 3500 women, hereby send to you this expression of our desire for full membership and the request that the members of the North Mississippi Conference consider the measure favorably and vote in the affirmative, when the measure is submitted to the Conference in its Annual Session.

Signed: Mrs. J. W. Conger, President; Mrs. R. P. Neblett, First Vice-President; Mrs. J. M. Bradley, Second Vice-President; Louise Dunston, Cor. Secretary; Mrs. G. C. Jones, Rec. Secretary; Mrs. W. W. Wilburn, Treasurer; Mrs. Lester G. Fant, Superintendent Study; Etter Murry, Superintendent Social Service; Susie Thomas, Superintendent Supplies; Mrs. J. H. Haughton, Secretary, Aberdeen District; Alma McGee, Secretary, Columbus District; Corinne Rogers, Secretary, Corinth District; Mrs. Elma King, Secretary, Durant District; Mrs. E. T. Clark, Secretary, Greenville District; Mrs. R. M. Short, Secretary, Sardis District; Mrs. C. A. Neal, Secretary, Winona District.

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MISSISSIPPI CONFERENCE

Committee on Admissions.

The Committee on Admissions will meet in room to be designated at McComb and on further notice.

T. B. HOLLOMAN, Chairman

Class First Year.

At 2 p. m., December 3, at McComb, the Committee and Class of the First Year, will meet for examination on "the text" of the Four Gospels and Acts. The examination must be written. Such are our orders. The Committee has no option. Rev. J. D. Ellis will prepare the questions on Matthew and Mark, Rev. H. Mellard, on Luke and Acts, the undersigned on John.

H. WALTER FEATHERSTUN.
Chairman of Committee.

Class of the Second Year.

The Class of the Second Year will meet the Examining Committee in the Centenary Methodist Church, Tuesday, December 3, at 3 p. m.

W. H. LEWIS, Chairman.

Fourth Year.

The Class of the Fourth Year will meet at 2:30 p. m. in Centenary Church, McComb, Tuesday, December 4. Those who have not taken any part of their work will be examined. On the N. T. work (for which Dr. Seay's handbook has not been issued) examination will be given on the text from standpoint of a historical narrative.

H. B. WATKINS,
Chairman.

NOTICE, MISSISSIPPI CONFERENCE.

Brethren: We have mailed to you a folder stating your Conference home; if you have not received it write to Mr. W. T. Denman, who is secretary of the Assignment Committee, and he will send you one. You will please see him if there should be any adjustments necessary in your case.

We did not deem it necessary to assign all the lay delegates whose names appear on the roll, but we have ample reserve accommodations for any unassigned laymen or preachers who may come.

It has been a joy for us and our faithful Committee to provide for your entertainment, and we are at your command during the session.

A. B. BARRY,
J. LOYD DECELL,
Pastors.

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It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convalescents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles. Your druggist knows its great merit.

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Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine to-night—now—any time— will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.



Stop That Headache! It's Stopping Your Work

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"The man who is ashamed of his religion ought to be."

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

You may not have observed Childrens' Day, but you can at least ask for an offering to help the children of our Church to a better training in religious education.

One teacher at Pisgah, on the Eureka circuit, ordered Stories and Story-Telling, The Unfolding Life, and The Church School to study during the winter. Four ordered the Home Department Quarterly.

The pastor, superintendent, and three of the teachers in the Elementary Department of the Lambert school ordered books to help them in the better understanding of their work. The school also ordered graded lessons for the teachers to study before putting these lessons in the hands of the children and parents. The Home Department was installed with six members.

Nearly all the preachers have their finances out of the way. They now have time to establish a few family altars, organize a class for leadership, and get the missionary committee to work on the monthly missionary program before Conference convenes. If the preacher or superintendent has not time, let any one who will do so.

The teachers at Belen ordered books and graded lessons for their study before adopting them in the school. The Home Department was put in this school. The Home Department Quarterly is not only helpful to parents in training the children in worship at the family altar, but it is adapted to the teacher in conducting chapel services. The lessons are short, instructive, spiritual.

A REPORT FROM HARPERVILLE, MISS.

Dear Brother Carley: Brother Linfield, our presiding elder, came to us and held our fourth quarterlay conference. He gave us a good sermon. Then we had the conference after dinner at the church. The reports were good, upon the whole. We serve six churches; four of those reported salary in full, and all the Conference collections have been paid except about $30, which has been promised to-day. We have met all the other calls this year and raised pastor's and presiding elder's salary. We have collected more than three times the amount on Conference claims that was raised two years ago, and almost twice as much as last year; notwithstanding, we have bought and furnished a parsonage this year. It is, and has been, the best year in the four of our ministerial life. The Lord is with us. We are praying daily that the Bishop and presiding elders may be impressed to send us, another year, where we can do the most good for the Church; and we know it will be best for us.

R. H. CLEGG, P. C.

LITTLE GUS AND THE ORPHANS.

This little boy lives in East Feliciana Parish on a farm. His father, Mr. Charley Relley, is a member and steward of the Methodist Church at Gurley, La. Gus is not yet five years old, but he is very business-like and industrious. His father gave him a little piece of ground for his very own to do with it what he pleased. Gus planted sweet potatoes and this fall he dug his potatoes and sold them for three dollars. Now, what he did with his money shows what kind of a boy Gus is. He bought himself a new cap for seventy-five cents and put twenty-five cents in his pocket for change, and gave the balance, two dollars, for the support of the orphans. Gus was more than a cheerful-giver—he was a liberal and hearty giver. His manly little face fairly shone with delight and pleasure when he made his contribution to the orphans. Out of such boys as little Gus, are made great and good men. I wonder how many boys have done as well as this little fellow. Let all the little boys try next year and see if they can do as well.

S. S. BOGAN.

ELMORE CHARGE. LOUISIANA CONFERENCE.

Dear Brother Carley: Having already given a report of my first revival meeting, which was held at Vienna, embracing the third Sunday in July, I will now give a report of the other meetings that have been held on the Elmore charge.

Our second revival meeting began at Wesley Chapel on the fourth Sunday in July and continued six days. Our congregations were large from the first service until the close of the meeting. Several times we had more than could be seated in the house. Rev. R. W. Smith, of the Simsboro charge, did all of the preaching after the first service, and it was well done. The church was greatly revived and we had two accessions to the Church. Our third meeting began on the first Sunday in August, at what is known as the Kiddon schoolhouse, which is in the Long Straw neighborhood, on account of the Long Straw Church having been destroyed by fire in the early part of the year. We have been using this schoolhouse ever since. This being the time for holding our third quarterly conference, our presiding elder, Rev. J. M. Henry, was present and started the meeting off with one of his good sermons. Since he had to leave immediately after having preached, the pastor continued the meeting until the following Friday night. We had a glorious meeting; the Church was greatly revived and we had eighteen accessions to the Church. I baptized an old gentleman who was nearly sixty years of age who had never belonged to any Church and not a single member of his family had ever belonged to any Church except his wife, who had been a member of the Lutheran Church, but is now a member of our Church. Some of his children have joined the Church since the meeting.

Our fourth and last meeting was held at New Prospect, beginning the second Sunday in August and continuing for six days, which resulted in a most excellent meeting. The Church was greatly benefited and we had two accessions to the Church. Rev. R. W. Smith, of the Simsboro charge, rendered valuable service in the preaching of the old-time gospel.

We have had a very good year on the Elmore charge this year. I believe that we can truthfully say that the Church has been considerably revived, souls have been saved, and there have been fifty-six accessions to the Church, "notwithstanding the short crops and the war times." I feel sure that I will not make any mistake in saying that the Elmore charge has advanced some on all lines.

I have made some effort to increase the circulation of the New Orleans Christian Advocate. I think that all of the old subscribers have renewed their subscriptions and I have sent in three new subscriptions.

H. J. BOLTZ.

Clay, La.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people, whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

THE FIRST OFFERING.

To save the soul is to make response to God, and thereby to allow His power to pass upon the spirit, and His will to fashion the life. The first offering a man must make to God is himself.

A High Estimate.

First Clerk: "How many people work in our office?" Second Clerk: "Oh, I should say, roughly, about one-third of them."—The Boys' Magazine.





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50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.



PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

For Headache

Take the Old Reliable Remedy. 20 Years Success Behind It

CAPUDINE

No Acetanilide Heart Depressant. Ask Your Druggist. Try It.

THE BIGGEST WORK AHEAD.

"The biggest work and greatest opportunities of the United War Work agencies in France lie before and not behind them."

This statement was made by Dr. N. R. Best, well known editor of the Continent, who arrived in New York recently on return from six months' service as Y. M. C. A. worker with American Expeditionary Forces.

"Britain and France," Dr. Best continued, "have been practically stripped of able-bodied men in order to maintain their armies at full strength. On the other hand, man power of the United States has in comparison only been touched. This means that the British and French must demobilize first in order to free Tommies and Poilus for the great tasks of reconstruction. The American forces during this period will have garrison duty to do all over Europe. In other words, for almost a year the Yanks will be needed as international police. In addition to this, it must be remembered that eighteen months have been required to get our boys to France. Their transportation was accomplished under tremendous pressure. It is inconceivable that they can be brought home in less time than two years."

"During all this period the United War Work agencies will be indispensable. A soldier hit it right with a new definition of war. He said, 'War is dull, dirty, and dangerous.' Americans at home accustomed to have the glorious side of war played up must not forget that perhaps the worst of the three is dullness. Fighting brings unbounded joy to the American soldiers' heart, but waiting periods are all but intolerable if hostilities are suspended. The war will be less dirty and less dangerous for our men, but ten times more dull. Just here the United War Work agencies come in. America must think of these seven organizations not only as great moral builders during the fighting period. but also as dispellers of dullness, both during the waiting intervals and during the months following cessation of hostilities."



NEW TREATMENT THAT KNOCKS RHEUMATISM

A 50c Box Free to any Sufferer.

Up in Syracuse, N. Y., a treatment for rheumatism has been found that hundreds of users say is a wonder, reporting cases that seem little short of miraculous. Just a few treatments even in the very worst cases seem to accomplish wonders even after other remedies have failed entirely. It seems to neutralize the uric acid and lime salt deposits in the blood, driving all the poisonous clogging waste from the system. Soreness, pain, stiffness, swelling just seem to melt away and vanish.

The treatment first introduced by Mr. Delano is so good that its owner wants everybody who suffers from rheumatism or who has a friend so afflicted, to get a free 75c package from him to prove just what it will do in every case before a penny is spent. Mr. Delano says: "To prove that the Delano treatment will positively overcome rheumatism, no matter how severe, stubborn or long standing the case, and even after all other treatments have failed, I will, if you have never previously used the treatment, send you a full size 75c package free; if you will send your name and address with 10c to help pay postage and distribution expense to me personally."

F. H. Delano, 427-B Wood Bldg., Syracuse, N. Y. I can send only one Free Package to an address.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

SAVE FOOD FOR VICTORY.

The distribution of the new home cards of the United States Food Administration, fixed for December 2, is temporarily postponed. Home conservation is still vital, and the American homes will keep the faith without the card. December 1 will still be observed as Home Conservation Sunday by all the patriotic churches, and the good work will go bravely on.

Recent events in the war zone are responsible for the change in program, and these events are so glorious, and so radiant with the promise of the permanent peace and freedom for which the world is fighting, that the nation will welcome the postponement and will continue saving food so as to hasten the final victory. The Food Administration does not, under the circumstances, count it waste to have to thrown away millions of cards and tons of literature prepared for the great drive which had been arranged.

The events are the virtual surrender of Turkey and Austria, portentlous in itself, but of immense influence upon the food supply because it clears the Southern seas and route of submarine bases and dangers, and will permit the free flow of food through that convenient avenue. This makes it almost sure that there will soon be a sufficiency of all kinds of food in the Allied part of Europe, with the possible exception of sugar. The new conservation program will undoubtedly set apart sugar for special saving for a few more months at least, and with regard to other food will ask the people only to eliminate waste and to exercise the greater efficiency the war has taught. Even before the Mediterranean collapse, the sugar situation was considered a trifle easier, and the household and public eating place consumption limit was raised to three pounds per person per month. This will give the sweets-loving American enough sugar to satisfy his craving in moderation, though it will still be far below the measure of his former extravagant and injurious indulgence.—U. S. Food Administration.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: I am instructed by the Entertainment Committee to state that it will be impossible, under present conditions, for the Committee to provide free entertainment for any persons except the clerical and lay members of the Conference.

The Committee will be glad to secure reservations for others who desire to attend at their own expense, if such requests are made at an early date.

Fraternally yours,
WM. H. COLEMAN,
For the Committee.

THE MISSISSIPPI CONFERENCE HISTORICAL SOCIETY.

The Mississippi Conference Historical Society will hold its annual session at 8 p. m., Tuesday, before the opening of the Conference session. Brother W. T. Griffin will tell us all about the beginnings around Summit, McComb, and that section.

T. B. HOLLOMAN, President.

Let not cares, riches, pleasures of this world choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God Himself, who teacheth thee to pray for himself. To pray is to go forth from earth, and to live in heaven.—Edward B. Pusey.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisoning matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefitted. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr Rhodes, of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McCann of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,
Box 17F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Tillman

Pessimism is easier than optimism, as tearing down is easier than building up; therefore we should be the more on our guard against it.—James Bryce.

Live Horse Flesh Costs 30c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 48 East Hunter Street, Atlanta, Ga.

HOW MRS. BOYD AVOIDED AN OPERATION



Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

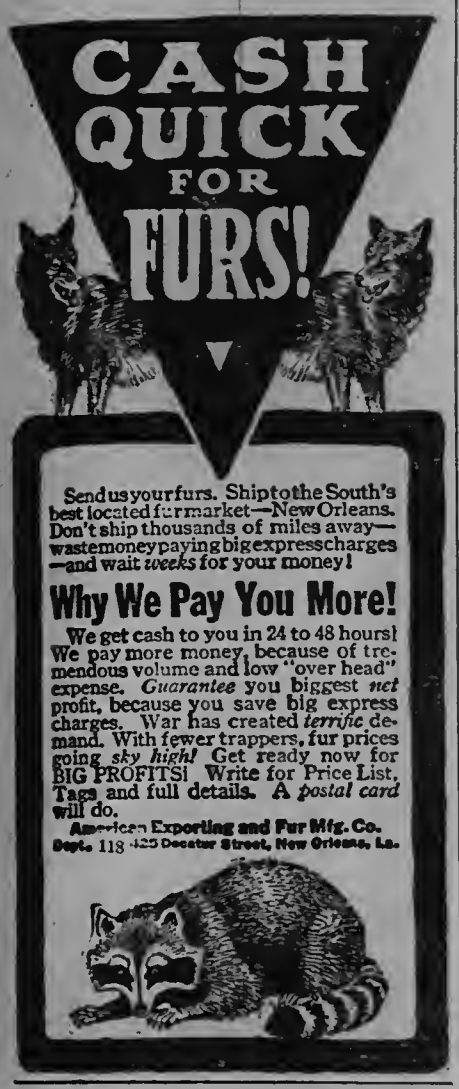
Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.







Your Labor Counts—every ounce of work you do helps some soldier who is fighting over there! This war is being fought as truly in the household and in the work-shop as it is in the trenches.

Some of our American women are borne down physically and mentally, by the weaknesses of their sex. They suffer from backache, dragging sensation, bearing-down pains, very nervous and pain in top of head. If they ask their neighbors they will be told to take a *Favorite* Prescription of Dr. Pierce's which has been so well and favorably known for the past half century.

Weak women should try it now. Don't wait! Today is the day to begin. This temperance tonic and nervine will bring vim, vigor and vitality. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. tablets.

New Market, Tenn.—"About a year ago I was very poorly during expectancy. We called a doctor and I got relieved of my misery for a while, but the trouble soon came back and continued five weeks. I got weak and nervous and was in an awful condition. A friend of mine advised me to try Dr. Pierce's Prescription, and I did so. The first bottle cured me, but I continued taking it and it did me lots of good. Previously I had such trying experiences but this time I had practically no suffering. I was sick but a short time. I can highly recommend Dr. Pierce's Favorite Prescription to suffering women."

—*Mrs. Cora Cochran, Route 5.*

Use Cuticura Soap To Clear Your Skin

All druggists. Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

WHAT WILL YOU DO ABOUT IT?

(Continued from Fifth Page.)

the world from the toils of despotism; while millions of determined men of protesting nations were struggling in its clutch, sometimes winning and sometimes losing, we are calling upon God to help. He answered our prayer. Shall we forget him now? And yet again I ask, what will you do about it?

The Measure of Thanksgiving. Don't you think that all the people of this country ought to do something in the way of a real thank offering for some worthy cause, in order to prove their sincerity of appreciation for what has come to them? Or, if it be too much to ask you to fix such an obligation upon all the people, don't you think that we of the M. E. Church, South, have cause to give serious thought to the above suggestions? Really, I do not see how we can hope to keep our self-respect unless we do something of the kind.

The Forgotten Heroes. At this auspicious moment, let me remind you of the fact that the M. E. Church, South, has nearly 1000 superannuated preachers. Many of these men are suffering for the bare necessities of life. They receive from the Church an average of $200 each annually. They do not complain, or find fault about it. But I plead for them. It is wrong for a great Church to neglect these old heroes. They have had much to do with creating the ideals and national conscience that have made this country so potent as a deciding factor in the great world victory that we now celebrate. Shall they be forgotten? What will you do about it?

The Balance Sheet. I have not the actual figures before me, concerning the number of boys who have entered the service from Southern Methodist homes, but for example let us set the number at 110,000 (I am sure it is far greater than that). Now on this basis, if 100,000 of these fine lads have been saved from the danger of carnage by the coming of peace, and if in a reasonable time they will safely return to their dear ones, it certainly is cause for great rejoicing and thanksgiving. Suppose the parents of each of these splendid sons, in grateful acknowledgment of divine favor, should decide to give $10 to the Endowment Fund for the support of superannuated preachers, it would mean a total of $1,000,000. Ten dollars should be the minimum amount for each to give. There are many of these parents who should give as much as $1000, $10,000, and some could easily give $100,000—and then they would not even tithe their monetary profits from the war.

He is Coming Back. If all the girls of the M. E. Church, South, who, with awful fears, bitter crying, and aching hearts, said good-by to their brothers and sweethearts when they went "over there," would now each give $10 as a thank offering to the fund for superannuated preachers, the total would amount to much more than $1,000,000. Why not do it, girls? You thought the boys might not come back, but they are coming. Don't you feel something tugging at your hearts, drawing you to express yourselves in some beneficent way to the God who has been so good to you? Why not contribute to the permanent support of His old servants, who have worn themselves out for Him? What are you going to do about it?

Service Flags. If every church in Southern Methodism would count the white stars in its service flag and then raise $10 for each star and give the total amount to the Superannuate Endowment Fund, the grand total from all of the churches would amount to a much greater sum than $1,000,000. Why not do it? The white stars represent the boys who are coming back, and the churches ought to be thankful enough to do some special act, as suggested, to show their gratitude to God. What will the churches do about it?

Heart Throbs. You cannot question the obligation to make this thank offering, but perhaps you are in doubt about the wisdom of giving it for the benefit of the superannuated preachers. Let us think it over together: (1) It is likely true that many of the preachers, who christened your soldier boys, are now superannuated; (2) It is not improbable that the preachers, who united in marriage the parents of your soldier boys, are now superannuated; (3) It is certainly true that the preachers who did so much to establish your soldier boys in Christian faith will some day be superannuated, if not now in that relation; (4) A superannuated preacher in the M. E. Church, South, receives annually an average of $200; and many of the 1000 superannuated preachers in the M. E. Church, South, are actually in great need; (5) Unless something is done soon to free the superannuated preachers of the M. E. Church, South, from the deprivations they now suffer, the Church is sure to be weakened by a broken morale among its now active preachers; (6) Every great denomination has gone far ahead of the M. E. Church, South, in providing an adequate support for superannuated preachers!

A Cry in the Night. I appeal to your sense of justice when I suggest that you do something for these grand old men. Make an offering now, while your heart is beating with inexpressible gladness and thanksgiving. You will feel bigger and better when you do it. And you will help to set in motion a popular wave of giving to this noble cause, that will sweep the Church in mighty power, until its old, worn-out, disabled, retired preachers and the widows and orphans of its deceased preachers, will find relief from the intolerable conditions they are now compelled to endure.

Do it Now. The Board of Finance of the M. E. Church, South, 801-3 Mercantile Bldg., St. Louis, Mo., will receive your thank offering and credit it to the Superannuate Endowment Fund for the support of these worthy men who have been retired from active service. Only the interest from this Fund will be distributed. The Fund itself will remain intact for all time. Send your check to-day. If you cannot spare the money now, then make a subscription payable in any number of annual instalments. Send Liberty Bonds. Do whatever you can by whatever way you choose, only be sure that you do something. An opportunity is here presented for a deed that will open the windows of heaven upon those who respond. What are you going to do about it?

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

THE DUTY OF CHEERFULNESS.

The motto, "Serve God and be cheerful," is one which in these days we need to make especially our own. We have come to dissociate in our minds the innocent enjoyment of life with the idea of saintship and holiness. We want to do good, but we often forget that sometimes the best way of doing good is by being good ourselves, by being happy and contented ourselves, by schooling ourselves into that "cheerfulness which makes life pleasant to those around us," by exhibiting that meek and quiet spirit which in the sight of God is of great price. In this way we may, like the early Christians, serve God with gladness and singleness of heart. We may shed around us an immense amount of human happiness. We may not only console the afflicted, and comfort the sorrowful, and inspire with fresh energy the workers of life; we may also "add sunshine to daylight by making the happy happier."—J. Vaughan.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.



Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada

Established 1879

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and soothing. 50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Freckles

are "as a cloud betwixt the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet,

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 2 Aurora, Ill.

FREE Feed Mill Booklet

Write for It Today

Our new booklet, "*Live Stock and Ground Feed*," contains much valuable information. Tells why there is a saving of 25% in feed when ground with

STOVER FEED MILLS

A type and size to suit your need—uses 3 h. p. to 40 h. p. Capacity 3 to 150 bu. per hour. Get the booklet.

Stover Manf. & Engine Co. 3418 Iowa Av., Freeport, Ill.
Stover Samson Windmills, Good Engines, etc.

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.



SOOTHING

and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER

It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.

DICKEY DRUG CO. Bristol, Va.

LOUISIANA CONFERENCE.

Admission on Trial.

Applicants for admission on trial into the Louisiana Conference will please meet the Committee of Examination, November 26, at 10 a. m., in First Methodist Church, New Orleans.

R. H. HARPER, Chairman.

Committee on Admissions.

The Committee on Admissions will meet Tuesday evening, November 26, at 7:30, at the First Methodist Church, New Orleans, in the room designated. All candidates for admission on trial, readmission, admission into full connection or from other Churches, and those who will represent them, please meet the Committee at that time and place.

W. WINANS DRAKE, Chairman.

First Year Class.

The members of First Year Class will please meet the Committee at the First Methodist Church, in the Sunday school rooms, New Orleans, on Tuesday night, Nov. 26, at 7 o'clock.

R. S. WALTON, Chairman.

Class of the Second Year.

The Class of the Second Year will please meet the Committee at 3 p. m., November 26, at First Methodist Church, New Orleans.

H. T. CARLEY, Chairman.

NORTH MISSISSIPPI CONFERENCE

Class First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Clarksdale, Miss., on Tuesday morning, December 10, at 9 o'clock. Examination on Seay's Outline to p. 93. Oral review of other books, if taken in Correspondence School.

T. H. LIPSCOMB, Chairman.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia — it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's. —Adv.

A GIFT TO METHODISM.

Many of our Methodist people are familiar already with Benson Springs Inn at Enterprise, Florida, where religious gatherings have been held during the winter for some time past. It is a great pleasure to be able to announce that this splendid property has just been deeded by Mr. J. N. Gamble, of Cincinnati, to the Foreign Mission Board of the Methodist Episcopal Church and the Mission Board of the Methodist Episcopal Church, South, to be shared equally and used or disposed of as those Boards may find to be the greatest interest of the causes they represent. This property consists of a hotel with one hundred furnished rooms, a private dock where the St. Johns Clyde Line steamers land daily, with 1200 acres of land The property is valued at $35,000. The hotel is situated on Lake Monroe with southern exposure and only four miles across from Sanford. This lake is eleven miles long and four miles wide. The gift of this property by a prominent member of the Methodist Episcopal Church to the two Boards is one of the indications of a growing unity between the two Methodisms, as well as a step in the direction of that unification for which so many thousands in both Churches are praying.

Methodists desiring to spend some time in the balmy atmosphere of Florida during the winter should consider this Methodist headquarters before deciding to go elsewhere. There is a local committee in charge, of which Miss Emma Tucker is Chairman. Letters addressed to her will receive prompt attention.

W. W. PINSON.

WIDOW WOMAN WANTED—Between 35 and 55 with son or daughter to educate in exchange for Matron and household duties. Must be a refined Christian with good references. Meridian College, Meridian, Miss.



Save the Starving Children in Bible Lands

GIVE WHILE THEY LIVE

Your Delay Means Death to Many Thousands in Armenia, Syria, Persia.

TWO MILLION DOLLARS FROM THE SUNDAY SCHOOLS OF AMERICA

FIVE DOLLARS BUYS FOOD FOR A MONTH.

MANY ADOPT AN ORPHAN AND CONTRIBUTE MONTHLY.

INVEST IN A LIFE TO-DAY.

PRAY FOR THEM. BUT YOU CAN'T PRAY IN FAITH WITHOUT GIVING SOON.

WILL YOU KEEP A BOND OR KEEP A CHILD?

THE STAR OF HOPE FOR MORE THAN 400,000 SUFFERING CHILDREN IS OVER AMERICA TO-DAY.

METHODIST SUNDAY SCHOOLS
Will Receive Great Blessings by Making
LARGE GIFTS AT THE
CHRISTMAS SEASON

CO-OPERATION IS ESSENTIAL

VISITATION DAY, DECEMBER 1st.,
For Every Sunday School in the Land

For Program and Other Available Literature Address
SUNDAY SCHOOL DEPARTMENT
American Committee of Armenian and Syrian Relief
1 MADISON AVE., NEW YORK CITY.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3275.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 28, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THANKSGIVING.

Thanksgiving this year is much more than a national celebration—it is a world-wide event. The President's proclamation voices, as many of his other utterances have done, the feeling of the universal human heart. A new day has been ushered in—a day in which justice shall replace force and jealous intrigue among the nations. We have not only been relieved from the strain and tragedy of war, hut we have witnessed the triumph of right. Our faith, which has heen severely tested during the bloody struggle, has been vindicated; our hope, which sometimes grew dim as the enemy made his advances, has emerged more radiant than ever; It remains for us to become perfect In love as we deal with those who sought to overthrow the cherished ideals of mankind by suhstituting brute force for the law of God.



REV. J. LOYD DECELL,
Pastor Centenary Church, McComb City, Miss., where the Mississippi Conference will he held.

Reverently, devoutly, we turn to Aimighty God to-day to thank Him for what He has brought to pass. He has indeed, been gracious unto us. He has spared us many of the agonies that other peoples have passed through, and He has endowed us with resources of money and mind and heart to meet the needs of a suffering, if rejoicing, world. Our nation has been exalted among the nations of the earth as the leader of the forces of righteousness. What He may still have in store for us, who can tell?

We must not forget our personal ohligations to Him who has so wonderfully blessed us as a nation. He still requires of us to do justly, and to love kindness, and to walk humhly with our God. The sincerity of our thanksgiving will he tested hy the quallty of our individual characters. ¶t is a time for meditation and prayer and reconsecration, as well as for thanksgiving. We should make this day not only an event in our national history, hut also an epoch in our personal lives. By so doing, we may win not only victory over the enemies of civilization, hut victory over those enemies of God himself—sin and death. And we shall be able in all things to give thanks to Him who giveth us the victory through our Lord Jesus Christ.

THE CRISIS IN OUR EDUCATIONAL SYSTEM.

Dr. George D. Strayer, of Columhia University, New York, President of the National Education Association, while in New Orleans last week delivered several addresses in which he called attention most emphatically to what he considers the gravest crisis that has ever arisen In the history of the American educational system.

It is our own candid opinion that Dr. Strayer did not overestimate the seriousness of the situation. Viewed from any angle, the work of properly educating our young people is the most important task that lies before the American nation. Education is the foundation upon which all real progress must he constructed. Ignorance is not only a misfortune—it is a deadly menace to the individual and to the nation. The principles and ideals of democracy have become too firmly estahlished throughout the world for any other conception of government to displace them. The people—the mass of the people—are going to administer the affairs of government more and more, come what may, and the character and the mode of that administration will depend upon the quality of the education of which they are possessed. It has become a trite saying that the world is passing through momentous changes; the outcome of these changes will be determined by the ahility of the people to face new issues and solve new problems and establish and maintain higher standards of life and action. And this ahility will he determined hy education.

Education is a term of broad signification. We helieve any view of it that leaves out of consideration its moral content is entirely too narrow. "Religious education" is a term used specifically to include the moral and religious element; it should never have become necessary to use any such term—education itself fundamentally includes it. And the use of the term tends to dissociate the ideas of education and religion in the minds of a great many people. In all our thinking, we need to hold tenaciously to the idea that education is essentially religious—else it is not education in the fullest sense. We have developed a great puhlic school system—but we are running the risk of wrecking it on the rocks of a sordid materialism that leaves out of consideration the finer things of soul and spirit.

Given the proper conception of education—that It is essentially religious—the right working out of that conception will depend largely upon the kind of teachers we employ in our schools. It is exactly at this point that we are confronting a crisis to-day. A school cannot he any hetter than its teachers. Teaching is one of the most highly specialized professions in the world—because it is concerned with the most intricate and most wonderful thing in the world, the developing mind. Good intentions and an amiable disposition and an irreproachahle character do not make, of themselves, a good teacher, though they are essentials; there must be a fitness that comes from careful preparation and training for the specific work of teaching. It is the tragedy of our national life that so many of our chiidren have to depend for their education largely upon immature young women—mere girls, many of them—who, from the very nature of the case, cannot he well qualified for the work in which they are engaged. It is the glory of our puhlic school system that these teachers have so faithfully and heroically done their hest in spite of their own limitations and the unusual burdens that have heen put upon them.

But such teachers as we have, who have done their hest under the circumstances, are giving up their work. Dr. Strayer says that the shortage of teachers has closed thousands of schools in the United States. The attendance at normal schools and other institutions devoted to the training of teachers is constantly falling off, and the end is not in sight. What is the expianation? The answer is in two words—low salaries.



REV. A. B. BARRY,
Pastor South and East McComb Charge.

We might as well face the situation now, and deal with it in a business-like way. We are not

(Continued on Eighth Page)

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DUTY.

The path of duty, though it wind,
Is marked by love and care;
Who walks therein will ever find
God's richest blessings there.

—A. W. Bunker.

THANKSGIVING.

By Wm. C. Allen.

I will extol thee, O God, my King.
And I will bless thy name forever and ever;
Every day will I bless thee,
And I will praise thy name forever and ever.
145th Psalm.

The writer of that beautiful psalm was very happy when he bore witness to the loving kindness of Jehovah. We trace his joy in every line. Are not our hearts made glad when we indulge in thanksgiving? May not this happiness become a very real experience in our own lives?

There are days when it seems impossible to cultivate this spirit. Distress, suffering, loss, eat into our very souls. Ingratitude, or breach of faith on the part of those from whom we had hoped better things, possibly brings a tinge of bitterness and discouragement. Our own mistakes may produce anxiety in once quiet minds, yet after all is added up and the balance struck we find that there is reason for glorifying God. Is His generosity not beyond our deserts? Can we measure it?

Although human nature may sometimes seem all awry, and our own souls not attuned to God's sweet music as they might be, although the world becomes exhausted with sin and drinks its cup of sorrow to the dregs, let us be thankful that there is good everywhere, and that so many men and women the world over desire to flee to God for daily help. The purple hills and sapphire mountains are symbolic of the lofty shelter enjoyed by those who look beyond the narrow circumstances of their lives to their high refuge, Jesus Christ. Surely the note of thanksgiving should become magnificently triumphant when a Savior is our theme!

It is good to make and maintain the resolution that not once a year, but every day we will offer the simple sacrifice of praise. This uplift of spirit never fails to steady us. The finest spiritual and material dividends are returned to those who habitually invest in emotions of gratitude. The thankful heart is the optimistic heart. With sheer delight we can accept the language of John Oxenham:

For all thy ministries—
For morning mist, and gently-falling dew;
For summer rains, for winter ice and snow;
For whispering wind and purifying storm;
For the reft clouds that show the tender blue;
For the forked flash and long, tumultuous roll;
For mighty rains that wash the dim earth clean;
For the sweet promise of the seven-fold bow;
For the soft sunshine, and the still calm night;
For dimpled laughter of soft summer seas;
For latticed splendor of the sea-borne moon;
For gleaming sands, and granite-frontled cliffs;
For flying spume, and waves that whip the skies;
For rushing gale, and for the great glad calm;
For Might so mighty, and for Love so true,
With equal mind,
WE THANK THEE, LORD!

San Jose, Calif.

GOD'S REQUIREMENTS.

God has not left us in douht as to His requirements. In law, prophets, psalms, gospels and epistles He has made them known. Micah's prophecy contains an excellent summary of God's requirements. "What doth the Lord require of thee, hut to do justly, and to love mercy and to walk humbly with thy God?" The centuries have not improved upon this compendium of a religious life. "To do justly" is God's first requirement. Righteousness is the only religion that has God's sanction. Substitutes for righteousness have never succeeded in getting God's favor. Ritualism has been offered as a substitute, hut every prophet thunders God's disapproval of rites without righteousness. God's servants must serve Him in righteousness. "To do justly" is the first requirement of a religious life.

"Tis not the broad phylactery,
Nor stuhborn fast, nor stated prayers,
That makes us saints. We judge
The tree by what it bears."

"To love mercy" is the second requirement of Micah's summary. Mercy is God's gracious attribute. The Bible everywhere glorifies a God of mercy. God wants His children to he like Him. "Blessed are the merciful, for they shall ohtain mercy." The world has moved upward hy the help of the merciful. Christ made this attrihute of God familiar to men by His example and precept. "Go and sin no more" is mercy's voice hringing hope and help. We have learned life's lesson but poorly if we do not love mercy.

"To walk humbly with thy God" is the third requirement. The humhle heart is the dwelling place that God loves to visit. Pride has no place for any but self. Humility keeps open house for all. Humility is the badge of great souls. Walking with God makes them great and keeps them humble. Micah's summary and Moses' commandment are alike in their statement of God's requirements.

God demands our love as our hest gift. Better than sacrifices, hetter than hurnt offerings, better than gifts is the love of the whole man as an offering to God. "Son, give me thine heart," is the unchanging call of the heavenly Father. Nothing short of love will satisfy an earthly parent. God's love cannot be satisfied except by love from His children. Paul did not magnify too much love as the supreme grace in his immortal chapter in Corinthians, when he made it the greatest thing in the world. All other gifts have their worth to God only as they partake of the character of a love offering.

The widow's gift into the treasury was an expression of a self-sacrificing love. She gave all her living hecause she gave all her love. Love's gifts are never small. Their quality makes them valuable, not their quantity. The gem is valued hy its quality, so is love's offering. Christ sits over against the treasury to note the quality of our gifts. What a picture of human meanness does the collection plate reveal. The treasurer of a church needs especial grace to count the offerings and still have faith in Christian character and confession. Malachi rehuked Judah for the offerings of the blind, halt and diseased animals upon the altar of the Lord. What could not he sold in the shambles would do for the sacrifice, was the pious hypocrite's reasoning in those days. What an earthly governor would refuse, was good enough for God. That sort of offering is not all over in the Church yet.

God calls for our hest. Second-hand sacrifices and second-rate service are of no value in God's sight. "All your hearts" is His requirement with those seeking Him. "Your hodies as living sacrifices" is His call to those that would serve Him. We let down the standard that God has set in His Word, when we expect anything to be acceptable unto God hut the best offering of our hearts. Low ideals make low lives. The best thought of our brains is for the Lord's work, for we are to love Him with our mind. We give too often the best part of our thinking to the world, and often crowd out of our minds plans and thoughts for the kingdom. Many a successful business man is a second-rate Christian.—Dr. I. W. Gowen, in The Christian Intelligencer.

SKETCHES FROM THE FRENCH FIELD.

Prepared hy Miss Ella K. Hooper and Mrs. L. M. White, Council Workers.

II.

Pioneers.

The early pioneers of the Methodist Church in this district, the Terrehonne and Lafourche section of the French Mission Field of Louisiana, were two: Rev. Martin Hehert, the first French Missionary maintained hy our Boards in the French field for missionary work among the French exclusively; and Rev. Robert E. Martin, who says, "For twenty-six years I've dreamed and prayed for the thing we've got now, a church of our own."

The story of the development of that church is wonderfully interesting and inspiring, showing that "God hath not left himself without witness" in the hearts of this people who have lived for generations under the curse of ignorance, superstition and priestly tyranny; showing also that heart hunger for liherty and life and righteousness cannot be stifled in the human breast.

Brother Martin has never been to school, but his father could read and write and he owned a Bible from which he taught his hoys to read. They were Catholics, of course, and had never heard that there was any other Church; hut the religion learned from the priest did not satisfy and Mr. Martin says he wished for some kind of an organization that would take the place of the Church so they could hreak away from it entirely. Then there fell into his hands some hooks on Spiritualism. These he read, and, deciding that it was much hetter than the religion he had, adopted it. He talked this new religion in his home and in the homes of his friends and relatives until, as the years went by, there were enough followers to make it necessary to have a regular meeting place. This was provided in Brother Martin's old hay shed and a charter was gotten out as the "Spiritualist Society of Bayou Blue, R. E. Martin, President." The president received members into the Society, haptized the hahies, huried the dead, and performed all the rites of a pastor except the marriage rite. For this they still had to go to the Roman priest.

Brother Martin was alive to other needs of his community and through his efforts to secure a public school became acquainted with Representative W. P. Martin, then Superintendent of Schools in Lafourche Parish. When Mr. Martin became a Representative he sent Brother Robert Martin hulietins of various kinds and among them one containing statistics of the Churches. This was the first he knew of the existence of any Church other than the Roman Catholic. He studied the sheet carefully, finding there the names of twenty-one different denominations. This was food for thought and the sheet was carefuliy preserved.

The next step was the meeting with Rev. Martin Hebert, who went into that section to hold a revival. Martin and his followers went to hear him preach. The first sermon convinced him that here was something he wanted. He got out his list of Churches and asked Mr. Hebert to point out the one to which he helonged. That one was the Methodist Episcopal Church, South, and it was not long hefore Martin and all his foliowers joined. Brother Hebert then asked him to go to the Conference which was soon to meet, offering to pay his expenses. This he did and was asked to make a talk telling of the conditions among his people. The result was that he was licensed to preach and made pastor of the new church. Thus the "Spiritualist Society of Bayou Blue, R. E. Martin, President," died and the Southern Methodist Church took its pl...

METHODISM IN McCOMB.

By Rev. J. Loyd Decell.

McComb, Miss., now a thriving litt'e city of about twelve thousand people was begun back in the "fifties" as a railroad camp, the Mississippi Valley Co., constructing the first [illegible] houses. For a time the railroad was named The New Orleans, Jackson, and Great Northern. Later it became the Illinois Central and as have many other places, McComb has enjoyed its share of the development along the lines of this great system.

Not long after the village was peopled with mechanics and railroad people in general, we find the Rev. Erastus R. Strickland gathering the people together to hear the Word of God preached. The record of those early years is not to be had, and we do not claim accuracy for the history of those days. But such Kingdom laborers as E. R. Strickland, B. F. Thompson and W. W. Hopper laid sure foundations for the material and spiritual conquests of Methodism in McComb.

They had no church bulding. The good Presbyterians allowed us to hold services two Sundays a month in their house for several years, until in 1882-85, the pastorate of Rev. J. T. Nicholson, the first home of the Centenary Church was built. In 1885 the Methodist people entered their new home and this building, in which the 1901 session of the Conference was held, sufficed for the work of the congregation until twenty years later.

In 1905 by the fine vision of the pastor, Rev. N. B. Harmon, and the loyal co-operation of his people, the present magnificent church building was constructed at a cost of $20.000. In 1912, after a year's wise planning and hard work by the pastor; Rev. P. D. Hardin, with the support and liberal offerings of his people, the second church home was dedicated by Rev. A. F. Watkins, D. D.

During the pastorate of Rev. T. B. Clifford, a ten thousand dollar pipe organ, after it had been used awhile elsewhere, was purchased at a cost of $4500, Mrs. A. M. Kimball making a gift of $4000 of this amount.

This year the congregation has expended $1600 in renovating the auditorium by changing the white walls to old ivory, dark ceilings to light creme, and installing handsome electrical fixtures. Downstairs, other Sunday school rooms have been arranged and lavatories have been installed.

In 1902, Rev. J. W. Chambers organized the South McComb Church on La Branch Street. Their first building became inadequate, and under the pastorate of Rev. L E. Alford, the present splendid building was erected.

In 1908, during the pastorate of Rev. J. T. Abney at Summit, he promoted the building of the East McComb Church and they built a house for the future, which was dedicated last year by Dr. I. W. Cooper under the pastorate of Rev. F. B. Ormond.

So much for the physical equipment along the years. This of course has its place, but the chief contribution of Methodism to McComb is not to be found in her three church buildings, but in that spiritual building "fitly framed together for an habitation of God through the Spirit."

Those who have been pastors in McComb are:

Centenary: E. R. Strickland, B. F. Thompson, J. T. Nicholson, J. W. McLaurin, J. W. Ellison, T. W. Adams, B. F. Raynor, M. L. Burton, J. M. Morse, I. L. Peebles, J. W. Chambers, N. B. Harmon, J. T. Leggett, W. M. Sullivan, P. D. Hardin, T. B. Clifford, G. H. Galloway, and the writer, who is closing his second year. J. D. Crymes, Dr. I. W. Cooper, and J. M. Gwinn filled out unexpired terms.

South McComb: J. W. Chambers, H. N. Brown, —— Hull, L. E. Alford, W. W. Simmons, G. D. Anders, D. Scarborough, J. C. Ellis, F. B. Ormond, A. B. Barry, who is closing his first year.

East McComb: J. T. Abney, C. N. Guice, C. M. Chapman, R. S. Gale, H. M. Johnson, B. W. Lewis, W. N. Thomas, F. B. Ormond, A. B. Barry.

Some early names on the register are: Hibbert, Neville, Abright, Adcock, Smith, Godbold, Hudspeth, Wallace, Reeves, and others worthy of mention. Brother S. Hibbert is now in his thirty-fifth year as Sudnay school superintendent.

With these pastors and their faithful people laboring through the years, it is no surprise that there should be found here in McComb a true type of Methodist Christian people, who are willing and ready to do their Master's work.

The membership of these three churches, with their present pastors, Rev. A. B. Barry, and the writer, extend a most cordial welcome to the forthcoming session of the Mississippi Conference, and pray that the Holy Spirit will give us a glorious "season of refreshing from the presence of the Lord."

McComb, Miss., Nov. 12, 1918.



Centenary M. E. Church, South, McComb, Miss., Where the Mississippi Conference Will be Held.

ON HIS WAY TO FRANCE.

My Dear Advocate: When this reaches the gaze of the critical eye of the public, the writer will be on his way to "somewhere in France," by way of New York. Just how long I will be detained in the greatest city of the world, I do not know. The custom, before the close of the war, was to retain men in training, for oversea service, for the space of five weeks. What effect, if any, will be had by the present urgent need for more "Y" men in France, I do not know. However, I am hoping to be with our boys in France by the first of January, 1919, at the latest.

While I am away with our boys, I may communicate with the readers of the Advocate and give them some idea of the religious status of our great army. I am going to our boys because it is the duty of our Church to furnish men for the greatly needed religious work among our boys over the seas. In thinking the matter over, I came to the conclusion that it is as much my duty, before God and in the interest of humanity, to make the necessary sacrifice and endure the necessary hardship as it is the duty of any other Christian. Of course, spiritually speaking and viewing the matter from the eternal interest of men, there are no hardships; and to go and labor with and for those courageous boys who bared their breast to shot and shell "to make the world safe for democracy" is no sacrifice, but rather it is a glorious privilege to go. Humanly speaking, however, there are sacrifices and there are hardships; but what are they in comparison with the glory of making sacrifices and enduring hardships with Jesus as one's companion? When I think of the glory and blessedness of the soul-cheering companionship had with Jesus as one gladly walks with Him in SELF-SACRIFICING service for the advancement of God's Kingdom among men, I am made to pity all those poor humans who are living the life of self-aggrandizement. All humans who follow the lead of their Adamic natures not only are created out of the glory and blessedness of God's comforting grace, but, they are doomed to eternal damnation, besides. Those humans, however, who crucify the Adamic nature and live in the exemplification of the spirit and principles of Jesus Christ, have the soul-cheering comfort of the daily presence of God in their lives; together with the assurance of eternal life with God, after the death of this physical body.

The Church of God has before it now the greatest opportunity that has ever come to the forces of righteousness. Are we alleged Christians big enough to embrace and profit by the opportunity in the great business of advancing the Kingdom of God throughout our world? To "make the world safe for democracy," our great Government was ready to make sacrifices of men and money to the point of exhaustion of both men and money, if necessary. Is the Church ready to make sacrifices, accordingly, for the advancement of God's Kingdom among men? If we are not, then are we but base hypocrites, and we are unworthy of even the blessings of democracy. The laymen of our Church need to quit thinking in terms of "MY LAND AND MY GOLD" and go to thinking in terms of "GOD'S LAND AND GOD'S GOLD," remembering that they are but God's stewards. And they need to quit robbing God of His taxes. There are millions of Christians—so-called—who never as much as pay their tithes (which is God's tax for allowing them to live upon earth), yet these same hypocrites, out of the abundance of the loot that they take from God's taxes, pay a small stipend into the Church, then boast that they have given God something. The poor old deluded sinners! No man has given God anything at all until he has first paid his taxes to the Divine Father, which taxes are 10 per cent of his annual income. Few men do that thing. Yet if all alleged Christians did do that thing, we would have no want of finances for carrying on the work of God on earth. Wake up, laymen, for God and humanity's sake, wake up, before it is too late!

I shall need the prayer's of God's children in the great work to which I am going, therefore I covet an interest in the prayers of all the readers of this article.

With Christian love and affection.

J. TILLERY LEWIS.

WE MUST TURN OUR FACES FORWARD.

To live rightly we must turn our faces forward, and press forward, and not look backward morbidly for the footsteps in the dust of those beloved ones who traveled with us but yesterday. They themselves are not behind but before, and we carry with us our tenderness, loving and undiminished towards them, to be completed when the round of this life is complete for us also.—Elizabeth Browning.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—**Philips Brooks.**

HENRY CLAY MOREHEAD.

By Rev. J. H. Holder.

"There is a prince and a great man fallen in Israel." With the passing of H. C. Morehead, a man of more than ordinary powers has passed from among us. His familiar figure will be greatly missed. We shall feel the loss of his fatherly counsel, his hearty handgrasp and his genial smile.

Henry Clay Morehead was born in Tippah County, Miss:, June 2, 1848, not far from Holly Springs, then in Benton County. His parents were G. S. and Mrs. R. Morehead. His parents died while he was yet a child and he was reared in the home of "Uncle" Joe Brooks. Here he found foster parents that tenderly cared for him and gave to him that holy ideal and those rock convictions that made of him the stalwart man of later years. He was given a high school education, which was, for the war and reconstruction days, a most splendid opportunity. The literary bent given him in home and in school served him well and not only made him a man of culture and learning, but impelled him to give to each of his children a college education.

While yet a boy he made a definite consecration of his life to Christ. He was converted on the old Hickory Flat Circuit in July, 1865, at sixteen years of age. He never ceased to preach and to testify to the gospel of Regeneration and the Inner Witness. He soon realized his call to the ministry, and in 1869 made the confirmation of that call in his own decision to preach. He was licensed to preach at Brook's Chapel, on the old Chulahoma Circuit, July 4, 1869. He was admitted on trial at the Holly Springs Conference in 1869. He was received into full connection and ordained deacon by Bishop Kavanaugh at Columbus in 1871. He was ordained elder at Corinth in 1872 by Bishop Kavanaugh.

His was a long and fruitful ministry of which he never tired. His appointments were: Tyro, 1870; Lamar, 1871; Como and Fredonia, 1872; Pleasant Hill, 1873; Cockrum, 1874-5; Longtown, 1876-77; Cornersville, 1878; supernumerary, 1879-80; Caswell Circuit, 1881; Austin and Friar's Point, 1882-3; Concordia and Australia, 1884; Toccopola, 1885; supernumerary, 1886; Grenada Circuit (supernumerary 1887), 1887-88-89-90; Pickens Circuit, 1891; Sardis District, 1892-95; Grenada District, 1896-99; Shaw, 1900; Houston and Wesley, 1901; Indianola, 1901-03; Itta Bena, 1904-05; supernumerary, 1906-10; superannuated, 1911-18. Thus briefly stated is the skeleton of the years. But how full of life and labors, toil and sacrifice, joys and sorrows, successes and reverses no tongue can ever tell.

In 1873, while pastor of the Pleasant Hill Circuit, he was married to Miss Eliza P. Fowler, who was his companion of nearly sixteen years, and the mother of his eight children—three boys and five girls. Two children died in infancy—Dwight Ernest and Percy E. Six survive him—Mrs. Stella Williams, Dallas, Tex.; M. E. Morehead, Courtland, Miss.; Mrs. Mabie Barbee, Los Angeles, Cal.; Mrs. Gertrude Gable, Hobart, Okla.; Mrs. Lucile Penn, Colorado Springs, Col.; Mrs. Nina Kendall, Courtland, Miss. While he was pastor of Grenada Circuit, 1888, this good wife went to her reward. With a heroism unexcelled, this Methodist preacher in poor health set about the task of educating his six children and succeeded well in the undertaking. He did not live in affluence, but he fed them on the best things of culture and religion. In 1891 he was married to Miss Mattie Williams, of Grenada, who was the companion of twenty-two years. She died June 23, 1913. In 1915 he was married to Miss Mattie Beard, of Shelbyville, Ky., who was the companion and comfort of his last years.

He was never a robust man, though most of his life he enjoyed fairly good health. Three times he was forced to take supernumerary relations. The last twelve years, his health slowly failed him and he was forced to give up almost all his work. He sought health on his farm, in the mountains and in the West, but found it not. His last two years were spent almost entirely in the home of his son, M. E. Morehead, at Courtland, where he died April 22, 1918. The funeral was held in the Courtland Church by his pastor and presiding elder and other brethren; then his body was carried to Grenada to the family burying lot and laid to rest to await the Resurrection Angel.

He was a most devoted man to his home. He was father, mother, brother and companion. His home was a home of love and life. He lived to make his children strong and great. They are his crown of rejoicing.

While public-spirited and interested in all affairs, he was most devoted to the Church to which he dedicated his life to labor for the Master. He was a successful pastor and presiding elder, painstaking, thorough-going and energetic. He applied the same business qualifications to his church as to his temporal affairs. Devoted to his Church, he preached her doctrines, believed her teachings, was loyal to her rules, and proud always to acknowledge himself a Methodist. He was a man of courage, who did not hesitate to speak out his convictions and to fight for the thing he considered right. He was a strong preacher. Even in his old days and enfeebled health, he loved to preach, and when he did preach the old-time fire would rekindle as he would lose himself in the great themes of the gospel. The people were delighted to hear him and always sought him again.

His experience was rich and sweet. It was a delight to sit in his presence and talk with him about the Church and the brethren, for he loved them every one. Then to read and pray, communing together with the Father, was a real benediction. He felt himself in the presence of the Father as with his brethren, talking face-to-face. It was an experience that none who had the pleasure can ever forget. He wanted his pastor and his brethren often, and they often visited and communed with him. He lived well, he wrought well, he died in the full triumphs of a living faith. He lives on in the many lives he touched and blesses the world. "Servant of God, well done."

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NEW ORLEANS

WE THANK YOU.

To the religious press of the country is justly given a large share of the credit for the success of the United War Work Campaign. To the editors of the Church papers in the territory of the Southeastern Department we are grateful for the splendid service given in this campaign—without that co-operation success could not have been achieved.

In behalf of the Army and Navy Y. M. C. A. and the other organizations represented in the "drive," allow me to express to the editor and the readers of his paper our thanks for the help given—as in every good enterprise, the Church papers and the church people have given freely of service and money. It will be made plain to the men of the Army and Navy that the Church at home stands back of every organization that serves their needs.

J. S. CHADWICK,
Publicity Director, Religious Work Department, Army and Navy Y. M. C. A.
Atlanta, Ga.

REV. W. S. LAGRONE PASSES AWAY.

Dear Advocate: We laid to rest this afternoon, in Winona cemetery, the mortal remains of Rev. William Sylvester Lagrone. A prince in Israel has fallen. Brother Lagrone has for nearly a half century been an industrious, wide-awake, evangelical and conspicuous figure in the ranks of North Mississippi Methodism. No man of his day did more earnest, effective service for his Master and his fellow-men. His life was a white and open book, filled with noble deeds and lofty courage and unswerving fidelity to high ministerial ideals and uncompromising loyalty to his Lord and his Church.

His name was a household word among thousands and his presence an inspiration to all that was truest, worthiest, and best among men. His convictions were deep, emphatic and fundamental; his manner gracious, charming and genial as the sunshine; his bearing dignified but simple and winsome; his humor keen, kindly and contagious; his character had the solidity of granite; his life, the charm of sunlit heights; his personality, the attractiveness and glamor of romance.

Brother Lagrone was a man typical in any company or presence; a man of marked figure and striking characteristics, a man among men. His carriage, his strong, clear-cut features, his bright, beaming face, his soft kindling eyes, his strong, resonant voice, his mastery of himself and his theme and his audience made him a welcome guest, a mountain of strength, a potential figure and leader in any crowd or cause.

The Methodism of North Mississippi can never be written without giving him a large and conspicuous place in the annals of the Kingdom. His spirit and courage and dash would have made him a noted man and leader in the martial ranks of any army or age. There was nothing he feared but wrong; nothing he despised but cowardice, weakness and compromise. He had in him the true elements of the loftiest manhood, the tenderness, the sympathy, the kindliness of the richest endowed. He belonged to a heroic type and heroic age which are fast passing. When shall we see his like again?

We buried him beside the ashes of his beloved companion, who preceded him to the heavenly world by twelve years. Amid the sobs of his own family and many dear, warm friends, with the following members of his own Conference present, we laid him to rest to await the resurrection of the Great Day. The ministers present were Rev. V. C. Curtis, Rev. W. N. Duncan, Rev. W. S. Shipman, Rev. R. A. Tucker, Rev. L. P. Wasson, and Rev. John Ritchey, who assisted the writer in the funeral service.

A suitable memoir will follow later.

L. M. LIPSCOMB.
Winona, Miss., Nov. 21.

A LETTER FROM CHAPLAIN ROUSSEAUX.

Dear Advocate: I have missed you since being in camp, my only sight of you being the copy kindly sent by my wife. Orders to-day are to the effect that you shall immediately change your reporting headquarters from 3612 Banks Street, New Orleans, to Chaplain, 83rd Inf., Camp Beauregard, La.; and do not forget to put my name above the address.

To my many friends whom you visit weekly, and who have showed such kindness in years past, I would speak a word of greeting. Having applied about the fifteenth of July for a chaplaincy, I waited six weeks before I was informed by Dr. Watson I had been accepted by the Commission. Then another waiting of six weeks brought a letter from the Adjutant-General, directing me to try the physical examination at Jackson Barracks. I

passed it, and about two weeks later received notice, by wire, of my appointment as Chaplain with rank of 1st lieutenant, and I was given nine days' time to wind up things, and pack up the other things, and report to the 17th Division on November 1.

I need not be congratulated upon receiving my commission without going to the Camp Taylor training school, as I am now in a school of the first order, on rifle and machine gun range, with the grenadiers, and all the army except the artillery, which I understand has been in training at Ft. Sill. I have the regulation cot and straw bed, and listen to constant band and bugle practice. I am working out a program, have made a tolerably good beginning, and find much to occupy me even here. Col. Jack Hayes of the 83rd is a cordial gentleman—a plain man, but a prince, if you can judge from the way his men love him.

There will be three chaplains to a regiment—ours now has only two—a Roman Catholic and myself. We are good friends—tents side by side.

This is an overseas division, and many in it have been in the service for years. You can imagine their disappointment in not getting over thus far.

There were many things I had hoped to accomplish in my church before leaving, but the epidemic kept me from my pulpit three Sundays, and I was ordered here before I could finish. I trust the church will rally and pay all the financial claims of our Conference.

I write now with sadness, but have to go about smiling. There are three brothers of us in the army—two already in France—one I trust alive; the other, Ralph, fallen with pneumonia, September 28. He died a Christian. He belongs to a glorious army. Pray for me.

J. CUDE ROUSSEAUX.

REPORT OF THE METHODIST HOSPITAL COMMISSIONERS.

To the North Mississippi Annual Conference.

Dear Fathers and Brethren: The Commissioners of the Methodist Hospital have recognized, from the beginning, the tremendous task that had been assigned them by the Church, and they have planned and worked as sincerely and as fully as they knew how to accomplish the task. The Commissioners and the active agents, from the first, have trod new and uncertain paths through which they have moved as fast as the massive weight of the undertaking and the responses of the people would permit. Whatever criticisms may have been or may be offered to the contrary, more has been accomplished, however, than visible signs indicate or than could possibly be reduced to facts and figures. It is a conceded fact that the project has grown in popular favor and there is to-day more pronounced willingness to give moral and financial aid than ever. The Board of Commissioners rejoices to see the manifest interest throughout the Conferences in the progress of the new building and they are themselves keenly alive to the importance of erecting same as speedily as possible.

Broad foundations had to be laid for the new building as contemplated at present, as well as for future growth, and the Commissioners therefore purchased the most desirable lot in the city of Memphis, agreeing to pay $100,000 therefor, which indebtedness has been fully met.

In June of 1918, the women constituting the Board of Directors of the Lucy Brinkley Hospital, located in Memphis, transferred by deed to the Methodist Hospital that institution with its good will and all of its financial belongings. This hospital was well equipped and has been operated since that date by the Methodist Hospital. The statement that the auditors made on the day the Lucy Brinkley was taken over by the Methodist Hospital showed the net book value of the institution to be $99,597.50.

There are unpaid subscriptions amounting to $123,160.50, which, added to the value of the lot and the net value of the Lucy Brinkley Hospital acquired, will make a total property value of $322,758.

Since the meeting of the Annual Conferences in 1917, there has been added $108,753 in subscriptions, real estate and personal property, to the assets of the hospital.

Since the meeting of the Annual Conferences involved in the building of the hospital, a charter has been secured under the laws of the State of Mississippi, and all of the property is held in trust for the benefit of the Methodist Episcopal Church, South.

Respectfully submitted,

COMMISSIONERS.

BIG BUSINESS.

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Big business men of the modern type keep in touch with all great movements affecting the commercial world. This wide outlook is necessary to success. The man in business must keep informed in order to act wisely in the management of his affairs. Ignorance invites disaster and defeat. Knowledge is requisite to efficiency.

The modern church man of the wide awake type is also interested in all the great movements affecting the Kingdom of God. This information is necessary to keep him abreast of the times and to enable him to intelligently do the work of the Church.

The Centenary Movement, celebrating one hundred years of missions in the Methodist Church, is one of the great religious movements of the present day. It is attracting the attention of the Christian world. It is God's trumpet call to Methodism to face the world's greatest crisis.

It seeks to furnish a survey of the world as a field of operation. The religious interests of all peoples and climes will be reviewed, and the needs of the Kingdom brought to our attention. It purposes to enlist a great League of Intercessors, earnest Christian men and women who will pray daily for a more speedy coming of the Kingdom of God. It purposes also a closer study of the doctrine of Stewardship, in the interest of a larger and more systematic liberality. This program, successfully carried out, will bring a new day in Methodism, produce a great spiritual awakening and make possible the $35,000,000 goal in less than the five years assigned.

The Centenary Campaign is one of the most significant movements in the history of the Church. It marks the dawning of a new era for the Kingdom of God. When the needs of the Church are properly presented, it will awaken a new interest, cause more earnest praying, and quicken a larger liberality. This is the most strategic step in the history of Methodism, the most colossal enterprise ever undertaken by our great denomination. It should challenge every drop of red blood that flows in the veins of every loyal Methodist.

The Board of Church Extension will be vitally related to this great movement. In connection with the Centenary Campaign, six new, fresh, crisp and sparkling booklets will be mailed, one each month, to those who wish to keep in close touch with the situation. From a new view point they will give information concerning the work of Church Extension. The Board has already done a great work. It now purposes if possible, during the Centenary Campaign, to accelerate its movements and enlarge its operations.

The General Conference of the Methodist Episcopal Church, South, in May, 1882, authorized the organization of the Board of Church Extension. Dr. David Morton was elected the first Secretary of the Board and given supervision of its affairs. All the Bishops of the Church, six traveling preachers, and seven laymen, constituted the Board. It was called together in Louisville, Ky., June 24, 1882, and formally organized. It made Louisville its home. A charter was secured and a program prepared for future work. The foundations were laid broad and deep. Dr. Morton continued in this office for sixteen years, gathering assets totaling $158,792.50.

Upon his retirement, Dr. P. H. Whisner was elected Secretary, and continued from 1898 to the date of his death in 1906. He also did a splendid work and prepared the way for future growth. At the expiration of his term of office the total assets of the Board were rendered at $203,002.59.

In 1906, Dr. W. F. McMurry was elected Secretary of the Board, and began his splendid career. During his administration the Board made its most remarkable growth. His was a most brilliant record, for which he deserves unstinted praise. At the sitting of the General Conference in Atlanta in May, 1918, he was elected Bishop, and Rev. H. A. Boaz, D.D., of the Central Texas Conference, was elected his successor.

The new Secretary comes to the office from a wide experience in administrative work. He is not a stranger to big financial affairs and is familiar with the transactions incident to the successful prosecution of the work of the Board of Church Extension. Under his guidance the work of the Board will be continued in accordance with the most modern and aggressive methods.

During its thirty-six years of history, a great record has been made, as the following exhibit will show:

1882-1918.	
Receipts on Assessments	$3,559,483.64
Receipts on "Specials"	458,950.39
Contributed to Loan Funds	930,346.95
Interest earned by Loan Funds (less Charges Against Interest)	175,979.49
Present Loan Fund Capital	1,106,326.44
Amount Loaned to Churches and Parsonages	2,140,499.74
Amount Donated to Churches and Parsonages	3,640,357.20
Total Invested in Churches and Parsonages	5,780,856.94
Number of Churches Aided	9,939
Number of Parsonages Aided	2,730
Number of "Societies"	19,830
Number of Houses of Worship	17,410
Homeless Congregations	2,420
Number of Parsonages	5,930
Homeless Preachers	1,600

While the work has been extensive and progressive, there is much yet that needs to be done. The last General Conference ordered the Loan Fund increased by $1,140,000 There are now 1,600 pastors without homes and 2,420 congregations without houses of worship. The pastor cannot do his best work without being properly housed, neither can a congregation accomplish its best efforts when without a suitable place for worship. A home for the pastor and a home or house of worship for the congregation, are essential to the work of the Church.

The church building is the citadel of Christianity, the fortified fort of organized religion. Here God delights to dwell, and to pious souls in a peculiar way manifests his holy presence. Here the Gospel message is delivered. Jesus Christ is lifted up that he may draw all men unto him. Here we are increased in faith, confirmed in hope, and perfected in love.

Here the holy spirit broods over our hushed hearts and breathes into us new spiritual life and power. Here we mingle our voices in worshipful praise, confess our sins, and offer our prayers. Here the broken bread and poured wine remind us of the broken body and shed blood of the Lamb of God, which taketh away the sin of the world. At this sacred shrine, we meet God face to face

(Continued on Ninth Page)

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The Home Circle

A COLLIE'S HEROISM.

The name of the little dog is unknown, but he was a young terrier that had run in front of an electric car in Halifax and had become bewildered. The motorman called to him and would have stopped the car had it been possible, but the down grade made it difficult to come to a sudden halt. Most of the passengers were breathless, realizing the danger of the little dog. A collie that was on the sidewalk grasped the situation and made a bold dash in front of the car. Seizing the terrier firmly by the collar, with one supreme effort he gave a strong pull, and in the nick of time his shaggy little friend was in a place of safety. That the onlookers appreciated the intelligence and bravery of the noble collie was apparent by hearty cheering as both dogs trotted down the street.—Our Dumb Animals.

THE PRAISE SONG.

Edward had a new top that he was showing to Howard, and Tom peeped over Roy's shoulder to see it, so none of the boys sang the opening hymn that morning at Sunday school. When the lesson time came their teacher said: "Yesterday, when I was downtown, I met Tony, the little Italian boy whose father has the fruit stand. His eyes were shining and he could hardly wait to tell me about Mr. Fisk, the music teacher, who gave him a little violin and is going to teach him to play. 'Wasn't he good to me?' Tony asked, and wherever he went he was telling about that kind friend, and praising him."

"I'd praise that kind of friend, too," said Tom.

"Are you quite sure?" asked his teacher.

"Of course I am," said Tom, and the other boys nodded their heads.

Then the teacher with a queer little smile went on talking. "This morning," she said, "a friend gave you a good breakfast, a home, loving friends, good health—things worth more than all the violins in tho world—and yet, when we came to His house, I didn't hear one of my boys join in the song of praise and thanksgiving that the others sang. You love Him just as truly as the others, I know, but today will be better and happier if we tell Him so. You and I like to have our friends thank us for what we do for them, and we ought to treat the dear Lord Jesus as well as we want our friends to treat us."

Then together they softly repeated the words of the song. And the next Sunday morning every boy sang so heartily that the teacher sang an extra little praise song away down in her heart.—The Sunbeam.

RICHARD'S FRIENDS.

When the baseball club known as the "Victors" heard that Richard Ebbert was ill, they postponed a very important game of ball to consider how they could help him. Richard was a good boy of thirteen, who peddled papers and helped his mother, who was a widow, while the "Victors" were little lads of six and seven. And the reason they felt so interested was that Richard had been their friend and champion, and when a crowd of rough boys wanted to break up their game and drive them from their little field he always routed the bad boys.

"Mamma says Mrs. Ebbert will have an awful hard time now that Richard is ill," said Claude dolefully. "I wish I hadn't spent all my money for this mask. I'd take him some oranges or something."

"My mamma says Richard always earned enough for the rent," said Joe. "Now there's nobody to carry his papers."

"Let us carry the papers!" cried Tom eagerly. "We can earn the money and give it to Richard's mother."

"No one of us could budge that big sack," said Leonard.

"We'll each take a street and it won't be a load for anybody. We can do it," said George.

Like a flash they sped down the street, and very soon they were talking over the plan with Mrs. Ebbert. She helped them divide the patrons so each of the nine boys could take a street or two, and without thinking very much about the game they had on hand they were out delivering papers.

"A new paper boy," said an old lady, peering at Tom with her near-sighted eyes. "I don't know about this. I've had Richard for years and I don't want to change."

"Richard is sick, ma'am, and I am helping till he gets well," said Tom eagerly.

"Is that so? Well, I'm glad Richard has such good friends. You may bring the paper every day and here is the pay in advance. I will send some fruit to Richard this very day. I didn't know he was ill."

Up and down the streets the boys went, explaining and delivering, until the whole village was interested in the sick boy. Flowers and good things to eat and fruits fairly rained down in the little cottage, and Richard said he would have to hurry and get well to see all his kind friends.

"I can never thank the 'Victors' enough," he said as he lay propped up in a big chair out under the old apple tree. "They did so much for me, and all I ever did for them was to drive away some boys who were mean to them."

"That was a bigger thing than we did," cried all the boys. "You just remember, Richard, that we stand by our friends, and you are the best boy friend we have in this town. Take your time in getting well, and we'll look after the papers. We have twenty new subscribers for you, and there'll be lots more before you're back at work. Most of the boys make fun of us, but you were always our friend."

"I'll never forget you," said Richard. "I tell you it pays to have friends like these, doesn't it, mother?"

Mrs. Ebbert put her arms about Richard, and looked gratefully upon the boys. With glistening eyes she quietly said something the boys remembered for a long time.

"Boys, it's the greatest thing in the world. Just fill your life with helpful things done out of love for others, whether they can repay it or not; God will mark those deeds down in heaven and they will never be forgotten."—Hilda Richmond, in Sunday School Times.

"A propensity to hope and joy is real riches, one to fear and sorrow real poverty."

OLIN S. DEAN, TEACHER—AN APPRECIATION.

By W. A. Betts.

There are no words known to me whereby I may express accurately the sincere pain of heart I am sensible of in the passing away of my good and loyal friend from earth.

While I have not kept in touch with him by letter, I have through the papers observed with unvarying happiness accounts of his noble and efficient service. As was written of Abel, it is strictly true of Olin Dean, "though dead, he yet speaketh" and his work in moulding an admirable type of Christian womanhood whose intellectual and religious character he helped to fashion as teacher, shall be a monument to his memory, exalted and beautiful.

Our association at Mansfield, La., in the college for women, is cherished by me most tenderly and appreciatively. He wrote out of his honest heart for me one of the most highly prized testimonials I ever received from any one, in commendation of my service as teacher.

Just ten years ago we looked into each other's face and with loyal fellowship bade each other good bye, as our paths in service separated, and we have not met again, but the fond hope of forever sharing the immortal joys of heaven some sweet day brings me gladness and consolation.

He has wrought out a life of lofty purpose in the undying fellowship of his Lord in sacrifice and devotion and shall eternally wear the crown of His goodwill in glory. All too brief the pilgrimage he pursued seems to us of earthly vision, but I dare believe he lived so well and worthily the Master calls it great.

May each of us all who has felt the inspiration and force of his splendid character—a nobleman of superior quality—earnestly and persistently emulate his worth and promote in our lives the ideals so superb and scriptural he sought to exemplify and exploit.

A distinguished Christian scientist desired that upon his unimposing tombstone should be carved the simple epitaph, Louis Agassiz, Teacher. Thus also my faithful friend and brother has engraved his renown.

W. A. BETTS.

Olanta, S. C.

"The woof of life is dark, but it is shot with a warp of gold."

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE MISSISSIPPI CONFERENCE.

When the next issue of the Advocate appears, the one hundred and fifth session of the Mississippi Annual Conference will be in progress at McComb City. Brothers Decell and Barry, the Conference hosts, aided by an efficient committee, have made every necessary preparation for the comfortable entertainment of the preachers and laymen. Every report that we have received from McComb indicates that the citizens of that thriving community are looking forward with much pleasure to the gathering of the Methodist hosts.

The Editor will have a peculiar pleasure in visiting that Conference. He was practically brought up in it, his father having been a member of it for some forty years, and he himself having been admitted on trial by it in 1902. Many of his earliest recollections are connected with the noble men—some of them fallen on sleep, some of them still in service—who have helped to make glorious the history of Methodism in Mississippi. Others of his boyhood friends and schoolmates are now among its active members. Although it has been ten or twelve years since he attended its sessions, he does not feel that he will be among strangers. And Mississippians know how to make even strangers feel at home. He is hoping that this attack of the "near-flu," from which he is suffering now, will not interfere with his anticipated pleasure.

THE UNITED WAR WORK CAMPAIGN SUCCESSFUL.

Mississippi and Louisiana responded nobly, as is their wont, to the call for funds to be used for welfare work among our enlisted men, the campaign for which closed a few days ago. We publish in another column an expression of appreciation from Dr. J. S. Chadwick, Publicity Director, Religious Work Department, Army and Navy Y. M. C. A., of the part the Church papers had in carrying the campaign to a successful issue. Practically without exception our Church press has stood solidly for raising the fund asked for, and Methodist people generally responded liberally according to their means.

We are unreservedly glad that our Church endorsed the campaign whole-heartedly. We have no idea that a detailed statement will be furnished the army and navy of the organizations co-operating—but the men will find out who stood by them, and when they get home, somebody will have to answer some embarrassing questions. Methodism will be in the clear.

PEACE TERMS.

Now that Germany has acknowledged her defeat in arms, she is assiduously endeavoring, as it was predicted in many quarters she would do, to offset that defeat by skilful diplomatic procedure preceding the peace congress. Her acceptance of the armistice terms has been followed by numerous official statements concerning the hardships the German people will suffer in carrying out those terms, with appeals, direct and implied, that the conditions be made lighter. Predictions of dire consequences to follow, affecting not only Germany but all Europe as well, have been made if the Germans are forced to live up to the agreement they made in accepting the armistice.

We are sure the Allies will give all due consideration to humane measures for the preservation of our defeated enemies. We trust they will not be misled into making the peace terms so easy that the German leaders will chuckle up their sleeves. We disclaim the slightest feeling of vindictiveness in thinking of the Germans. But we cannot forget the awfulness of the war through which we have passed, and the barbaric frightfulness of the Hun hordes as they poured over the fields of Belgium and of France. The war, terrible as it would have been in any case, was made more terrible by their wilful and unrestrained atrocities. The mercy of God himself is tempered with justice—and justice should be meted out to these destroyers of civilization.

And we cannot forget the spirit of the German authorities when they anticipated victory. The late Albert Ballin, general director of the Hamburg-American Steamship Company, an intimate personal friend of the Kaiser, is reported to have said, just before his death: "The indicated military, economic and political conditions of the Entente are much more moderate than might have been expected from our situation. We need only think what our terms would have been had we been the victors. We would have demanded the occupation of Paris and London. We would have dictated peace at Buckingham Palace and annexed the entire continent from the Ural mountains to the Bay of Biscay."

The whole cost of the war cannot be estimated in terms of dollars and cents; but the nation that was responsible for it ought to be required to make reparation as far as possible for the evil it has wrought. It will take decades for the victorious nations to recover from the effects of the war; the vanquished should not be allowed to recoup their losses in a shorter period of time.

THE DEATH OF REV. W. S. LAGRONE.

It is with great sorrow that we chronicle the passing of Rev. W. S. Lagrone, one of the veterans of the North Mississippi Conference, a brief announcement of whose death, by Rev. L. M. Lipscomb, we print in another column. We did not have the privilege of knowing Brother Lagrone personally, but for many years his name has been familiar to us as that of a noble workman in the Kingdom of God. We know he will be missed by scores of people whose life he has touched for good, and he will always be held in affectionate remembrance by his brethren. We join in the general sorrow at his departure and extend our sympathy to those who have been bereaved. Brother Lipscomb promises a suitable memoir in due time.

NATIONAL WAR TIME PROHIBITION AT LAST.

President Wilson signed, on Thursday, November 21, the bill providing for national prohibition from July 1, 1919, until the American army is demobilized. As matters stand now, the signing of the bill will affect only the manufacture of wine, the making of whiskey having been stopped soon after the United States entered the war, and the manufacture of beer after December 1, 1918, having been prohibited by presidential proclamation. The manufacture of wine must cease on May 1, 1919. After June 30, 1919, no intoxicating liquors of any kind may be sold in this country for beverage purposes, except for export, until the President by proclamation declares that demobilization has been completed. No intoxicating beverages may be imported into this country from the signing of the bill until demobilization is complete.

The great battle for a dry nation is thus partly won. The final victory will come when the prohibition amendment to the National Constitution has been adopted. There is every reason to believe that the amendment will be ratified before demobilization is complete.

Good-bye, John Barleycorn, good-bye. We are glad you are going and we hope you will never come back.

MORE OF THE OLD GUARD.

These letters from old subscribers to the Advocate interest us very greatly, and we believe they are interesting to our readers. We have recently received the following:

"Dear Brother Carley: I have been a constant subscriber since 1868, at which time Rev. John C. Keener was Editor, Rev. Robt. J. Harp, Publisher, Rev. Linus Parker, D.D., pastor at Felicity Street Church, Rev. Jos. B. Walker, D.D., pastor at Carondelet Street Church. 'There were giants in those days.'

"The Advocate has been an interesting weekly visitor at my home all these years, and never more so than at present.

"Fraternally yours,

"W. B. THOMSON.

"New Orleans, La."

"Dear Brother Carley: I have been taking this paper 49 years, except for a short period. I have been preaching 47 years.

"T. F. PENDERGRASS.

"Coffeeville, Miss."

"Dear Brother Carley: I have been a subscriber to our paper since 1890. It has been a means of grace to me, to help me along life's rugged way. I am a widow, 73 years old.

"MRS. P. A. COOPER.

"Mhoon Valley, Miss."

"Dear Brother: I have been reading the Advocate since 1855, and would miss it greatly if I could not get it.

'MRS. M. A. MURFF.

"Greenville, Tex."

THE CRISIS OF OUR EDUCATIONAL SYSTEM

(Continued from First Page)

paying our school teachers enough money to make the work of teaching permanently attractive to the kind of men and women we should like to have our children taught by. Some impracticable sentimentalists will say that teachers ought not to work for money—that the high ideals of their profession, and the great opportunities for service, ought to be their sufficient reward. Nonsense! Our teachers, as a rule, are controlled by high ideals, and they do find joy in rendering service—but it is preposterous that the great, rich American public should expect them to do such noble service for a mere pittance, or that it should be willing for them to do it. If there is anything in the world that we ought to be willing to pay liberally for, it is the education of our children. And unless we are willing to pay adequately for it, the indications are that we shall have to look to some other agency than our public schools—or let our children go uneducated!

The war has shown us that we can do whatever we have to do; the time has come when we are going to have to raise more money for our public school system. The sooner we do it, the better.

PERSONAL AND OTHER NOTES.

Dr. O. E. Goddard, Home Mission Secretary, has transferred his Conference membership from the Texas to the East Oklahoma Conference.

Rev. Henry T. Young, who has been the very successful Louisiana Conference evangelist, has been accepted as a candidate for the chaplaincy, and is now in training at Camp Taylor, Ky.

The first Sunday in December has been desig-

nated as Britain Day, on which all American churches will be asked to pay tribute to the part our great Ally has taken in the world war.

Rev. W. L. Linfield, the presiding elder of the Newton District, Mississippi Conference, has been a loyal supporter of the Advocate throughout his district. The Newton District quota was 200—it has nearly reached the 300 mark.

Rev. J. Tillerry Lewis, of Aberdeen, Miss., left on November 23 for New York, from which place he expects to sail soon for oversea service with the Y. M. C. A. He has an interesting letter in this issue of the Advocate.

Rev. D. H. Crowson, of Potts Camp, Miss., says he "aims to be ready" for Conference. He expects to secure his quota of Advocate subscriptions before the annual gathering, which, in itself, is something of an item in "getting ready."

We regret very much that we were out of the office when Brother J. A. Vanderwall, of Moss Point, Miss., called one day last week. We were kept at home by an attack of "near-flu." Brother Vanderwall is a friend of long standing, whose kindness in calling we appreciate.

According to biographical sketches in last week's Texas Christian Advocate, three of the seven presiding elders of the West Oklahoma Conference, W. L. Anderson, J. W. Sims and M. L. Butler, are natives of Mississippi. We understand there is still some good presiding elder material in the Magnolia State.

We learn from the St. Louis Christian Advocate that Rev. J. M. Bradley, of the North Mississippi Conference, has been transferred by Bishop Murrah to the St. Louis Conference and appointed pastor at Kennett, Mo. Mississippi loses one of her most efficient ministers in the transfer of Brother Bradley—we congratulate Missouri.

A note from Rev. Briscoe Carter, presiding elder of the Alexandria District, Louisiana Conference, informs us of the death of Rev. H. Armstrong, at Olla, La., on November 14. Brother Armstrong was an honored superannuate member of the Louisiana Conference. We trust we shall be furnished with a suitable memoir in due season.

Mr. Harris Allen Jones, a member of the Millsaps College class of 1899, of which there were nine members—"the nine of '99"—is now in Honolulu, being connected with the Hawaiian section of the Climatological Service of the U. S. Weather Bureau. He receives the Advocate regularly, and writes that it is as welcome as a letter from home.

Rev. Elmer T. Clark, of the St. Louis Conference, has been elected by the Centenary Commission to take charge of the Bureau of Methodist Minute Men. He will have his office at Nashville. The Minute Men will do for the Missionary Centenary what the Government Four-Minute Men did for the war work—present it briefly at every church gathering.

Rev. W. L. Doss, Jr., of Homer, La., has been ready for Conference for three weeks—all his assessments having been paid that length of time in advance. The salaries of pastor and presiding elder are over paid. Brother Doss says he has the best report he has had in the twelve years of his ministry—and we know it is his custom to have good reports always.

Thirty Protestant denominations are co-operating with the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York, in an effort to raise $2,000,000, during the Christmas season, for the starving children of Armenia, Syria and other Bible lands. Dr. E. B. Chappell, our Sunday School Secretary, is very anxious that our Church do its part in this great work.

Rev. E. C. Driskell, of Greenwood Springs, Miss., reports a good year on his charge. The preacher's salary is $200 more than last year, and it will be over paid. The Conference collections will be 100 per cent in advance of any previous year. There have been 51 accessions to the Church on profession of faith, and there are other signs of progress. A faithful steward of the charge, Mr. L. O. Simmons, of Hamilton, Miss., passed away recently.

We have just received the sad news of the death, on last Saturday, of Mrs. I. G. Gayden, of Gayden, La. Mrs. Gayden was formerly Miss Mamie Hand, a niece of Mrs. W. W. Carré, of New Orleans, by whom she was reared. Mrs. Gayden, before her marriage, was one of the most active and efficient workers in First Church, New Orleans, with which the Carré family has been, for a long time, prominently identified. The history of Methodism in New Orleans will have to give large space to Mrs. W. W. Carré and the members of her family. We extend our sincere sympathy to the bereaved husband and the sorrowing loved ones.

On Thursday, November 14, there was a very happy family reunion at the home of Rev. H. P. Lewis, in Jackson, Miss. Brother Lewis's nine children were all present. The occasion of the gathering was to say good-by to Rev. J. Tillerry Lewis, who was soon to leave for "Y" work in France. A beautiful incident of the gathering was the presentation of a suit of clothes to the father by his children. As was to be expected of a family of music lovers, music was a feature of the occasion. Family prayer was held before the gathering disbanded. Brother Lewis is now in his 83d year. Those present were: Mrs. W. H. Griffin and husband, Miss Pattie Lewis, Mrs. W. A. Terry, Mr. C. Q. Lewis, Rev. B. W. Lewis and wife, Rev. J. T. Lewis, Rev. H. P. Lewis, Jr., and wife, Rev. Jas. M. Lewis and Rev. O. S. Lewis, besides some of the grandchildren and a few intimate friends and relatives of the family. We are sure it was one of the happiest occasions in the lives of the devoted members of this noble family.

In a note to the Editor, Dr. R. A. Meek, of the North Mississippi Conference, says: "I am not in charge of our church at Starkville, as was stated in last week's issue of the Advocate. After the lamented death of Rev. J. C. Park, our pastor there, Rev. W. L. Duren, the presiding elder, wrote to me that it was his wish, and also that of the official board, that I should take care of the Starkville pulpit until Conference, which was then only three or four weeks off. This I consented to do, and it was so announced in the secular papers. Later it became necessary to postpone the Annual Conference because of the influenza epidemic, and it was so inconvenient for me to get to and from Starkville, with the poor train connections, that I sought and secured a release from the engagement. (I had not been appointed to the charge in the usual sense of that term.) I spent three of the happiest years of my life as pastor of the Starkville congregation, to which I am strongly attached." (We regret the inaccuracy of our statement last week; we got our information from an exchange.—Editor.)

A very delightful occasion was an informal "farewell" luncheon, given by Bishop W. P. Thirkield at the De Soto Hotel last Monday, in honor of Rev. E. F. Schuessler, of the M. E. Church, and Rev. W. W. Holmes, of the M. E. Church, South. Brother Schuessler has recently been appointed district superintendent of the San Antonio District, Texas, after having served a pastorate of twelve years in New Orleans, where he actively identified himself with every movement for the good of the city. Brother Holmes is completing his fourth year as presiding elder of the New Orleans District, and very probably will be appointed to a new field of labor out of the city. The guests of Bishop Thirkield were: Rev. E. F. Schuessler, Rev. W. W. Holmes, Rev. H. M. Hopkins, Dr. U. G. Foote, Dr. C. M. Melvin, Rev. A. J. Gearheard, Rev. G. B. Hines, Rev. Joseph Lanna-Ser, the Editor of the Advocate, and Dr. Chas. C. Rarick, Executive Secretary of the Board of Temperance of the M. E. Church. Just before the luncheon, Bishop Thirkield ordained Rev. Nelson R. Bossing, deacon and elder, preparatory to his entering upon the work of the chaplaincy.

EDUCATIONAL ASSESSMENTS.

Dear Brother Carley: I have received checks for Educational assessments from: Coffeeville, Rev. W. L. Storment, P. C.; Clarksdale, Rev. R. O. Brown, P. C.; Poplar Creek, Rev. S. W. Bryant, P. C.; Ruleville, Rev. W. S. Shipman, P. C.; Shelby, Rev. J. M. Wyatt, P. C.; Courtland, Rev. R. I. Collins, P. C. Sincerely,

E. NASH BROYLES, Treasurer.

BIG BUSINESS

(Continued from Fifth Page)

and are made to sit together in heavenly places in Christ Jesus the Lord. Here spiritual sons and daughters are born into the Kingdom, new ideas fixed and new hopes inspired.

At her altars the trusting bride commits her all into the keeping of her husband, and the groom swears unchanging love to the woman of his choice. To this blessed place we bring our children to dedicate them in holy baptism to the service of God. It is from this hallowed spot we follow our beloved dead to their last resting place, hoping to meet them again in the resurrection morning.

Night and day it stands, its spires silently pointing toward the sky, reminding us of duty, Heaven and God. It is sanctified by a thousand tender memories. It is intimately connected with our highest hopes and holiest ambitions. Let us keep it enshrined in our hearts and be more devoted to its interests. The building of such temples of worship is surely "Big Business."

We saw a dog to-day chasing a railroad train. We admired his enthusiasm, but we questioned his wisdom. It is not unusual that we do the same with men. It is so easy to let your feet run away with your head.—Selected.

Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

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The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. The rest is vanity; the rest is crime.—Edmund Burke.

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D. H. Holmes Co., Ltd.,
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the evening of February 14, 1918, at his home at Thomasville, the spirit of Mr. J. P. Bullock left the aged and worn body for the "manslons not made with hands." He lived a long life of usefulness, marked especially by unselfishness. He was eighty-one years of age when God called him home. He was a devout member of the Thomasville Metbodist Church, faithfully serving as superintendent of the Sunday school for thirty years or more. For two years physical disability prevented his attending church services, but the sacred flame in his heart was ever alive to his Father's goodness and love. He knew in whom he trusted, and was not discouraged, though trials and sufferings beset his pathway. He was the father of elght children, six of whom survive him. One of the results of the sainted father's life is the stamp and impress of noble character that he has left upon the lives of his children. We know he is now safe in the arms of Jesus where the weary are forever at rest. HALLIE G. HARPER.

Florence, Miss.

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CENTENARY OF METHODIST MISSIONS.

League of Intercession.

NOVEMBER, 1918.

Thanksgiving Prayer.

"God save the people; Thine they are,
Thy chiidren, as Thine angels fair;
From vice, oppression, and despair,
God save the people!"

Ponder and Pray.

Annual Conferences — Centenary Day will be observed in sixteen Annual Conferences in November. Ex. 14:15.

Two Goals—The Bureau of Specials of the Board of Missions has two goals for 1918—$100,000 for New Assignments, and $200,000 for Receipts. Prov. 3:9-10

Self-Denial—Nov. 3-10 will be observed by the Woman's Missionary Societies as a week of prayer and self-denial. Their goal is an offering of $35,000 for the retirement fund for missionaries and deaconesses. II Cor. 8:1-7.

China Mission Conference — This body will convene Nov. 12 at Soochow, Bishop McMurry presiding. China needs workers to care for and instruct inquirers, and buildings adequate to seat the congregations and Sunday schools. Acts 16:9-10.

Y. M. C. A. Drive—Nov. 11-12 is the time. The "Y" needs millions to help make home life for our boys "over here" and "over there." 1 John 2:14-17.

Methodist Million—The Department of Stewardship of the Centenary, Dr. J. J. Stowe, secretary, seeks to enroll a million Methodists who will covenant to pay at least a tenth of their income for the purpose of maintaining and extending the Kingdom of God. 1 Cor. 16:2.

Burdened Missionaries—Recent letters from Africa show how heavily the burden of the superstition, immoraiity and ignorance of the people rests upon the hearts of our workers. This is the experience of missionarles in all lands. Jer. 8:18:22.

Re-Enforcements Needed—There is urgent need for a doctor to go at once to Mary Black Hospital and the Women's Medical College, Soochow, China. A serious shortage of workers, due to illness and furioughs, is reported in several schools in China and in the evangellstic work under the Woman's Missionary Council in Korea. Luke 10:2.

Outgoing Missionaries — Rev. and Mrs. L. C. C. Brannan sail Nov. 16 for Wonsan, Korea. Rev. and Mrs. J. M. Terrell and Miss Rachael Jarrett return to Brazil this month, while Miss Pauline Glass Randie, in Korea, and Miss Edna Lee Booker, in China, begin to labor in their new fields, facing the darkness of heathen lands for the first time. Matt. 10:16-20.

Our Daily Intercession, November.

Day.
14. Huchow District, China.
15. Peoples' Central Institute, Rio de Janeiro, Brazil.
16. The shut-ins.
17. Evangelistic campaign, Cuba.
18. Hiroshima Girls' School.
19. Centenary Day in the Central Texas, South Georgia, and North Arkansas Conferences.
20. Mexican work in Texas.
21. Conversion of the Jews.
22. Choon Chun District, Korea.
23. Sunday and night workers.
24. Children unreached by Sunday schools.
25. Christianization of Palestine.
26. Centenary Day in Little Rock, Texas, Alabama and South Carolina Conferences.
27. Our Army and Navy.
28. A Christian democracy.
29. Our enemies.
30. Epworth League Campaign for Africa.

Study—"The meaning of Prayer," by Fosdick, Chapters III and IV, God's Care for the Individual, "Prayer and the Goodness of God."

Grove's Tasteless chill Tonic
restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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The source of Eczema is in the blood, the disease being caused by an infection which breaks out through the skin. That is why the most satisfactory treatment for all so-called skin diseases is S. S. S., for this remedy so thoroughly cleanses the blood that no impurities can remain. Get a bottle to-day at any drugstore, and you will see results from the right treatment. Write for expert medical advice, which you can get without cost, by addressing Medical Director, 21 Swift Laboratory, Atlanta, Ga.

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Women all over the world realize more and more that their work at home will help the men at the Front. It involves great sacrifices, hard work and unusual physical strength. Women at home should study nursing for war and for the home. A good way to learn is to ask your druggist for a copy or send 50c to publishers of the "Medical Adviser," 663 Main St., Buffalo N. Y., and get a copy of their 1,000 page book bound in cloth, with chapters on First Aid, Taking Care of the Sick or Wounded, Physiology, Hygiene, Anatomy, Sex Problems, Mother and Babe. Nobody, man or woman, can do good work when health is impaired. If a woman is nervous or has dizzy spells, suffers from awful pains at regular or irregular intervals she should turn to a tonic made up of herbs, and without alcohol, which makes weak women strong and sick women well. It is Dr. Pierce's Favorite Prescription. Send Dr. Pierce, Buffalo, N. Y., 10 cents for trial package.

Federal Point, Fla.—"I can highly recommend Dr. Pierce's medicines and it is a pleasure for me to do so. I only used five boxes of the 'Favorite Prescription' and the 'Golden Medical Discovery Tablets' but they certainly helped me. Before that I suffered with pain in my side, but after I took these medicines I haven't had any more pains. Today I am once more a healthy woman. Am enjoying the best days of health that I have since I have been married, and I have great faith that there is nothing equal to Dr. Pierce's Favorite Prescription. I will endeavor to encourage others to take it. Dr. Pierce has my most heartfelt thanks for the great benefit I have derived from the use of these remedies, also for the kind letters of advice which I received."
—*Mrs. Mabel Johnson.*

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It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address **Castalian Springs, Durant, Miss.**

SOME MORE MORMON CAMOUFLAGE.

An Attempted Mormon Peace Offensive.

By James S. Martin.

Responsibility for polygamy was disavowed and new polygamists denounced by the Mormon Prophet and President, Joseph F. Smith, and two of his associates, Charles W. Penrose and Heber J. Grant, at the general conference of the Church of Latter Day Saints (Mormon) held in Salt Lake City in October last. But alas! each of these men is himself a confessed polygamist.

Joseph F. Smith a few years ago boasted on the witness stand that he had since the Manifesto lived and was then living with five wives and was the father of forty-two children. He still lives openly with four of these wives, one since having died.

Charles W. Penrose has practiced polygamy for nearly sixty years.

Heber J. Grant is the man who objected to the fulfillment of the pledge made to his country by the Mormon Church to give up polygamy on the grounds that he had but three wives; and no one of them had yet borne him a son. He is the man who made an offensive address before the young men and women of the State University of Utah in which he deplored the fact that he did not have enough wives.

These are the three men who now denounce the practicers of polygamy in the Mormon Church. These are the very ones who by precept and example have been encouraging the practice among their followers through the twenty-eight years since the church made its covenant with the government to give up polygamy. What credibility can be placed in their disavowal?

Polygamy appears to be rampant in the Mormon Church. The Mormon Prophet Smith said at the recent conference, "Such marriages (polygamous) as have been performed unlawfully and contrary to the orders of the church are null and void in the sight of God and man." This is an admission of the prevalence of such marriages.

It is useless for the Mormon authorities to disclaim responsibility for the practice of polygamy as long as they retain the explicit teaching of it in their "Doctrine and Covenants," their book of highest authority. Section 132 of the book contains these words: "If any man espouse a virgin and desire to espouse another—then is he justified; and if he have ten virgins given unto him by this law—they belong to him and they are given unto him—therefore is he justified."

Taking into consideration the insincerity of the "prophets" and the fact that the doctrine of their church commands polygamy, it seems only a fair assumption that these declarations against it are for some other purpose than to instruct their followers. What is it? Evidently to still the rising indignation of the people of the United States. Like the Kaiser, the Mormon Prophet has found that the world is against him. And like the Kaiser, he has tried a peace offensive in order to gain a truce.

In the light of the history of this cult there is but one way to rid the country of polygamy and that is by bringing the Mormons under Federal control. This the National Reform Association, with headquarters in Pittsburgh, Pa., with the co-operation of other bodies, is endeavoring to do by promoting a nation-wide movement to secure an amendment to the Federal Constitution, prohibiting polygamy and polygamous living everywhere under the Stars and Stripes.

Live Horse Flesh Costs 30c Per Pound.

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WHAT THE RED CROSS IS DOING FOR CRIPPLED AND DISABLED SOLDIERS.

That a returned soldier, minus a leg, can earn as much as seventy-five dollars a week on piece work has been proved recently when the Red Cross institute at 311 Fourth Avenue, New York City, was able to instruct and place a young man in a factory manufacturing gyroscopes which are used as stabilizers for aeroplanes, a work calling for the most skillful and deft manipulators of certain adjustments, and the development of the sense of touch to such a degree that the merest fraction of mechanical displacement can be discovered by the finger-tips.

Many opportunities for acquiring a profession are offered to these handicapped men—professions that offer an excellent living and in which the disability becomes less a handicap in view of the excellent salaries and congenial surroundings. The Red Cross institute has undertaken to teach various trades to disabled American soldiers offering a variety for selection for the development of any special bent on the part of the men, among them being the manufacture of artificial limbs, oxy-acetylene welding, mechanical drawing, drafting, printing, motion picture operating and the production of jewelry—all trades in which there are constant openings.

Even men with double leg amputations are not disqualified for active employment, for many fields are open to them in interesting mechanical work such as automatic box making, covering, cutting, stripping, labeling, printing and staying machines, all of which can be operated by a man with one hand, providing the material is carried by another worker.

Bereft of his ability to go back to his former business in life, a disabled soldier need have no fear of what the future holds in store for him, for the Red Cross has taken upon its shoulders the problem of answering the question, "What shall we do with the legless, armless and blinded men when they come back?" and is indeed preparing the way for a happy return for them to civil life in a way that will mean profit both to the soldiers and the communities in which they live.—Red Cross Publicity Bureau.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD.

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

THE CORE OF FAITH

It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God.—Dr. John H. Jowett.

"The man who fears God is not afraid to walk in the dark, but he fears to walk alone."

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HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15 Address, Booth's HYOMEI CO., Ithaca, N. Y.

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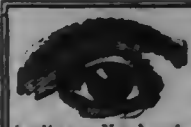
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W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

REPORT OF MRS. M. L. HARGROVE, CENTENARY SECRETARY, DEPARTMENT OF WOMAN'S WORK.

This report was made at the mid-year meeting of the Executive Committee of the Woman's Missionary Council in Nashville, Tenn., October 24-26, and its publication in the Woman's Page of the Church papers was ordered by that body.

Since my appearance before the Executive Committee of the Woman's Missionary Council last June, at Junaluska, my time has been filled to the brim either with correspondence in my office in Nashville, or out in field work with the Centenary staff, or with Centenary Team No. 1, of which I am a member. I have attended six Centenary meetings held for the purpose of instructing the leaders of the Church in the details of the Centenary program, and thereby giving them a larger vision of world-conditions, a fuller dependence upon God through prayer and greater activity in their fields of service. These meetings were held in Columbus, Ohio, for the presiding elders of the M. E. Church; at Lake Junaluska, when all three North American Methodisms were in evidence on the program; in St. Louis, Mo., for leaders of the three Missouri Conferences, with the Denver and Illinois Conferences; in Macon, Ga., for the leaders of the South Georgia Conference; in Staunton, Va., for the leaders of the Baltimore Conference; and in Dallas, Tex., where were gathered the leaders of fourteen Conferences west of the Mississippi River. At all but the first two of these meetings, I had a part in the Centenary Program which was given.

I have just returned from the Far West, where Team No. 1 had charge of Centenary presentation in three Annual Conferences—the New Mexico Conference, held at Roswell, New Mexico; the Pacific Conference, in San Francisco, and the Los Angeles Conference, held at Santa Anna, Calif. Besides the parts which were assigned me on the Centenary Program at these Conferences, I have presented the Centenary Movement at women's rallies held on Friday afternoon of the Conference session. There have also been opportunities presented again and again for talks at business women's clubs, for leading vesper services in our home mission centers, for attendance upon Woman's Missionary district meetings and also upon auxiliary meetings—these being held in the interim of regular work at Annual Conferences.

When in Nashville my days have been spent at my desk, seeking to reach the women of Southern Methodism for the Centenary Movement through correspondence. I first made use of the splendid machinery of the Women's Missionary Society of our Church. My first correspondence was with the Presidents and Corresponding Secretaries of our Conference Woman's Missionary Societies. To these Conference leaders, and through them to the District Secretaries, I have sent four circular communications and also a full statement of the plan of the work of our Woman's Missionary members, from Council officers to auxiliary members, for the great Centenary Movement of our Church. These Conference officers have, with the fewest exceptions, responded promptly and enthusiastically to my letters, and I have had quite an amount of individual correspondence with them upon various local problems. I have also just sent out a Centenary letter to the Presidents of every auxiliary in Southern Methodism. This letter is a message to each individual member of our Woman's Missionary Societies and will be read at the November meeting of the auxiliaries. Having completed my Centenary communications to the members of our Woman's Missionary Society, except as later personal correspondence may develop, I then began the cultivation of that larger field—that of the nine-tenths of Southern Methodist women who are not members of the Women's Missionary Society. I first sent a letter to each of the three hundred presiding elders in our Southern Methodist Church, asking them to aid me in my Centenary work in three ways: First, in those churches in his district where there was a Ladies' Aid Society and no Woman's Missionary Society, would he please send me the name and address of the pastor and that of the president of the Ladies' Aid Society? Second, in the churches where there was no woman's organization, would he please send me the name and address of the pastor and that of a leading woman in the church? Third, that he would join me in prayer for those women who had not yet caught a vision of their responsibility outside of local needs. A stamped and addressed envelope was enclosed. To this letter to the presiding elders I have received more than 100 responses. I hope to hear from each of the other 200 presiding elders.

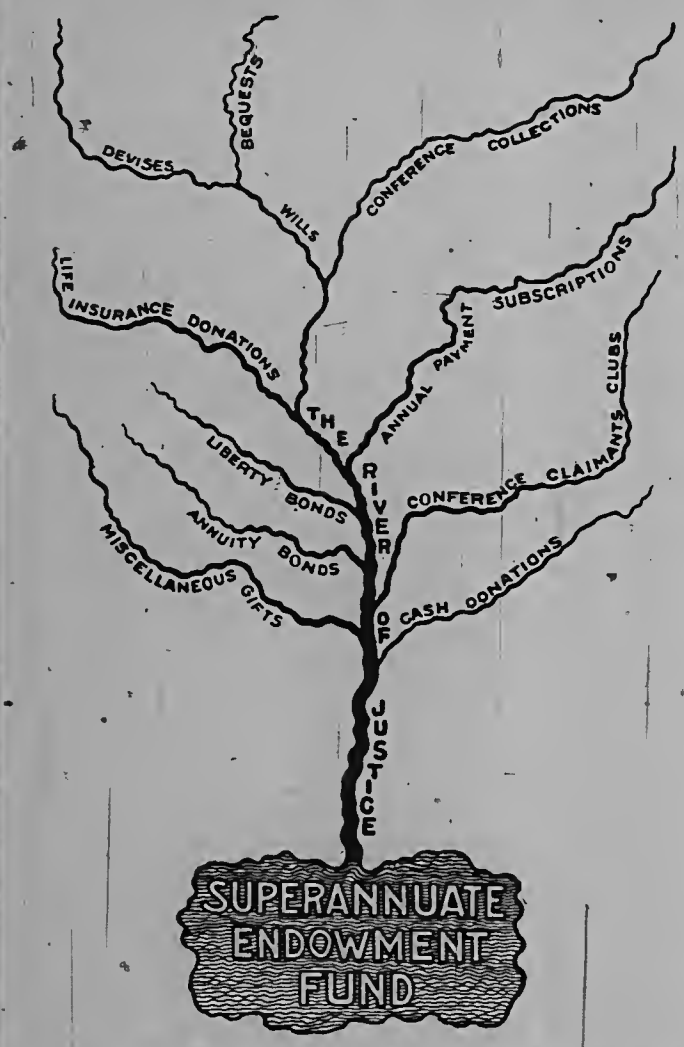
I have a letter in press to the pastors of the churches where there are Ladies' Aid Societies, and also a letter to the presidents of these Aid Societies, seeking, through the help of the pastor and the president, to get these Aid Societies lined up with the Centenary Movement, having a special time set apart at each meeting of the Aid Society for prayer for the Centenary and the presentation of Centenary information. I have also written two other letters which have been sent to the press and will be sent out shortly—one to the pastor and one to a leading woman in these churches where there is no woman's organization. In these letters I have asked a calling together of all the women of the church, a reading to them of my letter to them through this leading woman, and an earnest effort to effect a woman's organization, large or small, to be known as "The Centenary Band," and pledged to prayer and service for the success of the Centenary Program, and by means of this, the advancement of Christ's Kingdom.

I neglected to mention an effort made to give larger publicity to the Centenary Movement among the women of our Church. This was done by a circular letter addressed to each of the Editors of the Woman's Page in our Church papers, asking that every Woman's Page should contain some item of Centenary information and offering to furnish these items if the Editors found it difficult to obtain them.

This is a meager report of my work as your Centenary representative during the past four months. The work has been absorbing and satisfying, and I thank you for giving me this large opportunity of service. I shall continue my work in the field and in the office as God directs, and I shall daily seek from Him wisdom, strength and power, that I may be a faithful steward in administering upon the work you have entrusted to my hands.

Respectfully submitted,
Mrs. M. L. HARGROVE.

MAKE THE RIVER FLOW!



The plight of an old, worn-out,
Heroic preacher being compelled to
End his fruitful days under the
Yoke of pitiless poverty is tragic!

Shall the great M. E. Church, South,
Having more than 2,000,000 members,
Allow its superannuated preachers to
Lack the bare necessities which their
Long and faithful service has earned?

Now is the time to remove this
Odium of neglect, which shames
The Church we love so much.

When the river flows abundantly,
All the drooping flowers take on
New life, and the blighting drouth
Turns away its doleful face!

Make the river flow. Send your offerings, of whatever nature, to the Board of Finance of the M. E. Church, South, 801-803 Mercantile Building, St. Louis, Mo.

LUTHER E. TODD, Secretary.
Write for literature on the subject.

THE JOY OF MOTHERHOOD

Came to this Woman after Taking Lydia E. Pinkham's Vegetable Compound to Restore Her Health

Ellensburg, Wash.—"After I was married I was not well for a long time and a good deal of the time was not able to go about. Our greatest desire was to have a child in our home and one day my husband came back from town with a bottle of Lydia E. Pinkham's Vegetable Compound and wanted me to try it. It brought relief from my troubles. I improved in health so I could do my housework; we now have a little one, all of which I owe to Lydia E. Pinkham's Vegetable Compound."—Mrs. O. S. JOHNSON, R. No. 3, Ellensburg, Wash.



There are women everywhere who long for children in their homes yet are denied this happiness on account of some functional disorder which in most cases would readily yield to Lydia E. Pinkham's Vegetable Compound.

Such women should not give up hope until they have given this wonderful medicine a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of 40 years experience is at your service.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

WHEN A FAMILY NEEDS A FRIEND

In the Absence of Doctors Nobly Gone to War. After Influenza, the Grip.—

Those wonderfully useful medicines, Hood's Sarsaparilla, Pepsron and Hood's Pills—comprising the new combination family treatment—are warmly recommended.

If taken regularly, Hood's Sarsaparilla before meals, Pepsron after meals, and Hood's Pills at night as needed, they are reasonably sure to keep a family in health and prove to be reliable and always ready friends. They purify the blood, build up strength and regulate the system.

Get all or any one, as you think you need, from your druggist today.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, biloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.—Adv.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

"The one unfailing antidote to gloom or despair—God rules."

MISSISSIPPI CONFERENCE

Committee on Admissions.

The Committee on Admissions will meet in room to be designated at McComb and on further notice.

T. B. HOLLOMAN, Chairman.

Admission on Trial.

Candidates for admission on trial will meet the Committee at Centenary Methodist Church in McComb, Tuesday morning, December 7, at 8:30 o'clock, prepared for a written examination. W. L. LINGFIELD, Chairman.

Class First Year.

At 2 p. m., December 7, at McComb, the Committee and Class of the First Year, will meet for examination on "the text" of the Four Gospels and Acts. The examination must be written. Such are our orders. The Committee has no option. Rev. J. L. Ellis will prepare the questions on Matthew and Mark, Rev. E. Mellert on Luke and Acts, the undersigned on John.

H. WALTER PEATHERSTON, Chairman of Committee.

Class of the Second Year.

The Class of the Second Year will meet the Examining Committee in the Centenary Methodist Church, Tuesday, December 7, at 2 p. m.

W. H. LEWIS, Chairman.

Fourth Year.

The Class of the Fourth Year will meet at 2:30 p. m. in Centenary Church, McComb, Tuesday, December 7. Those who have not taken any part of their work will be examined on the unfinished part. On the N. T. work (for which Dr. Sapp's handbook has not been issued) examination will be given on the text from standpoint of a historical narrative. H. B. WATKINS, Chairman.

NORTH MISSISSIPPI CONFERENCE

Admission on Trial.

Let the Class for Admission on Trial meet the Committee in the Methodist Church at Clarksdale, Monday night, December 6, at 7:30 o'clock. Come prepared for a written examination. If you have not already completed the work with the Correspondence School. In either event, however, please meet the Committee.

W. W. WOOLLARD, Chairman.

Class First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Clarksdale, Miss., on Tuesday morning, December 14, at 9 o'clock. Examination on Sapp's Outline to p. 34. Oral review of other books, if taken in Correspondence School. T. H. LIPSCOMB, Chairman.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you want to try this great profit maker, write E. J. Reefer, Poultry Expert, 1234 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

We are not called to be pools of privilege, but channels of blessings.—Helen Barrett Montgomery.

NOTICE MISSISSIPPI CONFERENCE

Report Blanks.

The Auditing Committee will mail statistical blanks to all members of the Conference. W. T. GRIFFIN, For Committee.

Summit, Miss.

The time will shorten in His service, the cup of cold water given in His name, these are possible to the poorest, and none can give in more.—Frederick W. Farrar.

150 Eggs—150

Mrs. E. M. Potter, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and made the egg record for Lafayette County, 150 eggs from 10 hens in exactly 31 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 1234 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

FROST PROOF CABBAGE PLANTS

Ready to ship NOW. Parcel post, five hundred plants, one dollar five. One thousand plants, two dollars by express. Write for prices in larger shipments.

George F. Carr, Waycross, Ga.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RHEUMACIDE is a safe combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Rheumacide to injure the stomach or affect the heart. It acts surely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed to relieve or refund money. It is a godsend to sufferers from rheumatism. Rheumacide also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Rheumacide accomplished my expectations, for it gave me almost immediate relief. I do most cheerfully endorse it instead of 'Tanlac' for rheumatism." Sold by druggists, price $1 per bottle, or by mail from WILKINS DRUG COMPANY, NASHVILLE, TENN.

Deer River Dry Wholesome.

I very few items to chronicle and yet I have written one or twice and took [illegible] for letter [illegible]. As a matter [illegible] permanently [illegible] cause [illegible] was a little [illegible] have been down in bed 24 years—can't sit up or walk and suffer all the time. I would appreciate your order and I assure you you will be pleased with the quality of the [illegible].

JOE MORPHEW, Trade Town.

STOP ITCHING

Skins with Tetterine

For a free [illegible] or from the SHUPTRINE [illegible] SAVANNAH, GA.

CAPUDINE

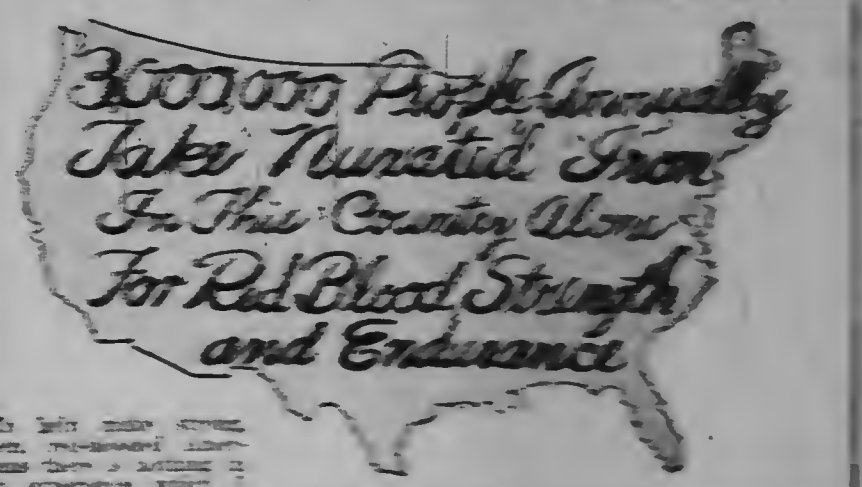
"THE LIQUID REMEDY" FOR HEADACHES & GOOD PREVENTIVE TREATMENT FOR "INFLUENZA" ALSO AT DRUG STORES. "PIC."

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and nauseating effects.

Calomel users only ask for Calotabs, recommended by your druggist. Sold only in sealed packages. Price 35c



"It [illegible] have found a valuable as organic iron—Nuxated Iron," says Dr. James Sullivan, formerly physician at Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Numbers [illegible] the strength and endurance of the well, nervous, run-down people in this country. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually and it has been used and endorsed by well known men from [illegible] Lord H. Kitchener, former Secretary of the Treasury and ex-Governor of Iowa, former United States Senator and Vice-President Charles W. Fairbanks, General John J. Chas. Bonaparte, ex-minister [illegible] of Belgium, who was Surgeon in the U. S. Army when only 21 years of age, Associate Justice U. S. Supreme Court of Claims at Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

FULL MEMBERSHIP IN THE CHURCH.

By Rev. Isaac L. Peebles.

When a pastor in the Methodist Church grips the hand of a candidate for membership therein, and says: "And bid you welcome to all its privileges," he does not mean that he or she becomes a member of the Quarterly, District, Annual, or the General Conference, not at all; and yet either is a full member of the Church—such a full member of the Church that nothing is needed to complete it, if the new member has been born again. If the new member has not been changed in heart or born again, then he or she is not in full membership in the Church, and therefore voting, representing, nor anything else, than being born again, or born from above, will complete it. So that plea that women are not in full membership in the Church unless allowed to become members of our representative and law-making bodies is faise. They are full-fledged members of the Church. unless they have not been born again, and if that is the case, then they, and not the men, are censurable for it. They can get the change as freely as the men, and hence become full members. If voting in our representative and law-making bodies constitutes full membership in the Methodist Church. then far more than the majority of our people, men and women, are not full members—poor creatures! We hope that our women will avoid the spirit of Miriam when she feit that she was as many as Moses and could do as well as he, until God made her a leper.

We are impressed that men, and women, too, would get along far better by believing and heeding Paul's advice when he wrote: "The aged women likewise. that they be in behavior as becometh holiness, not false accusers, not given to too much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." Titus 2:3. 4, 5. It would not do the women any harm to listen to Peter when he wrote: "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well. and are not afraid with any amazement." 1 Pet. 3:6. Amazement in the text means any alarm which is imaginary. Let them be contented with the lot assigned them by our Holy Father, and quit fearing that they are out of the Church until they are men or even doing like men. God is wise and has arranged matters just right, so that men are men, and women are women, and for that reason a man cannot be a woman, or a woman be a man: and therefore a woman cannot be a layman in its fuliest sense, even if the brethren are foolish enough to attempt it. The women are struggiing for an impossibility, a thing our Savior did not recognize in His college of Apostles, or in any other selection of workers; neither did the Apostles in their meeting at Jerusalem to discuss and decide important questions. Acts 15. We hope that our women will become satisfied with God's plans, and men, too, and all will work well as it has always been the case.

Meridian, Miss.

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

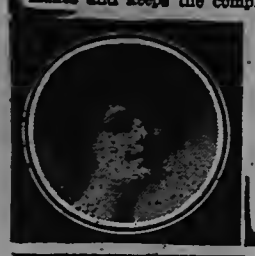
If you take calomel to-day you'll be sick and nauseated to-morrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.



If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

RHEUMATISM

Physician for 42 Years

"L. M. Gross:

I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M. D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver or kidney disease, or money refunded, and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,
Box 17. Little Rock, Ark.

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.—Adv.

CENTENARY PRAYER MEETING.

Program for December.

Hymn.

Prayer—For the manifest presence of the Holy Spirit, the great Inspirer of Prayer. Rom. 8:26, 27.

Scripture Lesson—Gen. 18:20-33. The First Recorded Intercession.

Requisites for Successful Prayer:

1. Fellowship with God, based upon a godly character. Gen. 18:17-19, 25.
2. Love for men because they are men and in need of mercy. Vs. 23, 24.
3. An humble yet bold spirit. V. 27.
4. A persistent pleading with God. Vs. 28, 32.
5. A firm trust that the God of all the earth will do right. V. 33.
6. Was Abraham's prayer answered? Gen. 19:29. God saved all he could out of Sodom.

Prayer—That Christians in their Centenary Intercession may have these requisites.

Hymn.

Prayer—Short prayers for the Orient and Latin-America.

Testimonies—Short one, or two-minute testimonies to the blessings derived from intercession.

Prayer—For a New Methodism—a Church ready to be used of God and eager for service.

Hymn and Benediction.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring,
Box 17B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

THE MISSISSIPPI CONFERENCE HISTORICAL SOCIETY.

The Mississippi Conference Historical Society will hold its annual session at 8 p. m., Tuesday, before the opening of the Conference session. Brother W. T. Griffin will tell us all about the beginnings around Summit, McComb, and that section.

T. B. HOLLOMAN, President.

Our faith needs strengthening, and it would be an unkindness for God to give us great answers to wavering faith. If we have not faith enough to remove a mountain, we may climb it step by step, and, when we reach its summit, our spiritual muscles will be greatly strengthened, and from the height thus gained we may breathe a purer atmosphere and get a broader view.—A. C. Dixon.

TETTERINE

For the Complexion

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

"The smallest things become great when God requires them of us."

Blount "TRUE BLUE" PLOWS



Built to outlast two other good plows. True to Name

A plow for every soil. Easier on man and team.

BLOUNT PLOW WORKS
Evansville, Ind.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup at home. It is simple and cheap to make, but it really has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

NEARLY A HALF MILLION STARVING CHILDREN.

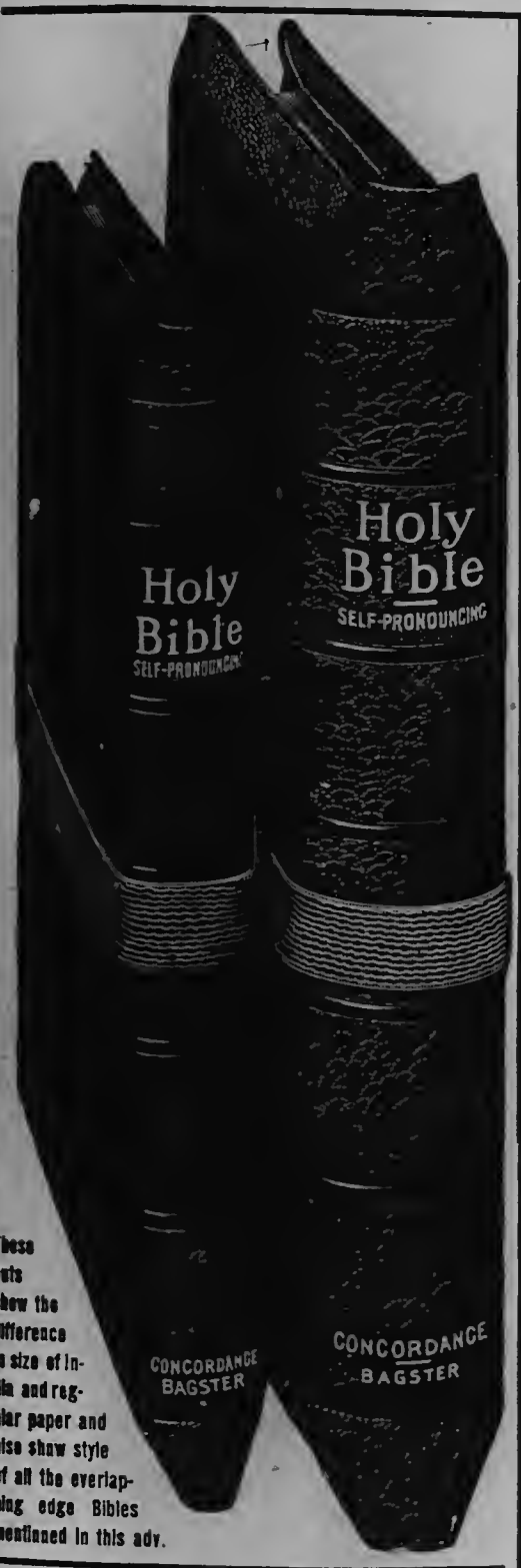
Our General Sunday School Board, Dr. E. B. Chappell, secretary, asks every Sunday school in Southern Methodism to make a generous Christmas offering for the starving children of Armenia, Syria and other Bible lands. The Board is cooperating with the American Committee for Armenian and Syrian Relief, Mr. C. V. Vickery, secretary, 1 Madison Avenue, New York. This committee has prepared suitable literature, including an attractive program entitled "Magi of To-day," in sufficient quantities for all our schools without charge.

Any school that has not heard from the New York Committee will kindly write to it immediately, giving the size of its membership. The importance of writing at once can scarcely be overestimated. There are 400,000 orphan children starving and multitudes of them will die unless we send them relief. No appeal can be more popular with our people, especially at the Christmastide.

"All love asks is the privilege of doing its best."

MOST APPROPRIATE GIFTS

In celebrating the birth of Christ, nothing could be more appropriate for a gift than a nice edition of the Bible or a Testament. Every man, woman and child ought to have an attractive, convenient edition of the Bible that they can call their own. We have selected from the lines of all the different Bible publishers, some of the choicest styles and are offering them at below special net prices.



These cuts show the difference in size of India and regular paper and also show style of all the overlapping edge Bibles mentioned in this adv.

Old Folks' Bible

The Home Bible for daily devotional reading. Self-pronouncing. Contains The King James or Authorized Version of the Old and New Testament. A superb Family Record, and 17 maps printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco-tal, stamped in gold. Regular agents' price $3.50. Our price..... **$2.50**

By express, or if by mail add 25c extra for postage. Your name in gold, 35c extra.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Our Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian morocco.
It is silk sewed, and guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 8½x5½ inches.
It weighs only 22 ounces.
It is only 15-16 of an inch thick.
It is sold regularly at $8.50.
Its Special Price, postpaid **$6.50**
It will last a lifetime, ordinary use.
Improved Thumb Index 35c extra.
Name Lettered in Gold 35c extra.

Specimen of Type

THESE are the sons of Is'ra-el; Reu'ben,[1] Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,

Remember, this is a **Genuine Bagster Bible.**

Extra Special

Same Style, contents and quality as above. **Extra Special.** Ideal Bible with the black-face minion type, size 5½x7½, weight 20 oz. Regular agents' price, $7 or $8. Our special price..... **$5.00**
Greatest value ever offered in a Bible.

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

Genuine Leather Binding, Flexible.

The Greatest Value Ever Offered at the Price

ONLY $2.00.

Size of Bible 5½x8¼ inches. Chapter headings on outside corner of pages, making the Bible self-indexed.

Self-Pronouncing Edition.

Bound in Genuine Seal Grain Leather with overlapping covers; titles in gold, round corners, Red Under Gold Edges, silk head-bands and purple silk marker, linen lined.

The Type is Large, Clear, Sharp and Black, and is printed on a good quality of paper. **Easy to Read.** Contains Concordance, 4,000 Questions and Answers, 16 Colored Plates, Maps of Bible Lands in Color, etc. Each Bible in a neat box with elastic band. A regular $3.00 value for, postpaid **$2.00**
Name in gold 35c extra.

Give the Boy in Khaki

a clear Nutype Testament that they can and will read, with a personal message from President Wilson begging them to read it. This special edition also contains eight of the old songs in verse like "Nearer, My God, To Thee," "My Country," "Star Spangled Banner," "Onward Christian Soldiers," etc. Also References of Select Readings when lonely, fearful, in trouble, in sorrow, or in danger, etc. Size 2⅝x4, weight 3 oz.

STYLES AND PRICES POSTPAID.

No. 403 Craft Leather, Black, Round Corners, Gold Edges—50c.
No. 403K Craft Leather, Khaki Colored, Very Durable and Waterproof, Round Corners, Brown Edges.—50 cents.
No. 405 Khaki Cloth Cover with Button Clasp—65c.
No. 423 French Morocco, Limp, Red Under Gold Edges—65 cents.
No. 423 Brown Pig Grained Leather, Limp, Brown Edges—65 cents.
No. 2138XS. Fine Leather, Light Tan, India Paper; the Prettiest Testament you ever saw—$1.50.
No. 2137X Extra Fine Brown Leather Lined, India Paper, Self Pronouncing —$1.75.
Khaki Bound Bible, size 3½x5½, with Button Clasp—$1.00.

Small Pocket Bible.

Size 3⅜x5½x⅝ of an inch thick; weight 8 ounces. Morocco binding, overlapping edges, clear, readable type, gold edges. Stamped in gold on side and back. Regular price, $1.50. Our special price, postpaid..... **$1.25**
Same style of Bible, Oxford India paper, weight only 6 ounces. Net price $1.75. Your name in gold, 35c extra.

Oxford Pocket Bible

This fine Oxford Pocket Bible is printed in nonpareil type on India paper. It has the overlapping Morocco binding; contains maps. It is only 4¾x6¾x⅝ inches; weighs only ten ounces. It sells regularly for $2.75. Our special net price only **$2.25**

India Paper Pocket Reference Bible

Beautiful quality white Opaque India paper. Size 4¾x6¾x⅝ of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type, $3.50 value, postpaid, for **$2.75**
Name in gold, 35c extra. Index, 35c extra.
Same Bible as above with Concordance, $3.25.

Thinnest Bible in the World.

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size 5¼x8 inches, weight 12¾ ounces. Printed on the famous **Oxford India Paper**, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco leather, overlapping edges; leather lined to edge, silk sewed, silk head-bands and marker, red under gold edges. Self-pronouncing, clear Minion type. References and beautifully colored maps. Our special net price, postpaid **$5.00**
Name in gold, 35c extra.

Dark Maroon Color.

Illustrated Sunday School Scholar's Pocket Bible.

Size 3½x6⅛ inches. Clear, Black, Ruby type, strong, durable binding, at a price within reach of all. Contains Bible Atlas, comprising handsome colored lithographic maps of superior quality.

Divinity Circuit Binding. Genuine Solid Leather cut from heavy, soft hide. Burnished Edges, Gold Titles; each in a box. Publisher's price, $2.25; Our Special Price **$1.75**
Postage 10c extra. Name in gold 35c extra.

Cloth Bound Text Bible.

A beautiful minion type, fine, white Bible paper. Neat and attractive style. Stamped in gold. Our price, postpaid **$1.00**

Pocket Bibles

BEAUTIFUL POCKET TEXT BIBLE
Size 3¼x5⅛
Nice Flexible Binding, Gold Edges,
80 cents
Same Style in Cloth Binding,
60 cents
POSTPAID.

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. **Revised version** in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine Morocco binding, overlapping edges, linen lined to edge. Large, clear burgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price $5.50. Our special price, postpaid **$3.00**

Teachers' Bible.

Splendid Morocco binding, overlapping edges, stamped in gold on side and back, linen lined to edge, fine thin Bible paper, round corners, red under gold edges, large burgeois type, self-pronouncing, forty thousand references. Colored illustrations. Complete Bible Concordance. Maps. Size 5½x8½x1¼. We bought 500 of these at a special price, hence we offer them, $3.50 value. Our special net price, postpaid..... **$2.50**
Your name in gold, 35c extra.

Old Folks' Testament and Psalms.

Very large, clear pica type, printed black on Bible paper, bound in black cloth. Regular net price $1.00. Special net price, postpaid **75c**
Same as above in fine Morocco binding. Price $1.50.

Self-interpreting Testaments

With explanation at beginning of each chapter, and foot notes at bottom of page, clearing up difficult passages. Large, clear, black-face type, easy to read. Convenient in size, 4x6. Cloth, stamped in gold. Regular net price 50c. Our special price, postpaid **40c**

Testaments.

Cloth bound, self-pronouncing Testaments; red edges, clear long primer type, good paper, regular net price 50c. Our Special price, postpaid..... **25c**

A splendid imitation leather, vest pocket size Testament at 25c the copy or $2.00 per dozen.

Self-pronouncing vest pocket size, solid leather binding, good print. Regular price 50 cents. Our special price.. **40c**

Same style as above with illustrations and overlapping edges. Special Price..... **50c**

84 COPIES

Cloth bound, self-pronouncing Testaments and Psalms, red edges, clear, long primer type, good paper, regular net price 50c. Our special sale price, postpaid **40c**

Bible Dept., Pentecostal Publishing Co.,
LOUISVILLE, Kentucky
Largest Wholesale and Retail Bible Dealers in the South.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

For the past two weeks I have been in the upper part of the Jackson District. Eden, Pleasant Hill, Tranquil, Bethany, Yazoo City, Midway, Benton, Union Church on the Vaughan Circuit, Satartia, Lintonia, Mt. Olivet, Bentonia and Lake City were visited. I made the trip with Rev. J. M. Morse, presiding elder of the district, and was with the brethren in the quarteriy conferences. It looks as if each charge was going to pay out and a little beyond.

I held four Children's Day services, and one school promised to send an offering. I graded one school. Two schools promised to hoid Decision Day and to urge the children to accept Christ. Four Workers' Councils were organized. Three schools promised to observe Missionary Day and make the offering a Special. Fifteen signed the pledge to take the Teacher-training Course. Six Home Departments were organized, 9 Cradle roils were organized, 8 workers volunteered their services. One professed faith in Christ. Many asked for prayers. Twenty-two teacher-training books were ordered. Figures tell so little, yet it was a busy and I believe a most profitabie trip in many ways. May God give us the greatest year yet, next year. Pray for me. JOHN C. CHAMBERS.

Shubuta, Miss.

IT MUST BE DONE.

By Dr. J. W. Shackford.

The Teacher-training Drive which was observed by the Protestant denominations of North America during September and October was seriousiy affected by the epidemic of influenza. At the very time when attention had been centered upon the importance of training our teachers of religion, and when the churches were ready to launch the plans of training work for the autumn and winter, all church work was temporaily disbanded.

On opening again, the churches and Sunday schools naturally found that they were behind in many things. The end of the Conference year was at hand; finances were in arrears; it was necessary to catch up in everything. Inevitably the newer enterprises, however important, would temporariiy suffer most, since they would have to wait until the regular schedule of operations should be estabiished.

The result of all this is that while we shall probabiy exceed the enroiiment of the autumn of last year, despite all hindrances, nevertheless we shaii faii far short of the goal that has been set and of what actually would have been accompiished under normai conditions.

But this work must be done. The great affairs of the nation have had to be pressed, and the great causes of humanity carried to a victorious conciusion in spite of all obstacles. So must it be in this most essential work of the Church. Nothing must be allowed permanently to hinder our plans for giving religious instruction to the children and youth of the Church, and therefore nothing should stand in the way of our plans for training those who are to be the teachers and leaders in this work. Let us, therefore, resolve anew that without further delay we will inaugurate our plans of teacher-training, that we wiii begin at once even though so much time has been iost.

The war is ended. The Church faces the challenge of reconstruction, of the training of the forces for a new era in the Church and in the world. We must rise to the demands of the situation, and do whatever may be necessary to help provide the trained leadership that will surely be required for the teaching of religion to the American children.

Ciasses are urged to assemble and report organization at once, and to make use of all the time that remains between now and the Christmas holidays. Let us not allow the enthusiasm that was aroused by the Teacher-training Drive to wane, but let us conserve the results of the work already done and press forward to secure a real victory out of what seemed for a time at least a partial defeat.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderfui tonic "More Eggs" that revitalizes the flock and makes the hens work ali the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a doiiar to-day to E. J. Reefer, 3258 Reefer Bld., Kansas City Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full suppiy. A Miiiion Doiiar Bank guarantees that if you are not absoluteiy satisfied your money wiii be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their pouitry, and who, himself, has a made a fortune out of the poultry business.—Adv.

A BUSY DAY.

Mr. Editor: This day, November 19, in one home I baptized 8 children and received 6 into the Church by vows, and in another home I received father and mother by vows and baptized their three children. Accompanied by two men, who carried my grip, we walked three miles, and I preached at 11 a. m., and conducted Sunday school at 4 p. m.; then visited six families, baptizing two children. Preached at 7 p. m., and raised $10 on Conference collections, which gives $85 "over the top," and am ready to retire for the night. Fraternally,

W. J. PORTER, P. C.

Sicily Island Charge.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellow men, and are hoping, believing, ioving, and working for that, and for its realization not in a thousand or miiiion years, but in a nearer and nearer future.—Stopford A. Brooke.

Drugs Excite Your Kidneys Use Salts

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to ioad your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, hramless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous saits is made from the acid of grapes and iemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no ionger is a source of irritation, thus ending bladder weakness.

Jad Saits is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone shouid take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder wbat became of your kidney troubie and backache.

Be so rich in God that you can afford to do without everything else.—B. M. Adams.

Comb Sage Tea in Hair to Darken It

Grandma kept her looks dark, glossy, and youthful with Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troubiesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through hair taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

Never bear more than one kind of trouble at a time. Some people bear three kinds—ali they have had, all they have now, and all they expect to have.—Edward Everett Hale.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood, disease from which you are suffering.—Adv.

We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions.—Ruskin.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address C. M. GRIFFING & CO., Box R, Macclenny, Florida.

Save a Child's Life

400,000 Children are Starving in Bible Lands

TO-DAY

Sunday School Visitation Day, December First

Offering—The Christmas Season

IMMEDIATE NEED - - - $30,000,000

SUNDAY SCHOOL GOAL - - $ 2,000,000

For Literature and Programs Address

SUNDAY SCHOOL DEPARTMENT

AMERICAN COMMITTEE OF

ARMENIAN AND SYRIAN RELIEF

1 MADISON AVENUE

New York City

Our General Sunday School Board is co-operating with this Committee, and urges every school in Southern Methodism to make a liberal Christmas offering for this purpose.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 65—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church, South Whole No. 3276.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 5, 1918. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA CONFERENCE

First Day.

The seventy-third session of the Louisiana Annual Conference met in the First Methodist Church, New Orleans, La., on Wednesday morning, November 27, at 9 o'clock, Bishop Jno. C. Kilgo in the chair. The Bishop conducted the devotional exercises, which consisted of singing hymn No. 458, "Jesus, I my cross have taken,"



REV. V. C. CURTIS,
Presiding Elder of the Greenville District, North Mississippi Conference.

prayer, and the reading of Revelations 1-2. After the Scripture lesson, the Bishop gave an inspiring address on the greatness of Christ and his Church.

The Secretary of the last session of the Conference, Dr. F. S. Parker, called the roll. The attendance at the opening session of the Conference was smaller than usual, due probably to the fact that there is still a good deal of sickness throughout the State, and to the further fact that several members of the Conference are engaged in various forms of religious work connected with the war.

Dr. F. S. Parker was unanimously elected secretary, and upon his nomination, the following were elected: assistant secretaries, Jno. F. Foster and R. H. Harper; statistical secretary, R. W. Vaughan; assistants to the statistical secretary, H. W. Cudd, R. W. Smith, J. M. Boykin, Leland Clegg.

On motion of Briscoe Carter, the Conference rule against a presiding elder's serving on a quadrennial board was rescinded. On nomination of the presiding elders, the following Boards and Committees were elected:

Orphanage Board—Clerical: E. L. Cargill, H. W. Ledbetter, C. E. Fike, J. M. Alford, A. J. Coburn, G. P. White, John Sholars. Lay: Dr. R. D. Webb, J. M. Robinson, B. M. Jones, L. Higginbotham, C. B. Trotter, W. W. Sutcliffe, C. W. Patterson.

Board of Temperance and Social Reform—Clerical: J. W. Faulk, J. L. Sutton, H. S. Johns, A. W. Turner, B. T. Crews, S. J. Holladay, S. L. Riggs. Lay: W. R. Baker, Crow Girard, S. A. Montgomery, Hal Kleine, A. J. Scott, S. D. Pearce, J. L. Pitts.

Board of Lay Activities—Conference Lay Leader, T. W. Holloman, W. H. Black, W. M. Spinks, R. O. Randle, A. G. Murry, T. L. Edwards, S. M. Russ.

Commission on Finance—Clerical: R. S. Walton, W. R. Harvell, H. N. Brown, F. S. Parker, C. C. Wier, and the presidents of all Conference Boards. Lay: J. C. Foster, A. M. Mayo, W. S. Holmes, S. H. Meyer, S. M. Russ.

Board of Christian Literature—P. H. Fontaine, C. C. Miller, H. W. Rickey, R. M. Brown, L. C. Wilson, S. J. Davies, A. I. Townsley.

Bible Society Board—T. J. Warlick, P. O. Lowrey, A. A. Bernard, H. S. Johns, M. Hebert, S. S. Bogan, T. J. Embree.

Board of Finance—Clerical: J. D. Harper, J. F. Foster, J. O. Bennett, J. B. Williams, J. G. Sloane, O. L. Tucker, J. B. Fulton. Lay: H. H. White, J. R. Abels, W. L. Calhoun, M. L. McCutcheon, W. L. Ellis, P. K. Abel, W. L Doss.

Board of Missions—Clerical: R. H. Wynn, J. G. Snelling, W. W. Holmes, A. J. Gearheard, N E. Joyner, J. W. Booth, U. G. Foote. Lay: W. M. Spinks, A. C. Murry, Robert Babington, G. L. Compton, W. H. Black, R. E. Bobbitt, J. M. Peel.

Board of Education—Clerical: J. M. Henry, W. W. Drake, R. H. Harper, W. L. Doss, Jr., C. A. Battle, H. T. Carley, J. W. Lee. Lay: A. C. Reid, J. A. Foster, J. M. Boyd, J. H. Giles, Dr. J. R. Henry, H. T. Liverman, R. E. Bright.

Sunday School Board—Clerical: Alonzo Early, I. T. Reames, C. C. Miller, J. A. Alford, H. W. Ledbetter, J. L. Evans, W. W. Perry. Lay: C. W. Scates, Van Carter, W. A. McKenzie, R. T. Moore, H. L. Baker, W. S. Holmes, C. V. Breithaupt.

Board of Church Extension—Clerical: K. W. Dodson, E. K. Means, F. M. Freeman, W. S. Henry, S. H. Werlein, Wm. Schuhle, R. W. Tucker. Lay: R. O. Randle, Henry Forshag, R. T. McClendon, C. O. Chalmers, Eugene Joyner, Ab C. Simmons, W. G. Wilson.

Epworth League Board—Clerical: W. E. Thomas, W. J. Porter, L. I. McCain, L. Hoffpauir, S. A. Steele, W. D. Kleinschmidt, A. H. Parker. Lay: J. B. Grambling, C. J. Rupp, Edgar Cayard, Ward Anderson, Walter Fontenot, A. W. Bryan, Adgar Gill.

Committees.

Admissions—W. W. Drake, H. N. Brown, I. T. Reames, J. O. Bennett, R. H. Wynn, J. A. Alford, W. H. Jordan.

Admission on Trial—P. M. Brown, H. T. Carley, H. N. Harrison.

First Year—R. H. Harper, J. G. Snelling, W. L. Doss, Jr.

Second Year—J. W. Lee, A. S. J. Neill, J. B. Fulton.

Third Year—J. F. Foster, S. J. Davies, Wm. Schuhle.

Fourth Year—C. A. Battle, U. G. Foote, T. J. Embree.

Conference Relations—J. B. Williams, S. D. Howard, W. E. Aiken, J. G. Sloane, R. V. Fulton, J. I. Hoffpauir, B. H. Sheppard.

Evangelism—J. G. Snelling, W. W. Drake, Van Carter, H. N. Brown, C. D. Atkinson, A. S. Lutz.

Prison Reform—H. S. Johns, J. L. Sutton, C. A. Battle.

Sabbath Observance—J. R. Lay, J. A. McCormack, P. O. Lowrey, R. F. Harrell, J. C. Price, C. F. Sheppard, G. A. Morgan.

Memoirs—J. D Harper, for H. Armstrong; R. E. Bobbitt and J. F. Foster, for J. L. P. Sheppard.

Resolutions—F. S. Parker, J. F. Foster, R. H. Harper.

District Conference Records—W. W. Perry, George Fox, A. D. George, T. D. Lipscomb, L. N. Hoffpauir, C. E. Fike, A. L. Harper.

Public Worship—W. W. Holmes, W. H. Coleman, C. H. Wasson.

War Work—S. H. Werlein, U. G. Foote, F. S. Parker, G. S. Sexton.

Various communications were referred, without



REV. R. O. BROWN,
Host of the North Mississippi Conference, which will meet at Clarksdale, Miss., on December 9.

reading, to appropriate Boards and Committees. A letter to the Conference from Rev. M. G. Jenkins, an honored superannuate, now living in Texas, was read, expressing his love and esteem for the brethren.

The Bishop called Question 22, "Are all the

(Continued on Fourth Page)

New Orleans Christian Advocate

[illegible] Publishing for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

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IF I WERE A YOUNG MINISTER.

By Andrew Gillies.

Two of the most essential characteristics of a vital ministry are poise and perspective. To be able to see clearly what ought to be done and then, despite clamor and criticism, to hold steadily to the task of doing it—that power will enable even an ordinary man to bring extraordinary things to pass. It marks the difference between a builder and a potterer. And if ever that power was needed, it is needed now. The world is in eruption and nobody knows the end thereof. The only thing upon which men are agreed is that we cannot go back. Old things are passed away; all things must become new. But what will be the effect of the new order of things upon organized Christianity? Crowns and thrones are perishing; kingdoms are rising and waning with bewildering rapidity; but are we sure that

The Church of Jesus
Constant will remain?

In short, what will the world after the war mean to the Church—transformation or extirpation? That is the question asked by skeptic and believer alike.

The Men Who Will Make the New World.

The men who, more than any others, will determine the answer are the young men in the Christian ministry, for they will be in the thick of things during the long period of reconstruction. And they will answer it best by approaching the matter from the opposite angle and asking, "What can organized Christianity do for the new social order?" Our business is not to save the Church, but to save the world. Jesus Christ is in charge of that enterprise and He has made it perfectly clear that it cannot be accomplished by any merely defensive campaign. Furthermore, He has furnished ample munitions of war and left adequate instructions in military strategy.

Therefore, if I were a young minister, I would concentrate my energies on becoming a preacher, the best preacher that could be made out of the material in hand. The day of the ecclesiastical engineer has gone. That method of kingdom building, along with many others, has been weighed in the balance and found wanting. Stripped of all illusions and brought face to face with the grim realities of life, death and the beyond, a burdened and perplexed humanity wants the truth, and it is the minister's business to see that the truth is proclaimed. The British soldier's succinct statement, made before going "over the top," "It is all right to entertain me, but I want some one to tell me how to die," was the imperfect voicing of the race's inarticulate plea for prophets, for men who will speak with authority and tact of God and Christ and the soul's salvation. This is no time for the apostle to be serving tables.

The Message.

My message would be salvation by faith in an atoning Savior and Risen Lord, and no sneers of "the enlightened" or clamor of "the liberals" would cause me to change it one iota. A great deal of the talk about the new age needing a new message is arrant nonsense. Down at bottom the "new age" will be just like all other ages, made up of sinful men and women who need a Savior. There is substitution for "Christ and," for the sinful Jesus the sinful need. Neither Hellenistic humanism nor a creedless church made it of those who believe anything or nothing, can save the world. "Christ crucified is unto the Jews foolishness," now is in the day of Saint Paul, but unto them which are called in every age, He is "the power of God and the wisdom of God." We may well stop conforming systems of theology with saving faith, but there is an irreducible minimum before which we must take our stand with the statement, "Thus far thou shalt go and no farther." The weakness of the modern church has not been bigotry or intolerant dogmatism, but "fuzz in theology" and vagueness in the pulpit. And what is needed in the new age is not a new message, but the old message of salvation by faith in the personal Savior made vital by a pulpit and church both proclaiming and embodying its truth. As Henry Watterson put it, "Democracy is a side issue. If the world is to be saved after the war it will be saved by Christianity, by Jesus Christ and Him crucified." (The italics are mine.)

One by One.

I would make the primary purpose of my whole ministry the thorough conversion of individuals. In the case of children, you may call the result "decision," for I have no desire to quibble over the chronological question of their relation to the Kingdom. Along with the modern emphasis on the social implications of the gospel has come a ministerial impatience (often unconscious) at the age-old method of world salvation by the regeneration of individuals. Amid "the din of social reforms, political purgations, and all the clamorous, insistent things" of the past quarter of a century, the unobtrusive work of leading men to Christ one by one has seemed slow and ineffectual. It is significant, however, that that very change in emphasis from the mass to the individual, from social salvation by general uplift to social salvation by individual transformation, marks the difference between the old dispensation and the new. The longer Jesus's public ministry continued, the more time He gave to the little handful of men and women who were to "turn the world upside down." I would be a fool to discount the value of reforms and leadership in them as a constituent part of the minister's work, but I would be a bigger fool if I did not insist that his greatest and most far-reaching work is the leading of individuals into the life as it is in Christ. Get men soundly converted, really surrendered to God and transformed by His power, and you can trust them to become honest, just and helpful in their multifarious relations with their fellow men. But scamp or neglect that work, ignore conversion as a basic element in world salvation, or take men into the Church while they are still trying to serve two masters, and you can thunder away at social sins and tinker away at social problems until doomsday without achieving any lasting results. The old preacher in rural England who was rebuked because the total definite fruit of one year's work was the conversion of one boy really did a fair year's work because the conversion was thorough and the boy was Moffat.

Keep Near the Sources.

In order to be an effective spiritual physician I would compel myself to constant intimacy with God and vital contact with men. Two of the perils of a settled pastorate in these complex times are that a man will be too busy to spend much time with God and too busy with impersonal matters really to touch the life of the people. And if the mediaval ascetic went too far in one direction, the modern ministerial "good mixer" goes too far in the other. Popular opinions to the contrary notwithstanding, people do not want a mere "good fellow" in the pulpit or out of it. The demand for "reality" in the pulpit is nothing more nor less than the demand for a preacher who knows God so thoroughly through personal communion that he can speak with authority, and knows men so intimately through passionate interest and personal contact that he can speak with discernment. Like Jesus himself, the world wants an apostle who is "in the world but not of it," whose soul dwells with the Eternal in mystical spiritual detachment, but whose heart and mind are only as immersed in the task of doing good. Perfunctory preaching, however cultured, will not do. Perfunctory calling or slum work will not do. They want a ministry that has its roots in intimate oneness with God and flowers in that self-obliterating service which is redolent of honest interest and sacrificial love. Such a ministry was that of Samuel Rutherford and Fletcher of Madeley, of Hugh Price Hughes, Maltbie Babcock and Silvester Horne. Such is that of Bishop Brent and Dan Crawford and Wilfred Grenfell and our own Helms of Boston, a ministry that answers to the full all that yearning of weak and sorrowing and sinful and discouraged hearts for

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea.

Such a ministry, in healthful tone and vital power, the young minister of to-day can have if he will. He must feel its worth, hold steady against outward opposition and inward inertia, be content sometimes with slow progress and meager results; amid disappointment and disaster and misunderstanding he must "endure as seeing the invisible," but in the end he will achieve, and he will behold one more demonstration of the truth of the promise, "The works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father."

More than any other person in the world, I envy the young minister of the gospel to-day.—The Christian Advocate (New York).

PLAN OF SOLDIER MINISTRY.

Under a plan of the War Department for "Visiting Clergymen and Soldier Ministry" issued October 11, after Conference between representatives of the General War-Time Commission of the Churches and of the War Department, we present the following as a plan of operation for the Methodist Episcopal Church, South, in rendering the ministry authorized:

I.

A. Pursuant to paragraphs D, E, F, and G, we will submit to the General War-Time Commission of the Churches, to be certified to the War Department as "Visitors at Large to Camps," the names of certain Bishops, General Secretaries, Connectional men and members of our War Work Commission to visit, lecture, preach, and minister to soldiers in the camps of our country upon invitation and under direction as provided in the order of the War Department.

B. We will further submit to the War Department from each State of our territory wherein camps are located, according to size of the State and number of camps therein, the names of from two to six men of outstanding ability from the regular pastorate and from schools and colleges who will give from two weeks to three months each to ministry in behalf of soldiers in camps within the State or nearby, subject to conditions of the War Department order.

C. We will further submit the names of not more than four men of decided evangelistic gifts to minister to camps under like conditions.

D. We will seek to provide from two to four teams of entertainers for general camp visitation, these teams to be composed of musical and other talent capable of entertaining, inspiring, and instructing our soldiers in lines helpful to morale. These will be certified to the General War-Time Commission and through them to the War Department.

II.

Pursuant to paragraph H., we shall endeavor to open and maintain in a high degree of efficiency in our larger cities near the great camp centers Headquarters for Enlisted Officers and Men, affording them facilities for rest and proper recreation when on leave. We will seek to have appointed in connection with such Headquarters a minister of the Gospel to seek men on leave and bring them to these Headquarters, relating them to the various social and definitely religious ser-

vices of the churches of the city, and in general ministering to the soldier on leave. It is contemplated that this work will be carried on largely through "Enlisted Men's Clubs" under the management of the "M. M. C." (Methodist Men's Clubs). The names of the ministers stationed at such Headquarters will also be furnished the General War-Time Commission of the Churches to be certified by them to the War Department, and invitation will be sought in behalf of these that they may minister from time to time in the adjacent camp, as the chaplain or chaplains therein may desire.

III.

In and through all, we will seek to magnify the position and service of the chaplains of our army, co-operating in every possible way that their great ministry may be most effective.

We will seek, through the ministry rendered, to make the men to whom we minister better soldiers, bringing them the touch and the news from "back home," and carrying news of their welfare and happiness to the "folks back home."

We beg to say to all our people that the order of the War Department, under which the above is now planned, appears to us as practically an ideal arrangement, permitting, under proper and necessary military control, all vital ministry in behalf of our soldiers in camp and on leave.

We would especially magnify the importance of service for the "man on leave,' and urge our Churches everywhere to shape their services with special reference to these.

— E. O. WATSON, Secretary,
War Work Commission of the Methodist Episcopal Church, South.
October 30, 1918.

A BREATH OF BOGALUSA OZONE.

By Rev. A. Inman Townsley.

Oh, say, did you ever treat yourself to a day in the pine forests, primeval, and inflate your lungs with the bracing air of the "Ozone Belt," where the majestic long-leaf yellow pines wag their heads "when fretted by the gusts of heaven?" Did you ever revel in the field and forests in the autumn days, and feast your eyes upon proud and royal Nature when she has bedecked herself in a robe of royal beauty more glorious than that of King Solomon? For variety and blending of the many hues and colors of Nature, the fields and forests of Louisiana cannot be surpassed. Here one gazes with admiration upon the old gold of hickory, the bright and flashy garnet of the sumac, the royal purple of the sweetgum, the rich amber of the oak and ash, the delicate canary of the maple and poplar. The divers hues and tints of the flowers are none the less luxurious and glorious to behold! Surely, He who bade us consider the lilies, how they grow, is a lover of beauty and attractiveness, else he would never have created such a world of beauty for His creatures! But enough of this bombast, lest I weary you with babblings.

This is not an advertisement for the "Magic City" and "Ozone Belt"—they need none—but only the fickle fulminations of a peripatetic parson who tries to see some of God's nature-pictures, and is glad of it.

This has been the busiest year of my life; but how little has been done for the Master! How much wasted energy and how many vital and imperative things have gone undone, while time, yes, precious time, has been pilfered in petty and puny piddling! The modern pastor must carefully conserve his time, lest he be engulfed in the "big drives" and "clarion calls" of country. "These ought we to do and not to leave the other undone!" There is time for all if we know how to use it. Let us take a hint from Mr. Wesley, who was always "in haste but never in a hurry!" No man, perhaps, ever made better use of his time than did he!

During my two years' pastorate in the city of Bogalusa, more than 300 persons have been received into the Church, 78 infants have been dedicated to the Lord by holy baptism, 65 marriages and 88 funerals have been held. Holy Communion has been administered 88 times, 1645 pastoral visits have been made, 324 sermons delivered, 204 patriotic meetings attended and participated in. But what of all these "tabulated statistics?" They do not necessarily mean so much real or spiritual growth!

The true test of a pastor's success is not how many names have been added to the church roll, but how many genuine conversions from sin unto salvation; how many broken hearts have been healed, and how many heavy burdens have been lifted by his public and private ministrations. I do not discount "counting the noses" and scrutinizing church registers, for had a certain Hebrew prophet done so, he might not have succumbed to that attack of "ministerial blues and dumps" and fled into the wilderness and asked the Lord to relieve him of the task of living! But the "piddling parson" who wastes all his time in "scrambling statistics" will not be blessed with many Isaiah-like visions of the sinfulness of man and the holiness of Jehovah!

To me, there are many unique and fascinating facts about working in Bogalusa:

This is a city of "magnificent distances," and hence it gives the pastor much practice not only for theology but for "leg-ology!" No trouble to become president of a "walking club" and "sprint" until your "jints" are sore! There are no street cars and few jitneys, so that one is compelled to walk.

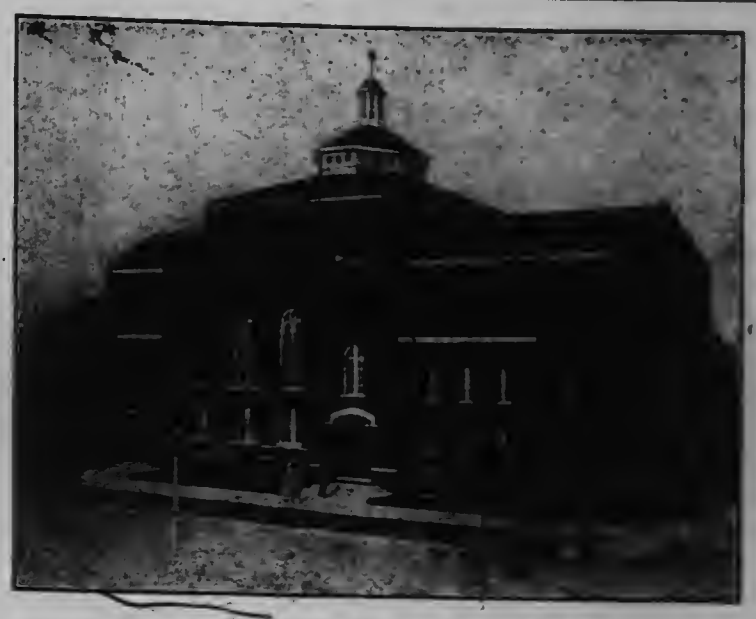
Another unique fact is that even though the war has taken more than 100 men from this church, yet the pastor preaches to more men and boys than to women!

Another good feature about this church is that the pastor does not have to worry about the church finances. This is all attended to by the official board, even all the Conference collections.

Bogalusa has the finest Y. M. C. A. building in the State of Louisiana, and the finest Y. W. C. A. in the South! These are vital adjuncts of the church life.

But time would fail me to try to tell all of the good things—and bad things too—about our church and city!

Happy is the pastor who comes to Bogalusa next year; he can truly say with the Hebrew poet, "The lines have fallen to me in pleasant places; mine is a goodly heritage!"



The Methodist Church at Clarksdale, Miss.,
Where the North Mississippi Conference will be held.

We are indebted to the pastor, Rev. R. O. Brown, for the statement below concerning the Church at Clarksdale, Miss., where the North Mississippi Conference will be held. Brother Brown is closing his third year as pastor of this church.

The forty-ninth session of the North Mississippi Annual Conference will be held in Clarksdale, December 11, 1918. The new church in which the Conference will convene, is the fourth building which has housed our congregation since Methodism begun its work in the city. The plans for the new building were adopted in the spring of 1916. Ground was broken the following fall, and the corner-stone was laid by Bishop W. B. Murrah, February 5, 1917. The building was completed, and the opening service held, October 7, 1917.

The building has every facility for efficient church work, containing fourteen classrooms, parlor, two choir rooms, pastor's study, Junior Department assembly room, Primary Department, Intermediate Department, kitchen and dining room.

The pastor and officials are preparing to give the Conference the best entertainment they have ever had, and a hearty welcome to the "Queen City" of the Delta.

NO SUGAR-COATED GOSPEL.

The call for a diluted gospel is not coming from the men of the army and navy. As every minister of the gospel in the "Y" work will bear witness, the men in the service are willing to hear a man who has a real message and who convinces them that he speaks out of the deep experiences of his own life. One of the best known Presbyterian ministers of this country, who for some months has been in an army camp as a "Y" Secretary, says:

"It is a great mistake to think that the Gospel must be sugar-coated and given in broken doses to the men of the army, or so diluted that they will not recognize it. The soldiers, while in good spirits and cheerful and confident, realize that these are serious times, and that they are engaged in a serious business. Most of them do not want the time for religious meetings to be taken up with patriotic talks or useless anecdotes and stories. They have come to hear a message from God, and they are disappointed if they fail to get it. I have never preached to more attentive or more responsive congregations anywhere. In the three months or more of my work here, there have been only two or three services after which there were not some definite Christian decisions. I wouldn't picture all the soldiers as hungering and thirsting for the Gospel by any means, but many of them are ready and eager to receive it when presented to them in its simplicity, and the Y. M. C. A. is doing more than any other agency I know of to give it to them. I shall always be grateful for having had the opportunity of having a small share for awhile in such great work."

TO THE PEOPLE OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The apportionments made for our claimants are not sufficient. How many of you, whom the Lord has blessed, will help us to supplement these entirely too small amounts? Send us some large checks at once. God will bless you if you will. W. M. SULLIVAN,
Secretary Board of Finance.

"Treasure laid up in heaven always enriches somebody on earth."

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from First Page)

preachers blameless in their life and official administration?" The names of the presiding elders were called, their characters were passed, and they made their reports, as follows: Briscoe Carter, Alexandria District; H. W. May, Baton Rouge District; H. W. Bowman, Lafayette District; A. S. Lutz, Monroe District; W. W. Holmes, New Orleans District; J. M. Henry, Ruston District; C. D. Atkinson, Shreveport District. The reports of the presiding elders showed that this has been a year of unusual progress in the work of the Church, in spite of the many difficulties that have arisen. The Bishop asked pertinent questions and made illuminating remarks that added greatly to the interest and value of the reports.

On motion, Thursday was set apart as the time for hearing the representatives of the Missionary Centenary Movement, with the provision that at 11 o'clock a Thanksgiving service be held, with a sermon by Bishop Kilgo.

Question 22 was resumed, the names of the following brethren were called, their characters were passed, and they were referred to the Committee for the superannuate relation: R. S. Isbell, J. F. Wynn, F. G. Hocutt, J. H. Brown, J. F. Patterson, T. S. Randle, R. A. Davis, F. N. Sweeney, J. T. Sawyer, M. G. Jenkins. It was reported that J. L. P. Sheppard and H. Armstrong, greatly beloved superannuate members of the Conference, had died during the year, and their names were referred to the Committee on Memoirs. The name of H. J. Boltz was called. His name was not referred, and he thus became active again.

Question 12 was called, "What local preachers are elected deacons?" P. S. Carpenter, of the Baton Rouge District, and J. H. Stafford, of the New Orleans District, were duly elected.

Rev. A. L. Dietrich and Rev. J. L. Neill, of the General Sunday School Board, Rev. N. E. Alford, a local preacher of the Mississippi Conference, two of whose sons are members of the Louisiana Conference, and Dr. Luther E. Todd, Secretary of the Board of Finance, were presented to the Conference.

Question 22 was resumed. The Bishop called the names of the preachers by districts, the presiding elders answered for them as a whole, and their characters were passed. When the name of J. J. Kelly, of the Baton Rouge District was called, his presiding elder announced that a committee of trial had been found necessary in his case during the year, and that he had been suspended from the ministry for one year. Their characters having been passed, various preachers made their reports.

Question 18 was called, "Who are located?" H. W. Jamieson, now engaged in Y. M. C. A. work at Camp Martin, La., made his report, and was granted a location at his own request. Brother Jamieson expects to continue in the Y. M. C. A. work for a considerable period of time, and this was the ground for his request.

W. C. Everett, Manager of the Dallas branch of the Publishing House, Rev. Peter Kittle, in charge of missionary publications, Dr. John A. Rice, and the Rev. Dr. Vaughan, of the Central Texas Conference, were presented to the Conference. Brother Everett made a short but interesting address on "Books."

At the request of Dr. F. S. Parker, he was released from membership on the Epworth League Board and L. I. McCain was put in his place.

After announcements, the Conference adjourned with singing and the benediction by Dr. F. N. Parker.

Second Day.

The second day's session opened promptly at 9 o'clock, with Bishop Kilgo presiding. The hymn, "Rock of Ages, cleft for me," was sung. Dr. George S. Sexton led in prayer, and Bishop Kilgo read a Scripture lesson from the first chapter of the Epistle to the Ephesians, upon which he commented briefly.

The Secretary called the roll of absentees from the first day's session, and the minutes were read and approved.

The Question, "Who are superannuated?" was called. The names of H. B. Vandenburg, of the Lafayette District, Robert Randle, of the Monroe District, V. D. Skipper and J. M. Brown, of the Shreveport District, were called, and upon motion, their names were referred to the Committee on Conference relations for the superannuate relation.

The program for the Missionary Centenary campaign was then taken up. Team No. 2, consisting of Rev. J. L. Neill, Mrs. J. W. Downs, and Rev. F. S. Onderdonk, had charge of the service. All these speakers presented various phases of the Centenary Movement. Rev. J. L. Neill spoke of "The Centenary Challenge." Mrs. Downs discussed "The Call of the Orient," and "An Enlarged Home Vision," and Rev. F. S. Onderdonk spoke of "The Call of Latin-America."

When the hour of 11 o'clock arrived, a Thanksgiving service was held, which consisted of singing, prayer by Bishop W. P. Thirkield, of the Methodist Episcopal Church, Scripture reading by Dr. F. N. Parker, and a sermon by Bishop Kilgo. The Bishop took as his text, Matt. 6:33, and he delivered a great discourse on "The Kingdom of God." Bishop Kilgo's fame as a preacher had preceded him—he met all expectations. The session adjourned with the benediction by Bishop Thirkield, to meet at 3 o'clock for further discussion of the Missionary Centenary Movement.

Afternoon Session.

The Conference was called to order at 3 o'clock, Dr. F. N. Parker presiding by appointment of Bishop Kilgo. The program was given as follows:

Prayer—"Our Greatest Need," Mrs. Downs.

"Stewardship of Life," Rev. F. S. Onderdonk.

"Methods and Working Plans," Rev. J. L. Neill.

Round Table discussion.

Dr. Jno. A. Rice also addressed the Conference.

Evening Session.

Bishop Kilgo opened the evening session with a devotional service and a stirring address on the missionary work of the Church. At the close of his address he asked Dr. F. N. Parker to take the chair.

Dr. R. S. Stout, Secretary of the Board of Church Extension of the Colored Methodist Episcopal Church, was presented. He made an eloquent appeal for assistance in the work of his denomination, a child of our own. In the good old negro way, a "table collection" was taken, the congregation depositing its offering on the table. The sum of $276 was given Dr. Stout for his work.

Rev. J. L. Neill and Rev. F. S. Onderdonk then gave the stereopticon lecture, "Making the World Safe for Democracy," a most interesting presentation of the missionary work of our Church in all its missionary fields.

At the close of the lecture, the Board of Missions and the Sunday School Board made their reports No. 1. The Board of Missions recommended that the quota assigned the Louisiana Conference as its part of the Missionary Centenary fund be increased to $750,000 for the five years of the campaign, and that Rev. N. E. Joyner be appointed Conference Missionary Centenary Secretary. The report was enthusiastically adopted.

The Sunday School Board, in its report, pledged the hearty support of the Sunday schools of the Conference to the Centenary Movement. The report was adopted.

Third Day.

The Conference met promptly at 9 o'clock, Bishop Kilgo in the chair. The devotional exercises, conducted by the Bishop consisted of singing, prayer by Rev. H. W. Bowman, and a Scripture lesson from Rom. 8. Bishop Kilgo made a short address.

The minutes of the previous session were read and approved.

Under Question 22, Rev. A. G. Shankle, of First Church, Shreveport, made his report and bade the Conference farewell, having transferred to the Florida Conference.

Question 1 was called, "Who are admitted on trial?" E. N. Barrios and A. J. Martin, from the Lafayette District, W. H. Giles, from the New Orleans District, and Claude H. Mayo and Ellis Smith, from the Shreveport District, were duly admitted.

In answer to Question 24, "Who remain on trial?" S. J. McLean and J. E. Selfe were continued in the class of the first year. S. A. Seegers, Leland Clegg and B. D. Watson were advanced to the class of the second year.

E. B. Daniel was discontinued on his own request.

L. W. Smart, from the Monroe District, and L. P. Moreland, from the Ruston District, were admitted as traveling preachers from the Methodist Protestant Church.

J. M. Boykin, having passed the necessary examinations, was advanced to the class of the third year and elected to deacon's orders. R. T. Ware, already a deacon, was advanced to the class of the third year.

Question 9, "Who are deacons of one year?" was called. A. L. Harper, J. L. Lay, R. W. Smith and A. D. George, having stood approved examinations, were advanced to the class of the fourth year. F. B. Hill, already in orders, was advanced to the class of the fourth year. B. H. Andrews, not having stood the examination, was continued in the class of the third year.

J. L. Evans and W. F. Roberts, not having appeared before the Committee, were continued in the class of the fourth year. It was explained that Brother Evans was unable to be at Conference on account of illness.

Dr. Stonewall Anderson, Secretary of the Board of Education, Dr. Hoyt M. Dobbs, Dean of the Theological Department of Southern Methodist University, Mr. Frank Reedy, of the University, and Dr. H A. Boaz, Secretary of the Board of Church Extension, were presented to the Conference. Dr. Anderson and Dr. Boaz addressed the Conference briefly.

The Committee on Conference Relations made its report No. 1, recommending that R. S. Isbell, J. F. Wynn, F. G. Hocutt, Thos. Randle, J. F. Patterson, J. H. Brown and J. T. Sawyer, R. A. Davis, F. N. Sweeney, and M. G. Jenkins, be continued in the superannuate relation, and that H. B. Vandenburg, Robert Randle, V. D. Skipper, W. F. Henderson, Sr., and J. M. Brown be granted the same relation. The report was adopted.

Question 4, "Who are admitted into full connection?" was called. R. T. Ware and J. M. Boykin were called before the chancel, addressed by the Bishop, and, having satisfactorily answered the disciplinary questions, were duly admitted.

On motion of Briscoe Carter, the vote on the Constitutional questions handed down from the General Conference was made the order of the day for 10 o'clock Saturday.

The Conference took action making the membership of the District Conference to consist of those enumerated in paragraph 87 of the Discipline and one layman from each church, elected by the church conference, provided that every pastoral charge shall have not fewer than five members.

R. O. Randle presented report No. 1 of the Committee on Lay Activities, announcing that W. M. Spinks, of Ruston, had been elected Conference lay leader.

Resolutions expressing appreciation of the bequest of $1200 by the late John B. Meyer for the work of the M. E. Church, South, were presented by W. W. Holmes and unanimously adopted by the Conference. Brother Holmes paid a glowing

NO TONIC LIKE HOOD'S

Sarsaparilla For a Time like This, After Influenza, the Grip,

When pure blood, rebuilt strength and regulated bowels are essential.

In the after-effects of influenza, the grip and other prostrating diseases, Hood's Sarsaparilla has remarkable health-helping effect.

It expels the poisons that have weakened and depleted the blood, causing pallor, anemia, flabby flesh and lax muscles. It is the standard blood remedy with a successful record of nearly fifty years.

Many people need a fine, gentle, easy cathartic in these trying times. We recommend Hood's Pills, used in the best families, and equally effective with delicate women or robust men. Easy to take, easy to operate.

tribute to the memory of Mr. Meyer.

Dr. Geo. S. Sexton, Commissioner of the Representative Church, Washington, D. C., was presented and addressed the Conference briefly.

The hour of adjournment having arrived, announcements were made, the benediction was pronounced and the Conference stood adjourned.

Fourth Day—Morning Session.

Conference convened promptly at 9 o'clock, Bishop Kilgo in the chair. After singing, and a prayer by R. H. Harper, the Bishop read a Scripture lesson from John 15, and made a short talk.

The minutes of the previous session were read and approved.

G. D. Anders asked that his name be referred to the Committee on Conference Relations for the supernumerary relation. His request was ganted. The Committee recommended that he be granted supernumerary relation. His request was granted. Committee was adopted.

S. W. B. Colvin and W. T. Woodward, of the Monroe District, and C. V. Breithaupt, of the Alexandria District, were granted a location at their own request.

The order of the day having arrived, the vote on the constitutional questions was taken, with the following result: On granting laity rights to women—for, 95; against, 12. On substituting "Christ's Holy Church" for holy Catholic Church—for, 67; against, 48. The Bishop declined to put the question concerning the duty of Christians to the civil government, on the ground that the question was not in proper form.

Briscoe Carter took the chair at the request of Bishop Kilgo.

The report of the Woman's Missionary Society of the Louisiana Conference was read and ordered to record. The report showed that encouraging progress had been made during the year.

The report of the Epworth League Board was read and adopted.

Resolutions vigorously denouncing race horse gambling were presented by Dr. S. H. Werlein and others and unanimously adopted and copies ordered furnished to the press for publication.

Reports Nos. 1 and 2 of the Committee on Finance were read by W. S. Holmes, and adopted. The amount apportioned the Louisiana Conference for general benevolences was given as $35,500, and the amount for Conference benevolences was made the same. All money collected for these causes is to be sent to A. M. Mayo, Conference Treasurer, Lake Charles, La., who will distribute it monthly to the various causes, according to the proper percentages, fifty per cent of all such collections to go to the Conference causes and fifty per cent to the general causes. F. S. Parker gave an explanation of the working of the new financial plan.

Report No. 2 of the Board of Missions was presented, providing for the acceptance of the Memorial Home, an institution for fallen women, located in New Orleans, which institution was proffered to the Conference, and providing for a board of trustees. The report was adopted.

The report of the Treasurer of the Legal Conference was read and ordered to record.

Report No. 2 of the Sunday School Board was read. It recommended that Alonzo Early be appointed Sunday School Field Secretary in place of C. V. Breithaupt, who had asked for a location on account of health conditions in his family. The report was adopted.

On motion of F. S. Parker, J. F. Foster was elected Editor of the Conference Minutes and Custodian of Conference Records.

The report of S. H. Meyer, the treasurer of the War Work Emergency Fund, was read and ordered to record.

Mr. J. B. Grambling, President of the State Epworth League, was presented to the Conference. He addressed the Conference briefly.

W. F. Hunter was admitted as a traveling preacher from the M. E. Church.

The report of the Committee on Church Literature was read and adopted. The report strongly endorsed the Advocate campaign, to be made early in the year, and in place of W. W. Drake, who had resigned as a member of the Publishing Committee of the Advocate, nominated S. J. Davies, who was elected.

A motion was made and carried that when the Conference adjourn, it adjourn to meet at 3 o'clock p. m. Announcements were made and the benediction was pronounced by Dr. G. S. Sexton.

The Committee on Public Worship announced the following assignments for Sunday:

First Methodist Church, 10 a. m., Love Feast, led by Rev. P. A. Sowell; 11 a. m., sermon, by Bishop J. C. Kilgo; 3 p. m., Memorial session; 8 p. m., sermon by Dr. F. N. Parker.

Rayne Memorial Church, 11 a. m., Dr. F. S. Parker; 7:45 p. m., Dr. S. A. Steele.

Parker Memorial Church, 11 a. m., Dr. G. S. Sexton; 7:45 p. m., Rev. E. K. Means.

Carrollton Avenue, 11 a. m., Rev. W. W. Drake; 7:45 p. m., Rev. J. G. Snelling.

Felicity, 11 a. m., Rev. C. A. Battle; 7:45 p. m., Rev. C. E. Fike.

Louisiana Avenue, 11 a. m., Rev. R. W. Tucker; 7:45 p. m., Rev. S. A. Seegars.

Second Church, 11 a. m., Rev. H. W. Cudd; 7:45 p. m., Rev. R. S. Walton.

Epworth Church, 11 a. m., Rev. R. F. Harrell; 7:45 p. m., Rev. W. L. Doss, Jr.

Algiers Church, 11 a. m., Rev. J. W. Lee; 7:45 p. m., Dr. F. S. Parker.

McDonoghville, 11 a. m., Rev. O. L. Tucker; 7:30 p. m., Rev. C. C. Miller.

St. Mark's Church, 5 p. m., Rev. J. W. Booth.

Mary Werlein Mission, 7:45 p. m., Rev. J. A. McCormack.

Valence Baptist Church, 7:30 p. m., Rev. Alonzo Early.

First Presbyterian Church, 11 a. m., Dr. F. N. Parker.

St. Charles Avenue Presbyterian, 7:45 p. m., Rev. L. I. McCain.

First Street Presbyterian, 10 a. m., Rev. S. J. Davies.

Memorial Presbyterian Church, 11 a. m., Rev. J. G. Snelling.

Napoleon Avenue Presbyterian, 11 a. m., Dr. S. H. Werlein.

Esplanade Presbyterian, 10:15 a. m., Rev. H. N. Harrison.

Third Presbyterian, 11 a. m., Rev. A. I. Townsley.

Gretna Presbyterian, Rev. S. L. Riggs.

Canal Presbyterian, 11 a. m., Rev. T. J. Warlick.

Carrollton Presbyterian, 11 a. m., Rev. N. E. Joyner.

St. Charles Christian Church, 7:45 p. m., Rev. R. H. Harper.

Camp Nicholls, Rev. W. A. Jordan, at 9:30 a. m.

Other speakers at soldiers' camps, Rev. Martin Hebert, Rev. A. A. Bernard, and Rev. A. I. Townsley.

Rev. T. J. Embree will speak at St. Matthew's colored church at 11 a. m.

Afternoon Session.

The Conference met Saturday afternoon at 3 o'clock. The devotional exercises were conducted by Rev. Jno. F. Foster. In the absence of the Bishop, Dr. F. N. Parker was elected to preside over the afternoon session.

The minutes of the morning session were read and approved.

The following Boards and Committees presented their reports, which were adopted: Orphanage Board, Board of Education, Nos. 1 and 2; Bible Society Board, Committee on Temperance and Religious Reform, Committee on District Conference Records, Committee on Evangelism, Board of Church Extension.

The Board of Education recommended that W. W. Drake be appointed Conference Secretary of Education.

On motion, the Conference requested the Bishop to appoint A. A. Bernard and Martin Hebert as Y. M. C. A. Secretaries.

Resolutions of sympathy for Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, who is seriously ill, and of appreciation of the work he has done in behalf of prohibition, were read and adopted.

The report of the Auditing Board was presented by A. M. Mayo. It showed that $39,474 had been collected this year, and that probably $1000 or more had come in since the report was formulated.

The question, "Where shall the next Conference be held?" was called. Ruston and Oakdale were placed in nomination. The vote stood: Ruston, 25; Oakdale, 43. On motion, the vote was made unanimous for Oakdale.

A motion was made and carried that when the Conference adjourn, it adjourn to meet in memorial session at 3 o'clock Sunday afternoon.

The Conference adjourned with the benediction by Dr. F. N. Parker.

Fifth Day.

Sunday afternoon, at 3 o'clock, the Conference met in memorial session. The Committee on Memoirs made its report, and resolutions were adopted in honor of the memory of Rev. H. Armstrong and Rev. J. L. P. Sheppard, superannuate preachers who had died during the year, and tender tribute was paid to the memory of Mrs. J. F. Wynn, the wife of one of our honored superannuates and A. P. Hoit, one of the most prominent laymen of Louisiana, who passed away recently.

Sixth Day.

The Conference met promptly at 9 o'clock Monday morning. The devotional exercises were conducted by Rev. F. B. Hill. In the absence of the Bishop, Rev. J. D. Harper was elected to preside temporarily. The minutes of the previous session were read and approved.

The Bishop took the chair.

A letter from Rev. J. F. Patterson, a superannuate member of the Conference, now residing at Oakum, Texas, was read to the Conference.

Resolutions commending A. M. Mayo, Rev. W. R. Harvell and Rev. J. G. Sloane for their faithful and efficient work as members of the Auditing Board, were read and unanimously adopted.

The Bishop stated that there were no transfers to be announced.

The report of the Joint Board of Finance was read and adopted.

By action of the Conference, the treasurer of the War Work Emergency Fund was instructed to turn over to the Board of Missions any balance remaining in his hands.

Report No. 3 of the Board of Missions, and the report of the treasurer of the Board of Missions, were read and ordered to record.

Report No. 2 of the Board of Church Literature was read and adopted. The report provided that the Conference designate the month embracing the last two weeks in January and the first two weeks in February as the time for carrying on the campaign for the New Orleans Christian Advocate. The Bishop addressed the Conference concerning the activities of the laymen in circulating Church literature.

Dr. George Summey, pastor of the Third Presbyterian Church, and the Rev. Dr. Berkley, rector of St. Paul's Protestant Episcopal Church, were presented to the Conference. Bishop W. P. Thirkield, of the M. E. Church, was on the rostrum as a visitor.

R. W. Vaughan, Statistical Secretary, read his report, answering Questions 23-50. The Bishop addressed the Conference concerning the great importance of keeping accurate statistics.

R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, addressed the Conference.

The Committee of Resolutions presented resolutions of thanks to the local churches and all concerned who had helped to make the sessions of the Conference so delightful. The resolutions were unanimously adopted by a rising vote.

The minutes of the morning session were read and approved, the Bishop led the Conference in singing and in prayer, the appointments were read, and the Conference adjourned with the benediction by Bishop Thirkield.

Talent and cleverness are common enough, but sincerity and trustworthiness are great but rare virtues.—Thoreau.

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THE CENTENARY—WHY?

The world was never so restless, never so needy, as to-day. The doors into the nations were never opened so wide.

Our people were never so responsive, nor so prosperous; our Church was never so well organized.

Unfulfilled enterprises shame our pride; unprecedented opportunities drive us forward; denominational obligations must be met.

Problems of after-war reconstruction demand preparedness; new opportunities will arise in belligerent lands; larger claims will be made upon Methodism as the Church of the people.

America has been fighting for the spread of Christian principles. Brotherhood is the center of the Centenary message.

THE CENTENARY IN MISSION LANDS.

Buenos Aires First to Go Over—Brazil and China Following.

First Church, Buenos Aires, a mission church, has the distinction of leading not only the Methodism of South America, but that of North America as well, as the first church in the whole world-wide connection to raise its allotment in the Centenary campaign. Two hundred thousand dollars, Argentine, was the amount, and it was pledged in full in the month of September. The campaign extended over ten days and was conducted in a thoroughly efficient manner by five teams of six members each, acting under the direction of an Executive Committee. Though a number of large gifts were made, practically the entire membership and constituency of the Church, rich and poor, contributed gladly.

From our Brazil Conference comes similar good news. Rev. J. W. Tarboux writes that at the recent annual meeting a considerable sum was subscribed to the Centenary, followed by a gift of $500 from one member of Dr. Tarboux's church in Rio.

Away out in West China the native Christians are becoming enthused with Centenary zeal. They are giving liberally toward the extensive program of missionary enlargement that has been laid for that section. The native contributions are being invested chiefly in land as sites for churches and schools to be erected as part of the Centenary program. A missionary writes from Chungking that such steps have been taken by the natives at no less than seven places in his territory. At Sunchang a military man volunteered one thousand strings of "cash" for a mission school; at Neikiang some of the leading business men are pushing the movement; and at Tzchow a school endowment of $5000 is being raised.

Everywhere in the mission fields the native Christians will be asked to co-operate thus in the great Centenary program. The indications are that in proportion to their ability they will gladly come forward with a worthy share. A like spirit and equal liberality on the part of the Church at home will guarantee the Centenary's success. With our greater light and infinitely greater ability we will certainly not be willing to fall behind these, our brothers of other lands, who have but just now come into the fold.

NORTH GEORGIA ASKS FOR MORE.

The most encouraging reports regarding the Centenary continue to come in from the Annual Conferences. The North Georgia Conference, not content with its allotment of $2,100,000, unanimously voted to round out its share to two and a quarter millions. Bishop W. A. Candler, the president of the Conference, made a stirring speech in behalf of the Centenary, which was represented also by a delegation from headquarters. Dr. John S. Jenkins, one of the outstanding missionary pastors of North Georgia, was appointed Conference Missionary Secretary.

TWO MEN ON THE JOB IN NORTH ALABAMA.

The North Alabama Conference was equally enthusiastic and unanimous in getting behind the Centenary. A day was given to the presentation of the various phases of the program and an immense audience, numbering two thousand, heard the story at the evening session.

More than one hundred signed tithing cards.

LIVING UP TO THE MAXIMUM.

C. G. Hounshell.

Our soldiers in the battle line have been living up to their maximum, knowing that at any hour their time might come to go over the top into a struggle which meant life or death. Only the fittest could hope to survive. The soldier dare not live short of his very best. Only self-denial, hard discipline, clean living and a great purpose could win for him the victory.

Have the lives of those of us who stayed behind been worthy of these noble sons who have faced shot and shell? Have we been living up to our maximum? And now that the war is over shall we relapse into our old, lazy, selfish habits and become lovers of ease and seekers of pleasure? Shall we not rather seek to live on the high plane of unselfish service and sacrifice that glorified our boys at the front? If in these days of reconstruction Christians everywhere will only live and serve and give with the same intensity and oneness of purpose that characterized the winning of the war, the whole world may be won for Christ in this generation.

God help us henceforth to live the maximum life!

The Sunday School Board requested that the Sunday school's portion—$44,000 a year—be raised to $50,000 a year. One gift of $25,000 was made by a layman.

Rev. R. M. Archibald and Rev. F. K. Gamble were appointed Conference Missionary Secretaries and instructed to give their whole time to the Centenary program. This is the first Conference so far to set apart two men to this work.

GOOD REPORTS FROM OKLAHOMA.

Reports from the two Oklahoma Conferences, East and West, indicate good interest in the Centenary. Both Conferences accepted their apportionments and Conference Commissions and District Committees were organized. Dr. Frank Barrett, former pastor of St. Luke's Church at Oklahoma City, was appointed Centenary Secretary for both Conferences. Dr. Barrett has worked in the government campaigns and brings to the Centenary an experience that will be valuable.

MEXICAN BIBLE WOMAN PRAYING FOR CENTENARY.

She was a wonderful old woman, a marvelous woman, who was present in all of the meetings of the Texas Mexican Mission Conference. She took her seat on the front bench and sat in rapt attention, bowing her head energetically to everything said. She was dressed in black, with a black lace mantilla over her head. Shining out from this quaint headdress her beautiful old face, radiant with emotion, arrested the attention of the speakers, who soon recognized her as their most interested listener. The climax came on Centenary Day when the Intercession Cards were distributed and this dear soul seated herself to fill out her card. One had but to watch the eager, sensitive face as she painstakingly affixed her signature, to know that already she had begun the labor of love and was in earnest prayer for the success of the Centenary Movement.

When asked about her by one of the Centenary team, Rev. F. S. Onderdonk, Superintendent of the Texas Mexican Mission, said: "Who is she?" Why she is one of the Lord's very own—a Bible woman from Del Rio. Out of her salary of twenty dollars a month she gives fifteen dollars to the Church and takes in washing to eke out a living. There is scarcely a service held in the church at Del Rio that this Bible woman does not attend, always accompanied by a number of people whom she has led to Christ. Every morning she goes to the church and sits in prayer for her people. Then she goes out from house to house visiting and carrying the Word and in a few days more souls are won for Christ! Not modern methods, probably; but O how sure! If the Centenary Movement goes over the top in this part of Methodism it will be largely because of this woman's prayers."

TWO SUPERANNUATES FIND JOY IN TITHING.

A tender and impressive little incident occurred at the recent session of the Los Angeles Conference when a venerable superannuate rose to testify to the joy of being a steward for the Lord. He said, "Brethren, when I took the superannuate relation I bought a superannuated horse and together we two set out to make a living. I secured six acres of land and the old horse and the old Methodist preacher, superannuates both of us, went to work. Of the six acres I planted an acre and a half in garden truck and the rest in beans. We worked hard, the old horse and I, helped by God's sunshine and rain and his ever-loving care, and to-day, thanks be to God, I am ready to render an account. The acre and a half brought in $250 and the yield of beans at the present market price will net $950—$1200 in all—and I calculate the Lord will get his share. One hundred and twenty dollars is a small amount compared with the abundant blessings which He has daily poured out for me and mine, but I am so thankful that in my old age I can still render unto the Lord and by the payment of the tithe acknowledge His ownership."

CENTENARY PRAYER MEETING.

Program for December.

Hymn.

Prayer—For the manifest presence of the Holy Spirit, the great Inspirer of Prayer. Rom. 8:26, 27.

Scripture Lesson—Gen. 18:20-33. The First Recorded Intercession.

Requisites for Successful Prayer:

1. Fellowship with God based upon a Godly character. Gen. 18:17-19, 25.
2. Love for men because they were men and in need of mercy. Vs. 23, 24.
3. An humble yet bold spirit. V. 27.
4. A persistent pleading with God. Vs. 28-32.
5. A firm trust that the God of all the earth will do right. V. 33.
6. Was Abraham's prayer answered? Gen. 19:29. God saved all he could out of Sodom.

Prayer—That Christians in their Centenary Intercession may have these requisites.

Hymn.

Prayer—Short prayers for the Orient and Latin-America.

Testimonials—Short one or two-minute testimonies of the blessings derived from intercession.

Prayer—For a New Methodism—a Church ready to be used of God and eager for service.

Hymn and Benediction.

The Home Circle

BOYLIKE.

There's a man comes down our street;
He brings my mamma's mail;
An' every day I watch for him from
Inside our front rail.
'Coz he don't say, "Aw, ain't he cute!"
Nor call me pretty names,
An' he don't tell me to be good, an' say,
"Be careful, James."
I'd love my ma a whole lot more if
She'd just talk like him,
An' holler out, "Hello, old scout!"
Or else, "Good mornin', Jim!"

—Unidentified.

HIS MOTHER'S PRAYERS.

His mother lay awake in the moonlight. She could not sleep thinking of her boy "over there." He had been such a timid little boy, afraid even of sudden noises, and mortally afraid of giving or receiving pain. Many a time she had seen him wince, and then set his mouth firmly, as during his boyhood he forced himself to go through things that the other boys gloried in.

Then came the draft, and he was of age the month before they were called. So she was not surprised when he came home one day, and said:

"Mother, I have enlisted in the ambulance service. I cannot go into the trenches and feel that I have to go out and kill men. So I have taken the only way. I can drive, and the ambulance service seemed best."

And being his mother, though he said no more, she understood; and he had gone, brave in his khaki uniform, and he was now "somewhere in France," perhaps even to-night in danger and stress.

She could not sleep, and impelled by an impulse she could not resist, she slipped on her knees beside the bed and prayed.

"O Lord," she implored, "I do not ask you to save his life and bring him back to me—his life is yours and his country's—but I do ask that you give him courage to be brave. Do not let him be a coward. Save him from that."

The little clock on the mantel struck twice in its silvery tones before she arose again. Sometimes she prayed, sometimes she just knelt there, waiting for the answer, until at length a sense of peace and security stole over her, and rising from her knees she lay down in her bed and slept as calmly and peacefully as a little child. She had left her boy in the Everlasting Arms.

That night, "somewhere in France," her boy drove his ambulance amid shellfire. It was his first experience with shells—he had been fortunate—but now they were coming thick and fast, with the awful star shells bursting in the sky.

White-lipped he drove amid the shower bursting around them on every side, with his assistant sitting beside him ready to grab the wheel if anything happened to him. Every nerve tense, he drove his load of wounded men, gripping the wheel firmly and trying to put out of his mind those awful explosions, the terrible destruction wrought.

Suddenly a shell burst near them, and his assistant sank back with a groan. A piecee of shell had hit him in the leg.

"Go on, old fellow," he said, while he hastily applied first aid to his own wound. "It's not serious, but enough to lay me out. You will have to go it alone now, and hurry all you can."

Everything blurred about the boy in his fear. He wanted to run from this terrible havoc, he wanted to run and scream, and scream and run, and hide where those bursting shells could never, never find him; but from force of habit and training he clung to his wheel. Suddenly he felt himself growing faint at the awfulness of it all. What if he should really faint and they all be destroyed? The machine stopped, something was wrong, and he was alone with his wounded out in that living hell. He swayed dizzily, then—

All at once before his eyes rose a vision of his mother's peaceful, quiet room, and his mother praying in the moonlight beside her bed for her boy—praying not for his life, but that he might have courage and strength. Only a second the vision lasted, but in a flash there arose in him a calmness and strength he had never felt before.

He sprang from his seat. "Cheer up, old fellow," he called to his assistant, "we will be going again in a minute. Keep up your courage." And he threw himself in the road under the machine, pulled out his box of tools, and set to work amid the falling shells. As he worked he sang. Why should he not? Wasn't his mother praying for him? All around him, like armor, he felt the protection of those prayers. No harm would come to him, or those in his care. Had not his mother put them all in God's keeping?

Clear and strong on the air rose the strains of "The Star-Spangled Banner." His wounded comrade stifled his groans and joined, and the men who lay in the ambulance did not know how near they had come to being abandoned to death.

At last all was ready again, and they leaped forward quickly. The trip to the hospital was made, and his mother's boy stood straight and strong and alert, as he made his report and turned to his waiting ambulance with another helper to take the place of his wounded comrade.

All night long back and forth he made his trips amid the shellfire. All night long his hands grasped the wheel, calm and unafraid; for was he not wrapped in the invisible protection of his mother's prayers? Naught could harm him now, and better than all, he knew that never again would he know fear. He, that night, face to face with death, had looked him in the face, and was unafraid, for at last he knew that God was stronger than all.

And when his mother picked up the daily paper and read that her boy, her little timid, shrinking boy, had received the croix de guerre for extraordinary bravery, she bowed her head, and said:

"Father, I thank thee for my answered prayer."

—Zion's Herald.

BY A HAIR.

Some thirty-five years ago, at a public dinner, General Von Manteuffel, the German military governor of Alsace, got into a dispute with a French diplomat over the question of the superiority of French workmen over the artisans of other nations. As General Von Manteuffel hated the French and everything that savored of that nation, the dispute assumed the proportions almost of a quarrel. Finally the French diplomat, with a smile, remarked that nothing existed that was so ugly that a French expert could not make it into a thing of beauty.

Pulling a hair from his bristly grey moustache, Von Manteuffel said: "All right; then take that, send it to your French artisan, and let me see if he can make a thing of beauty out of it."

The diplomat took the hair, sent it to a well-known Parisian jeweler with a letter explaining the circumstances, appealing to his patriotic pride, and telling him to spare no expense in making that hair "a thing of beauty;" and then he assured the German general that if he would have patience he should see the result of real French skill.

In the course of a week the general received a neat parcel from the jeweler. In it was a beautiful scarf pin in the form of a Prussian eagle; in the talons of the bird was the hair, at each end of which was a little gold ball. On one of the balls was inscribed "Alsace" and on the other "Lorraine," while on the eagle's perch were the words, "You hold them, but by a hair only."

Needless to say the general had very little to say after that against French workmanship.—Young People.

A STRANGE BABY.

"Mother has put my bed right beside Daddy's," said the little visitor, and he can put his hand over on me."

That made the lady she was visiting ask, "What would you think of a great big baby, as big as our piano, who didn't like to be all alone at night?"

The little visitor did not answer, for she couldn't imagine any baby as big as a piano.

"It was a baby elephant,' said the lady, "and it was being taken from one place to another on a train. It had to ride in the baggage car. Even a baby elephant can make a terrible noise, called trumpeting, and whenever the keeper left this baby, it began to trumpet so loudly that nobody else could stay in the car. So a cot was brought in, and the keeper rolled up in a blanket and went to sleep.

"All night long the big gray baby stood up, for it seemed to be afraid to lie down in the train. Every little while it would reach out with its long trunk and very gently feel of its keeper, as if to make quite sure that he was near.

"I think we can easily guess how that keeper treated the elephant, don't you?" For if he had not been gentle and kind, the big baby would not have loved and trusted him as it did."—Exchange.



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The sanitary, air-tight tin *locks the flavor in!* Buy a can of Luzianne today.

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Communications intended for the Editor should be directed to him at 512 Camp Street. Corresponoents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

We earnestly request all preachers whose post office address is changed after Conference to send us a card with request to change the address of their paper. Let this card be sure to give the old address, as well as the new. This is very important. We cannot change the address on the paper unless we have the subscriber's request to do so. In any case, it is impossible for us to get the correct post offices from the list of the appointments. Those who want to get every copy of their paper will heed this request promptly.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District—Presiding elder, Briscoe Carter; Alexandria, S. H. Werlein; Boyce and Woodworth, J. W. Faulk; Bunkie Station, George Fox; Campti, H. B. Thomason; Carson, J. H. French, supply; Colfax and Montgomery, J. O. Bennett; De Ridder, P. M. Brown; Elizabeth and Fullerton, W. F. Hunter; Glenmora, W. W. Perry; Jena and Jonesville, R. T. Ware; Le Compte and Cheneyville, B. H. Sheppard; Longville and Lexington, R. H. Smith; Melville, to be supplied; Merryville, J. A. McCormack; Natchitoches, J. W. Lee; Oakdale, R. N. Brown; Oberlin and Reeves, T. W. Glass, supply; Pineville, to he supplied; Provencal, D. C. Bonnett, supply; Standard and Rochelle, John Sholars; Trout and Goodpine, W. F. Roberts.

Baton Rouge District—Presiding elder, H. W. May; Amite, Ellis Smith; Baker, W. E. Akin; Baton Rouge, First Church, C. A. Battle; Istrouma, to be supplied; Keener Memorial, J. W. Booth; Clinton and Jackson, S. S. Bogan; Denham Springs, J. S. Rutledge; Ethel and Wilson, A. J. Coburn; Franklinton, J. B. Fulton; Franklinton Circuit, to he supplied; Gonzales, B. H. Andrews; Greensburg, L. E. Crooks; Hammond, L. I. McCain; Kentwood, J. F. Waltman; Natalbany, J. L. Cady; Olive Branch, B. D. Watson; Ponchatoula, T. D. Lipscomb; Springfield, P. S. Carpenter, supply; St. Francisville, H. C. Murphy, supply; Zachary and Slaughter, L. N. Hoffpauir; Chaplain State Penitentiary, H. S. Johns; State Sunday School Secretary, Alonzo Early.

Lafayette District—Presiding elder, H. W. Bowman; Ahheville and French Mission, Martin Hebert; Bayou Blue, H. N. Barrios; Crowley, R. W. Tucker; Eunice and Gueydan, P. H. Fontaine; Franklin, H. N. Harrison; Houma, F. J. McCoy; Indian Bayou, C. B. Powell; Jeanerette, F. B. Hill; Kaplin and Estherwood, J. I. Hoffpauir; Lake Arthur, S. L. Riggs; Lafayette, H. W. Rickey; Lake Charles, W. W. Holmes; Lockport, A. J. Martin; Morgan City, C. C. Miller; New Iiberia, H. N. Brown; Opelousas, J. D. Harper; Rayne, C. E. Fike; St. Martinsville, A. D. Martin, supply; Sulphur, Louis Hoffpauir; Conference Missionary Secretary, N. E. Joyner.

Monroe District—Presiding elder, A. S. Lutz; Bastrop, A. S. J. Neill; Bonita, W. F. Henderson, Jr.; Calhoun, J. L. Lay; Chatham, Geo. H. Warren, supply; Columhia, T. J. Warlick; Crew Lake, S. W. B. Colvin, supply; Eros, W. W. Lantrip, supply; Farmerville, S. J. McLean; Gilbert, A. D. George; Harrisonhurg, W. T. Woodward, supply; Lake Providence, O. L. Tucker; Mangham, J. M. Alford; Mer Rouge, W. R. Harvell; Midway, L. W. Smart; Monroe, E. K. Means; Oak Grove, J. D. Nesom; Rayville and Delhi, I. T. Reames; Sicily Island, W. J. Porter; Tallulah and Newelton, D. C. Barr; Waterproof, R. F. Harrell; West Monroe, J. R. Roy; Winnsboro, S. D. Howard.

New Orleans District—Presiding elder, J. G. Snelling; Bogalusa, A. J. Gearheard; Covington, J. E. Selfe; Donaldsonville, W. H. Giles; McDoncghville and Lower Coast, S. D. Roberts; New Orleans—Algiers, C. C. Wier; Carrollton Avenue, J. F. Foster; Epworth, H. B. Alsup, supply; Felicity, A. Inman Townsley; First Church, R. H. Harper; Louisiana Avenue, W. D. Kleinschmidt; Parker Memorial, F. M. Freeman; Rayne Memorial, U. G. Foote; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas; St. Mark's, Italian preacher, G. V. Romano. Plaquemine and Point Coupee, G. P. White; Slidell, T. J. Embrée; Epworth League General Secretary, F. S. Parker; Professor in Emory University, F. N. Parker; Superintendent Home for Destitute Orphan Boys, J. L. Sutton; Editor New Orleans Christian Advocate, H. T. Carley; Chaplain United States Army, A. F. Vaughan; Chaplain United States Army, J. Cude Rousseaux.

Ruston District—Presiding elder, J. M. Henry; Alherta, F. P. Moss, supply; Arcadia, W. H. Jordan; Athens, L. C. Wilson; Bernice, W. A. Mangum; Bienville, R. V. Fulton; Cotton Valley, A. J. Bonnett; Duhach, C. F. Sheppard; Elmore, H. J. Boltz; Gihhsland, E. L. Cargill; Haughton, J. L. Evans; Haynesville, J. G. Sloane; Homer, W. L. Doss, Jr.; Joneshoro, G. A. Morgan; Minden, K. W. Dodson; Supernumerary, G. D. Anders; Plain Dealing, T. J. Holladay; Ringgold, J. F. Dring, supply; Ruston, R. H. Wynn; Sibley, A. L. Harper; Simmshoro, J. H. Hoffpauir; Winnfield, R. S. Walton; Superintendent Louisiana Methodist Orphanage, Roh't W. Vaughan.

Shreveport District—Presiding elder, C. D. Atkinson; Anacoco and Pearson, L. P. Moreland; Bayou La Chute, S. A. Seegers; Belcher, A. H. Parker; Bossier City and Lake End, J. M. Boykin; Cedar Grove and Blanchard, Claude Mayo; Coushatta and Wesley, A. A. Bernard; Grand Cane, H. W. Ledbetter; Greenwood, H. W. Cudd; Ida and Hosston, George Purcell; Leesville, W. S. Henry; Logansport and Longstreet, Wm. Schuhle; Mansfield, S. A. Steele; Many and Gandy, J. B. Williams; Mooringsport and Trees, H. T. Young; Nohle, to be supplied; Naborton and South Mansfield, J. C. Price; Pleasant Hill, P. O. Lowrey; Pelican, S. S. Holladay; Shreveport—First Church, George Sexton; Noel Memorial, W. W. Drake; Texas Avenue, F. R. Power; Queenshoro, S. J. Davies. Vivian, B. T. Crews; Zwolle and Kean, Leland Clegg; Conference Secretary of Education, W. W. Drake; Superintendent Anti-Saloon League, A. W. Turner,

Transferred—W. H. Coleman, to the Memphis Conference; H. B. Perritt, to the Mississippi Conference; R. H. Bamburg, to the Little Rock Conference; A. G. Shankle, to the Florida Conference.

CONFERENCE PERSONALS.

Rev. Robert Randle, who took the superannuate relation at this session of the Conference, has been in the itinerant ministry for fifty years. He preached his second sermon on his way to join the Conference at New Iberia. He rode 350 miles on horseback, from Minden, La., to he present at that Conference. During his ministry, he has ridden on horsehack, in huggy and "foothack," ahout 110,000 miles. He will make his home at Monroe, La., with his son, R. O. Randle, one of the leading laymen of the State. Brother Randle has served Methodism magnificently throughout his ministry.

Rev. J. M. Brown, who went on the honor roll at this session of the Conference, has been a member of the Conference for fifty-five years. He will be seventy-nine years of age next January. He was educated at Centenary Institute, Summerfield, Ala., and joined the Alahama Conference, hut was transferred to the Louisiana Conference in 1873. He has heen a forceful figure in Methodism throughout all these years. He will make his home at Belcher, La.

Rev. W. H. Coleman, whose transfer to the Memphis Conference was announced last week, has heen appointed pastor of St. John's Church, Memphis.

Dr. J. C. Beach, a local preacher in old John Street Church, New York City, was a visitor at the Conference.

Dr. Hoyt M. Dobbs and Mr. Frank Reedy, of the Southern Methodist University, were present during several sessions of the Conference. Mr. Reedy made the principal address at the anniversary of the Board of Education Saturday evening.

Dr. John A. Rice, who served four years as pastor of Rayne Memorial, was a very welcome visitor to the Conference and to New Orleans. His address on Tuesday evening hefore Conference opened was a great utterance.

Bishop Wilbur P. Thirkield, of the M. E. Church, in charge of the New Orleans episcopal area of his Church, was present at the Thanksgiving service on Thursday, and at one of the evening services.

A great many members of the Conference missed the genial H. H. Ahrens, who seldom fails to attend a session. His knowledge of Methodist procedure and his ahility as a newspaper man have made him an unexcelled reporter of the doings of an Annual Conference. He is at present engaged in important war work in New York.

One of the most faithful and attentive lay delegates present was Mr. W. R. Baker, of St. Joseph, La. The Editor especially enjoyed meeting this loyal friend of the Advocate.

Of the preachers' wives in attendance upon the Conference from a distance, we had the pleasure of shaking hands with Mrs. E. K. Means, Mrs. I. T. Reames, Mrs. A. S. Lutz, Mrs. F. B. Hill, Mrs. S. L. Riggs, Mrs. A. I. Townsley, and Mrs. C. E. Fike. Others in attendance were Mrs. J. W. Booth, Mrs. J. B. Williams, Mrs. S. D. Howard, Mrs. T. D. Lipscomb.

Rev. J. Loyd Decell, of McComb, Miss., Rev. G. S. Harmon, of Poplarville, Miss., and Rev. H. W. Van Hook, of Biloxi, Miss., were some Mississippi Conference preachers who peeped in to see how the Louisianians do things.

Bishop Kilgo's Thanksgiving sermon pleased mightily the great congregation that heard it Thursday morning. His address to the class that was received into full connection was a great exposition of tbe work of the ministry.

Rev. C. V. Breithaupt has been eminently successful as the Conference Sunday School Field Secretary. It was a source of great regret to his brethren that health conditions in his family made it necessary for him to ask for a location at this session of the Conference.

Dr. U. G. Foote, of Rayne Memorial, was kept from attending Conference by an attack of grippe. He was greatly missed by the brethren, who have learned to love him.

The Conference love feast Sunday morning, conducted by Rev. P. A. Sowell, an honored superannuate of the Tennessee Conference, who makes his home in New Orleans, was a most profitable and inspiring service.

Bishop Kilgo preached a great sermon on the Atonement Sunday morning. At the close of the service, Rev. L. W. Smart, and Rev. L. P. Moreland, received as traveling preachers from the Methodist Protestant Church, assumed the vows of elders in our Church. Rev. J. M. Boykin was ordained a traveling deacon, and Rev. P. S. Carpenter and Rev J. H. Stafford were ordained local deacons.

Rev. W. F. Henderson, Sr., asked for and was granted the superannuate relation. He has been preaching about 39 years, and has been a member of the Conference 31 years. He was elected a steward in the church at Mooringsport in November, 1875, from which he was superannuated at this session of the Conference. He has served that charge three times as pastor, two terms of four years each, and one term of two years. He will make his home at Cedar Grove, La., where he expects "to rest—not remain idle." Brother Henderson enjoys the love of all his brethren.

Bishop Kilgo says that sciatica is the toothache five miles long. The only difference of opinion that might arise is concerning the length of the ache. Some victims think it is considerably more than five miles.

Rev. Paul M. Brown, of De Ridder, and Rev. K. W. Dodson, of Minden were unahle to attend Conference on account of illness. They were greatly missed.

Rev. F. N. Sweeney became ill soon after his arrival at Conference, and was compelled to return home.

Mr. W. C. Everett, the genial manager of the Puhlishing House at Dallas, Texas, was a welcome visitor. He says it is well understood in the Publishing House that he claims the Louisiana Conference as his own in the annual round of visits.

The weather was of the usual Conference variety—good, bad and indifferent. Wednesday and Friday were especially disagreeable. But the preachers maintained their good humor.

Dr. R. H. Wynn enjoyed a unique distinction—he represented officially Centenary College, as president, the Bayou La Chute charge as pastor, and First Church, Shreveport, as pastor. There is widespread regret that he has given up the presidency of Centenary, but no man in the Conference is more greatly heloved as a pastor.

Rev. W. Winans Drake, of Noel Memorial, Shreveport, has heen elected acting president of Centenary College, to serve until next June. He will attend to the duties of this office in addition to his work as pastor of one of the leading churches of the Conference.

We doubt if any Conference in the Connection has a more efficient staff of secretaries than the Louisiana. Dr. F. S. Parker, Jno. F. Foster and R. H. Harper know all that is to be known about complete and accurate records. R. W. Vaughan, as statistical secretary, aided hy a fine corps of assistants, is as good as the best.

The New Orleans Methodist women made all the delegates their ardent admirers hy serving an elegant luncheon at the church each day of the Conference except Sunday and Monday.

Rev. G. D. Anders served this year, Indian Bayou, one of the largest country churches in Methodism with more than five hundred members. He reported the baptism of 100 infants during the year. Brother

Anders asked for and was granted the supernumerary relation.

Mr. J. B. Grambling, of Shreveport, president of the State Epworth League, was present during the Conference and represented his work very effectively. We confidently predict unusual activity in League work during his administration.

The brethren missed Rev. A. F. Vaughan, now serving as chaplain in France, and Rev. J. Cude Rousseaux, chaplain at Camp Beauregard, both members of the Conference.

So far as we are able to judge, the increased number of lay delegates had no appreciable effect upon the attendance. Of course, however, conditions were abnormal this year.

We are deeply grateful to the many brethren who expressed their appreciation of the Advocate and their determination to push its circulation during the next Conference year. A goodly number of the preachers called at the Advocate office—we appreciate their kindness in so doing.

The members of the Conference evidently had their minds fully made up on the question of laity rights. A rising vote was taken and there was no trace of a disposition to dodge the issue. The result—95 for, 12 against—was just about what it was expected to be in this Conference. After the result was announced, Dr. Sam Steel facetiously asked, "Now, what has become of my speech?" Dr. Steel brought a round of applause when he took his stand on the rostrum when the negative side of the question was put. What he believes in, he believes in—which is altogether right.

PERSONAL AND OTHER NOTES.

Rev. F. C. Bell, of Brownfield, Miss., reports that his charge will pay all its assessments in full this year.

Rev. W. G. Henry, who served our Church at Brookhaven, Miss., as pastor this year, has been transferred to the North Alabama Conference and stationed at Huntsville.

We learn that Mrs. J. H. Downer, an announcement of whose death appears in an other column, passed away as the result of injuries sustained by her clothing's catching fire before an open grate. We extend our sympathy to her son, Rev. C. E. Downer, and all the bereaved ones.

We learn from the Holly Springs Reporter, of November 28, that Rev. E. R. Smoot, our pastor at Holly Springs, was called to Kentucky on Saturday of the previous week, on account of the death of his father. We deeply sympathize with Brother Smoot in this great sorrow that has come to him.

Rev. H. P. Lewis, Jr., of Madison Station, Miss., states that for the first time in his life he has been able to send checks to all Conference treasurers in full payment of all assessments on his charge, several weeks before Conference. Brother Lewis will report the proceedings of the Mississippi Conference for the Advocate. We guarantee that the reporting will be well done.

We have received the following note from Dr. T. B. Holloman, of Vicksburg, Miss.: "On last Sunday, October 17, we buried the mother of Brother H. P. Keown in the cemetery at Edwards, Miss., beside the remains of her husband, who was buried there some years ago." We extend sincere sympathy to the bereaved members of the family.

EDUCATIONAL ASSESSMENTS.

Dear Brother Carley: I have received checks for Educational assessments from: Aberdeen Station, Rev. J. T. Lewis, P. C.; Buena Vista Circuit, Rev. W. R. Williams, P. C.; Nettleton Circuit, Rev. A. S. Briscoe, P. C.; Eupora and Maben, Rev. H. M. Young, P. C.; Webb charge, Rev. O. L. Savage, P. C.

Sincerely,
E. NASH BROYLES, Treasurer.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. S. Selman, Olive Branch, Miss., 2; Rev. E. S. Lewis, Greenville, Miss., 2; Rev. Olin Ray, Tunica, Miss., 4; Rev. C. E. Downer, Petal Miss., 3; Rev. R. T. Ware, Noble, La., 2; Rev. D. W. Babb, Crawford, Miss., 2; Mrs. D. W. Ulmer, Brooklyn, Miss., 5; Rev. R. V. Fulton, Pineville, La., 3; Rev. D. P. Yeager, Monticello, Miss., 2; Mrs. M. A. Murff, Greenville, Tex., 2; Rev. H. B. Watkins, Meridian, Miss., 18; Rev. S. E. Flurry, Philadelphia, Miss., 3; Rev. W. M. Young, Pontotoc, Miss., 2; Rev. F. P. Moss, Chestnut, La., 3; Rev. Rolfe Hunt, Montrose, Miss., 3; Mrs. Florence Johnson, West Monroe, La., 10; Mr. Davis Young, Tupelo, Miss., 2; Rev. L. M. Sharp, Laurel, Miss., 3.

A NOTE FROM BROTHER I. L. PEEBLES.

I have been in charge of East End Church, Meridian, Miss., 25 days. I have baptized 37 infants, taken 12 persons in to this church, made about 125 visits, and secured 8 subscriptions and one renewal to the Advocate. I. L. PEEBLES.

MANHOOD VS. GUNS.

To-day we place too much dependence upon material things. This is an age of the worship of money, steamboats and big guns. These are powerful things, we will acknowledge; but you must always add the rider, "in the hands of men." Otherwise they are dead, inert things. All the gold in the world is of no value until men can get hold of it and use it. And the finest steamboats and the biggest guns stand helpless, ready to rust and decay, if there are not found men to work them. Let those who will make all they can of material things; the essential thing, after all, in this world is manhood.

There have been some things happening on the "western front," as it is called, that ought to teach us some lessons. We in Canada have no reason to complain of the way in which the exploits of our soldiers are being spoken of. We are told that they have "done a great thing" in breaking the so-called "Hindenburg line." Those who have been looking over the conquered territory have stood amazed at the works of defence installed by the Germans. There were practically lines of fortresses of steel and concrete, with a small forest of barbed-wire entanglements in front of them full of cleverly concealed machine-gun nests. All that science and inventiveness, hard labor and diligence could do was done, and the Germans delighted to say that their line was "impregnable." Yet that impregnable line has been broken, and, it is our proud word to say, by our own Canadian troops. The question may be asked, as we endeavor to comprehend the great thing that has been accomplished—how was this great thing done? The answer may be parried. Material was brought against material, gun against gun. But above this comes the quick response—it was done by the army that had the most men and the better men. All the fine and clever and powerful resources of Germany will fail her if she has not men to man her guns and hold her lines. The last resort is "men, and better men," and that is where the Allies are winning. Hence we ought to be brought back to revalue our manhood.

It is just as true in our churches as elsewhere. We have gloried in our fine churches and flourishing institutions, but what are all these if they are not well manned? More men and better men should be our cry, that with these we may fill our churches and our colleges and send them out to overthrow the entrenched works of darkness in our world.

We hear a great deal of the triumphs of our workmen, the deeds of our munition workers, our shipbuilders and our farmers, and what they are accomplishing to-day. We hear of the successes of our financiers. We would not rob anyone of the meed of praise that is their due for doing their full duty at this time of crisis; but we should not forget the meed of praise that is due to the source from which we get this essential factor in the world's crisis—the home that produces them. Nor should we forget the Christian forces that train and inspire them for high moral and spiritual service. When we hear of people breaking up their homes and going into munition factories, and ministers belittling their calling and leaving the winning and shepherding of souls to enter shipyards and financial institutions, we cannot help but think that they need a new vision of the greatest work that is being done to-day—the creating and the inspiring of manhood. Those who are courageously doing their duties in their homes, and those in our churches, Sunday schools and Leagues who are giving time and attention, love, labor and prayers to the winning and fashioning of souls for God and Christian service are doing the most valuable work that is being done on earth to-day. Let us never forget the essential factor in our world to-day is manhood. And whatever will produce the best men and the most men is going to win.—E. Ryerson Young, in the Christian Guardian.



Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

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MRS. R. B. DOWNER PASSES AWAY.

Dear Brother Carley: Mrs. Jane Holbrook Downer, widow of the late R. B. Downer, of the Mississippi Conference, died at the home of her daughter, Mrs. K. L. Barlow, Berneli, Miss., on November 25, 1918. She was buried by the side of her husband in the Cedar Lawn cemetery at Jackson, Miss., on November 26. I had charge of the funeral services, assisted by Dr. A. F. Watkins and Brother Chas. W. Crisler. She is survived by a twin sister, Mrs. A. E. Barnes, of Monticello, Miss., and four children, Mrs. K. L. Barlow, Mrs. Guss Cooley, R. E. Downer, and Chas. E. Downer, pastor of the Hattiesburg Circuit. She was seventy-nine years of age.

Brother R. B. Downer was one of our much loved superannuate preachers. I suppose an obituary will follow later. Yours fraternally,

W. H. LEWIS.

Jackson, Miss.

THE APPEAL OF CHRISTIANITY.

Christianity is no appeal to selfishness, but a call to self-surrender and self-dedication. It appeals to men only in so far as they "lose" themselves and lay aside all self-seeking. Nor is it, as some have contended, merely an individualistic religion, as if its mission were exhausted in the "saving" of individual souls. Its message is essentially social, and concerns the present order and present needs of the world. The salvation of a soul means something nobler and wider than mere deliverance from personal consequences of sin in a future state.—R. L. Ottley, D.D.

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MERIDIAN LETTER.

Dear Brother Carley: I enclose check for $26.50, for subscriptions and renewals as per enclosed list. The Advocate has always been attractive to me for so long that when I read your inquiry the other day as to who is the oldest subscriber, I wondered for a moment if it were not I. But the Advocate is peculiarly attractive to me now under the nimble touch of one of the nine of '99. I am glad Millsaps has furnished us so good an Editor. I can not but think that such a teacher as Weber, being dead, yet speaketh, through these ancient columns under the hand of an esteemed pupil.

Conference is little more than a week away. It has been a good year. Who shall forget it? Unlike the Psalmist, three things did I ask of the Lord for this year: first, that the war might be won by the United States and our Allies; secondly, that national prohibition might become assured; and third, that Central's new church building might get well under way. The Lord has given all, and more, for some weeks ago, in addition, he gave our home a new, beautiful girl baby, whom we love very much. Now isn't that "a good year, Bishop," whether the collections are in full or not?

Our pastoral force in Meridian has recently been reduced by Brother E. C. Gunn's appointment to a chaplaincy. I take it that he is now on the sea. Brother Peebles is closing the year at East End. Rev. F. S. Onderdook, of San Antonio, Tex., spent last Sunday with us, speaking three times in the interest of the Centenary, making a fine impression.

Meridian is looking forward to entertaining the hosts forming the Baptist State Convention, which will be meeting here on November 26. It is a privilege to attend its sessions.

Since the First Presbyterian Church here has no pastor now, and we have no building, the two congregations have been holding a joint prayer meeting on Wednesday evenings, generally led by this pastor. They have been well attended.

Meridian is proud of its Y. M. C. A., the secretary of which is our Mr. J. B. Holland, superintendent of Fifth Street Sunday school. All old indebtedness has recently been paid, and the Association faces a great future.

We are expecting to meet the Editor and Brother Chalmers at McComb.

Cordially,
H. B. WATKINS.

MISSISSIPPI CLUB AT SCARRITT.

Scarritt Bible and Training School opened in September with a larger representation from Mississippi in the student body than from any other State. Therefore, Mrs. Vic Thompson Hoyle, "our hub" as the girls call her, organized the Mississippi Club. The officers of the Club are: President, Miss Sarah Brinkley; Secretary and Treasurer, Miss Cavie Clark.

The purpose of the Mississippi Club is to secure through our efforts the largest representation possible from Mississippi for Scarritt from year to year. At present we have the names of fifty-eight young women as prospective students to whom Scarritt literature will be sent; and we intend to keep in touch through personal letters with many of this number. The Club is also identified with the Student Volunteer Association of Mississippi. The work of this Club is due, for the most part, to the untiring efforts and inspiration of Mrs. Hoyle, who acted as Field Agent for Scarritt last summer in our State and in that capacity made possible this large representation from Mississippi.

As to the personnel of the Club, we have eight members: Cavie Clark, Mize, Miss., preparing to teach music in Brazil; Marzie Hall, Walnut Grove, Miss., preparing to teach Bible in some foreign field; Lillian Knobles, State Line, Miss., preparing to teach in a mountain school; Sarah Brinkley, Waynesboro, Miss., a senior, expecting to go to Africa; Mrs. Ida Terry, Crenshaw, Miss., preparing to do home work; Jean Callahan, from Japan, disputed property but we claim her since she was in school in Mississippi last year, preparing for evangelistic work in Japan; Otie Branstetter, Jackson, Miss., preparing for home work; and Mrs. Vic Thompson Hoyle, Tupelo, Miss., organizer and director of the Club.

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer, and by degrees the same mind will be in us that was also in Christ Jesus.—Selected.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

PLEASANT ASSOCIATIONS ON THE WASHINGTON CIRCUIT.

It is a decided pleasure to serve the Washington Circuit. I suppose it is true of all the others, but since I have had the privilege of serving none of them, I cannot say. I have been here for three years and should like to bear testimony to the fact. For one thing, the people of this section are kind and hospitable to a degree that I have seldom seen equalled and never excelled. Tney have been anxious to help their pastor, and a great many of them have been exceptionally fine church workers. The members of other denominations have been always kind and helpful, and their ministers have aided in every way they could. I believe that I would be safe in saying that we have had more sermons on the circuit by ministers other than the pastor and presiding eider during the iast three years than during any other ten of its history. Maybe not, but I think so.

But I have come to think that the finest thing that I have found has been association with those men and women in the Church who have passed the meridian of iife, but whose godiy lives and genuine interest in the Church make them a benediction to the pastor. The younger members are just as fine, but their Christian experience has not ripened into its fuli development. God has been kind to the people of this section and many of them have passed the four score mark, and some the four score and ten. With their mental faculties undimmed, their faith in God and hope for the future grow brighter as the days go by. For their faithful and yet modest service they deserve that the Church at iarge shall know of their faithfulness.

At the head of the list are Mrs. Mary E. Norman and Brother William J. Haziip, both members of the Washington Church and both above ninety. The latter recails hearing Dr. John G. Jones preach at Washington when he was pastor here in 1834-35. He recalls many incidents toid him of Lorenzo Dow. Mrs. Norman was a student once in Elizabeth Academy, only one other living so far as I know. She is no doubt the oldest member of the Methodist Church in Southwest Mississippi. Another honored member of the Washington Church is Miss Rebecca Fletcher, who lives on Coie's Creek, in Jefferson County, too far away to come to church but ever mindfui of her pastor and the needs of the Kingdom. John W. Latham and Mrs. Adaline R. Lazarus have been faithful members of the Pine Grove and Linwood churches for many years, and richly merit the blessings of a kind Providence in their deciining years. Brother E. F. Cobb and his wife have made their home the pastor's home and are old-time Methodists whose lives are in accord with the best teaching of their faith, which is aiso true of William J. Thorn and his wife, of Kingston. Their home simply radiates hospitality, and many a tired pastor has found there much needed rest. Mrs. Martha J. Farrar has been an active member of the Kingston church since 1855, and has lost none of her indomitable will or devotion to her church yet. She aiso was a student at Elizabeth Academy. Two ladies there are who have linked their lives with the itinerant ministry, Mrs. Kate Flowers and Mrs. Ciara B. Drake. They know the joys and sorrows of the ministry and it is a priviiege especially for a young minister to have the privilege of being in their homes. The iatter is burdened with grief over the loss of her youngest son, Lambuth Drake, who died at Camp Pike in October. What shall I say of John D. Ireland and Mrs. Francis Shepard, the iatter a member of our church at Cannonsburg? Simply this, that God, humanity, and the Methodist Church have never cailed in vain for their time, their talents, and their means. More cannot be said.

What memories these names must call up with many members of the Mississippi Conference! The transforming power of lives iike these upon the community in which they live cannot be estimated. Personally, I find the best answer to the opponent of Christianity in the lives of the faithful servants of the Cross, who are making their way toward the sunset of life their faces aglow with the eternai sun light of God's love and power. As the night cometh, their way is lighted by the Star of Bethiehem. Weil may they say,

"Swift to its ciose ebbs out iife's little day;
Its joy grows dim, its glories pass away;
Change and decay in all around I see
O Thou that changest not, abide with me.
Abide with me, fast fails the eventide
The shadows deepen; Lord, with me abide.
When o'her helpers fail and comforts flee
Help of the helpless, O abide with me."

J. B. CAIN.

Whoever is confident and boastful because he has great skill, cleverness, power, favor, friendship, and honor, he has a god, but not the one true God. Here thou mayest see how confident, secure, and proud men feel when they have these things, and how timid and despairingiy if they have them not, or if they lose them. Therefore I say that to have a God means to have something in which the heart puts all its trust. Hence thou canst easily understand what and how much the first commandment demands—namely, the whole heart of man and perfect confidence in God aione, and in no one eise.—Martin Luther.



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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.—Adv.

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RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a ciose relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimiiation of food. Physicians who have studied this water and who have observed its effects in tbeir practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and aiso by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine. I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

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NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

LAYMEN, READ AND ACT.

Dear Mr Editor: So far as Jackson's preachers are concerned, every one of them went over the top in all drives. I doubt if any one did more effective work than they did. But what i wanted to say and say it loud enough for the laymen of both of our Mississippi Conferences to hear, was that every preacher whose salary is under $2500 should be given a 25 per cent increase. Living expenses have increased 50 to 150 per cent. Let our leading men speak by resolution, calling attention to official boards. They can be up-to-date when paid up-to-date salaries. W. FRED LONG.
Jackson, Miss., Nov. 25, 1918.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv

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FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggists charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

INFLUENZA? LA GRIPPE?

FOLEY'S HONEY AND TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

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handy. It gives ease and comfort from the very first dose. Buy it Now.

EAT LESS AND BE THANKFUL.

During Thanksgiving week, thousands of groceries displayed a poster furnished by the United States Food Administration with the legend:

"Eat less and be thankful that we have to share with those who fight for freedom."

A strange text for food purveyors—"Eat less!"

A strange text for a lavish people—"Eat less and be thankful!"

A true text for a people engaged in the greatest struggle for liberty since the coming of the Kingdom was first proclaimed; a true text for a people who believe fundamentally in the kinship of all the Father's children.

A great task is set before us, to ship this year 17½ million tons of food. We get some measure of the magnitude of this task as we remember with what strain we shipped last year some 11¾ million tons, when we realize that to keep this pledge we are to ship one-half more from stocks virtually no larger.

We owe this to the Allies as a debt of good faith. Upon our pledge, they based their military program, throwing into the struggle their last ounce of strength, stripping their shipping from every other port in reliance on our resources.

We owe it to them as a debt of gratitude. Before the United States army gathered in strength, France, England, Italy, Belgium, standing in the last ditch, held back the common enemy. With the help of our army, the Allies in the last one hundred glorious days won the victory for freedom. We owe them the security of our liberties, the safety of our institutions, we owe them life. Saving and sharing food is one way in which we can express our thankfulness.

This pledge to send 17½ million tons is the minimum; it goes but little beyond the military program. It scarcely reaches the millions behind the war barriers, victims of Germany and the war, to whom help must come from our stores as they are liberated by the advancing armies. Our debt is 17½ million tons; our thank offering will be all we can save, by self-denial and conscience.

This is the underlying significance of the new Home Card of the Food Administration, issued the first week in December.

Its observance is to be fulfilled throughout the year in the spirit of the Pilgrim Fathers, thankful for freedom and for being kept alive; in the spirit of the Christmas season which invites all to share with one another who sit at the common table.—U. S. Food Administration.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

FROM GREENLAND'S ICY MOUNTAINS.

Bishop Heber, whose life we have already briefly sketched in this series, is the author of the great missionary hymn named above. He wrote also that other treasure of the Church, Holy, Holy, Holy, Lord God Almighty, for which we give him our sincere gratitude; but it is probable that he is better known by this missionary hymn. Indeed, one can seldom name his name without remembering, subconsciously or otherwise, From Greenland's Icy Mountains. It is a hymn that belongs to every creed and every country. Most of all it belongs to those whose hearts beat strongly for the extension of the Gospel into heathen lands—as did the heart of the great missionary Bishop, the creator of the poem.

The hymn is exactly a hundred years old. The story of how it came to be written has often been told, but it will bear repetition.

Heber was in the ministry at the time of its composition, but he had not yet been raised to the bishopric. One Saturday afternoon in the year 1818, while he was visiting at the home of his wife's father, the Rev. Dr. Shipley, of Wrexham, a dozen friends were gathered with him in the little rectory parlor. It chanced—if we may, for the sake of convenience, use the expression—that Dr. Shipley planned to preach the next day on the subject of missions. He turned suddenly to his son-in-law with the request for a suitable hymn for the occasion.

"This," comments a biography of Heber's, "was scant notice to give a man for the achievement of the distinguishing work of his life * * * and in the few moments that followed Reginald Heber builded better than he knew."

Withdrawing to a corner of the room he wrote the first three verses of his hymn. Then he read them to his companion. Dr. Shipley was eminently satisfied with the result of his proposition, but Heber hesitated; his poet's ear missed something. Retiring again to the corner he remained busy for awhile; finally he returned to the company with what a critic has called the glorious bugle blast of the fourth verse.

The poem was printed that evening and sung by the Wrexham congregation the following morning. Thus was given to us the great hymn that for more than a hundred years has fired the souls of men with zeal for the spread of God's Kingdom on earth.—Southern Churchman.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Adv.

Faith in Jesus Christ never can be the outcome of a logical process. Faith in Him has something more vital, more personal about it—it is to give up a man's self to what he believes to be the most godlike and the most divine.—Alexander A. C. Mann.

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One who believes firmly in another, despite all apparent failures and idle gossip, is an enormous power for good.—Horatio W. Dresser.

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The best sort of revenge is not to be like him who did the injury.—Antonius.

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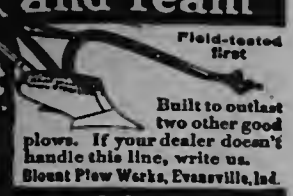
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Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.—Adv.

Y. M. C. A's LIGHT.

Then there's the light in the Y. M. C. A. hut, and from General Pershing down to the lowest private the army knows that this is the warmest, friendliest, most homelike, most welcome light that shines out through the darkness of war. It not only shines literally by night, but it shines by day. I have seen some huts back of the front lines lighted by the most brilliant elcctricity. Some of it is obtained from local power-plants, and some of it is made by the Y. M. C. A. Then I have seen some huts up near the lines that were lighted by old-fashioned oil lamps. Then I have been in Y. M. C. A. dugouts and cellars and holes in the ground, up so close to the German lines that they were shelled every day, and these have been lighted by tallow candles stuck in a bottle or in their own melted grease. I have seen huts back of the lines away from danger of air-raids that could have their windows wide open, and I have seen the lights pouring in a flood out of these windows, a constant invitation to thousands of American boys. And again I have seen our huts in places so near the lines that the secretaries had not only to use candles but to screen their windows with double layer of black cloth, so that not a single ray of that tiny candle might throw its beams to the watching German on the hill beyond. I never knew before what Shakespeare meant when he said: "How far a tiny candle throws its beams." But whether it has been in the more protected huts back of the lines or in the dangerous huts close to the lines, the lights in the huts are usually the only lights available for the boys, and to these lights they flock every night. It is a Rembrandt picture that they make in the dim light of the candles sitting around the tables writing letters by candlelight. It is their one warm, bright spot, for a great stove nearly always blazes away in the Y. M C. A. hut, and it is the only warmth the lad knows. Few of the billets or tents in France boast of a stove.

Two things I shall never forget. One was the sight of a Y. M. C. A. hut that I saw in a town far back of the trenches. It was in the town where General Pershing's headquarters are located. On the very tip of the hill above me was the hut. Its every window was a blaze of light. It was the one dominating, scintillating building of the town, a big double hut. When I climbed the hill to this hut I found it crowded to its limits with men from everywhere. The rest of the town was dark and there was little life, but here was the pulse of social life and comradeship, and here was the one blaze and glory of light.

The other sight that I shall not forget was up within a few hundred yards of the German lines. It was night. We were returning from our furtherest hut "down the line." We met a crowd of American soldiers tramping through the snow and mud and cold. They were shivering even as they walked. We stopped the machine and gave them a lift. I asked one of the lads where he was going. He said: "Down to the hut in ——." I said: "Where is your camp?" He replied: "Up at ——." I said: "Why, boy, that's four miles away from the hut." "We don't care we walk it every night. It's the only warm place in reach and the only place where we can be where there are lights at night and where we can get to see the fellows and write a letter. We stay there for an hour or two and tramp back through this —— (censored) mud to our billets."

And of all the lights o' war one must know that the lights of the Y. M. C. A. huts cast their beams not only into the hearts of these lads but across the world, and sometimes I think across the eternities, for in these huts innumerable lads are seeing the light that never was on land or sea, and are finding the light that lights the way Home. And these are the lights o' war. —W. L. Stidger, in "Soldier Silhouettes on Our Front," Scribner, N. Y., 1918.

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A LETTER FROM BROTHER BABB.

Dear Advocate: I am nearing the time of my departure from this work (Crawford). I am completing my second term of four years, six having intervened between the terms. These people have endeared themselves to me by many acts of kindness, true loyalty to the Church, true devotion to an afflicted wife to the end, and by the sacred mementoes which followed to her grave. We can never forget them.

Notwithstanding the continuous calls made upon us for help to meet the demands of the war, we have gone over the top in every call, and will do the same for the Church.

Our charge consists of two churches, both in fine condition. Our country church is a gem, and in as fine community as there is in the State. Our church at this place, which was rebuilt two years ago in consequence of having been burned, is superior to the former in many respects, all paid for and insured. My presiding elder, W. L. Duren, though in his first year as such, is up-to-date in all that it takes to make success, and I hope he will be continued at least until his four years are out.

To me, this year has been one of much sorrow and joy commingled. The wife who had traveled with me many thousands of miles through all kinds of weather, sharing with me the joys and privations that naturally come to the itinerant life, went to the good world early in the year. I sorrow because she was so much to me in all the varying paths of life; but do rejoice in her purity of conduct, her illustrious fidelity to God and His Church, and to her husband, down to the last day of this life, and that she has gone home to God. I am so lonely, and yet I am not alone. I love God and His Church and want to do service in His Church to the end.

Brother Carley, I don't know you except through the Advocate and Brother Duren; both commend you, and may success attend your every effort to give us a good paper. Fraternally,

D. W. BABB.

Crawford, Miss., Nov. 18.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Bld., Kansas City Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has a made a fortune out of the poultry business.—Adv.

CONCERNING THE SICK CHURCH.

Dear Brother ———: I received your welcome letter a few days ago. I appreciate your anxiety over your sick patient. I would have written sooner had I not also been playing nurse. Sometimes my patient shows hopeful signs of at least a partial recovery, and then, alas! a relapse comes and I must renew my vigil and apply a stronger stimulant. I am thinking strongly of turning my case over to another physician; peradventure he may know the remedy for chronic spiritual inertia. What grieves me, I saw the symptoms well advanced when I came here, and I have not been able to arrest their steady growth.

The sad thing is, the nearer death a patient gets, the less he realizes his needs. When he is ill-natured and disobedient, refusing to take the prescribed remedy in defiance of repeated entreaties and warnings, I can't believe the physician is wholly to blame should a funeral be necessary.

I may be an ecclesiastical nurse, physician and surgeon, but I am not an undertaker and embalmer. When my patient deliberately lies down and dies when adequate nourishment and medicine have been urged upon him without money and price, I feel like saying, "Sleep on and take your rest; arise let us go hence."

A proper amount of jesting is not out of place, but, Brother preacher, this dead church question is a heart-breaking subject to a consecrated shepherd. I think I have honestly asked the good Lord to show me where I have failed to warn my flock. God knows I want to be true to the trust imposed on me by my Church in my ministerial and secular life before my people. One thing I can't understand: I hear frequently, "we love our preacher and we believe he is a true Christian." Why, then, is it that we cannot bring them into the Church and into vital fellowship with God? Maybe we have failed at the point Brother Powell wrote about in this week's Advocate. I am aware in my case there is room for improvement, and I intend to study harder, pray more and preach better next year, should I be returned here or go elsewhere.

I realize every phase of life, Church included, is in a demoralized condition during this crisis through which we are passing. We must try the harder to hold the old ship off the breakers and pray we may soon land safely in the harbor of peace and renewed consecration. Yours fraternally,

FOOT TROUBLES.
No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people, whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

NESHOBA CIRCUIT.

Dear Brother Carley: I am just closing up my third year on the Neshoba circuit. In many respects we have had a prosperous year. We have had a number of people who claimed salvation, and many expressed a determination to be more efficient members of the Church. We have been worshiping in our new church at Northbend for some time; however, it is not yet complete; we hope to get help from the Church Extension Board, so we can complete it at once. When complete it will be an honor to the Methodist Church, and especially to Northbend. It will cost $2000.

We had good revivals at almost all of the churches on the charge. I was assisted at Mar's Hill and Northbend by M. L. White; at Sandtown and Cook's Chapel by J. T. Abney, and at Hester's Chapel by M. J. Miller, Sr. I held my meeting at Coy.

Fifty-four persons have been added to the Church during the year. Brother W. L. Linfield held our fourth quarterly conference yesterday; despite the cold, cloudy, damp day, we had a delightful conference. We are always glad to have Brother Linfield with us; I don't think there is a person on the charge who does not esteem Brother Linfield as highly as any presiding elder they ever had.

Well, the Annual Conference is almost here, and we preachers should be very prayerful, and ask our divine Father to guide our dear Bishop and his cabinet in their great task in placing us preachers—not pray that our selfish motives may be gratified, but that we may be sent where we can best glorify God. S. E. FLURRY.

Philadelphia, Miss., Nov. 23, 1918.

RESOLUTIONS OF APPRECIATION.

The following preamble and resolutions were presented by J. M. Bush and G. E. Ellis at the fourth quarterly conference held at Utica, Miss., on November 25, and were adopted by the conference:

Whereas, the Rev. B. W. Lewis has served our charge for the legal limit of four years; and whereas he has, during this period rendered faithful and acceptable service to the Church, both as pastor and preacher; and whereas he has commanded the respect of the community as a citizen as well as a minister; and whereas his admirable family have been helpers in his work; therefore, be it resolved:

First—That we greatly appreciate his faithful and effective labors among us, and shall always cherish a warm, brotherly affection for him.

Second—That in his going from us, both he and his family will be greatly missed by the church and community.

Third—That we can most cheerfully commend him to whatever pastoral charge he may in the wisdom of the Conference be assigned, both as a Christian gentleman and a worthy minister of the Gospel.

Fourth—That the above resolutions be spread upon our minutes and a copy be furnished to Brother Lewis, and another to the presiding elder and another to the New Orleans Christian Advocate for publication.

Signed: John M. Bush, G. E. Ellis.

Live Horse Flesh Costs 20c Per Pound.

You can add 100 lbs. to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back. Manufactured by Edgerton's Salt Brick Co., Goldsboro, N. C., and Atlanta, Ga. Office and Sales Rooms 18 East Hunter Street, Atlanta, Ga.

"The life hid with Christ in God" is a life meant for daily wear. It is meant, it is made, to be lived out in its sweet, cheerful, hallowed brightness, "at all times and in all places." Everywhere and always that contact is to bear fruit.—Bishop of Durham.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address **C. M. GRIFFING & CO., Box B, Macclenny, Florida.**

Thinking of Him, praying to Him, working for Him day by day, as our living, tender, mighty, infallible Friend, we strengthen our hold upon the one certain bond between earth and heaven; upon Him through whom, in all our feebleness and sin, we have real access in one Spirit unto the Father.—H. P. Liddon.

"CASCARETS" WORK WHILE YOU SLEEP.

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets To-night.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.—Adv.

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself Permanently of Piles.

LET ME PROVE THIS FREE.

My internal method for the treatment and permanent cure of piles is the correct one. Thousands upon thousands of cured cases testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development—whether it is chronic or acute—whether it is occasional or permanent—you should send for this free trial treatment.

No matter where you live—no matter what your age or occupation—if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one infallible treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon—but do this now—TO-DAY.

Free Pile Remedy
E. R. Page,
430-B Main St., Marshall, Mich.
Please send free trial of your method to
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For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.



SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co., Ithaca, N. Y.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

THE MAKING OF A FAMOUS MEDICINE

How Lydia E. Pinkham's Vegetable Compound Is Prepared For Woman's Use.

A visit to the laboratory where this successful remedy is made impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used anually and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

The most successful solvents are used to extract the medicinal properties from these herbs.

Every utensil and tank that comes in contact with the medicine is sterilized and as a final precaution in cleanliness the medicine is pasteurized and sealed in sterile bottles.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation which has made this famous medicine so successful in the treatment of female ills.

The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.



American women are right behind the U. S. troops in the trenches. Women nurses are now installed in hospitals 8 miles in the rear of the actual fighting line.

Many of our American women are unable to take up the duties of nursing at the front, but they should know how to take care of their own at home, and for this purpose no better book was ever printed than the Medical Adviser—a book containing 1,008 pages, and bound in cloth, with chapters on First Aid, Bandaging and care of Fractures, Taking care of the Sick, Physiology, Hygiene, Sex Problems, Mother and Babe, which can be had at most drug stores, or send 50 cents to the publishers, 663 Main St., Buffalo, N. Y.

The women at home, who are worn out, who are nervous or dizzy at times, should take that reliable, temperance, herbal tonic, Dr. Pierce's Favorite Prescription.

Tennessee City, Tenn.—"I was in very bad health for over 20 years. I had woman's trouble. At first I did not suffer pain but was low-spirited, had a worn-out feeling, which no amount of rest would help, and felt that something dreadful was going to happen. I had cold feet and hands and my heart bothered me. Life was a burden. I had three doctors; they did me some good while I was taking their medicines but when I was not taking medicine I felt just the same as before, so I tried Dr. Pierce's Favorite Prescription and also the Golden Medical Discovery and am thankful to say these remedies cured me. I have no symptoms of my old trouble."

—*Mrs. Bettie Gunn, Route 2*

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

CLEANLINESS NEXT TO GODLINESS.

Dear Advocate: Having read the splendid article written by Rev. P. H. Fontaine, so ably seconded by Rev. P. O. Lowrey, discussing "the upkeep of the parsonage property," your humble servant is constrained to make a few remarks.

I have had the honor of living in a Methodist parsonage nearly a quarter of a century and I know whereof I speak. A vast majority of preachers' wives' homes are not as commodious and as attractively furnished as the stewards' wives' homes. This to some extent is disheartening; but it is my honest opinion, until a good many preachers' wives turn over a new leaf and take better care of the parsonage furnishings and accessories, the conditions will remain as they are.

Accumulated fly specks, dust, dirt and disorder will show up plate glass windows and mahogany furniture to a bad advantage. The plainest of furniture can be made attractive by being tastefully arranged, and relieved by a curtain here and a bit of fancy-work there, will add greatly to the cozy and comfortable aspect of the plainest parsonage home.

As Brother Lowrey said, "the preacher's homes as well as their families should be models for their parishioners," but certainly not models of careless disorder from the front hall to the back porch. When chaotic confusion greets the eyes of a refined lady caller, she may be courteous enough to make no remarks but she will mentally decide, "It is not worth while to make any improvements this year."

As little as a great many realize it, it is nevertheless true, the women and girls of the charge expect the preacher's wife to be a living example of the 'ideal woman.' To some extent this is unjust, for we are just plain human beings; however, my observation leads me to believe the shortcomings of the preacher's wife are not dealt with as charitably as her sister occupying a less prominent place.

We believe in "laity rights" and they will come when we are ready for them. Sisters of the parsonage, while we are waiting let us improve our undisputed "standing rights" to make our home as attractive as any in the community.

I am glad this subject is being agitated, for, "behold, the Conference cometh" and a great many have grave apprehensions as to what is in store for us as we "fold our tent." I wish to assure my successor she will find the windows polished, the floors and kitchen tables scrubbed, the pantry free from decayed vegetables and the parsonage linen neatly laundered and folded away.

In conclusion, I move the week before Conference be hereafter set aside and known as "CLEAN UP WEEK" for the Louisiana Methodist preacher's wife. DO I HEAR A SECOND?

Mrs. A. J. COBURN.

Clinton, La.

EUPORA AND MABEN.

Dear Brother Carley: This has been a pleasant year with us at Eupora and Maben. During the year we have had splendid congregations and two splendid Sunday schools, which have wrought well.

In our protracted services much good was done, and the remembrance of them gives us joy. This is true because a major part of those received were Sunday school children, who are ever faithful in their place and gaining in love and fidelity to the Church and love to God.

All finances committed to our care are being met in full: pastor and presiding elder, Conference claimants, war emergency fund—all were met without complaint. The people here on this charge have been good to their pastor and family in ways greatly appreciated—more because they have remembered us in such substantial ways and with seeming pleasure. We have had a good year.

H. M. YOUNG.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

Guatemala Blend

Just 'phone Main 2196 and it will be delivered direct to your residence

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523 LAFAYETTE STREET NEW ORLEANS, LA

One in Four of Our Men Called for Draft Examination Was Physically Deficient

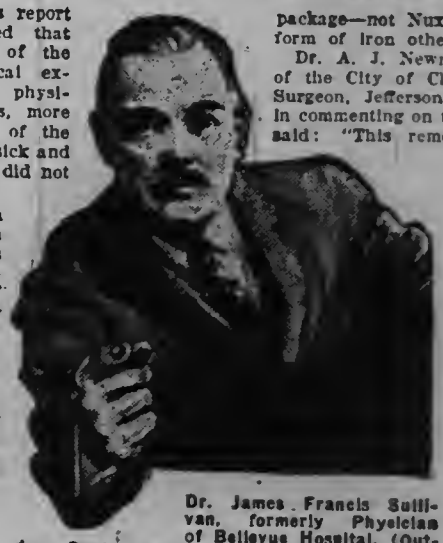
CITY PHYSICIAN STRONGLY ADVISES ALL PERSONS TO HAVE BLOOD EXAMINATIONS MADE BY FAMILY DOCTOR. SAYS THOUSANDS SUFFER FROM IRON DEFICIENCY

And think its "overwork," "too much worry," "a case of nerves," or some other trouble. Ordinary Nuxated Iron will increase the strength and endurance of such folks in two weeks' time in many instances.

In General Crowder's report to Congress, he stated that twenty-nine per cent. of the men called for physical examination were found physically deficient: that is, more than one out of four of the flower of our land was sick and many of them perhaps did not know it.

In commenting on this serious condition of affairs, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, New York, and the Westchester County Hospital, said: "The probability is that many of these cases were due solely to lack of sufficient iron in the red blood corpuscles. When the iron goes from the blood, you can have most any kind of symptoms varying from a weak, nervous, run-down state, to those of most serious maladies; the volume of blood often increases, thereby imposing an extra heavy burden on the heart. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind."

If you feel tired in the morning; restless at night; if you suffer from weakness or lack of vitality; go to your family doctor and have him take a specimen of your blood and examine it, and if it shows iron deficiency, get him to give you a prescription for organic iron—Nuxated Iron. Do this so as to be sure that you do not get hold of some of the numerous forms of metallic iron preparations on the market, which may do you far more harm than good. Or if you do not want to go to this trouble, purchase an original package of Nuxated Iron and see for yourself that the words Nuxated Iron appear on the package—not Nux and Iron nor any other form of Iron other than Nuxated Iron.



Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, (Outdoor Dept.) New York and the Westchester County Hospital.

DR. SULLIVAN SAYS

One-fourth of the people are sick—not up to the normal health mark as shown by General Crowder's reports to Congress on the draft examination. I strongly advise everyone who feels weak, nervous or rundown at times, to go to their family physician and have a blood examination made. Thousands suffer from iron deficiency and do not know it. In my opinion there is nothing like organic iron—Nuxated Iron—to help give increased strength and energy to the weak, run-down and aged.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron, said: "This remedy has proven through my own tests of it to excel any remedy I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorder. The manufacturers are to be congratulated in having given to the public a long felt want, a true tonic, supplying iron in an easily digested and assimilated form. A true health builder in every sense of the word."

Dr. Schuyler Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be amiss in my duty not to mention it. I have taken it myself and I given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Manufacturers' Note: Nuxated Iron which has been used by Dr. Sullivan and others with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Mi-o-na

"Digestion's best friend"



WITH many hearty eaters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not, your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

BOOTH'S HYOMEI Co., Ithaca, N.Y.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

I have had two of the most successful charge Institutes of the year on the Homewood charge and the Trenton charge.

The day we met on the Homewood charge was cold and cloudy, but every church on the charge was represented except High Hill. We had a most interesting session. The Homewood Sunday school graded 85 per cent, which is very high. They pledged to hold the Workers' Council once a month, and to put in the Home Department,which will give them 100 per cent. Gasque Chapel graded pretty near. They also promised to hold the Workers' Council, as did Lovitt Schoolhouse and Carr's church. Lovitt Schoolhouse also promised to take an offering for Children's Day.

The Training classes at Homewood and Gasque Chapel have put life and progress into those schools—20 men and two ladies were present to take part in the work. The fifth quarterly conference was held that afternoon and the work was paid out.

Monday the charge Institute was held at Trenton. Five schools were represented by their superintendents —I think it great—Trenton, Burns, Polkville, New Hope, and Pine Grove. 4 Cradle Rolls, 4 Workers' Councils, 1 Home Department, and 4 Individual Teacher-training pupils were the results of this meeting.

Trenton and Burns graded about 65 per cent, which is a good grade. The fifth quarterly conference of this charge reported things in good shape and indications are that their report will be in full.

I think the Teacher-training work as demonstrated by Brother White should cause many to think seriously about the matter. He will be glad to help all who will let him. Write to him in regard to the matter.

Pray for me and the work.

JOHN C. CHAMBERS.

Shubuta, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

NORTH MISSISSIPPI CONFERENCE

Admission on Trial.

Let the Class for Admission on Trial meet the Committee in the Methodist Church at Clarksdale, Monday night, December 9, at 7:30 o'clock. Come prepared for a written examination, if you have not already completed the work with the Correspondence School. In either event, however, please meet the Committee.

W. W. WOOLLARD, Chairman.

Class First Year.

The Class of the First Year will meet the Examining Committee in the Methodist Church at Clarksdale, Miss., on Tuesday morning, December 10, at 9 o'clock. Examination on Seay's Outline to p. 93. Oral review of other books, if taken in Correspondence School.

T. H. LIPSCOMB,
Chairman.

Third Year Class.

The Class of the Third Year will please meet the Committee in the Methodist Church, in Clarksdale, at 7:30 p. m., December 9.

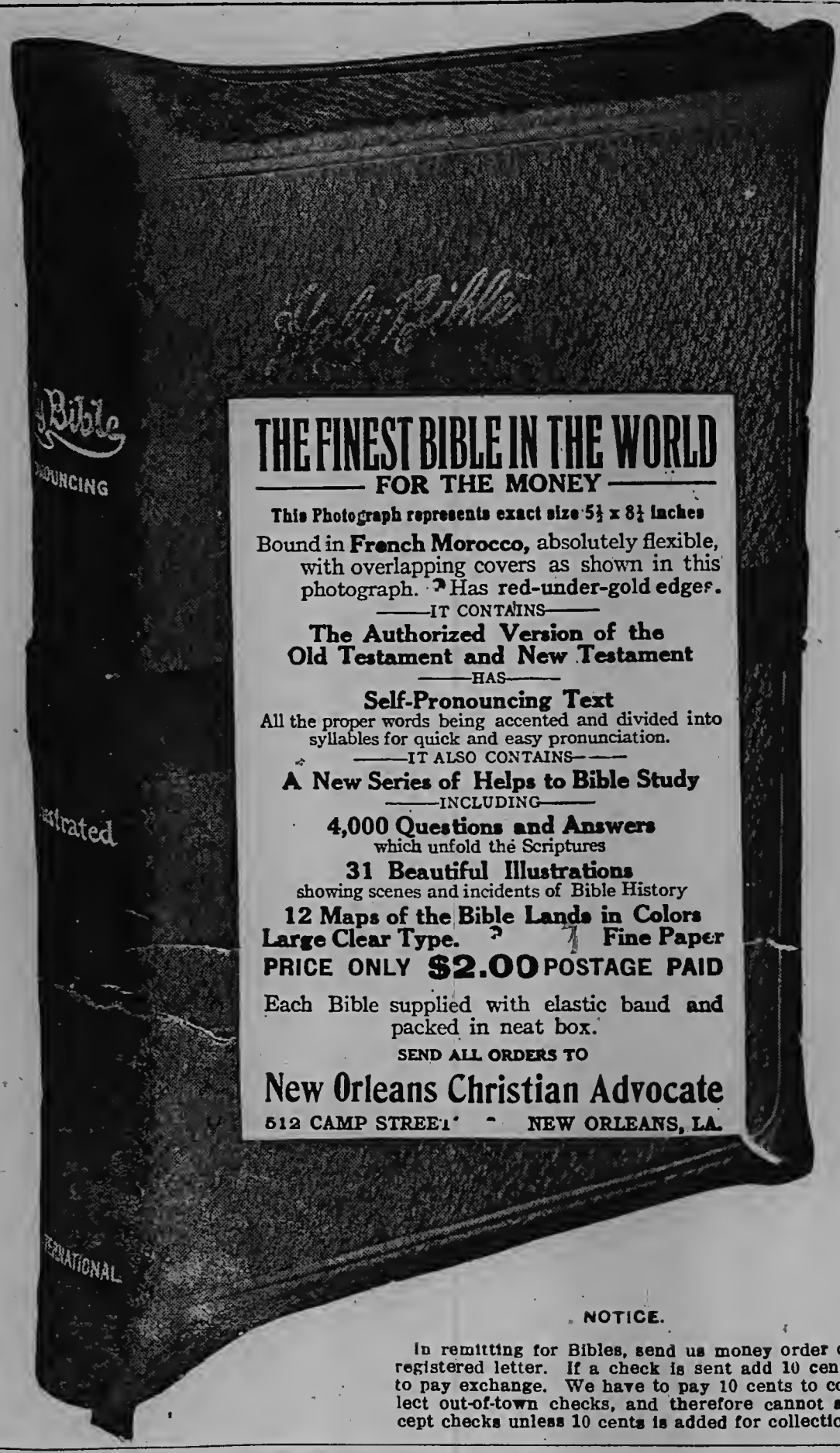
J. W. DORMAN.

Fourth Year Class.

The members of the Class of the Fourth Year are requested to meet at the Methodist Church in Clarksdale Monday evening, December 9, at 7:30 p. m.

J. A. HALL,
For the Committee.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13
Murine Eye Remedy Co., Chicago.



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FOR THE MONEY

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—IT CONTAINS—

The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text

All the proper words being accented and divided into syllables for quick and easy pronunciation.

—IT ALSO CONTAINS—

A New Series of Helps to Bible Study

—INCLUDING—

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

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In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Square, Sedalia, Missouri.

Let him who would move and convince others be first moved and convinced himself.—Carlyle.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

"An error gracefully acknowledged is a victory won."

The Christian's peace lies not in keeping out of the range of guns, but in keeping within the range of duty.—C. H. G.

The soul cannot progress except with the light which God has given it; love works the likeness of God into the soul.—Meister Eckhart.

GOOD NEWS.

Many of the nervous, pale and debilitated are being helped to recover health and strength. This is good news.

They are taking Peptiron, which combines iron in the most agreeable, effective and up-to-date form, over-coming all the objectionable features of older and other preparations of iron. It comes in chocolate-coated pills—does not injure the teeth, does not leave an inky or metallic flavor in the mouth, and does not cause constipation.

Peptiron is a thoroughly scientific preparation, the ultimate result of careful study and research by one of the most successful of pharmaceutical chemists. It is a real, not a make-believe, iron tonic, especially beneficial in cases of pale, thin blood, weak, unstrung nerves, mental and physical exhaustion—makes the young more vigorous and the old less feeble. Peptiron is sold by all druggists.—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 12. 1918. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE

Reported by Rev. H. P. Lewis, Jr.

On Wednesday evening, December 3, the Mississippi Conference Historical Society held its meeting. Rev. T. B. Holloman, the chairman, presided. The main speaker for the evening was Rev. W. T. Griffin, who read a paper on "The Early Days of Methodism In and Around Summit and McComb." One event related was about the Pleasant Valley meeting heid in 1848, conducted by Rev. S. L. L. Scott, which lasted 28 days and resulted in tweive young men's being cailed to preach. Eleven of these saw service in the Mississippi Conference. Mention was also made of the Topisaw Camp Meetings which have given eighteen to the ministry.

Rev. Ira B. Robertson enlivened the evening by reiating his experiences in helping to estabiish Southern Methodism in McComb. Fuliy one-third of the members of the Conference were in attendance at this meeting.

This Historicai Society has gathered much vaiuable information for the Conference, and is having it preserved.

First Day.

The 105th session of the Conference opened promptiy at 9 a. m., Wednesday, December 4. Bishop Kiigo announced hymn 301, foiiowing the singing of which the Sacrament of the Lord's Supper was served, the Bishop caliing to his assistance in serving it, Revs. C. W. Crisler, J. R. Jones, H. M. Eilis, H. A. Gatiin and F. B. Ormond. Whiie the Sacrament was being served, the congregation sang "There is a Fountain," "Nearer My God to Thee," and "There'il be no Sorrow There."

Following this, Dr. A. F. Watkins, the secretary of the last session, called the roli of the Conference, and 118 preachers answered to roli cali.

Dr. Watkins was elected secretary, this being the 18th consecutive session that he has been chosen to that position. He was first elected to that position at the Conference held in McComb in 1901, and has served with great efficiency. Upon nomination of Dr. Watkins, G. S. Harmon and H. B. Watkins were chosen assistant secretaries, and J. L. Neiii statisticai secretary, with J. V. Bennett, C. E. Downer, G. P. McKeown, B. L. Sutherland, W. A. Hays, O. S. Lewis and J. A. Moore as assistants.

The Mississippi Conference elected C. F. Emery, Raiiway Secretary for the quadrennium (in place of McAdoo, as the Bishop added).

Committees for the various causes were announced and J. C. Chambers was chosen official reporter by the Conference for the daiiy press.

After the introduction of some connectional and visiting brethren, the Bishop caiied question 22, and the presiding elders made their reports. Interest in these reports was intensified by the questions the Bishop asked the presiding elders, such as: "How long did you hoid the session of your district conference?" "Do you call people to the mourner's bench?" "Where do you preach best, in revivals or just cold-biood?" "Have you been in the parsonages and visited with the wives and chiidren of the preachers?" "How do our Methodist peopie die?" "Do you have conversions?" "What do you mean by conversion?"

Continuing question 22, the names of our superannuates were called. Of the twenty names caiied, oniy four answered. They were H. P. Lewis, ira B. Robertson, W. W. Simmons and E. H. Mounger. One, J. H. Evans, had "crossed the river" and now "rests under the shade of the trees."

The Bishop here introduced something new into our sessions by caiiing the names of ail the preachers by districts and passing their characters. The names of J. B. King and C. H. Herring were referred to the committee on Conference Relations for the superannuate relation.

O. G. Halliburton withdrew from the ministry of the Church, surrendering his credentials. H. K. McKee was located at his own request. The character of C. W. Hiilman was passed and he was discontinued.

Dr. R. S. Stout, General Secretary of the Church Extension Board of the Colored M. E. Church, was introduced, and made an appeal for his cause. Before adjournment, he reported that $136.53 had been given him.

After various announcements, the Conference adjourned for the day.

Wednesday, 3 p. m.

This was the hour set for the anniversary of the Sunday School Board. J. L. Deceii acted as chairman, and, after preliminaries, announced M. L. White, who spoke on "Teacher-Training in Rural Schoois." Brother White has had unusual success in this line of work, and reported as a result of his interest and activities that the Sunday school at Homewood had increased in enroliment from 30 to 150, and in attendance from about 10 to 100.

He said that he had received an average salary for 29 years, of $550, and with it had lived and heiped to educate his chiidren. Some thirteen or fourteen young men have been influenced by him to enter the ministry. He said the first essential to success is to love your people. "if you wiii love your peopie, you wiii give them your best." Another essential is "to go into their homes, take interest in every member of the famiiy and pray for each by name." Third, "Realize the need of the Training Course."

Under the question, "How to do the work?" he said: "Taik it in prayer meeting, Sunday school, in homes, on the road, in puipit and everywhere. Take personal interest in each pupil, his writing and speiiing. Make a big occasion of the delivery of diplomas."

Foiiowing Brother White, J. M. Way of the centrai office in Nashviile gave a stirring address, after which a summary of the work for the year of our fieid secretary, J. C. Chambers, was read by H. F. Tolie.

Second Day, Thursday, Dec. 5.

At 9 o'ciock, the Bishop called the Conference to order and read a Scripture lesson from Ephesians, 3d chapter. In the course of his remarks, he said that the Acts of the Aposties is the greatest missionary document that has ever been produced. After singing hymn 453, the Conference was led in prayer by C. W. Crisler, following which the roll of absentees of both clericai and lay members from the first day's session was caiied.

Robt. Selby moved to suspend the standing ruie of the Conference for Friday evening to aiiow Bishop Kiigo to bring the message for the Board of Education to the Conference. The motion carried.

Rev. H. T. Cariey, editor of the New Orieans Advocate, and Rev. O. E. Haiey were introduced to the Conference.

At 10:15, the Bishop caiied J. T. Leggett to take the chair, and the order of the day, the program of the Missionary Centenary Movement, began. The members of the team that brought the messages to our Conference are J. L. Neiii, a member of our body, Mrs. J. W. Downs, a member of the Woman's Missionary Council, Rev. F. S. Onderdonk, of our Mexican missions and J. M. Way, of South Caroiina. The facts, information and pians laid before the Conference by these workers brought great inspiration and enthusiasm to all who heard them. We were made to feel more profoundiy than ever that we are living in the most auspicious age of the world's history, and that now is the time to press the cause of the Kingdom of God as never before, and to try to bring that Kingdom in. The fields were surveyed, the world's needs presented, the cail to intercession and rigid Christian stewardship of our iives and possessions was made; and as the program proceeded, the accumulated power of the Spirit was feit by aii, so that when the cali was made for signers to the cards for Intercession and Christian Stewardship, there was an inspiring response. Dr. Onderdonk reported 85 signers of the Christian Stewardship cards.

An incident of the day that showed the presence and workings of the Spirit was when Mrs. Downs spoke to a point of personal priviiege, and told of two young ladies who were ready for immediate service in the Mission fields, but on account of debts incurred in procuring their education would be detained for a year or two from reaching the fieidds uniess. The statement had no sooner been made of what was needed to enable these young women to be free to go than C. W. Cochran, one of our laymen from Meridian, arose and said he would assume the debts of $400 and $300 respectiveiy. The crowning service of the day was in the evening, when an address iiiustrated with stereopticon siides of scenes from all our Mission fields was given, at the close of which the allotment assigned to our Conference was announced as $954.000, and on motion of J. L. Decell, it was raised to $1,000,000 without a dissenting vote. In the above report, I have given a brief survey of aii three sessions of the Conference held during the day in order to complete the Missionary Centenary program.

Before the beginning of the program, in accord with the motion passed the first day, the members of the new quadrennial boards were announced

(Continued on Fourth Page)

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EARL GREY.

By William C. Allen.

It has been said of this English peer who died not long ago that, "No more beautiful or lovable character has adorned our generation." A biography by Harold Bigbie (published by Hodder & Stoughton, in London and New York, 1917), tends to confirm this assertion. His name must not be confounded with that of Lord Grey, now living, once English minister for Foreign Affairs.

When Governor-General of Canada, Earl Grey upon one occasion was lost in a strange country. "Coming at last in sight of a forlorn cottage, he sent one of his staff to inquire if they could have tea there. When he arrived before the door of this shack he found an old Scots body standing there who had been told that he was the Governor-General. She came to his side, raised an old withered hand, and began gently stroking his thigh, looking up at him awesomely as he sat on his horse. 'There, there,' she muttered, 'I could easier talk to the Lord Jesus Christ than I can talk to you.' 'Of course you could,' said Lord Grey, bending down to her; 'you talk to Him every morning, and every evening: this is the first time you have talked to me.'"

As a young man, Lord Grey was profoundly moved by the writings of Mazzini and would mark passages that particularly impressed him. He pencil-scored the following reference to action: "If your conscience tells you it would be injurious, desist, desist, even though it seem that an immediate advantage to your country or family would be the result." Again he marked, "The sufferings of the poor are partially known to the wealthier classes; known, but not felt." Here was the beginning in his life of what the world needs more of—Christian statesmanship.

Early in his career, he commenced to distrust political parties; he seemed to feel that real democracy could not be reached through fidelity to them. He declared that, "Uniformity produces deadness, and freedom and diversity of relations alone supply the conditions which give birth to intellectual life, activity, originality, and statesmanship." He feared party control of the House of Commons and believed that a strong and resolute House was absolutely essential to the safety of the people. In this connection he wrote, "As soon as men lose faith in one another, anarchy comes knocking at the door." May it not be well for America to remember this in years to come?

Earl Grey carried his religion into politics. He considered that God was a political necessity. We are told that he "loved the divine Majesty." He braved aristocratic Church associations when he declared, "Christianity has been fighting on an impossible ground. It has had to speak of its love principle in a world organized for the advantage of the strong. The system of commercial competition, with all its inevitable cruelties, is the very negation of Christianity. And yet our State, which is founded on this principle, professes to be founded on Christianity!. Obviously this is nonsense * * * It is a State definitely opposed to the conception of a Christian State." He plead that the Church "create a real sense of brotherhood," and practice it. His biographer says, "He asked one to contemplate how vastly different now would be the state of mankind if, instead of a chronicle of religious wars and theological divisions, the history of the last thousand years had recorded the effort of mankind to obey the simple and definite commands of Christ. He saw everything his soul could conceive of in religion, in those two commandments, love of God and love of man."

He applied his conception of the Christian religion to private life, and we are all acquainted with the fact that many good men fail to do so. Once a friend of his when speaking to him regarding a certain incident remarked, "I shall never forgive that." With a look of pity he replied, "Then God help you!"

Lord Grey was born to the enjoyment of wealth, beautiful buildings, field amusements, intellectual excitements, social ceremonies, dinner parties, wide influence, political power. He was a handsome man, loving wit and fun. At one time he was very nearly spoilt by society. But he never forgot God and his obligations to men. He was gallant on behalf of the right. It is to be regretted that such a life could not have been spared to the service of humanity and that he died just at this critical period of the world's history. When on his death-bed he gave to his biographer this final message:

"A voice from the grave often gets a hearing. That's what I am after. I want to try to make my voice sound from the grave. I want to say to people that there is a real way out of all this mess materialism has got them into. I have been trying to tell them for thirty years. It's Christ's way. Mazzini saw it. We've got to give up quarreling. We've got to come together. We've got to realize that we're all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't—perfectly sure—except love. Love is the way out, and the way up. That's my farewell to the world!"

Are not many of us beginning to realize that this splendid Christian statesman spoke the truth?

San Jose, Cal.

SKETCHES FROM THE FRENCH FIELD.

Prepared by Miss Ella K. Hooper and Mrs. L. M. White, Council Workers.

III. Developments.

The Conference following the organization of the first Methodist Church in our field appointed Rev. C. V. Breithaupt to develop and extend the work. He labored with indefatigable zeal for seven and a half years and the work grew, not rapidly, but steadily and with deep, strong roots. At the end of that period, there was an established church in Houma, the parish seat, the Bayou Blue church had grown to a membership of 120, and there were a number of other "centers" where services were held, as well as some established work in Lafourche, the adjoining parish. Brother Hebert continued the work of the pioneer in the French Mission and had also the supervision of the field. Other workers were connected with stations and circuits.

Among the latter, deserving of special note, was Rev. A. D. Martin, brother of the founder of the Bayou Blue church. He has, perhaps, experienced more hardships and persecutions than any other worker in the French field and at the same time opened up more new communities to the Gospel. His work, as he expresses it, has been as "ice breaker" and a splendid one he makes.

In 1912, the Woman's Missionary Council sent a deaconess, Miss Eliza Iles, and later Miss Kate Walker. These deaconesses, by organization of clubs and classes and by house-to-house visiting, won the hearts of many not reached by the preachers and prepared the way for the present work carried on by the Council—a work for the evangelization, education, and uplift of the women and girls of the French Mission.

These, all laboring in faith, obtained a good report, but have not completed the task: God having provided some better thing for us, that their work without ours should not be made perfect.

What then is yet to be done? The task is a great one and requires courage and consecration on the part of the workers, and the hearty interest and co-operation and prayers of the Church as a whole.

The needs may be divided into three classes: evangelistic, educational, and financial. Many communities are yet untouched by the Gospel, and the first need is for the Spirit-filled, evangelistic preacher, the "ice breaker." He must penetrate new regions and by patience in tribulation and by being a living epistle, win hearts for Christ and establish a church. Following the conversion of the people and the organization of a church, comes the need of education. One would not expect a newly evangelized community in China or Africa to grow in grace and become a center of stalwart Christians without Bible study or Christian training, especially if the converts could neither read nor write, and the conditions are practically the same here. Financial aid is needed to build churches, to establish night schools, to supply more workers, and to provide Christian education for the native young people, who alone can really complete the task of emancipation and Christianization.

AN OPPORTUNITY THAT WILL COME BUT ONCE.

Ninety-one acres of land adjoining Paine College campus can be bought at a very reasonable price, and the trustees of that institution are very anxious to seize this golden opportunity. This land will be used for farming. The present campus of only 17½ acres is very inadequate for teaching agriculture. The acquisition of this new property will be equal to adding $100,000 endowment to the permanent funds of the College. It is a chance that the school cannot afford to miss.

Of the $10,000 needed immediately, almost one-half is already in sight. The deal must be closed by the end of December. Every Southern Methodist who believes in giving the Negro race a Christian leadership ought to send a contribution at once to President Albert D. Betts, Paine College, Augusta, Ga. If you cannot send money now, then write and tell him what amount you will pay later. The whole amount must be pledged at once. Several Liberty Bonds have been given, and more will be acceptable, for they are as good as cash if not better.

Bishop J. H. McCoy, D.D., of Birmingham, Ala., is president of the Board of Trustees, and he has recently issued the following letter concerning the matter:

"May I add my hearty endorsement to the appeal which President Betts, of Paine College, is making to the Church for funds with which to add to the lands of that institution? The Board of Trustees, of which I have the honor to be president, regards it essential to the development of the College on the larger and more practical lines it has matured, that a much larger body of land be had than we now have. And it is felt that the opportunity offered as set out by President Betts is an exceptional one, as this land joins our present campus and is being offered at what we consider a reasonable price.

"I sincerely trust that our great Church will make a prompt and liberal response to this worthy cause. Very truly yours,

"J. H. McCOY."

GOD'S WORK.

In every moment of our days, when once our hearts are yielded to His service, God is working in us and through us. Hitherto, perhaps, our little world has only been large enough to hold self and the present. But gradually, through tender leadings and unfoldings, and, it may be, through pain and suffering, we come to learn life's lesson—that it is God's world, not ours; that our existence is not finished and rounded off here, but forms part of one vast scheme to which mind and heart and spirit expand and grow, while all the horizon round them grows and expands, too, until it touches the shore of the illimitable future, and we become conscious that earth and heaven are not so far separated but that the first is but the vestibule of the second—imperfect, cloudy, full of broken fragments, but still part of the same temple of God as that to which we shall pass in by and by.—H. Bowman.

CONDENSED MINUTES OF THE 73d SESSION OF THE LOUISIANA CONFERENCE.

1. Who are admitted on trial? E. N. Barrios, A. J. Martin, Claudius H. Mayo, William Howard Giles, Ellis Smith.

2. Who remain on trial? S. J. McLean, J. E. Seife, S. A. Seegers, Leland Clegg, B. D. Watson.

3. Who are discontinued? E. B. Daniel.

4. Who are admitted into full connection? James M. Boykin, R. T. Ware.

5. Who are readmitted? None.

6. Who are received by transfer from other Conferences? None.

7. Who are received from other Churches as local preachers? None.

8. Who are received from other Churches as traveling preachers? Looney W. Smart, Lovick Pierce Moreland, William F. Hunter.

9. Who are the deacons of one year? A. L. Harper, J. L. Lay, F. B. Hill, R. W. Smith, A. D. George, B. H. Andrews.

10. What traveling preachers are elected deacons? James M. Boykin.

11. What traveling preachers are ordained deacons? James M. Boykin.

12. What local preachers are elected deacons? P. S. Carpenter, John H. Stafford.

13. What local preachers are ordained deacons? Philip S. Carpenter, John H. Stafford.

14. What traveling preachers are elected elders? None.

15. What traveling preachers are ordained elders? William A. Mangum.

16. What local preachers are elected elders? None.

17. What local preachers are ordained elders? None.

18. Who are located this year? S. W. B. Colvin, W. T. Woodward, C. V. Breithaupt, H. W. Jamieson.

19. Who are supernumerary? George D. Anders.

20. Who are superannuated? R. S. Isheil, J. F. Wynn, F. G. Hocutt, J. H. Brown, J. F. Patterson, T. S. Randie, R. A. Davis, F. N. Sweeney, J. T. Sawyer, M. G. Jenkins, H. B. Vandenhurg, R. Randie, V. D. Skipper, W. F. Henderson, J. M. Brown.

21. What preachers have died during the past year? Houston Armstrong, J. L. P. Sheppard.

22. Are all the preachers blameless in their life and official administration? Their names were called and their characters passed one by one, except J. J. Kelly who had been tried during the year and suspended for one year.

23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers 78, members 39,216. Total 39,294.

24. How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 5 licensed. No.

25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 4. No.

26. How many infants have been baptized during the year? 778.

27. How many adults have been baptized during the year? 899.

28. What is the number of Epworth Leagues? 60.

29. What is the number of Epworth League members? 1538.

30. What is the number of Sunday schools? 325.

31. What is the number of Sunday school officers and teachers? 2847.

32. What is the number of Sunday school scholars enrolled during the Conference year? 30,404.

33. What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? $7000.

34. What has been collected on the foregoing account, and how has it been applied? $5844, distributed to claimants.

35. What has been contributed for Missions? Foreign, $7075; Home and Conference, $8705; Special, $672. Total, $16,452.

36. What has been contributed for Church Extension? $4091.

37. What has been contributed for Education? $8436.

38. What has been contributed for the American Bible Society? $552.

39. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, $21,787; preachers in charge, $148,327.

40. What has been contributed for the support of Bishops? $1347.

41. What is the number of societies, and of houses of worship owned by them? Number of societies, 400; number of houses of worship, 346.

42. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $1,508,670; indebtedness, $41,553.

43. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 148; number of parsonages, 130.

44. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $291,291; indebtedness, $11,243.

45. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonages, 6.

46. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $34,500; indebtedness, $4250.

47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 9; amount of damage, $10,259.

48. What are the insurance statistics? Insurance carried, $582,574; losses sustained, $.....; premiums paid, $2916; collections on losses, $4344.

49. What are the educational statistics? Centenary College, value of property $130,000, endowment $40,000, professors 6, pupils 170. Mansfield Female College, value of property $80,000, professors 14, pupils 150.

50. How many copies of the General organ and of the Conference organ are taken? General Organ, 231; Conference Organ, 1562.

51. Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities? Wm. Spinks, of Ruston. See report.

52. Where shall the next session of the Conference be held? Oakdale.

53. Where are the preachers stationed this year? See appointments.

OVER THERE! OVER HERE!

American Y. M. C. A.
12 Rue d'Aguesseau, Paris, France.
Octoher 15, 1918.

I wrote you some days ago that the Religious Department of the Y. M. C. A. in Paris would furnish our chaplains with a communion set, a baby organ where needed, Testaments, song books and quite a large and growing assortment of literature. In addition, I am trying to arrange for a lantern which can be used in hospital wards and in tents so that men who cannot get out to the movies of the Y. M. C. A. can find in these slides and films a source of entertainment and instruction. They can also be utilized in evangelistic services.

In the letter referred to, I requested that each chaplain coming over from our Church should bring a duplicate Corona because we have several men who have not been supplied. Please request the chaplains in question to take the Coronas in their hands to the Chaplain's School at Le Mains and leave them in the care of Major John A. Randolph, who is at the head of the school, and who will hold them for me. It will not do to express or send them in any other way. This is a better plan than to leave them with the Y. M. C. A. in New York as before suggested.

Our men are needing transportation. Their groups are much scattered, and it is impossible to get to the soldiers without aid. A motorcycle is out of the question—the administration has requisitioned everything of the kind. During the last ten days I have supplied Chaplains Howard and Hightower with bicycles. Our chaplains may need a fund each for local demands in aid of sick soldiers and the wounded. I will advance the same where there is a real demand.

Have just returned from a two days' visit to the Chaplains' School mentioned above. Found twenty there under the instruction and superintendency of Major Randolph. Spoke five times during my stay, and trust some real contribution was made to the splendid group of men gathered there. They were kind enough to say that I had helped them and I was given a cordial invitation to come again. My mission over here is primarily to the chaplain and his soldiers. It was a great privilege not only to speak to them, but to have fellowship with, and to pray for them individually in several cases. The strain is terrific on these faithful men. Two had been gassed and were just recovering, two others had been struck with fragments of shells and were partially disabled. One came with me last night who is suffering from rheumatism of the joints due to exposure in the trenches. They have not hesitated to share the privations of the rank and file and will wear the scars for life. Two have yielded up their lives on the battlefield. You do not wonder that I count it the privilege of my life to be here and to minister in every way possible to men who have not counted their lives dear unto themselves.

I have been making a careful study of the entire field and its needs. It is so immense, as it relates itself to the moral and religious welfare of two million men scattered over hundreds of square miles and billeted in thousands of villages in addition to the regular cantonments, that it cannot be grasped in a day, neither can wise conclusions be swiftly reached. My ideas are beginning to take shape and it is becoming clear that as a Church we should align ourselves with the religious and educational work of chaplains and Y. M. C. A. secretaries, and with the relief work of the Red Cross. I have written an article to the Christian Advocate on the Educational program, and will be sending another on the Religious program. The soldiers have been asking where the Church is, and it is of vital importance if we are going to have any influence over these men when they return, to have a representative of the Church on the ground. Every service I have held, and they have been many, I have asked the boys to come forward and give me their hand, stating the locality they are from and what Church they belong to so I might get in touch with the pastor. Several have proposed to enter the ministry or missionary work, and it is evident we must look to these fine young men—the flower of our country—to fill our depleted colleges and to re-enforce the attenuated line of missionaries in foreign fields.

I have preached much to the negroes, advised with their chaplains and leaders and endeavored at headquarters to insist upon more personal attention to the stevedores especially. The latter are at the ports unloading steamers and loading trains, building tracks, yards, roads, etc. The temptations to which they are exposed are simply fierce—wine and women, together with gambling and association with the worst element to be encountered anywhere. Our military authorities are doing all in their power, but still the evil exists, and those of us who know the negro and the South and the awful aftermath of such exposure without adequate safeguards are bestirring ourselves to help our military leaders to the extent of our ability.

Finding thousands of Chinese laborers from North and Central China, the dialects of which I speak, I have discovered another field of need and opportunity, and have been visiting their camps and distributing literature, especially the Scriptures. The latter I got from the British and Foreign Bible Society in London.

My hands are busy and my heart is full. The opportunity of the centuries is before us. Are we alive to its demands and do we propose to meet it—adequately meet it? God help us. If we fail, ours will be a fearful condemnation as a Church. Our country is bending to its task. Can we do less? Major Randolph tells me that the Chaplains' Committee, which is, through Bishop Brent, in constant touch with General Pershing, is calling for 600 more chaplains, or 150 a month until the required quota has been received. Whole regiments are without ministerial services. I found 4000 men in one case with only one chaplain. I leave the situation for the present with you and the Commission. Give them my love as you meet them from time to time, and may you and they be given courage and strength for the great task which has been intrusted to your hands. You might send a copy of this letter to each member that this outline of what I am attempting over here may be laid before them. The grace of our Lord Jesus Christ be with you and the Church.

Your brother in the Gospel,

W. R. LAMBUTH.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

(Continued from First Page)

and adopted by the Conference as foiiows:

Conference Commission on Finance—M. L. Burton, J. T. O'Neii, H. M. Ellis, G. P. McKeown, C. F. Emery, J. B. Hoiland, W. T. Denman, G. S. Bennett, M. M. Satterfieid, J. A. McLeod.

Board of Missions—M. M. Black, J. P. Bennett, C. C. Evans, L. N. Dantzler, H. B. Watkins, C. W. Cochran, P. D. Hardin, W. F. S. Tatum, V. D. Youngblood, A. M. Broadfoot, H. J. Moore, H. G. Turner, W. H. Saunders, W. A. Price.

Board of Finance—J. M. Morse, W. M. Suilivan, S. A. Tomlinson, W. E. Morse, W. W. Graves, R. R. Liddell, J. T. Abney, D. W. Heidleberg, H. Mellard, K. T. Moore, C. M. Crossley, J. M. Washburn, L. L. Roberts.

Board of Education—Jno. A Moore, Dr. W. T. Bolton, C. W. Crisier, W. M. Buie, H. W. Featherstun, J. W. Sharbrough, B. L. Sutherland, D. C. Hull, J. L. Greenway, I. W. Cooper, P. H. Enochs, W. A. Hays, P. L. Blackwell, Joe Cook.

Board of Church Extension—W. M. Wiiliams, W. G. Forsyth, G. L. Garley, H. V. Waits, A. S. Oliver, C. S. Bennett, W. J. Dawson, Abe Astz, L. E. Alford, T. G. Bennett, H. A. Gatlin, W. D. Davis, M. L. White, W. H. Mars.

Sunday School Board—H. F. Tolle, B. F. Jones, E. E. O'Neal, B. F. Lewis, J. C. Cavett, J. W. Sessions, J. E. J. Ferguson, J. L. Decell, D. C. Lenoir, H. J. Maddox, Geo. G. Hurst, W. D. Cook, J. C. Chambers, D. S. Harmon.

Epworth League Board—W. H. LaPrade, W. L. Eikin, J. O. Ware, Ciifford Fields, H. P. Lewis, Jr., M. S. Enochs, W. A. Terry, Dr. T. J. Burham, L. F. Alford, W. D. Hawkins, J. W. Thompson, C. C. Huriong, J. G. Galioway, W. D. Crout.

American Bible Society Board—P. H. Howse, W. F. Baggett, J. W. Price, W. T. Griffin, J. L. Sells, G. G. Yeager, M. R. Jones.

Methodist Hospital Commission—J. R. Jones, J. T. Leggett, L. N. Dantzler, P. H. Enochs, W. H. Lampton, G. H. Thompson.

Auditing Committee—W. T. Griffin, T. B. Cottrell, B. E. Meigs.

Committee on Admission—L. A. Darsey, C. W. Crisier, W. H. Huntley, J. M. Lewis, H. J. Moore, T. B. Holloman, N. B. Harmon.

Examining Committees—On Trial: H. M. Ellis, F. B. Ormond, C. M. Chapman. First Year: H. Meliard, J. D. Eliis, J. H. Moore. Second Year: L. L. Roberts, J. E. Gray, T. W. Adams. Third Year: W. H. LaPrade, H. J. Moore, J. F. Campbell. Fourth Year: Jno. A. Moore, W. H. Saunders, J. C. Chambers.

Committee on Christian Literature—J. S. Purcell, J. W. Chisholm, O. S. Lewis, H. M. Ellis, H. B. Watkins, F. S. Harkey, E. H. Cooley.

Committee on Temperance and Social Service—J. E. Wiiliams, H. C. Ciark, E. L. Alford, J. M. Bush, G. G. Yeager, J. R. Davis, W. W. Moore, Dr. Ralph Ripley, A. J. Davis, S. H. Terral, J. H. Grice, T. M. Evans, C. H. Strait, W. A. Ellis.

Third Day.

Bishop Kilgo called the Conference to order at 9 o'clock and read a lesson from John 15. The Conference, led by the Bishop, sang "Rock of Ages," and was led in prayer by J. M. Morse.

After the reading and approval of the minutes of the preceding session, S. F. Harkey and A. J. Beasley, of the North Mississippi Conference, who are transferring to us, were introduced.

A message of greetings from W. N. Thomas, chaplain in the U. S. Navy and member of our body, was read to the Conference.

W. B. Waldrop was granted the supernumerary relation. Our superannuates are: H. P. Lewis, Ira B. Robertson, E. H. Mounger, I. L. Peebles, W. W. Simmons, R. Bradiey, J. T. Nicholson, T. B. Holloman, J. B. King, C. N. Martin, C. H. Herring, E. D. Phillips, R. F. Witt, J. W. Brown, W. W. Cammack, G. W. Huff, L. Carley, W. D. Dominick, J. M. Massey, C. T. Noble, B. H. Rawls and G. R. Ellis. The Committee on Conference Reiations recommended that the presiding elders of these brethren be requested to secure reports from each of them concerning their physical condition as weli as any work they have been able to do during the year, to present to the next Annual Conference for its guidance in determining their future relations. This recommendation was adopted with their report.

Reports from Dr. A. F. Watkins, President of Millsaps College; M. M. Black, Commissioner for Millsaps, and Robt. Selby, Commissioner for Emory University, were read by these brethren to the Conference.

Dr. I. W. Cooper presented a cause dear to his heart, the education of our young ministers, to the Conference, and was allowed to solicit subscriptions to the same.

The foliowing questions were caiied:

1. "Who are admitted on trial?" T. M. Ainsworth, E. M. Allen, M. L. McCormick, W. N. Ware, and Otto Porter.

2. "Who remain on trial?" C. Y. Higginbotham, H. E. Raley, L. M. Sharp, J. M. Smith, J. A. Smith, and M. A. Massey.

The Bishop added much interest to the session by asking the above young men such questions as these: "'Do you want to be a great preacher?" "What kind—as the world regards greatness, or as Christ?" "Do you know when a man is converted?" "How do you know?" He also remarked: "The Spirit comes down, not like a bullet, but like the wind—it fills the house."

8. Who are received from other churches as traveling preachers?" S. B. Watkins from the Congregational Methodist Church.

10. "What traveling preachers are elected deacons?" A. J. Beasley, who was also advanced to the Ciass of the Fourth Year, and J. B. Stringer.

14. "What traveling preachers are elected eiders?" M. F. Adams, R. H. Clegg, M. W. David, S. C. Moody, M. W. Porter, W. J. Waiters, and T. B. Winstead.

A. A. Sims, who was not able to attend the Conference and appear before the Committee, was retained in the Class of the Fourth Year.

12. "What iocal preachers are eiected deacons?" B. H. Williams and A. J. Boyies.

It was reported to the Conference that during the year Bishop McMurry had ordained as both deacon and eider C. J. Bushey from the local ranks, in order to qualify him for the U. S. Army chaplaincy.

52. "Where shall the next session of the Conference be held?" Hattiesburg and Meridian asked for it, and strong speeches were made by representatives from each place, urging us to accept their invitations. The cali from Meridian seemed most dear to the majority of the Conference, and Meridian was chosen.

Dr. Bray, the General Secretary of the Board of Education of the Colored Methodist Church, addressed the Conference in behalf of the cause he represents and created great enthusiasm among the members of the Conference. He asked for an offering of $400, and secured $673.

Following announcements, the Conference, led by the Bishop, sang "O Think of a Home Over There," and adjourned with the benediction pronounced by Dr. Onderdonk.

Afternoon.

At 3 p. m., Mrs. Downs addressed the ladies of McComb in the Presbyterian Church on the subject of the Missionary Centenary Movement, and Rev. W. J. Ferguson preached in the Methodist Church.

Evening.

At 7:30 p. m., the Conference and citizens of McComb assembied in the Centrai School auditorium to observe the anniversary of the Board of Education and hear Bishop Kilgo, the speaker for the evening. The Bishop was at his best and swayed the audience at his will from iaughter to tears and from dead silence to unbounded enthusiasm. His theme, as this writer would cail it, was "Real Education versus Mis-Education." He spoke on the value of things fundamentai, and the folly of the superficial. Some of the thoughts advanced were: "The world is not so much in danger of the lack of education as it is of a superabundance of mis-education. It is very evident that something has gone wrong in the world." "Germany has not educated too much, but rather mis-educated." "What a price we have had to pay for this mis-education! Price in money alone, $200,000,000,000. Everything taxed to the limit to pay this awful debt." "We have made a mess of God's world. We ought to be ashamed of ourselves." "America has run wild with the thought of patriotism. We haven't had time to think. True patriotism is a tragedy." "The truest, outstanding, nobiest patriotism is in the hearts of the mothers, and it is tragedy." "What has gone down with the Kaiser? How do you know Democracy has not gone?" "Every fanaticism, falsehood, piece of nonsense, has been proclaimed in the name of liberty." "The highest things of education are found in faith." "The real contents of education are in knowing the thoughts of God. Our education fails if we do not have it crowned with Jesus Christ."

Saturday—Fourth Day.

The Conference was caiied to order by the Bishop, and he read a Scripture lesson taken from Romans, 8th chapter, beginning with verse 32. The Conference sang hymn 208 and the Bishop called on J. M. Morse to lead in prayer.

After the reading of the minutes by Dr. Watkins, P. D. Hardin read resoiutions of sympathy for the family and friends of Mrs. C. H. Otken, who died suddenly Friday morning. The resolutions were unanimousiy adopted.

The editors of the Conference Journai made their report, which was adopted. In connection with making the report, Dr. Watkins gave public expression of appreciation on the part of the editors of services rendered by J. L. Decell in securing advertisements for the edition of the Journal for this session, to heip pay cost of its publication.

The Conference showed a more thoughtful spirit for our Conference ciaimants by accepting an assessment amounting to $20,000 for the coming year. This is an increase of nearly 50 per cent over the assesment of last year.

The Conference eiected W. D. Davis as treasurer of the Finance Commission, and provided an assessment of $300 to defray his expenses. The Finance Commission was authorized to work out its own financial pians.

The Bishop spoke to a point of personal privilege by calling attention to the careless method we have of keeping a record of our membership, and urged more carefulness on the part of the preachers in charge and presiding elders in making out the statistical reports.

Question 9 was caiied, and R. A. Aliums, J. B. Cain, H. C. Casties, J. H. Jolly, C. P. Jones, D. W. Uimer, J. T. Weems, A. J. Beasiey, and S. F. Harkey were passed and advanced to the Class of the Fourth Year.

At this point, the Bishop commended the classes of our Conference and said that they were the best he had heard reported on in all his rounds of Conferences this year.

Four brethren of the Louisiana Conference, H. W. May, Alonzo Early, S. S. Bogan and L. I. McCain, were introduced to the Conference. The question was raised in the minds of some, "What are these feliows doing here?" But just a little later, when the Bishop received the class of this year and made his address to the class, we were convinced that they knew a good thing when they saw and heard it, and that they knew it was worth more than the expense to hear the Bishop give his charge to the ciass. We were giad to have those brethren with us, and say to them: "Come again."

Only one, A. J. Beasley, was present to be received into the Conference. All who heard it pronounced the Bishop's charge one of the best ever delivered to a class in our Conference. Some of his remarks were: "We are a militant host. I am under orders. If you don't iike these things in us, don't come pestering us. We are not pestering you." "The world is fuii of ecciesiastical parasites to-day. If you want to run loose, don't come here and let us put our bridie on you. It is a curb bit, and the reins are in the hands of a Bishop. It takes sanctified, regenerated manhood to follow the cali of the Methodist itinerancy." "Do you want to be a preacher—burning up to be a preacher— really on FIRE to be a preacher?"

"A preacher's life and work is a tragedy—the greatest in the universe." "You can lecture on literature, science, etc., you can speak on politics, but you can't preach but one thing, and that is the Gospel." "If you are a Gospel preacher, having gotten the inspiration by agony before God in prayer because of sin and the need of salvation, the crowds will come to hear you. Paul and John Wesley never wanted for crowds to preach to." "The preacher who has quit studying hard, deep books, has back-slidden." "The most ignorant as well as the most learned man knows when one is preaching." "The world is going to hell, with full steam, down grade, throttle wide open on a straight track. Oh, Brother, preach! preach! PREACH, like a house on fire—like in the throes of an earthquake, like judgment just ahead and the world on the brink of hell."

I. W. Cooper introduced a resolution regarding the building of a hospital in the bounds of our Conference, calling for a commission of eight preachers and eight laymen. The resolution was adopted, but amended to contain nine preachers. The Commission is composed of the following: P. H. Enochs, L. L. Roberts, S. E. Monton, L. N. Dantzier, J. S. Otis, Jas. Hand, C. W. Cochran, Jno. A. McLeod, W. M. Buie, C. W. Crisler, J. M. Morse, W. H. Saunders, H. M. Ellis, H. B. Watkins, J. T. Leggett, P. D. Hardin, I. W. Cooper.

Robt. Selby addressed the Conference relative to his work as Commissioner for Emory University. Besides raising the funds for the L. Q. C. Lamar Law Building, he is also securing funds to establish a chair in Sunday School Pedagogy at the University, amounting to $25,000.

The vote of the Conference on Woman's Laity Rights stood 58 for and 47 against.

The vote on change in the Creed was 75 for and 48 against.

The reports of Committees on Temperance and State of the Church were read and adopted.

The Bishop requested Dr. I. W. Cooper to preside at the afternoon session.

Preaching services were announced for Sunday as follows:

Centenary—10 a. m., Love Feast conducted by W. M. Sullivan; 11 a. m., sermon by Bishop J. C. Kilgo, followed by ordination of elders; 3 p. m., Memorial Service; 6:15 p. m., Epworth League led by J. B. Cain; 7:30 p. m., preaching by H. B. Watkins.

First Baptist Church—11 a. m., H. M. Ellis; 3 p. m., Young People's Mass Meeting, W. D. Hawkins, leader; 7:30 p. m., H. W. Featherstun.

Presbyterian Church—11 a. m., C. W. Crisler; 7:30 p. m., P. D. Hardin.

South McComb Methodist—11 a. m., F. B. Ormond; 7:30 p. m., L. E. Alford.

East McComb Methodist—11 a. m., H. S. Westbrook; 7:30 p. m., J. V. Bennett.

South McComb Baptist—11 a. m., I. W. Cooper; 7:30 p. m., F. B. Ormond.

East McComb Baptist—11 a. m., W. A. Hays; 7:30 p. m., H. A. Wood.

Summit Methodist—11 a. m., H. F. Toile.

Summit Baptist—11 a. m., A. F. Watkins.

Summit Presbyterian—3 p. m., J. A. Smith.

Sweet Home Colored Baptist Church—7:30 p. m., J. C. Chambers.

Colored Holiness Church—3 p. m., C. A. Schultz.

After other announcements, the Conference sang "I Am Bound for the Promised Land," and adjourned with the benediction, to meet at 3 p. m.

Afternoon.

The Conference was called to order by I. W. Cooper. E. H. Mounger read I Jno. 1, and led in prayer. The Conference sang, "A Charge to Keep I Have."

After reading of minutes of the morning session, a large number of reports were read and adopted.

R. E. Neilner, Assistant Secretary of the General Epworth League Board, addressed the Conference.

B. F. Lewis, Manager of our Orphans' Home, spoke of his work and requested the hearty cooperation of the brethren.

J. C. Chambers spoke out of a full heart of his appreciation of the sympathy and help the brethren have given him in his work.

Towards the close of the afternoon session, the Bishop came in and resumed the chair, and when there was a lull in business, he delighted the members of the Conference with a running reminiscence and comment on various subjects. None of us ever tire of hearing the Bishop talk. We feel that we have come to know and love him dearly.

After singing "O How I Love Jesus," the Conference adjourned to meet in Memorial Service at 3 p. m. Sunday.

Memorial Service, Sunday, 3 p. m.

Rev. J. L. Selis, who presided, announced Hymn 50, "Abide With Me." Prayer was offered by W. W. Moore, and E. H. Mounger read the Scriptures, selecting Rev. 22:1-14.

Question 21 was called: "What preachers have died during the past year?" J. H. Evans, whose memoir was read by W. M. Williams. Following this the Lewis Quartette sang "The Beautiful Land." By special request of the Conference, the committee on memoirs brought in a memorial on the life of Dr. R. S. Ricketts, which was read by Dr. A. F. Watkins. Remarks on the life and character of these saints of God were made by C. W. Crisler, E. H. Mounger, W. H. Huntley, W. B. Jones, R. H. Barr, J. S. Purcell, G. H. Thompson, A. F. Watkins, L. L. Roberts, J. M. Wood, M. L. White and W. H. LaPrade.

The report of the Committee on Memoirs was accepted by a rising vote.

The session adjourned with the singing of the Doxology and benediction pronounced by A. S. Oliver.

Sunday Services.

The Conference met for the Love Feast at 10 a. m. W. M. Sullivan presided. After serving the bread and water, Scripture reading and singing "Ashamed of Jesus," the brethren, both preachers and laymen, utilized the time speaking of their personal religious experiences. Within the hour, 38 spoke and many more desired to speak. As the service progressed, the spiritual tide ran higher and higher, and we were made to feel like Peter on the Mount of Transfiguration, that it was good to be there.

The brethren told of trials, sicknesses, sorrows, and the comfort and joy they found in the Lord as they turned to Him. Some spoke of its being a year of continual praise and victories, some of richer and deeper experiences, and of a greater love in their hearts for Christ and His Cause.

The writer heard the remark that it was one of the best Love Feasts the Conference has ever held. Brethren, can't we take it back into our charges? Let's seek to have a real love feast in every home we visit, with every life we touch, till all be united in the bonds of Christian love.

The Bishop's Sermon.

He used as his text, Jno. 1:11-13. I shall not try to give a gist of it. Suffice it to say, the Bishop made clear in emphatic terms the Divinity of Jesus Christ, the Only Begotten of the Father. He showed how Christ completely routed the devil and thus established his Sonship in the wilderness temptations. He showed how Christ never wavered from His appointed task, but on the cross paid the price for man's redemption. He made clear what it means to be redeemed, regenerated and to receive power to become sons of God. He told of the life of real sonship, and of the privileges enjoyed both here and hereafter.

But, O how the congregation was moved under the influence of that powerful message! Brother Wiley Ferguson, overflowing with emotion, repeated over and over again, "Glory, glory, glory!" Uncle Ira B. Robertson could not keep back his "Halleluiahs." Waves upon waves of the deepest emotions of joy and glory passed over the congregation. The Holy Spirit was there and filled the house.

Surely, we will go to our works another year, determined to present the Gospel message more earnestly and zealously than ever before. At the close, the candidates for elder's orders were ordained.

The 7:30 p. m. Service.

Rev. H. B. Watkins was to have preached at this hour, but was not able on account of being sick. Rev. H. F. Toile was called on, and preached from the text, "Ye are the salt of the earth." It was a sermon to the heart of the Christian that did us all good, and doubtless many persons resolved to make their lives more positive for good than they have been, because of having heard that sermon by Brother Toile.

Sixth Day.

Bishop Kilgo called the Conference to order at 8:30 a. m., and read from 1 Timothy. The Conference sang Hymn 508. M. B. Sharbrough led the Conference in prayer. Dr. Watkins read the minutes of the Saturday evening session and the memorial session of Sunday afternoon. Upon reading the statistical reports, the Bishop called attention to the carelessness on the part of the preachers and presiding elders in reporting properly the numbers of members. Where statistics show a decrease in number of members, the Bishop contended that the facts would show a substantial gain. Upon the strength of the Bishop's exhortation, the statistical report relative to number of members was recommitted to the presiding elders, who are given ten days' time to furnish to the editors of the Conference Journal a corrected list of members.

Various reports were read and adopted.

The Joint Board of Finance reported that during the year the following claimants on the Board had died: J. H. Evans, Mrs. D. Merchant, Mrs. N. M. Clark, Mrs. J. M. Weems, and Mrs. R. B. Downer.

The Commission on Finance distributed the assessments on the districts, as follows:

	Local work.	Gen'l work.
Brookhaven District	$6982	$6850
Hattiesburg District	6155	6042
Jackson District	6740	6612
Meridian District	6264	6147
Newton District	5294	5191
Port Gibson District	5946	5838
Seashore District	6626	6500
Total	$44,007	$43,180

Resolutions of thanks prepared by C. F. Emery were read by G. S. Harmon and adopted by a standing vote.

After the reading of the minutes of the morning session, the Conference sang "There is a Land that is Fairer than Day," and how the preachers did sing it! Following this, the Bishop offered a prayer, committing all that lies before us to the Lord.

Before the reading of the appointments, Dr. Watkins secured the floor and, over the Bishop's protest, expressed the Conference's appreciation of the Bishop's presence and administration. The appointments were read, the Doxology was sung, and the Bishop pronounced the benediction. Thus came to a close one of the most delightful and profitable sessions of the Mississippi Conference ever held.

JESUS AS A BOY.

We read that Jesus "was subject to" his parents. Obedience to his father and mother was characteristic of his boyhood. We are justified in thinking of him during these years when he was preparing for his sacred mission as a good son, taking his share in the life and work of his earthly home, learning his father's trade and working with him in his daily tasks. He was serving God in this way while a boy and young man, as truly as he was serving God in late years by his preaching and teaching.—Exchange.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 Murine Eye Remedy Co., Chicago.

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The Centenary in the Sunday School.

WHY SHOULD THE SUNDAY SCHOOL TAKE PART?

THE CHALLENGE.

The Centenary presents to the Sunday Schools of our Church the greatest challenge of all time.

Thousands of Methodist Sunday school boys followed General Pershing on his victorious march through France. Many of them sleep in Flanders' fields, but they never allowed "Old Glory" to trail in the dust.

The challenge of the Centenary to the Sunday schools at home is to lift the blood-stained banner of the Cross out of the mire of neglect and, with the message of Christ, carry it to the ends of the earth.—J. L. Neill.

THE SUNDAY SCHOOL NEEDS THE CENTENARY.

1. The chief work of the Sunday School is to produce efficient Christians.
2. An efficient Christian must do effective Christian work.
3. Christian missions is the supreme work of the Christian Church.
4. The raising of a definite sum of money for a specific purpose will have real educational value.

THE CENTENARY NEEDS THE SUNDAY SCHOOL.

1. There is to be much more in the Centenary than the raising of money.
2. The Sunday School is the only organization through which an entire generation can be trained to a proper conception of missions.
3. The Sunday School can furnish enough volunteers to meet every demand.
4. The Sunday School is the best agency at the command of the Church to educate the whole people concerning world needs and the necessity for Prayer and Stewardship in meeting those needs.

THE PASTOR'S PART.

1. Assist your Superintendents in the appointment of a good Missionary Committee in each Sunday school.
2. See that a Missionary program is rendered each month, as required by the Discipline. A program is to be published in the Sunday School Magazine and School Standard.
3. Insist that all money given on Missionary Sunday in the Sunday school be directed as a "Special" for Missions and that it be sent monthly with specific directions as to its use, to Dr. J. J. Stowe, Centenary Treasurer, 810 Broadway, Nashville, Tenn.
4. Do all in your power to lift the monthly offering for missions in the Sunday school to a minimum of five cents a month for each pupil enrolled.
5. Supply the Department of Missionary Education with all the information asked for, and we pledge ourselves to do what we can to help you "over the top."

THE SUPERINTENDENT'S PART.

1. Appoint a Missionary Committee of three members.
2. Plan his program for the fourth Sunday in each month, so that the Chairman of the Missionary Committee will have plenty of time for the presentation of a Missionary program.
3. See that the Workers' Council directs all money raised on Missionary Sunday in the Sunday School as a Special for Missions. For all suggestions and assignment of Specials, write Department of Missionary Education, address given below.
4. Do all in his power to make the Minimum Offering for Missions in the Sunday School an average of five cents a month per pupil enrolled, to be sent each month to J. J. Stowe, Centenary Treasurer, P. O. Box 38, Nashville, Tenn.
5. Report at once the full name and correct postoffice address of the Chairman of the Missionary Committee to the undersigned.

Financial Goal for the Sunday School: $3,500,000.

How will Your School Meet the Challenge of the Centenary?

For further information write to J. L. Neill, Superintendent Department Missionary Education, General Sunday School Board, 810 Broadway, Nashville, Tenn.

The Home Circle

GARDENING.

This is the short and sorrowful tale
  Of Jessica Jenkins Jones;
She planted a packet of seeds with pride
While her dog looked on with his head on the side
  And thought, "She's burying bones."

When Jessica left, he dug like mad
  In search of the luscious bones.
So Jessica's garden it did not grow,
And Jessica's dog was cross, and so
  Was Jessica Jenkins Jones.

—St. Nicholas.

THE WHITE GUINEA'S NEST.

"Henry, if you find that guinea's nest, you may have as many eggs for breakfast as you can eat," said Glenn's grandmother as the men were starting off to work one morning.

"I'd be glad to, Mrs. Tolliver, and I'd enjoy the eggs; but we're mighty busy just now, and you know it takes long patience and watching to find a guinea's nest," replied Henry, grandfather's helper on his big Western farm.

"Yes, I know that you haven't time, Henry; but I do wish some one would find the nest. I know there must be lots of eggs in it, she has been laying so long. I think it must be in the wheat field somewhere. The only way I know to find it is to watch her go to the nest, but I never can find the time," replied grandmother.

Glenn looked thoughtful after his grandmother had gone into the house. Why couldn't he find the guinea's nest and surprise grandmother? She had said you must watch the guinea, and he could do that as well as any one.

The white guinea was in plain sight at that time, picking about the yard; so Glenn sat down on the steps to watch her.

The winter before grandmother had had a flock of seven guinea fowls, but one thing and another had happened to them until now only one hen remained.

It seemed to Glenn that he had been sitting there for hours, when at last the guinea hen started for the wheat field, across the road, in a somewhat furtive manner. Glenn followed her cautiously; for if the guinea suspected that she was being followed, she would not go to the nest.

As he crossed the road, Glenn idly picked up a long stick lying there, and afterwards he was glad that he did. He had not been visiting at the farm very long and was not very well acquainted with it, but he knew one thing—grandfather had the tallest wheat he ever saw; why, it reached away above his head. And how thick it was! A great, waving, yellow mass when the wind blew!

The white guinea moved slowly, stopping to pick here and there, but still Glenn had hard work to keep her in sight in the thick wheat without coming too close. On and on they went. It was now about ten o'clock; but as it was a cloudy day, the sun was not very hot.

Ah! the guinea was stopping at last under a little clump of bushes. And Glenn caught a glimpse of a nest full of speckled eggs.

The white guinea slipped slyly on the nest; and Glenn, suddenly remembering the stick in his hand, decided to set it up to mark the nest, so he could find it again and return to the house. As he stole softly away, he thought he was going back exactly the way he had come; but after he had walked until he was all tired out, he knew he must have taken the wrong direction. But even in that case, he thought, he ought to by this time have reached the other edge of the field. Glenn did not know that this field contained over fifty acres and that it would take a small boy a good while to walk across it, even if he went in a straight line. So he turned about and walked on.

About this time it began to rain; and as Glenn tried to hurry, the thick wet wheat tripped him in a most irritating manner. It was all he could do to keep back the tears. He felt as if he might just as well lie down in this awful wheat and not try to go on any longer. But then no one knew where he was, and he might have to stay here all night—he had no idea what time it was—so he stumbled on again bravely. If only he could just see where he was going.

Suddenly he heard a shout. "Glenn, Glenn! Where are you?" some one called.

"Whoop-ee! Here!" he screamed, feeling as if he wanted to jump for joy.

"Where?" asked the voice.

"Here, here!" shouted Glenn as loud as he could. And pretty soon there was a sound of something coming through the wheat, and there was Henry on the black horse.

The men had come in to dinner and found Glenn missing; so grandfather and Henry had both started out to hunt for him, Henry selecting the wheat field as the most likely place to begin the search. "As soon as I saw that stick standing up over yonder, I felt sure you were in here," said Henry. "What did you set it up for?"

"Why, that is to mark the white guinea's nest. I found it, you know," said Glenn, feeling very contented now upon the black horse in front of Henry.

"Well, I'll declare!" exclaimed Henry. "It was worth getting lost to find that, wasn't it?"

And Glenn said yes; he guessed it was.

Henry and Glenn visited the nest later and found thirty-four eggs, of which grandmother gave Glenn as many as he wanted. But you may be sure he never tried to walk through the wheat field alone again.—Catherine Masters, in Epworth Herald.

AS THE CROW FLIES.

Johnny Wheelan looked at the little side gate hanging on its hinge and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute; but he had taken only one or two rides when, ker-plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask him how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely holding on or it wouldn't have pulled out so quick. I'm not that heavy!" and having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the treetops.

"Crows," answered father. Don't you know a crow when you see him, John?"

"I know 'em when they're close," said John. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Wheelan. "They always do. I never forget it, because when I was a little boy like you my father told me I could never be a real man unless my speech was 'as the crow flies'—right straight to the truth, no cutting off corners and going around hard places. We never could fool God, my father used to say; and the only speech that pleased Him was 'as the crow flies.'"

"Father," said Johnny quite suddenly, "I was swinging on the side gate just now, and it broke down."

"That is told 'as the crow flies,'" said father.—Jewels.

PERSISTENT PREACHERS.

By Luther E. Todd.

Let Us Reason together about that proposed $10,000,000 Endowment Fund for the benefit of the Superannuates and the widows and orphans of deceased preachers of the M. E. Church, South. Do we really mean to raise this money, or is our talk about it mere pastime? Are we willing to pay the price for success?

1. **The Preachers Must Do It.** Not by passing resolutions, discussing plans for its accomplishment, wishing it might happen, or waiting for a few rich men to hand us the $10,000,000. No, it will not come about in any of these ways. But, when every preacher in the Church realizes that this is his work, takes off his coat, rolls up his sleeves, and says "I'm going to see this thing through"—then it will come to pass. It is a matter of distressing need that confronts us. In some cases among our 2000 claimants, it is perilously near a matter of life or death. Whether we want it so or not, it remains true that the Bishops, presiding elders, pastors, and editors of the M. E. Church, South, are faced with the responsibility of liberating our Conference Claimants from the tolls of poverty. Why? Because we are the leaders of the people, and they have the money.

2. **The People Must Know.** How can they know if we fail to tell them? Once they are made to realize the situation, they will come to the rescue. Our 6000 pulpits must ring clear and strong on

(Continued on Page 15)

LUZIANNE coffee
and Good Cheer go together
like Possum and Sweet Potatoes

"When It Pours, It Reigns"

BECAUSE Luzianne makes the best-tasting cup of coffee you ever drank. It's roasted just right. The fragrance—you can't forget it. And the flavor is delicious.

Coffee-lovers know that Luzianne just *hits the spot*, for it's full of punch and pep.

If you don't think that this good old Luzianne is worth what you paid, then tell your grocer and he'll give you back every cent.



New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. J. H. Felts, Rev. T. H. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

Commnnications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

THE NORTH MISSISSIPPI CONFERENCE.

On account of the recurrence of the epidemic of Spanish Influenza, the North Mississippi Conference, which was to have convened in annual session at Clarksdale, Miss., on December 11, will hold only an executive session of brief duration. Only those whose presence is necessary for the transaction of important business will be in attendance, and adjournment will be had at the earliest possible moment.

While all will regret the circumstances which have made this procedure necessary, we must, nevertheless, recognize the wisdom of complying with all the demands of prudence in facing a serious situation. We hope to be able to give our readers a full account of the proceedings of the executive session of the Conference in next week's Advocate.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District—Presiding elder, J. T. Leggett; Adams, R. A. Sibley; Barlow, J. T. Weems; Bayou Pierre, W. W. Murray; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, W. H. Lewis; Crystal Springs, J. S. Purcell; Fernwood, A. M. Broadfoot; Foxworth, R. H. Barr; Gallman, C. A. Schultz; Hazlehurst, W. W. Graves; Magnolia, J. E. Gray; McCall, W. D. Barrett; McComb, Centenary, J. L. Decell; South and East McComb, A. B. Barry; Meadville and Bude, W. B. Alsworth; Monticello, B. E. Meigs; Pleasant Grove, D. P. Yeager, supply; Scotland, W. W. Nelson; Summit, W. T. Griffin; Topisaw, H. C. Castles; Tylertown, H. A. Gatlin; Wesson, J. W. Thompson; President of Whitworth Female College, I. W. Cooper; Conference Evangelist, J. V. Bennett; Chaplain U. S. Navy, W. N. Thomas.

Hattiesburg District — Presiding elder, W. B. Jones; Blodgett, M. W. Porter; Collins, W. M. Williams; Ellisville, P. H. Howse; Eucutta, A. S. Byrd; Hattiesburg, Main Street, P. D. Hardin; Hattiesburg, Court Street, C. F. Emery; Hattiesburg, Broad Street, W. A. Terry; Hattlesburg Circuit, C. E. Downer; Heidelberg, J. H. Jolly; Leakesville, H. J. Maddox; Lucedale, J. L. Greenway; Magee, H. E. Carter; Mount Olive, T. B. Cottrell; New Augusta, J. C. Ellis; Oloh, T. C. Cooper, supply; Prentiss, J. M. Lewis; Purvis, H. Mellard; Richton, F. B. Ormond; Seminary, S. C. Moody; Silver Creek, H. S. Westbrook; Sumrall, J. E. Williams; Taylorsville, M. W. David; Williamsburg, R. T. Pickett; Conference Evangelist, D. E. Kelly; Chaplain U. S. Army, R. H. Kleiser.

Jackson District—Presiding elder, J. M. Morse; Benton, J. F. Campbell; Bolton, J. H. Foreman; Brandon and Pelahatchie, J. W. Chisholm; Camden, A. Joe Beasley; Canton, C. C. Evans; Eden, A. S. Oliver; Edwards, G. P. McKeown; Fannin, M. A. Massey; Flora, B. W. Lewis; Florence, B. H. Williams, supply; Harrisville, C. H. Ellis; Jackson, Capitol Street, H. F. Tolle; Jackson, Galloway Memorial, C. W. Crisler; Jackson, Millsaps Memorial and Raymond, H. M. Johnson; Jackson, Rankin Street, W. H. Lane; Lake City, J. T. McVey; Lintonia, R. T. Hollingsworth, supply; Madison, H. P. Lewis, Jr.; Mendenhall and D'Lo, J. L. Smith; Satartia, S. N. Young; Sharon, F. L. Applewhite; Terry, H. S. Harkey; Vaughan, G. G. Yeager; Yazoo City, L. E. Alford; President Millsaps College, A. F. Watkins; Commissioner Emory University, R. Selby; Commissioner Millsaps College, M. M. Black; Chaplain Mississippi State Penitentiary, T. W. Adams; Manager Orphans' Home, B. F. Lewis; Student Emory University, M. F. Adams.

Meridian District—Presiding elder, G. H. Thompson; Bucatunna, D. E. Vickers; Daleville, J. W. Ramsey; De Kalb, J. F. McClelland; De Soto, Otto Porter; Enterprise, V. G. Clifford; Lauderdale, H. A. Wood; Matherville, H. E. Raley; Meridian, Central, H. B. Watkins; Meridian, East End, J. L. Sells; Meridian, Fifth Street, W. J. Ferguson; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Avenue, H. R. McKee; Meridian, Hawkins Memorial, A. J. Davis; Moscow, S. B. Watkins; Pachuta, W. E. Dickens; Porterville, L. J. Snellgrove, supply; Quitman and Hiwannee, H. B. Perritt; Scooba, J. T. Abney; Shubuta, W. H. Huntley; Vimville, E. J. Coker; Waynesboro, C. M. Chapman; Waynesboro Circuit, W. J. Walters; Sunday School Field Secretary, J. C. Chambers; Chaplain U. S. Army, E. C. Gunn.

Newton District—Presiding elder, W. L. Linfield; Bay Springs, Rolfe Hunt, supply; Carthage, A. A. Simms; Decatur, W. L. Blackwell; Forest and Morton, J. G. Galloway; Harperville and Lena, R. H. Clegg; Homewood, M. L. White; Lake, R. E. Rutledge; Laurel, First Church, L. L. Roberts; Laurel, Kingston, L. F. Alford; Laurel, West End, L. M. Sharp; Montrose, H. J. Moore; Neshoba, S. E. Flurry; Newton, W. A. Hays; Philadelphia, C. M. Crossley; Raleigh, E. H. Cooley; Rose Hill, M. R. Jones; Shiloh, C. H. Strait; Trenton, T. B. Winstead; Union, J. M. Smith; Walnut Grove, W. N. Ware; Chaplain U. S. Army, W. B. Hogg.

Port Gibson District—Presiding elder, M. B. Sharbrough; Angullla, J. E. J. Ferguson; Centerville, E. L. Alford; Fayette, J. O. Ware; Gloster, J. H. Moore; Harrison, W. W. Hopper; Hermanville, T. A. Ferguson; Mayersville, T. M. Ainsworth; Natchez, W. H. Saunders; Nebo, J. W. Price; Oak Ridge, J. A. Wells; Port Gibson, M. L. Burton; Rocky Springs, to be supplied; Rolling Fork, H. W. Featherstun; Roxie, to be supplied; Silver City, T. H. King; Utica, T. J. O'Nell; Vicksburg, Crawford Street, G. S. Harmon; Vicksburg, Gibson Memorial, O. S. Lewis; Washington, J. B. Caln; Woodville, W. J. Dawson; Woodville Circuit, N. S. Loftus, supply; President Port Gibson Female College, ———.

Seashore District—Presiding elder, J. R. Jones; Americus, E. M. Allen; Bay St. Louis, J. D. Ellis; Biloxi, Main Street, W. H. LaPrade; Brooklyn and Bond, D. W. Ulmer; Carriere and Picayune, W. F. Baggett; Coalville and Missions, R. A. Allum, Junior Preacher, supply, L. Fayard; Columbia, W. M. Sullivan; Escatawpa, Van Landrum, supply; Gulfport, First Church, H. M. Ellis; Hub, M. J. Milley, supply; Long Beach and Lyman, C. P. Jones; Logtown, H. L. Norton; Lumberton, B. F. Jones; McHenry and Howison, P. H. Grice; Mentorum, C. Y. Higginbotham; Moss Point, Jno. A. Moore; North Gulfport and Oak Street, M. L. McCormick; Ocean Springs and Mission, L. A. Darsey; Pascagoula, W. G. Forsyth; Poplarville, N. B. Harmon; Van Cleave, J. H. Grice; Wiggins, J. M. Corley; President Seashore Campground School, H. W. Van Hook; Student Emory University, J. L. Carter; Student Emory University, J. B. Stringer.

Transferred: North Alabama Conference, W. G. Henry; Western N. C. Conference, R. P. Fikes.

MISSISSIPPI CONFERENCE PERSONALS.

The Editor of the Advocate was most delightfully entertained in the home of Mr. and Mrs. W. M. Baugh. It was a privilege to enjoy the hospitality and Christian fellowship of this elegant home. The presence of "Mother" Baugh added great grace to the occasion. Our fellow-guests were Rev. E. L. Alford, of Centerville, and Dr. D. M. Key, of Millsaps College, both of them most delightful companions.

Rev. J. C. Chambers, the efficient Sunday School Field Secretary, was elected Conference reporter for the daily press. He performed his duty admirably.

Dr. A. J. Lamar, of the Publishing House, was a visitor to the Conference. He was busily engaged in looking after our great publishing interests, but not too busy to extend brotherly courtesies to the Advocate representatives, the Editor and the Publisher. Dr. R. P. Wilson, whose knowledge of books is marvelous, was in charge of the book display of the Publishing House.

Most appropriately, the name of the lamented Professor R. S. Ricketts was referred to the Committee on Memoirs. The name of Professor Ricketts is enshrined in the memory of hundreds of students who were blessed by his gracious influence.

Dr. and Mrs. H. Walter Featherstun were the guests of Mrs. W. B. Mixon, who was a student at Kavanaugh College, located at Holmesville, Miss., during Dr. Featherstun's presidency of that institution. Many former students of this school, which did a great work for education in its day, live in McComb City.

Rev. O. E. Haley, a member of the Indiana Conference of the M. E. Church, who has been engaged in Y. M. C. A. war work, was present as an applicant for admission into the Mississippi Conference.

Mr. W. M. Bule, nephew of the late Major R. W. Millsaps, was present as a lay delegate. He is a worthy successor of his distinguished kinsman in the interest he takes in the work of the Church.

Dr. J. M. Sullivan and Professor George Lott Harrell, of Millsaps College, both of them leading laymen of Mississippi, were in faithful attendance at the Conference.

Mr. C. W. Cochran, of Meridian, accompanied by his wife, was one of the prominent lay delegates present. Mr. Cochran's generous contributions to the work of the Church show how deep is his interest in its welfare.

The Editor had the pleasure of meeting Messrs. J. S. Felder, of McComb, W. H. Felder, R. Z. Felder, and Wyatt Felder, of Summit. They are all loyal friends of the Advocate, two of them having taken it more than forty years, one having been a subscriber for more than thirty years, and the other—the youngest—having been a regular reader for more than ten years. And they all confessed that they have acquired the habit of reading the paper. May their tribe increase!

Dr. T. B. Holloman, who has been a member of the Mississippi Conference for 45 years, modestly asked that he be granted an honorable location at this session. His brethren promptly overruled him, and with expressions of highest esteem and affection, gave him the superannuate relation. Dr. Holloman is one of the most beloved Methodist preachers in Mississippi. He was graduated from Emory and Henry College in June, 1873, and joined the Mississippi Conference in December of the same year. His father gave him the choice of a law course at Lebanon, Tenn., or a medical course at Louisville, Ky., but he preferred the ministry. At various times, efforts were made to induce him to transfer to other Conferences, at least three different churches in leading cities of the South wanting him as their pastor; but he steadfastly declined, preferring to remain in Mississippi. Dr. Holloman has just finished his quadrennium at Crawford Street, Vicksburg. It is probable that he will make his home on the old Holloman plantation on Big Black River, near Phoenix, Miss., where he was born and reared. We promise our readers some interesting communications from Dr. Holloman from time to time.

Rev. H. W. May, presiding elder of the Baton Rouge District, and Rev. Alonzo Early, Conference Sunday School Field Secretary, were visitors from the Louisiana Conference. Brother Early stated that for the present his post office address is Amite, La.

Mr. J. H. Chisholm, prominently connected with the Masonic fraternity of Mississippi, was a visitor at the Conference.

The Conference hosts, Rev. J. Loyd Decell and Rev. A. B. Barry, assisted by an active committee of laymen, saw to it that everything possible was done for the comfort of guests. They were assisted in their efforts by the entire citizenship of McComb, so far as we were able to observe.

Rev. H. P. Lewis and Rev. Ira B. Robertson, the two oldest members of the Conference, now on the "Honor Roll," were present during the sessions of the annual gathering of their brethren. They are greatly beloved by the Mississippi preachers.

The sermon by Rev. Wiley J. Ferguson on Friday afternoon warmed the hearts of the congregation. The close of the service reminded one of "the good old days" when shouting was heard in the land.

Mrs. J. T. Leggett, wife of the presiding elder of the Brookhaven District, is greatly interested in the education of French girls made orphans by the war. She has been in correspondence with Dr. E. O. Watson concerning the matter, and already she has succeeded in providing for the education of six. Mrs. Leggett would be glad to correspond with those who might be interested in this fine form of Christian service. Her address is Brookhaven, Miss.

Rev. M. L. Burton, though not quite as active "on his feet" as some others, is one of the most active members of his Conference when important work is to be done. And he brought with him to McComb a fine list of subscribers to the Advocate.

Bishop Kilgo won the hearts of the brethren by his winsome manner, illuminating questions, vigorous comments and appropriate remarks. The Conference changed one of its standing rules that he might be permitted to deliver the address at the anniversary of the Board of Education on Friday evening.

During the Conference, M. L. White and J. S. Purcell were called home to conduct funerals.

Rev. W. A. Terry, on the second day of the Conference, received word that members of his family were sick with influenza, and requested leave of absence to go to their assistance.

Rev. J. C. Chambers, our Sunday School Field Secretary, in his report showed that he had led an active life during the year. He has traveled 16300 miles, preached 58 sermons, made 120 speeches, delivered 217 addresses, read 45 books and sold 319, written 1562 letters and cards, and had 19 professions of salvation. He has done a great year's work.

A sad event during the session of the Conference was the sudden death of Mrs. C. H. Otken, wife of the late Dr. C. H. Otken, who for many years back was prominent in religious and educational work in the Baptist Church. Mrs. Otken was the mother of Mrs. B. F. Lewis.

We were delighted to have with us during part of our session Rev. H. W. May, P. E. of the Baton Rouge District, Louisiana Conference, and Revs. Alonzo Early, S. S. Bogan and L. I. McCain from his district.

Wives of preachers who attended part or all the sessions of the Conference are Mesdames J. T. Leggett, A. B. Barry, J. L. Decell, W. W. Moore, H. E. Carter, H. W. Featherstun, C. A. Schuitz, H. P. Lewis, E. J. Coker, W. H. Lewis, L. E. Alford, B. F. Lewis, R. A. Sibley, H. P. Lewis, Jr., N. B. Harmon, G. H. Galloway, W. W. Simmons, and T. W. Adams.

One of the inspiring features of the Conference was the early morning prayer meeting, held just before the opening of each day's session. The few who were able to attend it and take part, found wonderful blessings in store for them.

The prayer meeting was the inspiration services held at the Railroad Shops at the noon hour by some of the brethren. More of this kind of work should be done at all our Conferences.

Rev. N. E. Alford of Magnolia, father of Rev. L. F. Alford, was in attendance on the Conference.

Revs. B. W., J. M., and O. S. Lewis took advantage of the Conference's being held in McComb, to visit the old Lewis homestead, where Rev. H. P. Lewis lived with his family for twelve years, and where most of the children were born.

The class of 1889, which was one of the largest ever received into the Conference, celebrated with a banquet on Thursday at the McColgan hotel. Those present were M. L. White, President; H. Mellard, Secretary; P. H. Howse, Treasurer; J. T. Leggett, G. H. Thompson, H. L. Norton, J. C. Ellis, C. W. Crisler, B. W. Lewis and W. H. Lewis. The original class included also W. N. Stevens, M. J. Miller, J. R. Whittington, J. J. Smiley, Harry Brown. The following brethren were guests of the class at the banquet: W. H. Saunders, J. C. Chambers and O. S. Lewis.

The weather during the Conference session was the most ideal we have had for many years.

The spirit of the Conference was spoken of by many of the brethren both in private conversation and publicly as being the finest we have had in years. The preachers testify that the Conference has been a real benediction to them.

One of the preachers, S. B. Watkins, was taken with the "flu" during the Conference session. At latest report he was improving.

Rev. H. B. Watkins was royally entertained by some of his old parishioners from Magnolia on Saturday. He was sick Sunday.

Mrs. Riley, Field Secretary of the Orphans' Home, was in attendance on the Conference.

The Bishop in his closing remarks to the Conference, got into a complimentary mood, and said that if the North Mississippi Conference should measure up to the standard be found here, he could say that the Methodism of Mississippi is the most dependable, sound, solid Methodism in the Church. The Conference broke out in great applause at this statement.

PERSONAL AND OTHER NOTES.

Rev. O. P. Armour, of Houlka, Miss., has sent the Advocate 28 new subscriptions and 12 renewals this year. He writes that he will have a good report at Conference.

Thrift Stamps and War Savings Stamps will make fine Christmas presents this year. They are worth having, they grow in value, and their purchase helps the Government now.

Mississippi has challenged Louisiana and Alabama for the honors of the Red Cross Christmas Roll Call. The goal is universal membership, and the time for the race is December 16-23.

Dr. Jno. T. Sawyer preached at the Louisiana Avenue Methodist Church last Sunday, morning and evening, in the absence of the new pastor, Rev. W. D. Kleinschmidt. He reports having had good congregations and close attention.

According to recent announcement, 1843 chaplains have been commissioned for the army since the war began, and 151 for the navy. Of these, 1403 are Protestants, and 591 Catholics. Included among the Protestants are three Christian Scientists and fourteen Jews.

Mr. C. E. Lagrone, a son of the late Rev. W. S. Lagrone, of the North Mississippi Conference, is a resident of the Crescent City, engaged in the cotton business. He holds his church membership at Parker Memorial. His two sisters are visiting him at present.

Rev. R. H. Harper occupied the pulpit at First Church, this city, last Sunday, morning and evening. The reports that reached us were to the effect that the large congregations were greatly pleased with his ministry, and that the church enters upon the new year with bright prospects.

Rev. I. L. Peebles, who stated in a recent note to the Advocate that he had baptized 37 infants during his 25 days' pastorate at East End, Meridian, desires us to amend his report by putting the number of infant baptisms at 40. Brother Peebles believes in gathering the children into the fold.

Rayne Memorial Church, this city, Rev. U. G. Foote, D.D., pastor, has just closed one of the most prosperous years in its history. It raised for all purposes $19,928—a contribution of about $40 per capita of its membership. This church contributed to the support of the Mary Werlein Mission during the year $2211.50.

Dr. Theodore Copeland, who has been pastor of our church at Pine Bluff, Ark., has recently been appointed to First Church, Texarkana, Ark. Dr. Copeland has served as pastor in New Orleans, St. Louis, Grenada, Miss., Birmingham, and other important cities of the South. He is widely known as a successful evangelist.

The Touro Infirmary, of this city, celebrated its fiftieth anniversary on the evening of Thursday, December 5. We acknowledge the honor of an invitation to be present at the exercises. The Touro is a great institution, which has done a great work throughout its history. We congratulate its directors upon its notable achievements.

It is impracticable for us to make mention in detail of the many brethren who interviewed the Advocate representative at the Conference sessions at New Orleans and McComb City, settling their own accounts and turning in lists of new subscribers and renewals, but we assure them that their kindness is greatly appreciated by both Editor and Publisher. Their expressions of good will and their pledges of hearty co-operation during the year encouraged us mightily.

ORPHANAGE DAY! SUNDAY, DECEMBER 22.

During the recent session of the Louisiana Annual Conference, a resolution was passed requesting the Sunday schools and churches of Louisiana Methodism to observe Sunday, December 22, as Orphanage Day, in lieu of the Work Day, which was to have been observed in October. Of course we realize that many of the churches and Sunday schools have already observed a day of their own choosing, and the returns from many places have been most gratifying. But quite a number of places have not yet observed the day, and we trust that in compliance with this resolution as many of the churches and Sunday schools as possible will observe the time mentioned above.

In view of the tremendous rise in the prices of all articles necessary to life and living, and that we will not be able to run our produce cars as heretofore, every effort to increase the income of our Orphanage will be needed. We feel very sure that our people will rally to this call, and that we will have a splendid showing for this Orphanage Day.

We would remind you, also, that we have 120 children in our home, who look to the good people of Louisiana as their Santa Claus! You have not disappointed them in other years. You will not do it this year.

With happy Christmas greetings to all our friends, I am, Faithfully,

ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

Ruston, La., Dec. 7, 1918.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. N. G. Augustus, Coldwater, Miss., 8; Rev. E. Nash Broyles, Macon, Miss., 5; T. M. Babington, Franklinton, La., 4; Rev. J. M. Alford, Mangham, La., 4.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

We earnestly request all preachers whose post office address is changed after Conference to send us a card with request to change the address of their paper. Let this card be sure to give the old address, as well as the new. This is very important. We cannot change the address on the paper unless we have the subscriber's request to do so. In any case, it is impossible for us to get the correct post offices from the list of the appointments. Those who want to get every copy of their paper will heed this request promptly.

Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

Savings Dept.,
Hibernia Bank & Trust Co.,
Carondelet and Gravier

A SPLENDID GIFT TO METHODISM.

The Florida Christian Assembly Association has made a most munificent gift to the Methodist Episcopal Church and the Methodist Episcopal Church, South, jointly, in conveying the very valuable property hitherto owned by said assembly, at Enterprise, Fla. This fine gift was made possible by the big-hearted generosity of Mr. James N. Gamble, of Cincinnati, who cheerfully cancelled an indebtedness of $13,500 due him on the property. This kindly deed of Mr. Gamble, a leading layman of the Methodist Episcopal Church, is the most practical and tangible kind of unification that should obtain between the two great churches.

With Lake Junaluska for summer conferences and Enterprise for winter meetings, of many kinds, large opportunities for growing outstanding leaders for both Churches, is now clearly in our hands, and we should use them to the limit of possibility.

J. R. PEPPER, President,
Board of Missions, Methodist Episcopal Church, South.

EDUCATIONAL ASSESSMENTS.

Dear Brother Carley: I have received checks for Educational assessments from: Fulton charge, Rev. A. F. Moore, P. C.; Senatobia charge, Rev. A. T. McIlwain, P. C.; Greenville charge, Rev. E. S. Lewis, P. C.; Como charge, Rev. R. P. Nesbett, P. C.; Carrollton charge, Rev. R. W. Evans, P. C.; Lula charge, Rev. W. W. Jones, P. C.; Longview charge, Rev. R. G. A. Carlisle, P. C.; [illegible] charge, Rev. R. S. Lawson, P. C.; [illegible] charge, Rev. T. H. Porter, P. C.; [illegible] Mr. Walter Page, Treas.; Crawford [illegible] D. W. Babb, P. C.; Randolph charge [illegible] Papasan, P. C.; Arkabutla [illegible] Connor, P. C.; Tunica charge, [illegible] C.; Water Valley charge, Rev [illegible] P. C.; Hesterville circuit, Rev [illegible]

E. NASH [illegible]

Macon, Miss., Dec. 7.

"Some persons who [illegible] are merely tooting a [illegible]

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ESTHER HELEN FANT departed this life on October 10, 1918, after a short illness with influenza. She was the beloved young wife of Mr. Weston Fant, of Sparta, Miss. She was a devout Christian, a charming and dutiful wife and daughter. Esther was the daughter of Mr. and Mrs. Will Parker, and was only eighteen years of age when she passed away to the other and better world. She joined the Church when nine years old. She was always a joy to her father and mother and sister and brothers. Her sister, Lena Ray, went to heaven just three years ago. Esther leaves a father and mother, a devoted husband and three brothers to mourn her untimely going away. But we know where to find her. Let us all so live that we may meet her again "some sweet day by and by."

MRS. W. L. GRAVES.

Montpelier, Miss.

After a short but painful illness from pneumonia, caused by influenza, LEE EARL HOFFPAUIR, second son of Mr. and Mrs. T. H. Hoffpauir, passed away from labor to reward on November 8, 1918. He was in the prime of life, lacking a short time of being with us 26 years. Deceased leaves to mourn his loss a loving and devout wife and sweet baby that he dearly loved and idolized, father and mother, two brothers and four sisters. While family and loved ones mourn, they can be comforted, knowing that he left the testimony that he was going to rest in the arms of Jesus. His prayer was for his loved ones, that all might be saved. His remains were laid away in the old home cemetery at Indian Bayou, where a host of his loved ones await the Resurrection morn. He was converted and joined the Indian Bayou Church (under the preaching of Rev. Dan Kelley in 1917), and lived as near his God as was in his power; and if loved ones are only faithful, there will be a happy meeting over there. Rev. George D. Anders, pastor of Indian Bayou, conducted the funeral services. His father,

T. H. HOFFPAUIR.

The subject of this sketch, Lieut. ANDREW HARRY SIVLEY, was 22 years of age. He was the first young man to volunteer his services for his country from Raymond, Miss. He entered Camp Pike on May 12, 1917, and after he received his commission as second lieut., Artillery, he was sent to Waco, Tex., in September, as a reserve officer. Then he was sent to Camp Beauregard and placed with Battery F, 140th Field Artillery as a lieutenant. From here he was sent to Columbia, S. C., Camp Jackson. From there he was sent to Fort Sill, Okla. After his graduation at this place, he was transferred to Mt. Clemmonds Silfridge Field. His commanding officer told him that he had made one of the best records and grades in his studies and practice of any man that had been there. He was killed in an aeroplane accident on the 29th day of October, 1918. Lieut. Oliver P. Jackson, pilot of the same machine, was also killed the same day. Andrew Harry Sivley joined the Methodist Church in Raymond, 1910, Rev. W. A. Terry, pastor. Those who knew him intimately say he was a fine young man in every respect.

J. H. FOREMAN, P. C.

Mrs. ELIZABETH FRANKLIN was born in Virginia in 1836, and came to Lafayette County, Mississippi, with her parents, in 1839. They settled in North Oxford. She was married to W. H. Franklin in 1854, at eighteen years of age. To this happy union God gave twelve children—seven of whom are still living.

It was my pleasure to know Sister Franklin, being her pastor for three years while on the Toccopola Circuit. Most of the time during those three years she spent with her daughter, Mrs. Kate Peoples, in Tula. She was confined to her bed most all the time from November, 1916, to February, 1918. I was in to see her almost every month during her illness. She was always glad to see her pastor and have him read the Bible and have prayer before he went away. She bore her suffering cheerfully.

She was a member of the Methodist Church for more than sixty years. Many hearts in Tula and surrounding community were made sad Sunday morning, February 3, when her spirit slipped away from earth to heaven. Peace be to her ashes. Her former pastor,

T. J. HOPPER.

RESOLUTIONS OF RESPECT.

Whereas the angel of death has visited our Sunday school and the home of one of our stewards, and taken away one of their most precious jewels, little Addye Lightsey, aged six and a half years, youngest daughter of Richard and Lola Lightsey; be it resolved:

1. That we bow down in humble submission to His holy will, knowing that He doeth all things well for those who love and serve Him.

2. That our Sunday school be ever ready to console and cheer the parents and loved ones in their great sorrow, for while she will be missed in the Sunday school and church, she will be missed most of all in the home. We feel sure little Addye is safe in the arms of Jesus. So, dear loved ones, try to live so as to meet her in heaven, where there will be no partings and heartaches.

3. That a copy of these resolutions be sent the family, as an expression of our sympathy, and one to the New Orleans Christian Advocate for publication.

Signed: Mrs. E. F. Pruitt, Mrs. Neil.

Let him who would move and vince others be first moved and vinced himself.—Carlyle.

The Christian's peace lies no keeping out of the range of guns, in keeping within the range of du C. H. G.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

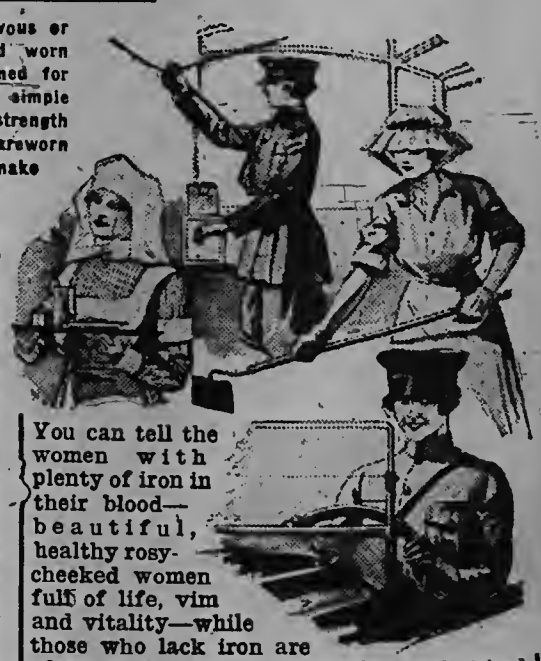
Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent
Memphis.

Doctor Says Crying Need Of The Woman of Today Is More Iron In Her Blood

TO HELP STRENGTHEN HER NERVES AND PUT COLOR IN HER CHEEKS

Any woman who tires easily, is nervous or irritable, or looks pale, haggard, and worn should at once have her blood examined for iron deficiency. Administration of simple Nuxated Iron will often increase the strength and endurance of weak, nervous, careworn women in two weeks' time and help make them look years younger.



You can tell the women with plenty of iron in their blood—beautiful, healthy rosy-cheeked women full of life, vim and vitality—while those who lack iron are often cross, nervous, irritable, weak, tired, complaining creatures whom nobody wants to have around.

In commenting on the unusual demands being made today of women in every walk of life, Dr. Ferdinand King, New York Physician and Medical Author says: "There can be no healthy, beautiful, rosy cheeked women without iron. I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of anaemic women is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste-pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt. But avoid the old forms of metallic iron which may injure the teeth and corrode the stomach and thereby do more harm than good. Take only organic iron—Nuxated Iron.

"I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"If people would only take Nuxated Iron when they feel weak, or run-down, instead of dosing themselves with habit forming drugs, stimulants and alcoholic beverages there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed and recommended by Dr. King is not a secret remedy but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

DR. H. B. BARTLETT

National Dental Parlors

Canal and Bourbon Sts.

Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193

NEW ORLEANS

Vitalized Air for Painless Extraction
Crown and Bridge Specialist

Most Modern and Best Equipped Dental Parlors South

Cash Quick for FURS!

Highest Prices Guaranteed!

GET more money for your furs—and get it *quickest!* Ship to us—to the South's best *located* fur market—New Orleans. *We send cash in 24 to 48 hours!* Pay you *more*, because of tremendous volume and low "overhead" expense. *Guarantee* you *larger NET Profit*, because you save big express charges.

Fortunes In Furs

Biggest fur season America ever knew! War has created *terrific* demand. With fewer trappers, fur prices going *sky high*. Get ready for BIG PROFITS now! But don't *waste* your profits by shipping thousands of miles away. Don't pay big express charges. Don't wait weeks for your money! Write us for Price List, Tags and full details. A postal will do.

American Exporting and Fur Mfg. Co.
Dept. 135 423 Decatur St., New Orleans, La.



Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, whooping cough, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, known as the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.



There was never a time when the sacrifices and the help of women were more appreciated than at the present time. Women should learn war-nursing and nursing at home. There is no better way than to study the new edition of the "Common Sense Medical Adviser"—with chapters on First Aid, Bandaging, Anatomy, Hygiene, care of the Sick, Diseases of Women, Mother and Babe, the Marriage Relation—to be had at some drug-stores or send 50c. to Publisher, 654 Washington Street, Buffalo, N. Y.

If a woman suffers from weak back, nervousness or dizziness—if pains afflict her, the best tonic and corrective is one made up of native herbs and made without alcohol, which makes weak women strong and sick women well. It is the prescription of Dr. Pierce, used by him in active practice many years and now sold by almost every druggist in the land, in liquid or in tablets. Send Dr. Pierce, Buffalo, N. Y., 10c. for trial pkg. Dr. Pierce's Pleasant Pellets are also best for liver and bowel trouble.

Tryon, Okla.—"I am pleased to have the chance to tell that Dr. Pierce's Favorite Prescription did wonders for me. Last year during expectancy I was so poorly and was getting so weak that I couldn't do my housework until a friend told me of 'Favorite Prescription.' After taking four bottles I was so much better I didn't feel like the same person. Our baby is now seven months old and although he had the whooping cough last winter he weighs nineteen pounds.

"Will advise all expectant mothers to use 'Favorite Prescription' for it did so much for me I am sure it will for them."

—Mrs. Earl Nance.

TETTERINE

CLEARS BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

RED CROSS ROLL CALL IN THE SUNDAY SCHOOLS.

By Mary L. Stephenson.

The Red Cross Christmas Roll Call is to be ushered in by special Red Cross Sunday on December 15. Thoughout the churches and Sunday schools of our land special sermons will be preached and services will be held calling upon the American people to stand behind the fighting forces in Europe by enrolling to a man in this national organization for military and civilian relief.

With the spirit of the Christmas season and all that it symbolizes in his heart, every member of the church and Sunday school should vie with one another in service. By signing the Red Cross Roll Call you are registering yourself to personal service as well as financial support.

This is an opportunity for all of the children of America to help those less fortunate children of Europe who have suffered at the hand of the Hun. It is an opportunity for adults to reassure their fighting men at the front that all America is behind them; that the people back home are registering a genuine Christmas gift service through the American Red Cross.

A FINE WESLEY BIBLE CLASS.

The Wesley Bible Class was organized in our Sunday school on January 14, 1917, and the name "Baraca" was adopted, with the following as class motto, "No man having put his hand to the plough and looking back, is fit for the Kingdom of God."

Our every effort has been to study the Bible diligently and to fit ourselves for the Kingdom of God. In the spring of 1917 we had 35 members enrolled and do not think that at any time since we organized we have had less than 28 in the class. We always have a fair attendance and much interest is shown, as the lessons are always very intelligently explained in lecture course by our beloved teacher, Mrs. W. P. Burbridge, who has done so much for the church and town.

The officers of the class have done their part nobly. The class president, Mr. Wm. H. Price, has done much for the uplift of the class. It was through his efforts that the class adopted a French orphan, and besides the one we have, he has placed 14 others in the different homes of the good people of Alligator.

We are looking forward to next year's being the best year of our class.

W. R. LOTT.

Alligator, Miss.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

OUR SHARE IN THE WORLD'S WORK.

By H. Croom Armour.

As each one of us steps out into the arena of the world's progress, we have a share in the work of the world. Whether our share be large or small, if we attend to it well, and work with a strong mind and a strong spirit, we will be a success in our share. The men and women who set out to do their share to the best of their ability are bound to come to a glorious success in the end of life's journey.

If a merchant, on going into business, makes a resolution to himself that he is going to buy and sell goods as well as he knows how—in fact is going to win his business to the best of his ability, he has done his share in the great world's work, provided he lives a consistent Christian life behind his business. In fact, if a man does the thing that he starts at well and with a vigorous spirit, he does his share well.

Now, there is such a thing as a person's doing his share wrong, or, in other words, making a failure. A man can start in at any business he chooses, but it rests with him whether or not he will make a success of it. There are plenty of failures of this kind in the world to-day: a failing merchant, a falling preacher, doctor, lawyer, mechanic, and countless others. They have failed in their share of the world's work.

But the greatest share that can come to any of us is to lead a pure, consistent Christian life to the end of our days. That is the share that awaits all men, and is now calling for more reeruits. A minister has the greatest privilege in the world to share mostly in the great world's work, that of saving the souls of humanity. He is kept in touch with God and the Infinite more than any other living being.

A man growing old looks back over his life and comes to the conclusion that he has not made good use of his share in the world's work. He has not lived a Christian life, has not made a success in business—in fact, has been a complete failure in all his undertakings. He will go down to the grave with his share left undone. It is both our duty and privliege, dear reader, to take up his share and attempt to make a success of it.

Another man, also growing old, looks back over his past life and decides that he has accomplished great results in his share of the world's work. He has lived a consistent Christian life, has done well in his business affairs—in fact has been a complete success in life. He will pass into life eternal with the knowledge that he has fulfilled his share well in this world. A crown of glory will be placed on his head in the other world.

So is the difference in people and their shares in this old world of ours. Some do them to the very best of their ability, others drag on through life, caring not whether they perform their works well or not.

In the end, I would say that success is waiting every man or woman who does his share of the world's work well and to the very best of his ability. He should be treated with respect by everyone.

Houlka, Miss.

END STOMACH TROUBLE, GASES OR DYSPEPSIA.

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach, headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.—Adv.

Men are convinced more quickly and certainly by what they see than by what they hear. It is not, "Let your lips speak," but "Let your light shine." The living Spirit is not known and heard of all men, but known and read.—Selected.

Blount "TRUE BLUE" PLOWS

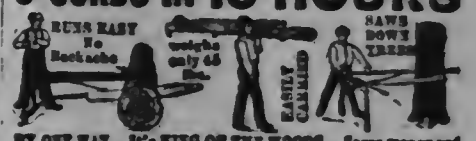


Built to outlast two other good plows. True to Name

A plow for every soil. Easier on man and team.

BLOUNT PLOW WORKS Evansville, Ind.

9 CORDS IN 10 HOURS



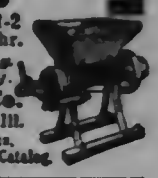
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Ground Grain Best for Stock

Profitable grinding calls for a mill that will crush ear corn in shuck, or grind any grain—a mill economical in power, built for service.

STOVER FEED MILLS



Saves 25% of feed costs. Uses 1-2 to 40 h. p. Cap. 3 to 150 bu. per hr.

FREE *Booklet on Feeding.* Write for copy today.

Stover Mfg. & Engine Co.
3421 Ideal Avenue, Freeport, Ill.
Stover Samson Windmills, Pump Jacks.
Stover Good Engines, since 1882. Free Catalog.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"



Get a 25c. Box.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could not get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water that those who have been relieved of their rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisoning matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefitted. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr Rhodes, of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McCann of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offered below by signing your name. Clip and mail to the

Shivar Spring,

Box 17F, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than $190,000 paid Widows, Orphans, and Disabled. Over $70,000 in reserve fund.

For full particulars address

J. H. SHUMAKER, Secretary
810 Broadway, Nashville, Tenn.

TETTERINE

MAKES HAIR BEAUTIFUL, FREE FROM DANDRUFF AND KEEPS THE SCALP HEALTHY.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

WHAT IS THE USE OF NOISE?

A great steamer was just ready to begin its journey. It towered above the dock so high that it seemed like a building on deep foundations, immovable. People went in and out as they would go in and out of any large structure. They could not tell from the feeling under their feet whether they were afloat or ashore. Silent, massive, motionless, in the midst of the music of an orchestra, the chatter of good-byes, the hurry of belated baggage trucks, the ponderous ship rested. Dock hands hauled away a few gang planks; one or two sections of railing were slipped into place; men and women crowded together on the wharf so far below the steamer decks that they could hardly be separately distinguished by their friends on board. For a few seconds sounded a deep, hoarse blast of steam; then without sound or commotion of any sort the great vessel moved out of its narrow berth on its seaward journey. No clang of bells, no shouting of orders, no clatter of engines. Every man that took part in managing the machinery or guiding the ship knew just where to be and what to do. Somewhere a directing mind spoke the final word and everyone respected it without question.

A few small boys gathered on a field to play ball. They talked loudly on the way. Every one had instructions to give to everyone else. They all wanted to decide everything. Even though they had leaders they did not feel satisfied to follow. So the game went on. An umpire was chosen, but was hardly allowed to settle matters. Finally disputes arose. Loud talk grew louder. The game broke up in a turmoil of charges and counter-charges. Everyone seemed to think that the more vigorously he shouted about what had happened the more clearly he would prove that he was right. Yet they all came out to have a good time, and they thought they had it.

I have heard it said of a preacher that the less he had to say the louder he shouted. Some people underline a great many words in their letters so as to make sure that there is emphasis enough. The letter shouts at you in many places.

Do you think the big steamer would have got away any more successfully if a dozen officers had all been screaming themselves hoarse giving orders? Yet the orders were all given. Don't you think that while noise may be useful as a danger signal, it is something we could much better get on without if we only tried?—Selected.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

If there is a quarrelsome person in your neighborhood, do not fool with him. He is sure to involve you in some of his quarrels, if you are not careful.—Exchange.



Coughs Worse at Night

The simplest and quickest wsy to get rid of a wearing, racking night cough, tickling throst, hoarse, wheezy bresthing is to take

Foley's Honey and Tar.

In it, you get the curstive influence of the pine tar snd other hesling ingredients, togethef with the mollifying and laxstive sction of honey.

Editor C. T. Miller, Cannelton, Ind. (Enquirer) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and got reliel. It is great for bronchial colds and coughs." La grippe and bronchial coughs, croup, hoarseness, tickling throat, are all quickly relieved.

It often requires courage to turn back when we have taken a wrong step; but it is easier to turn back after the first than after the second or third, and much safer and pleasanter.—Exchange.

"Our reaching upward is only our answer to Christ's reaching downward."

The habit of reckoning on Christ is the key to a restful life.—F. B. Meyer.

Dollars or Deaths!

400,000 Children in Bible Lands will die unless immediate help comes.

The Sunday Schools of America must give $2,000,000 of the $30,000,000 NOW needed for Armenian and Syrian Relief Work.

Your Sunday School should be planning to make a liberal gift at the Christmas Season.

Ask your Superintendent if he has this special work well in hand.

Pray. Plan. Pay.

Send your Christmas offering with the name of your school, district and Conference to

DR. E. B. CHAPPELL,
810 BROADWAY,
NASHVILLE, TENN.



For Literature and Programs Address
SUNDAY SCHOOL DEPARTMENT
AMERICAN COMMITTEE OF
ARMENIAN AND SYRIAN RELIEF
1 MADISON AVENUE
New York City

Constipation



THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets



THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

REVIVAL AT LOUISVILLE, MISS.

Rev. Dan E. Kelly, Conference Evangellst, has just concluded a two weeks' meeting at Louisville. Notwlthstanding the inclement weather, the revival was a real revlval. At several of the services the large, new Methodist Church would hardly accommodate the crowd. Brother Kelly was here six years ago and held a great meeting. The numerous frlends he made at that time were his enthusiastic supporters in this meetlng. Hls sermons were scholarly and dellvered with that fervor characterlstic of the man. The Spirit was ln the meetlng and in the man. Many reconsecrated themselves to the Lord and pledged for greater service. Some twelve or fifteen joined the Church. We are glad Brother Kelly came, for our Church has been revived and the whole town made better.

Brother Carlyle will again go to Conference with a clean slate—every financial Church obligatlon wlll be reported pald in full.

Yours very truly,
JOHN RUNDLE.

REHABILITATION OF OUR WOUNDED.

The United States Government ls resolved to do its best to restore every wounded American soldier and sallor to health, strength, and self-supporting activity.

Until his discharge from the hospital all the medlcal and surgical treatment necessary to restore him to health ls under the jurisdictlon of the military or naval authorities, according to the branch of the service he is ln. The vocational training, the re-educatlon and rehahlitatlon necessary to restore hlm to self-supporting activity, ls under the jurisdiction of the Federal Board for Vocational Educatlon.

If he needs an artlficial limb or mechanical appliance, the Government will supply it free, wlll keep it ln repair, and renew it when necessary. If after his dlscharge he agaln needs medical treatment on account of his disabality, the Government will supply it free. While he is in the hospital and while in training afterwards the soldier or sailor wlll receive compensation as if ln service and his family or dependents will receive their allotment.

A wounded soldier or sailor, although his disability does not prevent him from returning to employment without tralning, can take a course of vocatlonal tralning free of cost and the compensation provlded by the warrisk lnsurance act will be paid to him and the tralning will be free, but no allotment will be paid to his family.

Every Liberty Bond holder who holds his bond ls keeplng up a part of thls great work of restoring to health, strength, and usefulness the men who have suffered for their country.

Uric Acid in Meat Clogs the Kidneys

Take a Glass of Salts if your Back Hurts or Bladder Bothers you—Drink More Water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys ln their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull mlsery in the kidney region, sharp pains ln the back or sick headache, dizziness, your stomach sours, tongue ls coated and when the weather ls bad you have rheumatic twinges. The urine gets cloudy, full of sedlment, the channels often get sore and lrritated, obliging you to seek relief two or three tlmes durlng the night.

To neutralize these irritatlng acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful ln a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stlmulate sluggish kidneys, alsb to neutralize the acids in urine, so lt no longer lrritate, thus ending bladder weakness.

Jad Salts is inexpensive; cannot lnjure, and makes a delightful effervescent lithia-water drink.—Adv.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder, to send the paper to new readers 13 weeks for 15 cents. This well known national weekly magazine contains all the worth while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, non-partisan; reliable — well printed in large type. It puts everything, fairly and briefly.

Washington, the home of the Pathfinder, is the nerve-center of civilization, history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for 13 weeks trial subscription to the Pathfinder, 156 Douglas St., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.—Adv.

TRUE EDUCATION.

Education is not learning; it is the exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished; it may be done in the halls of learning or in the conflicts of life.—Princeton Review.

BE A SANTA CLAUS.

Do you want to do something this Christmas time to help the superannuated preachers, who did so much for you and yours in past years, but who are now old and physically unable to help themselves?

If you do, sign the attached subscription note for the amount you wish to give for this purpose, and send it to the Board of Finance, 801-3 Mercantile Building, St. Louis, Mo.

You can make your subscription payable in any number of annual installments that you wish. You will be notified when your payments fall due. If you prefer to make a cash donation, send your gift without the note. Be a Santa Claus. Help these old heroes who have helped you!



They Shall Not Want

$..... Date.....19....

For Value Received, ... promise to pay to the order of THE BOARD OF FINANCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, for the Superannuate Endowment Fund, at its offices, 801-3 Mercantile Building, Saint Louis, Missouri, the sum of.....

.....Dollars,

in.....annual payment of $..... each; the first payment to be made one year from date hereof, and subsequent payments on the same day and month of succeeding years as the day and month of the first payment, until the total amount promised is paid.

With interest from date hereof at 6 per cent per annum.....

Post Office..... .....

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Let Cuticura Be Your Beauty Doctor

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."



When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will [illegible] Headache or [illegible] Ache or Pain

SOLD BY [illegible]

MILES [illegible]

Obituaries

Mr. DAVID ALDRIDGE died on August 31, 1918, at the home of his daughter, Mrs. Carl Lehmann. He was buried at the old home where he had lived all his married life, and where so many of his children lie sleeping, awaiting the final resurrection. Mr. Aldridge had been sick a long time. He was carefully nursed by his wife and daughter, his sons and his neighbors. But death cannot be cheated of the dust that is his portion. We thank God that he has no claim on the immortal soul. We know our loved ones still live beyond the tomb. Mr. Aldridge was well liked by his neighbors. He joined the Church when he was a very young man; and during his last illness he said he was not afraid to die.

He was one of our few remaining "old Confederates." He married Miss Lou Ducker in 1864. There were nine children born to them. Mr. David and Mr. Boyd Aldridge, and Mrs. Lehmann are the only ones who survive him. He is survived by twleve grandchildren. We sorrow for them all, and for his lonely wife. Seldom have we seen such tenderness shown as she bestowed upon him in his last illness. May God be with and comfort the bereaved ones. A FRIEND.

Stampley, Miss.

TRIBUTE OF RESPECT.

Whereas our Heavenly Father in his infinite wisdom has removed from our Missionary Society one of our most beloved members, Mrs. C. K. Jones; therefore be it resolved:

1. That we have lost one of our most loyal workers and the Methodist Church one of the most consecrated members.

2. That a life so pure and full of usefulness will be sadly missed.

3. That we extend our deepest sympathy to the grief stricken loved ones, and that a copy of these resolutions be sent to the family and to the Missionary Voice and the New Orleans Christian Advocate for publication.

Signed: Mrs. J. C. Sumner, Mrs. C. M. Haynes, Committee.

RESOLUTIONS.

Whereas God in his providence has seen fit to remove from our midst Mrs. Fula Phillips Jones, whose earthly pilgrimage has ended, a valued and useful life, one whose memory we delight to honor: Therefore be it resolved, that we the Pelahatchie Methodist Sunday School endorse the following:

On October 17, 1918, her spirit winged its way to the heavenly repose. She had been identified with the Sunday school from childhood, and had served loyally and lovingly in every capacity, the last of which was teacher of a junior class of boys. Her's was a strong and valiant character and for those who knew and loved her best, she had a wealth of affection that gave itself out in loving words and deeds.

In the untimely death of our dearly loved member, our school is deeply bereaved, and each member does condole and truly sympathize with the loved ones. We commend them in this hour of trial to our Heavenly Father who doeth all things well.

Be it resolved finally that a copy of these resolutions be sent to the husband, Brandon News, and New Orleans Christian Advocate for publication.

Signed: Mrs. Robt. Pennington, Mrs. O. W. Knight, Mrs. Jesse McLaurin, Committee.

RESOLUTIONS.

Whereas, God in His divine wisdom has seen fit to take from our midst our beloved friend and co-worker, Mrs. Victor Smith, and whereas the earnestness and zeal of this devoted servant of the Church, and friend of the Missionary cause, have proved a blessing and an inspiration to us; therefore be it resolved:

1. That we the members of the Missionary Society of the Methodist Church of New Albany, with sorrowing hearts, bow in submission to the will of the loving Father who has only called her to dwell with Him in that house not made with hands, eternal in the heavens.

2. That we extend to bereaved husband and children our heartfelt sympathy and that we pray that they may feel the comforting presence of our Christ who has wept over human sorrow.

3. That a copy of these resolutions be sent to the family, that they be spread on our minutes, and published in our County paper, and in the New Orleans Christian Advocate.

Signed: Mrs. T. E. Marshall, Miss Corrinne Rogers, Mrs. Alma Coker, Committee.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED.

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.—Adv.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and soothing. 50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Bld., Kansas City Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has a made a fortune out of the poultry business.—Adv.

RESOLUTIONS OF APPRECIATION.

To the Fourth Quarterly Conference, Wiggins Charge, Seashore District, in session assembled:

Whereas under the general polity of the Methodist Church a time limit of four years' consecutive service at any one charge is placed upon the pastorate; and

Whereas, our beloved pastor, Rev. J. L. Sells, has served such limit as pastor of Wiggins charge, and at the end of the present Conference year will leave us for other fields;

Therefore, be it unanimously resolved by the conference:

That during the four years' pastorate of Brother Sells he has acquitted himself with honor and has gained the love and esteem of the people, not only of his own membership, but that of the community at large, the church having been strengthened spiritually as well as built up in numbers and financial support;

That we are glad to testify that his ministry here has resulted in much good to the membership and to the community at large; that his devotion and evident sincerity have resulted in the elimination of sectarianism and united the people of our community in the service of our Lord and Master;

That we regret that it is necessary for him to leave us and go to other fields, and wish it were possible for him to remain as our pastor indefinitely, but that our loss will be others' gain, and we wish for him broader fields and much success;

That these resolutions be placed upon the minutes of this conference, and a copy be presented to Brother Sells, and one sent to the official organ of the Church for publication.

Respectfully submitted,
S. S. MINCY,
J. F. ROBINSON,
J. W. McKEWEN,
Committee.

BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for sample.—Adv.

HORN LAKE CHARGE.

Dear Brother Carley: Please allow me space in your paper to report the work and progress of the Horn Lake charge. The writer was transferred from the Western Virginia Conference September 9, and reached here September 14. I found lots of work to do and a people ready to assist, so we launched our campaign. We found that no money had been raised or subscribed on the Conference claims, but at this writing I feel safe in saying that we will have 100 per cent on all claims, and if we do, this will make two full reports the writer will make this year.

This charge will raise during the last three months near $1200 for all purposes. Through the kindness of Mrs. Murry, the parsonage has been given a fine Jersey cow. The writer also secured a two-acre lot for a new parsonage site. This was given us through the kindness of Sister Murry and her stepdaughter, Sister Halbert. May God bless these sisters for their remembrance of the preacher's home.

We serve a fine people; they have co-operated with the pastor in all of his plans and we will, no doubt, make the best report this charge has made in several years. The outlook is good for this charge. In the future, you will hear great things from this people. We have five Missionary Societies, three Seniors and two Juniors. We always enjoy the presiding elder's visits; both people and pastor love him. The Advocate is read with pleasure by most of our people and we hope next year to put it in every Methodist home. Yours in Christian love, C. T. BARTON, P.C.

Drink Castalian Springs Water

It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, Torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail, or spend a few pleasant weeks at the Spring. Address Castalian Springs, Durant, Miss.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

RHEUMATISM
Physician for 42 Years

"L. M. Gross:
I have practiced medicine for 42 years and I have had a great deal of experience in the treatment of Rheumatism, but I have not found anything that equals G. S., and I take great pleasure in recommending G. S. for rheumatism in any form."—R. M. Osborn, M. D., and Specialist on Dropsy, Fort Smith, Ark.

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pellagra, or any blood, liver or kidney disease, or money refunded, and no questions asked. Why suffer? Sold by all druggists, $1.00 per bottle, or six bottles for $5.00. Dealers order G. S. from your jobber.

L. M. GROSS,
Box 17. Little Rock, Ark.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

CAPUDINE
THE LIQUID REMEDY FOR HEADACHES. A GOOD PREVENTIVE TREATMENT FOR "INFLUENZA" ALSO. AT DRUG STORES. TRY IT.

To Cure Chills
Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,

Peptiron, a real iron tonic (chocolated pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

PERSISTENT PREACHERS.

(Continued from Seventh Page)

this cry for justice. The Bishops should lead the way. Pastors everywhere should not only speak out on the subject, but also publish and distribute literature to their people that they may understand. Editors of the Church press should take advantage of every opportunity to tell the story of the great need, and call the people to meet it. When the whole truth about our old heroes is sounded through the Church as it should be, the dollars will flow into the Endowment Fund like rivers into the sea. Let the people know!

3. **Is This Fair?** I heard a preacher say recently: "The only way I can get my Conference Collections in full is to lump the whole business and make the Conference Claimants the burden of the call." It is my opinion that the assessment for the Claimants should be taken by itself, and all the money subscribed thereto should be reported therefor. If there is more than enough to pay the assessment, let the surplus be sent direct to the Board of Finance for the Superannuate Endowment Fund. It is certainly not just to allow the deprivations of the old, worn-out preachers to serve as a springboard to reach full payment on the other calls of the Church, however worthy they may be.

4. **Another Special.** Come with me through Table Number Three of your Conference Minutes: there are several columns marked "Special." Very good. I have no complaint. The Church should be taught to contribute "specials" to Foreign Missions, Home and Conference Missions, Church Extension, and all the others. But I ask, in all justice, don't you think it about time to ask our great Church also to contribute "specials" to the Conference Claimants? Especially is this true in the light of the pitiful amount it is now able to pay its Claimants from the money received on the assessment for their support. Just think, if every pastor in the connection would raise a "special" each year for the Claimants, and would send it direct to the Board of Finance for the Superannuate Endowment Fund, what a vast amount of money could be raised in this way. No one would feel the strain of giving, and no other call of the Church would be hindered. The Claimants would soon begin to know that something had happened in Zion, by the increased figures of their pay checks. When we make this possible for them, we will also help ourselves when we stand in their places—and some day we will, whether we think it now or not. I tell you, preachers, it is our task. Let us go in and do it.

5. **The Attitude That Kills.** I visited a certain Annual Conference, where incidentally I received a bit of information that was most depressing. A presiding elder in naming the men from his district for the various quadrennial Boards, failed to nominate a certain man for the Conference Board of Finance who had been doing splendid work on the old Joint Board of Finance. The explanation given was that this man had become so efficient that he deserved a place on a more important Board. When I heard this, I felt the first pang of real discouragement grip my heart since I accepted the place as Secretary of the Board of Finance. If this work is to be held lightly, and of less importance than any other work the Church has in hand, then certainly it is not a task that any red-blooded man would desire to work at. That presiding elder acted without due consideration. If the preachers, all of them, do not believe in their own cause to the point of unfailing loyalty, it will be practically impossible to influence others to believe in it. The surest and quickest death for any program is to inspire in those who are expected to work it, a feeling that it is unimportant.

THE WAR IS WON.

Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address **C. M. GRIFFING & CO., Box R, Macclenny, Florida.**

A REPORT FROM KILMICHAEL, MISS.

Dear Advocate: Some weeks ago when the glad tidings came from across the sea that the armistice had been signed, which indicated that "Our Boys" would soon return to dear mothers' arms, the hosts of good folks in the city of Kilmichael gathered together immediately, not on the streets with brass bands and horns and tin pans merry-making, but at the Church of God, irrespective of church affiliation, on bended knee honoring and praising God for such a victory over autocracy. We had addresses from quite a number of the representative citizens, followed by an inspiring sermon on a very appropriate subject by the Rev. Mr. McCue, who is principal of the great Montgomery County Agricultural College of this city. It was indeed a great occasion.

Yesterday, Thanksgiving Day, was indeed another great day for Kilmichael. The citizenship of the community gathered again at the Methodist Church to thank and praise the God of Love for such goodness and mercy as has followed us all along the way. Oh, what a glorious meeting we had! Inspiring talks from men and women and this followed by a sermon from Rev. E. M. Vance, who held our revival meeting here for us, made the day an eventful one for Kilmichael.

We have had 73 additions to the Church and a great revival in the Church here. Praise the dear Lord for it all. W. V. SHEARER.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.



Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Hyomei

THE BREATH of the FOREST

THAT KILLS CATARRH GERMS.



While lecturing in London, the noted Richard T. Booth, founder of the Blue Ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to Inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment.—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.



Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

THE PERILS OF DEMOBILIZATION.

By Rev. E. H. Dutton.

One of these perils is that many of the men, whose nobler impulses have been stirred by the war, may under the relaxations of demobilization determine upon a selfish life, with false objectives. Realizing this danger, the Y. M. C. A. in the home camps has sounded in its religious program a message of warning, and the Gospel challenge in view of the wide open doors and unmeasured need, to a career of unselfish service.

Among the means employed in the campaign are life-work addresses weekly in each "Y" unit by qualified Christian leaders; stereopticon lectures showing the conditions in the lands of the allies which call for unselfish service; life-work pamphlets setting forth the Christian ideals; a comprehensive plan for recruiting for Christian callings, under a committee representing the Federal Council and the Y. M. C. A. together.

Another peril is one that puts special obligation upon the churches. The peril is that the communities into which the returning men enter will be inclined to coddle or pamper them, to encourage them in indulgence or even license, as a sort of reward for military service—thus bringing about the undoing of many. It is for the churches to warn the communities against this peril, and see to it that the returning men are met with the challenge to live at their best, hold high the fine traditions of the service, and transfer the spirit of unselfish life dedication that took them to the front to the huge tasks of social and economic construction that face us. This would go far to secure the moral results of victory and establish the new Christian civilization which, as Secretary Daniels says, is the only adequate compensation for the investment and agony of these terrible years of strife.

MARRIED.

In the parlor of Peabody Hotel, Memphis, Tenn., December 5, 1918, by Rev. T. W. Lewis, Rev. P. F. LUTER of the North Mississippi Conference and Miss MAUDE BRATTON of New Albany, Miss.

AUTHENTIC HISTORY OF WORLD WAR. In preparation three years. Agents making $10.00 to $50.00 per day. Best terms. Credit given. Send 10c for postage on $2.00 outfit free. Act quick. MULLIKIN CO., Marietta, Ohio.

Sage Tea Darkens Hair to Any Shade

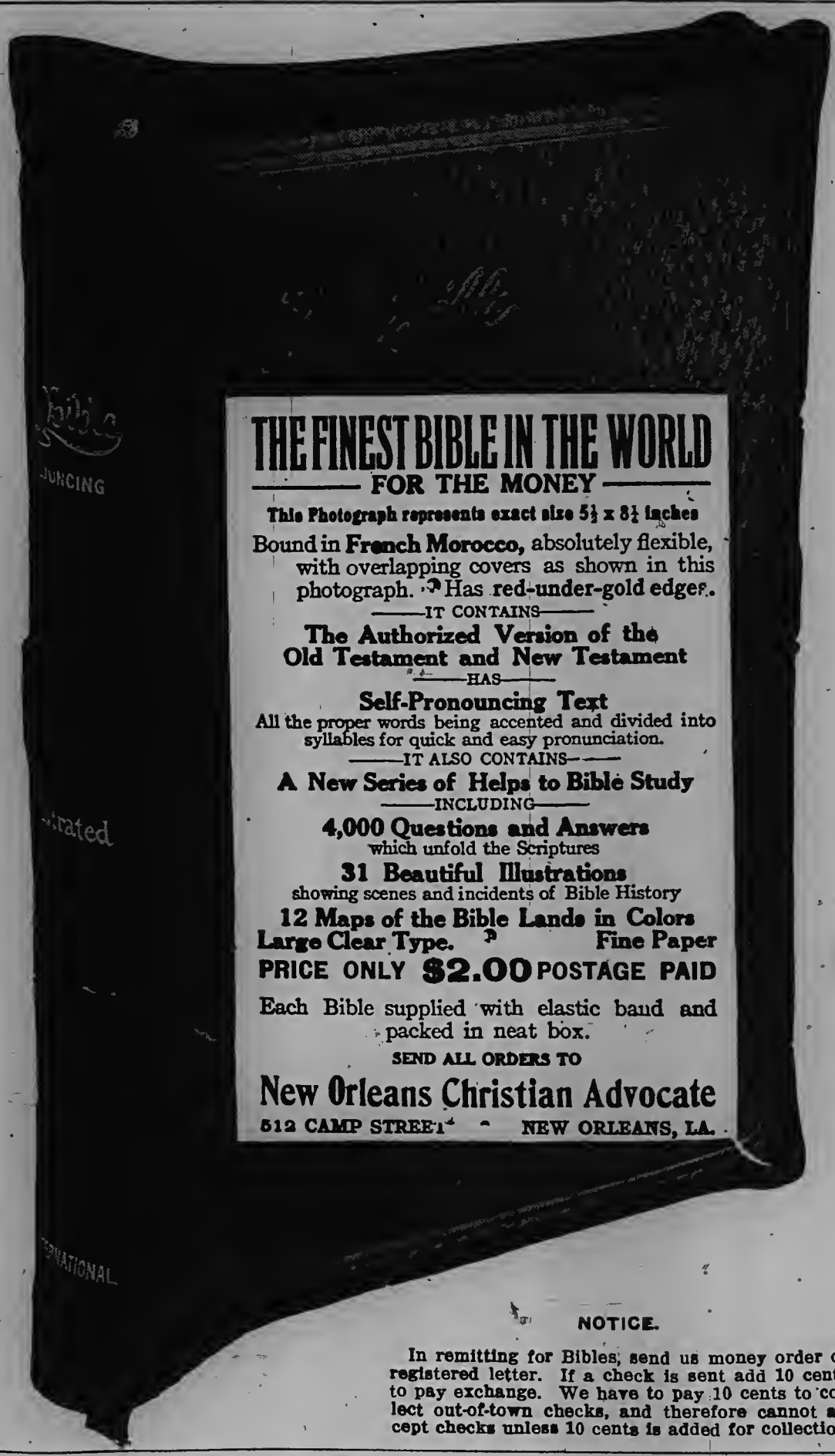
Don't Stay Gray! Here's a Simple Recipe that Anybody can Apply with a Hair Brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.—Adv.



NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

A NEW EPIDEMIC.

With the cessation of hostilities the Red Cross is called upon to combat a new epidemic, originating this time within its own ranks. The affliction is known as "I'm-thru-enza."

The initial symptom is a sense of lassitude—a feeling of "What's the use? It's all over. Why should I work?" Steps are being taken to isolate the germ—also those who are carrying it.

The epidemic is not widespread; nevertheless an effort is being made to stem its advance.

"Cold feet" is a marked symptom. Another indication of the presence of the germ is forgetfuiness (that the boys are still over there). The victim, as a rule, cannot concentrate the mind (on knitting). The sight becomes impaired (can't see to sew). The ears become affected (can't hear the appeals of hundreds of thousands of refugees who must be clothed, fed and housed). Heart doesn't beat as it used to, and in advanced stage that organ apparently turns to stone.

A vaccine consisting of equal parts of tincture of I-won't-quit and Red Cross spirits, a dash of patriotism and a pack of pep is effective.

Answer the Red Cross Christmas Roll Call, Dec. 16-23.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

HAPPINESS THROUGH KINDNESS.

Life for some is a hard and weary journey. From the cradle to the grave many must grapple with overwhelming odds. Those of us blessed with health and vigor should occasionally think about this truth; and if we know that it lies within our power to make lighter such a person's burden, we certainly should do so and we would realize a deep happiness through our little act of kindness. Whatever efforts we make to give somebody else happiness and good cheer will come back to us in boomerang fashion a hundredfold.—Ex.

"Born of Water" Jno. 3:5. An exposition clearly proving that the "water birth" is wholly Spiritual, being the real soul washing that is necessarily involved in the Divine work of regeneration. Endorsed by learned Methodist and Presbyterian ministers. Only 25 cents. Address, J. F. GRAVES, Bardwell, Texas.

History of the World War.
Most complete and official book published. Best terms. Biggest outfit sent for 20c mailing expense. Ziegler Co., 5 Y, East Harrison, Chicago.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 19, 1918. CHAS. O. CHALMERS, Manager.

THE DAY FOREVER NEW.

By Rev. S. J. Davies.

Once more in chastened joy we lift our head
And breathe a prayer of gratitude to God,
Once more to the King of Peace, our Blessed Christ.
His natal Day on earth, we celebrate,
And all the glad earth sings with praise,
For Him, to Him, Lord and Prince forevermore.
A new, fair hope now dawns and breaks
O'er all the erstwhile saddened sons of men—
That ne'er again shall war's red scourge
Fall in murderous ruin upon the race,
Bearing in its wake famine gaunt, and sorrow
Such as never yet was known in all the Past.
Oh, Fair Christmas Joy, bring surcease soon,
And fill the hearts of all with fresher hope.
Ring out, glad bells, anew, this Christmas-tide;
Let all the hills and vales echo on and on;
Sing all the choirs, let one great shout of praise
Acclaim that Peace doth reign now
And pray it shall be without end.

Amen.

Shreveport, La., December, 1918.

NORTH MISSISSIPPI CONFERENCE NOTES.

By Rev. J. R. Countiss, Conference Secretary.

The forty-ninth session of the North Mississippi Conference was condensed into the space of thirty-six hours and held in tabloid form. Owing to prevalence of influenza in the city of Clarksdale, the citizens there asked that only an executive session be held and the Bishop and his cabinet decided to call together only those whose presence was essential to the transaction of the business of the body. About sixty were in attendance.

Bishop Kilgo held the Conference for the first time and made a most favorable impression upon all. He dispatched business rapidly without consuming time in urging others to hurry. No measure was rushed through without giving opportunity for every one to understand its merits, though there was little disposition to give extended discussion to any question brought up. Both constitutional measures received majority votes, but each lacked the requisite constitutional majority. The vote on granting laity rights to women was 19 for and 11 against; that on making a change in the creed was 23 for and 8 against.

All resolutions and measures affecting the program for the next Conference year were duly presented and passed. The new Boards were organized, the undergraduates who had completed the course of study for the year were advanced, and all the disciplinary questions answered except those involving statistics. The secretaries were instructed to enter these in the records after they have been made up from the reports of the preachers. Owing to the short notice given of the changed plan for holding the Conference, some of the pastors failed to get their reports into the hands of the secretaries during the Conference. A full list of the answers will be furnished the Advocate as soon as possible.

Luther H. Floyd, Nathaniel J. Golding, Seamon Rhea, Carl F. Oakes and Jesse F. Watson were admited on trial. S. W. Bryant, A. J. Henry, W. R. Lott and A. F. Moore were admitted into full connection, and were also ordained deacons. E. C. Driskell was ordained as a local deacon. W. D. Bennett, W. N. Dodds, A. T. McIlwain and Guy Ray were elected elders and received ordination at the hands of Bishop Kilgo.

J. W. Robertson was elected deacon, but was prevented by illness from being present at the ordination service.

J. W. Bell, James Porter and A. H. Williams were placed on the superannuate list, while A. W. Langley was assigned to active work after having been for one year on the honor roll, though he has supplied a charge while ostensibly resting. Brother Langley finds rest in work and recreation in service.

The Centenary Movement was represented by Secretaries Neill, Onderdonk and Way. The amount allotted to the Conference was $883,284.10, but the brethren voted to make it a round $900,000 and elected Rev. B. P. Jaco, Conference Missionary Secretary to direct the raising of the munificent sum. He enters upon his work with joy and zeal, and if energy and faithful service count, the enterprise will "go over the top." He is not without experience in such fields, having served two quadrennlums in the presiding eldership and one year as Commissioner for Grenada College.

Rev. T. M. Brownlee was continued as Commissioner of Grenada College and it is hoped that the necessary funds for the new building being erected at this institution will be provided as the work progresses. It is being pushed with a view to having it ready for the opening of the next session. Rev. R. H. B. Gladney was re-elected Sunday School Secretary, those having charge of that interest feeling that his success quite justifies the outlay. L. P. Wasson was elected Conference Secretary of Education.

The next Conference goes to Aberdeen, where it will be held in one of the best of the new churches in its bounds. Rev. J. J. Brooks, who rounds out fifty years of service with the fiftieth session of the Conference, was asked to preach the semi-centennial sermon, and the Secretary was instructed to prepare a special edition of the Minutes for the meeting. It is hoped to make it a valuable historical pamphlet.

The appointments appeared to please the preachers quite as well as they usually do—even better. The Bishop was reported as being entirely fair and patient in the cabinet and disposed to give the utmost consideration to the recommendations of the presiding elders. Owing to the number of men from prominent churches engaged in war work, it was inevitable that there should be some striking promotions. Though not related to the prophets, I venture the forecast that the "boys" will more than make good. Some matters are learned only in the school of experience, but the man with college and university training is usually an apt pupil, seasoned and well balanced for his age.

The Conference was a blessed season for those of us who could attend. We sadly missed the affectionate fellowship of those not present, especially when we came to the memorial service for the noble seven who would never meet with us again in the flesh, W. S. Harrison, W. C. Lester, S. M. Thames, H. C. Morehead, C. R. A. Brantley, J. C. Park and W. S. Lagrone—when the roll is called up yonder, they'll be there, though now they have fallen on sleep.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District—T. H. Lipscomb, Presiding Elder; Aberdeen, J. E. Thomas; Algoma, W. M. Commander, supply; Amory and Nettleton, E. R. Smoot; Buena Vista, R. M. Evans; Calhoun City, D. R. McDougal; Fulton Circuit, R. Burdett Craig; Greenwood Springs, E. C. Driskell, supply; Houlka, O. P. Armour; Houston, E. M. Shaw; Montpelier, W. L. Graves; Nettleton Circuit, W. R. Williams; Okolona, J. H. Brooks; Pontotoc, W. M. Young; Prairie and Strongs, D. W. Babb; Shannon, R. I. Collins; Smithville, N. N. Maxey; Tremont, B. F. M. Bullard; Tupelo, O. W. Bradley; Vardaman, R. T. Nolen, supply; Verona, A. A. Martin; Conference Evangelist, J. A. Bowen; Assistant Editor Sunday School Literature, J. W. Boswell.

Columbus District—W. L. Duren, Presiding Elder; Artesia, T. J. Halfacre; Brooksville, J. A. Goad; Cedar Bluff, A. W. Langley; Columbus, First Church, J. H. Felts; Columbus, Central, T. E. Gregory; Caledonia, W. W. Hartsfield; Crawford and Shaeffers, W. I. White; Longview, R. G. A. Carlisle; Macon Station, Olin Ray; Macon Circuit, G. L. Lauderdale; Mashulaville, Guy Ray; Maybew and Sessums, R. L. Ellis; Shuqualak, C. W. Baley; Starkville, J. T. McCafferty; Sturgis, T. L. Houston; West Point, L. P. Wasson; Army Y. M. C. A., S. L. Pope; Chaplain U. S. A., J. A. Randolph; Chaplain U. S. A., J. M. Guinn, Conference Evangelist, J. H. Bell.

Corinth District—T. H. Dorsey, Presiding Elder; Booneville Station, J. W. Ward; Booneville Circuit, J. D. Boggs, supply; Burnsville, W. T. Bazzell, supply; Chalybeate, N. J. Golding; Corinth, First Church, R. O. Brown; Corinth, South Side, B. P. Fullilove; Corinth Circuit, A. L. Davenport; Dumas Circuit, W. G. Burks; Golden Circuit, J. W. York, supply; Guntown and Baldwyn, J. D. Simpson; Hickory Flat, S. Maxey, supply; Iuka Station, L. A. McKeown; Iuka Circuit, W. T. Phillips, supply; Kossuth Circuit, J. L. Nabors; Mantachie, M. L. Ward, supply; Marietta, G. B. Love, supply; Mooreville, R. C. Nanny, supply; Myrtle, J. G. Johnson; New Albany Station, J. E. Stephens; New Albany Circuit, W. C. Beasley; Ripley and Blue Mountain, J. D. Wroten; Ripley Circuit, A. J. Henry; Rienzi, J. A. George; Sherman, W. B. Baker; Silver Springs, F. C. Bell, supply; Tishomingo, Seaman Rhea; Wheeler, J. R. James; Chaplain U. S. A., J. E. Cunningham.

Durant District—W. W. Mitchell, Presiding Elder; Ackerman, C. A. Parks; Acona Station, W. R. Goudelock; Beliefontaine, Jessie Watson; Black Hawk, M. E. Scott; Chester, J. C. McElroy, H. M. Cockrum, supernumerary; Coila, J. A. Poe; Durant, A. C. McCorkle; Ebenezer, C. L. Oakes; Eupora and Maben, H. M. Young; Hesterville, R.

Continued on Fourth Page

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GOD IS NOT FAR.

By Ralph S. Cushman.

God is not far!
Some time, with every one of us, an evening star,
Or desert's vast expanse, or sunset's hush,
Or, it may be, a child's cry,
Or maiden's love-born blush,
Or, just as soon, impending battle's awful roar,
Though near, though far, throws wide the door
Where God is found;
And in that strange hour of holy fear
Is born that sweetest consciousness of all,
Dear God, that Thou art near!

Written while crossing the Nevada Desert.
—The Christian Advocate (New York).

A MATHEMATICAL MYSTERY

By A. D. Batchelor.

In one of His most significant parables Jesus propounds a mathematical mystery. He tells us that one is more than ninety-nine; that this is the way it is computed in heaven; that the inhabitants of heaven estimate one repentant sinner as outnumbering ninety and nine righteous persons. This was a perplexing problem as submitted by Jesus to his contemporaries. It has some perplexity for the world today, but it lends itself to a simple solution when submitted to clear Christian thinking.

At once it leads to the general theorem that the primary purpose of the Church is not to serve itself, but the man outside the Church. The parable points out two classes—the righteous and the lost. Now the question may be asked in all sincerity, Upon what class should the Church center its attention? Is the Church to be a pink-tea organization where social intercourse eclipses a real gospel program with its spirit of evangelism? Is it to be a club to further friendship and fellowship? Is the Church to be loaded down with organizations which consume our time and overtax our strength, and which have to do with work chiefly among ourselves? It is possible to focus the attention and work of the Church upon ourselves so that we shall asume that the Church exists for us alone. In such case we propose a problem that mystifies heaven, that is, that ninety and nine righteous persons exceed one repentant sinner.

The key to the solution of this problem may be found in a question—which has the greater need, the ninety and nine or the one repentant sinner? Jesus said it was the sick, not the well soul who needed a physician. The well man is better off without pills and powders. If the parable teaches us anything, it is that we are to be modest and humble in our claims of divine attention, and that the person who truly requires it is he who is lost. He who is "peeved" when the Church does not pay him as much attention as he thinks he is entitled to, is dull in gospel figures. If he had learned his gospel lesson well, he should see that he belongs to a common multiple, a vast searching party, in fact, which exists in the interest of the lost. And when once this is seen, the mystery of the spiritual life is solved. For all who see that one is more than ninety and nine, lose sight of themselves as the center of the Church; and see themselves only as fractions in a common Christian integer.

In undertaking the task of solving this problem the Church undertakes something that no other organization has dared attempt. It takes men without credentials. It interests itself in the man who is down and out. It invites men whom lodges and other organizations will not admit. It seeks men for its society and fellowship who are without reputation. It extends a welcome to a scarlet woman, to the degraded drunkard, to the prodigal son, and to all others who have nothing to bring except their sins and sorrows. It is the only organization in all the world which is bold and charitable enough to undertake such a thing. In this it stands alone as a unique institution. It is a door of hope to the discouraged, a refuge to the erring, a shelter for the sinner, a chance for the outcast, an opportunity for the prodigal. Other societies ask how much a man is worth, or how respectable he may be, when he knocks at the door for admission. But the Church cares not for genealogies or pedigrees or references. It concerns itself with only one thing—is there any who desire to repent? Then let him come and find salvation.

The parable of the lost sheep furnishes a forceful illustration. It recalls the attitude of society toward the shepherd. He was an outcast. Tending sheep was considered the most despised of occupations. Herodotus tells us that in Egypt they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of society have matrimonial relations with them. They were also in Jesus' day under the ban of Rabbinism on account of their necessary isolation from religious ordinances; for their manner of life rendered strict legal observance unlikely if not impossible. It is not without significance, therefore, that Jesus used the parable of the shepherd in his phrasing of the mathematical mystery that one is more than ninety-nine.

This difference in the application of this parable by Matthew and Luke is noteworthy. Matthew uses it to convey a lesson in humility, to show that through self-exaltation we may stand in the way of others, and thus cause them to perish. But Luke applies the parable not only to the lowly, but also to the low, to the low-down, if you please: to the man who is lowest down. In his book entitled "The Man Farthest Down," Booker T. Washington records this significant sentiment. He says he went to Europe not to visit the museums and cathedrals, but to search out the lowest classes in order to compare their state with that of the negroes in America. He went, he says, "not to look for the best, but for the worst." Most people who travel in Europe, he adds, "wants to see what is old or what is dead—palaces, museums, ruins, graveyards. My experience is that the man who is interested in living things must seek them in the grime and dirt of every-day life." Likewise, God went in search of the "man farthest down." And He did so to show the world the fallacy of human views of life and to prove to men the truth of the mathematical mystery that one is more than ninety and nine. It has, therefore, been truly said, the difference between Christianity and other systems of religion is that in the other systems men are seeking God, while in Christianity God is seeking men. This is heaven's way of solving a world-problem. And the process of solution consists in subtracting sin and misery, adding grace and virtue, and multiplying the joy of living.—The Christian Advocate (New York).

PAUL ON MAR'S HILL.

By Rev. J. T. Sawyer, D. D.

Standing on Mar's Hill, Paul uttered these words: "For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

At that time the population of Athens was about 150,000. Five miles from the sea, there was twenty-two miles around it. There were four hills in the city, and also the Agora, or market place, which was crowded with statues and altars. Athens was "full of idols," chief amongst which was Pallas Athene, or Minerva, the goddess of wisdom, whose temple was on the Acropolis. On every hand were statues and temples of heroes and god and demigods; and in the center was the altar of 12 gods. Every god in Olympus found a place in the Agora. The Parthenon—the Virgin's house—contained the colossal statue of Ivory and gold, the unrivaled work of Phidias. Another statue of Minerva, made from the brazen spoils of the battle of Marathon, towered in gigantic proportions above all else in Acropolis, and stood with spear and shield as the tutelary divinity of Athens and Attica. No wonder that Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry!"

Such idolatry as this seems to teach that man must have a god. "The notion of a Supreme Being," says Tillotson, "is as much a part of man's nature as the portrait of Phidias in the shield of Minerva; to obliterate the one you must destroy the other." This idolatry teaches also that men by nature know not the true God, and therefore a revelation is necessary to discover to them the nature and character of the true God. The cultured Athenians felt that there was one God whom they did not know. In Athens, Paul met the philosophers who were not able to discover the true God; and the Stoics and Epicureans could deride the false, but couid not discover the true. It is written: "The world by wisdom knew not God." and "who by searching can find out God?" The Stoics were Pantheists and the Epicureans were Atheists, the one teaching that reason, and the other that pleasure, was the great end of life. Pride and sensuality were the ruling principles of those two schools of philosophy, and neither of them did, nor could they, satisfy the conscience. The few were divided with doubt, while the many, not competent to decide as to the claims of the rival schools, were led captive by superstition and idolatry. Those to whom Paul preached in Athens were utterly without God and consequently without hope.

To that population, thus divided between idolatry and philosophy,, Paul carried that Cross which "was foolishness to the Greeks." To the Epicureans, who were materialists, he preached the resurrection; to the Stoics, who revered reason, faith; and the unknown God whom they ignorantly worshiped, to the masses who crowded the temples of Minerva, Bacchus, and the rest. With great tact, Paul spoke of their being very religious and therefore the more willing to hear him who spoke of religion. He also referred to the popular poets of whom they had heard, and of whose genius they were proud. His conversions, however, were very few in Athens, which teaches us that the most convincing arguments, finished tact and splendid scholarship are of themselves not sufficient to convert the soul. It is written: "Paul may plant and Apollos may water, but God giveth the increase."

We learn from the account of Paul on Mar's Hill, and his sermon there, that the exlstence of God is proved by the universal aspirations of mankind, and that pure reason and highest culture are insufficient to meet the claims of conscience. Christianity alone reveals the one true God; and Christ crucified and "able to save unto the uttermost all who come unto Him," is to be preached the round world over wherever man is found. May the Holy Ghost in saving power be given to every preacher of the Gospel!

CONDENSED MINUTES OF THE 105th SESSION OF THE MISSISSIPPI ANNUAL CONFERENCE.

1. Who are admitted on trial? T. M. Ainsworth, E. M. Alien, M. L. McCormick, W. N. Ware, Otto Porter.
2. Who remain on trial? C. Y. Higginbotham, H. E. Raley, L. M. Sharp, J. M. Smith, J. A. Smith, M. A. Massey.
3. Who are discontinued? C. W. Hillman.

4. Who are admitted into full connection? A. J. Beasley.
5. Who are readmitted? None.
6. Who are received by transfer from other Conferences? H. B. Perritt. S. F. Harkey.
7. Who are received from other Churches as local preachers? M. J. Miller.
8. Who are received from other Churches as traveling preachers? S. B. Watkins.
9. Who are the deacons of one year? R. A. Allums, J. B. Cain, H. C. Castles, J. H. Jolly, C. P. Jones, D. W. Ulmer, J. T. Weems, A. J. Beasley, S. F. Harkey.
10. What traveling preachers are elected deacons? J. B. Stringer.
11. What traveling preachers are ordained deacons? None.
12. What local preachers are elected deacons? B. H. Williams, A. J. Boyles.
13. What local preachers are ordained deacons? None.
14. What traveling preachers are elected elders? M. F. Adams, R H. Clegg, M. W. David, S. C. Moody, M. W. Porter, J. W. Walters, T. B. Winstead, E. H. Cooley.
15. What traveling preachers are ordained elders? M. F. Adams, R. H. Clegg, M. W. David, S. C. Moody, M. W. Porter, J. W. Walters, T. B. Winstead, E. H. Cooley.
16. What local preachers are elected elders? None.
17. What local preachers are ordained elders? None.
18. Who are located this year? H. R. McKee.
19. Who are supernumerary? W. B. Waldrop.
20. Who are superannuated? H. P. Lewis, R. Bradley, J. W. Brown, Ira B. Robertson, W. W. Simmons, E. D. Phillips, C. M. Martin, R. F. Witt, J. T. Nicholson, W. W. Cammack, L. Carley, W. D. Dominick, C. T. Noble, J. M. Massey, B. H. Rawls, I. L. Peebles, E. H. Mounger, G. R. Ellis, T. B. Holloman, J. B. King, C. H. Herring.
21. What preachers have died during the past year? J. H. Evans.
22. Are all the preachers blameless in their life and official administration? All were passed in character.
23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 108; members, 57,979.
24. How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? No report.
25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? No report.
26. How many infants have been baptized during the year? Infants, 694.
27. How many adults have been baptized during the year? Adults, 1258.
28. What is the number of Epworth Leagues? 54.
29. What is the number of Epworth League members? 1618.
30. What is the number of Sunday schools? 443.
31. What is the number of Sunday school officers and teachers? 3344.
32. What is the number of Sunday school scholars enrolled during the Conference year? 32,395.
33. What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? $15,227.
34. What has been collected on the foregoing account, and how has it been applied? Collected $15,246, distributed to claimants.
35. What has been contributed for Missions? Foreign, $12,658; Home and Conference, $11,690.
36. What has been contributed for Church Extension? $6610.
37. What has been contributed for Education? $5775.
38. What has been contributed for the American Bible Society? $885.
39. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, $17,351; Preachers in Charge $148,632.
40. What has been contributed for the support of Bishops? $2434.
41. What is the number of societies, and of houses of worship owned by them? Number of Societies, 554; number of Houses of Worship, 501.
42. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $1,327,175; indebtedness, $30,805.
43. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 158; number of parsonages, 151.
44. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $296,350; indebtedness, $16,918.
45. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonages, 7.
46. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $31,500; indebtedness, $4750.
47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 6; amount of damage, $6826.
48. What are the insurance statistics? Insurance carried, $545,629; losses sustained, $6826; premiums paid, $4852; collections on losses, $1771.
49. What are the educational statistics? Millsaps College, value of property, $230,000; endowment, $576,170; professors, 11; pupils, 196. Whitworth College, value of property, $150,000; professors, 20; pupils, 236. Port Gibson Female College, value of property, $55,000; professors, 12; pupils, 92. Seashore Camp Ground, value of property, $100,000; professors, 5; pupils, 104; Mississippi Conference Training School, value of property, $8000; professors, 6; pupils, 195. Total, value of property, $593,000; endowment, $576,170; professors, 57; pupils, 823.
50. How many copies of the General organ and of the Conference organ are taken? General organ, 264; Conference organ, 2513.
51. Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities? Prof. G. L. Harrell.
52. Where shall the next session of the Conference be held? Meridian.
53. Where are the preachers stationed this year? See appointments.

SKETCHES OF THE FRENCH MISSION FIELD.

Prepared by Miss Ella K. Hooper and Mrs. L. M. White, Council Workers.

IV.

What the Woman's Missionary Council is Doing.

The three-fold need of the French Field, evangelistic, educational, and financial, is being met, but in a limited and inadequate way. For the 61,000 inhabitants of the two parishes, our Church has but three regularly appointed pastors, part of the Superintendent's time, and two mission workers sent by the Council. Financial aid is being given both by the Mission Boards and by individuals, and will be given in increased amounts as the Church becomes acquainted with the conditions requiring it. The people here also contribute to the extent of their ability and enlightenment, but much more is needed than is now being received. The educational need is met, in part, by the public schools and by Sunday schools, where it is possible to maintain them; but these, as they are now, barely touch the urgent necessity for enlightenment.

The work of the preachers I shall leave for them to relate, and write more particularly of our own efforts to meet the deep, pungent needs as we find them.

The strength of the Church is in its Christian homes, and the spirit of the home is determined by the women. It is, therefore, deeply essential, in any mission field, to reach and elevate the mothers and daughters as well as the fathers and sons. It is also true that the lives of the women are much more meager, bare, and circumscribed than the lives of the men, and they are often harder to reach. This is no less true of certain portions of southern Louisiana than of China or other foreign lands, and it became our mission to supplement the work done, and being done, by the preachers with something more specifically for the women and girls.

Friendly visiting, assistance rendered in sickness or trouble, club classes, Sunday schools and missionary societies are all being used as powerful factors in enlarging and ennobling the lives of those who take such joy in them all. In order to get a more intimate touch, a home has been established in Houma, the center, called the MacDonell Home. An effort is made to make it as nearly as possible an ideal Christian home, simple, comfortable, and attractive in appearance, with Christ honored as the head. Here, as frequently as may be, our people are entertained for one or more days and others stop in for a little visit when they come to town. We thus become better acquainted, one with the other, and lessons in sanitation, in Christian living, in the preparation and service of meals, and other important features, are learned more easily and thoroughly than could otherwise be possible.

At various times, we have had in the home five different girls who lived with us and attended the public school. These girls receive careful instruction in housekeeping, cooking, and other industrial arts, as well as Bible training and the opportunity for an education. This work with the girls is the most thorough and satisfying. They learn rapidly, and, when they return to their homes, can accomplish so much more than we could ever do working from the outside.

There are many girls, members of our Church, some who have never been to school, all in need of religious and industrial training, who are eager for an education and who should be trained for the leadership that is so greatly needed in this work. We are looking forward to the enlargement of this phase of our work and to the establishment of a real school providing literary, industrial, and religious training for our girls.

THE DRIVE TO VICTORY.

By John R. Mott.
Director General of the United War Work Campaign.

The campaign is over and the result is the largest sum ever provided through voluntary offerings in the history of mankind. When the unfavorable circumstances which attended this great effort are borne in mind, the result becomes all the more remarkable. No great campaign was ever preceded by such a brief preparation. Even the scant two months left for this purpose were cut into for three weeks by the Fourth Liberty Loan, and near the threshold of the campaign itself, by a general congressional election.

More serious still was the nationwide spread of the deadly influenza epidemic, which had a death-toll of twice as many lives as America has laid down in the war. The speaking program had virtually to be abandoned.

The signing of the armistice, which thrilled and absolutely absorbed the minds and hearts of the people, claimed the initial day of the campaign with its spontaneous celebrations. In addition, certain States devoted the following day to a peace holiday. The confused or conflicting statements regarding the policy of demobilization as given out near the close of the campaign constituted another handicap, not withstanding the clear and satisfying deliverances on the subject which were made by the War Department.

In the face of all these and other very real difficulties and handicaps, the fact that the leaders and friends of the co-operating agencies have been able to carry the campaign through with such signal success and favor is nothing less than marvelous and constitutes an event truly worthy of the great days in which we are living and of the great cause for which men have been dying.

Our men are now face to face with the three gravest tests—the test of victory, the test of demobilization, and the test of readjustment. The timely generosity of the American people makes possible the meeting successfully of these trying experiences. We can prevent the period of demobilization becoming one of demoralization. We can make sure that the coming months, with their great vacant spaces, shall be months not of physical, mental and moral weakening for our men, but months of character building, of growth in useful knowledge, of increase in working efficiency, and of preparation for assuming the larger responsibilities of citizenship which await them on their return to their home communities.

To all who have so generously given of their time and effort, from the President and his associates to the humblest giver, the Campaign Committee sends thanks, not for itself but for those to whom the gifts will mean so much in these crucial months, the brave men of our Army and Navy.

E. H. PRESCOTT
UNDERTAKER
Residence 'Phone Uptown 1005
NEW ORLEANS, LA.
Personal attention given to out-of-town [illegible] Hospital calls. Shipping calls or [illegible]

NORTH MISSISSIPPI APPOINTMENTS.

(Continued from First Page)

S. Lawson; Hiza Point, J. C. Long, supply; Kilmichael, J. W. Rayer; Kosciusko Station, E. H. Cunningham; Kosciusko Circuit, L. H. Floyd; Lexington, W. D. Wendel; Louisville, W. C. Carlisle; Mathiston, J. R. Murff, supply; McCool, A. R. Beasley; Nonaquer, G. W. Gordon; Pickens, T. H. Mills; Poplar Creek, M. H. Wood, supply; Sallis, T. L. Oakes; Sidon, J. J. Garner; Tchula, P. F. Lowe; Vaiden and West, J. A. Patterson; Missionary Secretary, E. P. Jaco.

Greenville District—V. C. Curtis, Presiding Elder; Benoit and Beulah, W. V. Shearer; Boyle, C. A. Northington; Clarksdale, E. N. Broyles; Cleveland, T. M. Bradley; Coahoma and Lyon, J. H. Smith; Dumas, J. A. Coleman; Friar's Point, A. S. Raper; Glen Allan, C. T. Barton; Greenville, E. S. Lewis; Gunnison, I. P. Holland; Hollandale and Arcola, J. W. Robertson; Jonestown, W. C. Galloway; Leland, S. A. Brown; Lula and Rich, W. W. Jones; Marigold and Alligator, W. R. Lott; Rosedale and Hillhouse, J. R. Bright; Shaw, C. P. Moss; Shelby, J. M. Wyatt; Chaplain U. S. A., J. M. Moore.

Holly Springs District—J. H. Holder, Presiding Elder; Abbeville, T. J. Hopper; Ashland, S. W. Bryant; Byhalia, C. T. Floyd; Coffeeville and Bethlehem, R. G. Lord; Grenada, R. A. Tucker; Holcomb, S. C. Yates; Holly Springs, W. L. Stormont; Lamar, E. D. Simpson; Mt. Pleasant, G. C. Gregory, supply; Olive Branch, W. S. Selman; Oxford, W. W. Woollard; Oxford Circuit, J. S. Duncan; Paris, G. W. Russell, supply; Pleasant Hill, W. W. Bruner; Potts Camp Circuit, D. H. Crowson; Randolph, J. P. Owen, supply; Red Banks, T. H. Porter; Toccopola, R. M. Papasan, supply; Waterford, D. M. Floyd, supply; Wall Hill, D. C. Foust; Water Valley, First Church, J. W. Dorman; Water Valley, Main and Taylor, M. A. Burns; President Grenada College, J. R. Countiss; Commissioner Grenada College, T. M. Brownlee.

Sardis District—R. A. Meek, Presiding Elder; Arkabutla, H. H. Wallace, supply; Batesville, M. Johnson; Bethel and Crowder, W. O. Hunt; Charleston, J. Tillery Lewis; Cockrum, W. A. Bowlin; Coldwater, N. G. Augustus; Como, R. P. Neblett; Courtland, W. D. Bennett; Crenshaw, F. H. McGee; Eureka, J. A. Biffle; Evansville, J. H. Ingram; Hernando, Carroll Varner; Horn Lake, G. A. Baker; Longtown, J. B. Conner; Oakland, W. F. Rogers; Olive Branch, W. S. Selman; Pleasant Hill, W. W. Bruner; Sardis, E. G. Mohler; Sardis Circuit, A. F. Moore; Senatobia, A. T. McIlwain; Tunica, to be supplied; Tyro, A. M. Bennett; Wall Hill, D. C. Foust; Army Y. M. C. A., W. H. Mounger; Sunday School Secretary, R. H. B. Gladney.

Winona District—L. M. Lipscomb, Presiding Elden; Belzoni, J. T. Lockhart; Carrollton, H. W. Evans; Drew, W. N. Duncan; Dublin, J. J. Brooks; Duck Hill, A. S. Brisco; Greenwood, J. A. Hall; Indianola, C. D. McGehee; Isola, E. B. Sharpe; Itta Bena, W. M. Campbell; Lambert, H. N. McKibben; Minter City and Phillips, L. W. Cain; Moorehead, S. H. Caffey; Ruleville, W. S. Shipman; Schlater, H. G. Roberts; Sunflower, W. O. Wagoner; Swiftown Mission, John Ritchey; Tutwiler, W. N. Dodds; Webb, O. L. Savage; Winona, J. B. Randolph; Winona Circuit, W. G. Wood; Professor Millsaps College, R. T. Henry; Chaplain U. S. A., R. H. Ruff.

Transferred—J. M. Bradley, to St. Louis Conference; S. F. Harkey, to Mississippi Conference; A. Joe Beasley, to Mississippi Conference; R. G. Moore, to China Conference.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District—Presiding elder, J. T. Leggett; Adams, R. A. Sibley; Barlow, J. T. Weems; Bayou Pierre, W. W. Murray; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, W. H. Lewis; Crystal Springs, J. S. Purcell; Fernwood, A. M. Broadfoot; Foxworth, R. H. Barr; Gallman, C. A. Schultz; Hazlehurst, W. W. Graves; Magnolia, J. E. Gray; McCall, W. D. Barrett; McComb, Centenary, J. L. Decell; South and East McComb, A. B. Barry; Meadville and Bude, W. B. Alsworth; Monticello, B. E. Meigs; Pleasant Grove, D. P. Yeager, supply; Scotland, W. W. Nelson; Summit, W. T. Griffin; Topisaw, H. C. Castles; Tylertown, H. A. Gatlin; Wesson, J. W. Thompson; President of Whitworth Female College, I. W. Cooper; Conference Evangelist, J. V. Bennett; Chaplain U. S. Navy, W. N. Thomas.

Hattiesburg District — Presiding elder, W. B. Jones; Blodgett, M. W. Porter; Collins, W. M. Williams; Ellisville, P. H. Howse; Eucutta, A. S. Byrd; Hattiesburg, Main Street, P. D. Hardin; Hattiesburg, Court Street, C. F. Emery; Hattiesburg, Broad Street, W. A. Terry; Hattiesburg Circuit, C. E. Downer; Heidelberg, J. H. Jolly; Leakesville, H. J. Maddox; Lucedale, J. L. Greenway; Magee, H. E. Carter; Mount Olive, T. B. Cottrell; New Augusta, J. C. Ellis; Oloh, T. C. Cooper, supply; Prentiss, J. M. Lewis; Purvis, H. Mellard; Richton, F. B. Ormond; Seminary, S. C. Moody; Silver Creek, H. S. Westbrook; Sumrall, J. E. Williams; Taylorsville, M. W. David; Williamsburg, R. T. Pickett; Conference Evangelist, D. E. Kelly; Chaplain U. S. Army, R. H. Kleiser.

Jackson District—Presiding elder, J. M. Morse; Benton, J. P. Campbell; Bolton, J. H. Foreman; Brandon and Pelahatchie, J. W. Chisholm; Camden, A. Joe Beasley; Canton, C. C. Evans; Eden, A. S. Oliver; Edwards, G. P. McKeown; Fannin, M. A. Massey; Flora, B. W. Lewis; Florence, B. H. Williams, supply; Harrisville, C. H. Ellis; Jackson, Capitol Street, H. P. Tolle; Jackson, Galloway Memorial, C. W. Crisler; Jackson, Millsaps Memorial and Raymond, H. M. Johnson; Jackson, Rankin Street, W. H. Lane; Lake City, J. T. McVey; Lintonia, R. T. Hollingsworth, supply; Madison, H. P. Lewis, Jr.; Mendenhall and D'Lo, J. L. Smith; Satartia, S. N. Young; Sharon, F. L. Applewhite; Terry, H. S. Harkey; Vaughan, G. G. Yeager; Yazoo City, L. E. Alford; President Millsaps College, A. F. Watkins; Commissioner Emory University, R. Selby; Commissioner Millsaps College, M. M. Black; Chaplain Mississippi State Penitentiary, T. W. Adams; Manager Orphans' Home, B. F. Lewis; Student Emory University, M. F. Adams.

Meridian District—Presiding elder, G. H. Thompson; Bucatunna, D. E. Vickers; Daleville, J. W. Ramsey; De Kalb, J. F. McClelland; De Soto, Otto Porter; Enterprise, V. G. Clifford; Lauderdale, H. A. Wood; Matherville, H. E. Raley; Meridian, Central, H. B. Watkins; Meridian, East End, J. L. Sells; Meridian, Fifth Street, W. J. Ferguson; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Avenue, H. R. McKee; Meridian, Hawkins Memorial, A. J. Davis; Moscow, S. B. Watkins; Pachuta, W. E. Dickens; Porterville, L. J. Snellgrove, supply; Quitman and Hiwannee, H. B. Perritt; Scooba, J. T. Abney; Shubuta, W. H. Huntley; Vimville, E. J. Coker; Waynesboro, C. M. Chapman; Waynesboro Circuit, W. J. Walters; Sunday School Field Secretary, J. C. Chambers; Chaplain U. S. Army, E. C. Gunn.

Newton District—Presiding elder, W. L. Linfield; Bay Springs, Rolfe Hunt, supply; Carthage, A. A. Simms; Decatur, W. L. Blackwell; Forest and Morton, J. G. Galloway; Harperville and Lena, R. H. Clegg; Homewood, M. L. White; Lake, R. E. Rutledge; Laurel, First Church, L. L. Roberts; Laurel, Kingston, L. F. Alford; Laurel, West End, L. M. Sharp; Montrose, H. J. Moore; Neshoba, S. E. Flurry; Newton, W. A. Hays; Philadelphia, C. M. Crossley; Raleigh, E. H. Cooley; Rose Hill, M. R. Jones; Shiloh, C. H. Strait; Trenton, T. B. Winstead; Union, J. M. Smith; Walnut Grove, W. N. Ware; Chaplain U. S. Army, W. B. Hogg.

Port Gibson District—Presiding elder, M. B. Sharbrough; Anguilla, J. E. J. Ferguson; Centerville, E. L. Alford; Fayette, J. O. Ware; Gloster, J. H. Moore; Harrison, W. W. Hopper; Hermanville, T. A. Ferguson; Mayersville, T. M. Ainsworth; Natchez, W. H. Saunders; Nebo, J. W. Price; Oak Ridge, J. A. Wells; Port Gibson, M. L. Burton; Rocky Springs, to be supplied; Rolling Fork, H. W. Featherstun; Roxie, to be supplied; Silver City, T. H. King; Utica, T. J. O'Neil; Vicksburg, Crawford Street, G. S. Harmon; Vicksburg, Gibson Memorial, O. S. Lewis; Washington, J. B. Cain; Woodville, W. J. Dawson; Woodville Circuit, N. S. Loftus, supply; President Port Gibson Female College, ———.

Seashore District—Presiding elder, J. R. Jones; Americus, E. M. Allen; Bay St. Louis, J. D. Ellis; Biloxi, Main Street, W. H. LaPrade; Brooklyn and Bond, D. W. Ulmer; Carriere and Picayune, W. F. Baggett; Coalville and Missions, R. A. Allum, Junior Preacher, supply, L. Fayard; Columbia, W. M. Sullivan; Escatawpa, Van Landrum, supply; Gulfport, First Church, H. M. Ellis; Hub, M. J. Milley, supply; Long Beach and Lyman, C. P. Jones; Logtown, H. L. Norton; Lumberton, B. F. Jones; McHenry and Howison, P. H. Grice; Mentorum, C. Y. Higginbotham; Moss Point, Jno. A. Moore; North Gulfport and Oak Street, M. L. McCormick; Ocean Springs and Mission, L. A. Darsey; Pascagoula, W. G. Forsyth; Poplarville, N. B. Harmon; Van Cleave, J. H. Grice; Wiggins, J. M. Corley; President Seashore Campground School, H. W. Van Hook; Student Emory University, J. L. Carter; Student Emory University, J. B. Stringer.

Transferred: North Alabama Conference, W. G. Henry; Western N. C. Conference, R. P. Fikes.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District—Presiding elder, Briscoe Carter; Alexandria, S. H. Werlein; Boyce and Woodworth, J. W. Faulk; Bunkie Station, George Fox; Campti, H. B. Thomason; Carson, J. H. French, supply; Colfax and Montgomery, J. O. Bennett; De Ridder, P. M. Brown; Elizabeth and Fullerton, W. F. Hunter; Glenmora, W. W. Perry; Jena and Jonesville, R. T. Ware; Le Compte and Cheneyville, B. H. Sheppard; Longville and Lexington, R. H. Smith; Melville, to be supplied; Merryville, J. A. McCormack; Natchitoches, J. W. Lee; Oakdale, R. N. Brown; Oberlin and Reeves, T. W. Glass, supply; Pineville, to be supplied; Provencal, D. C. Bonnett, supply; Standard and Rochelle, John Sholars; Trout and Goodpine, W. F. Roberts.

Baton Rouge District—Presiding elder, H. W. May; Amite, Ellis Smith; Baker, W. E. Akin; Baton Rouge, First Church, C. A. Battle; Istrouma, to be supplied; Keener Memorial, J. W. Booth; Clinton and Jackson, S. S. Bogan; Denham Springs, J. S. Rutledge; Ethel and Wilson, A. J. Coburn; Franklinton, J. B. Fulton; Franklinton Circuit, to be supplied; Gonzales, B. H. Andrews; Greensburg, L. E. Crooks; Hammond, L. L. McCain; Kentwood, J. F. Waltman; Natalbany, J. L. Cain; Olive Branch, B. D. Watson; Ponchatoula, T. D. Lipscomb; Springfield, P. S. Carpenter, supply; St. Francisville, H. C. Murphy, supply; Zachary and Slaughter, L. N. Hoffpauir; Chaplain State Penitentiary, H. S. Johns; State Sunday School Secretary, Alonzo Early.

Lafayette District—Presiding elder, H. W. Bowman; Abbeville and French Mission, Martin Hebert; Bayou Blue, H. N. Barrios; Crowley, R. W. Tucker; Eunice and Gueydan, P. H. Fontaine; Franklin, H. N. Harrison; Houma, F. J. McCoy; Indian Bayou, C. B. Powell; Jeanerette, F. B. Hill; Kaplin and Estherwood, J. L. Hoffpauir; Lake Arthur, S. L. Riggs; Lafayette, H. W. Rickey; Lake Charles, W. W. Holmes; Lockport, A. J. Martin; Morgan City, C. C. Miller; New Iberia, H. N. Brown; Opelousas, J. D. Harper; Rayne, C. E. Fike; St. Martinsville, A. D. Martin, supply; Sulphur, Louis Hoffpauir; Conference Missionary Secretary, N. E. Joyner.

Monroe District—Presiding elder, A. S. Lutz; Bastrop, A. S. J. Neill; Bonita, W. F. Henderson, Jr.; Calhoun, J. L. Lay; Chatham, Geo. H. Warren, supply; Columbia, T. J. Warlick; Crew Lake, S. W. B. Colvin, supply; Eros, W. W. Lantrip, supply; Farmerville, S. J. McLean; Gilbert, A. D. George; Harrisonburg, W. T. Woodward, supply; Lake Providence, O. L. Tucker; Mangham, J. M. Alford; Mer Rouge, W. R. Harvell; Midway, L. W. Smart; Monroe, E. K. Means; Oak Grove, J. D. Nesom; Rayville and Delhi, I. T. Reames; Sicily Island, W. J. Porter; Tallulah and Newelton, D. C. Barr; Waterproof, R. F. Harrell; West Monroe, J. R. Roy; Winnsboro, S. D. Howard.

New Orleans District—Presiding elder, J. G. Snelling; Bogalusa, A. J. Gearheard; Covington, J. E. Selfe; Donaldsonville, W. H. Giles; McDonoghville and Lower Coast, S. D. Roberts; New Orleans—Algiers, C. C. Wier; Carrollton Avenue, J. F. Foster; Epworth, H. B. Alsup, supply; Felicity, A. Inman Townsley; First Church, R. H. Harper; Louisiana Avenue, W. D. Kleinschmidt; Parker Memorial, F. M. Freeman; Rayne Memorial, U. G. Foote; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas; St. Mark's, Italian preacher, G. V. Romano. Plaquemine and Point Coupee, G. P. White; Slidell, T. J. Embree; Epworth League General Secretary, F. S. Parker; Professor in Emory University, F. N. Parker; Superintendent Home for Destitute Orphan Boys, J. L. Sutton; Editor New Orleans Christian Advocate, H. T. Carley; Chaplain United States Army, A. F. Vaughan; Chaplain United States Army, J. Cude Rousseaux.

Ruston District—Presiding elder, J. M. Henry; Alberta, F. P. Moss, supply; Arcadia, W. H. Jordan; Athens, L. C. Wilson; Bernice, W. A. Mangum; Bienville, R. V. Fulton; Cotton Valley, A. J. Bonnett; Dubach, C. F. Sheppard; Elmore, H. J. Boltz; Gibbsland, E. L. Cargill; Haughton, J. L. Evans; Haynesville, J. G. Sloane; Homer, W. L. Doss, Jr.; Jonesboro, G. A. Morgan; Minden, K. W. Dodson; Supernumerary, G. D. Anders; Plain Dealing, T. J. Holladay; Ringgold, J. F. Dring, supply; Ruston, R. H. Wynn; Sibley, A. L. Harper; Simmsboro, J. H. Hoffpauir; Winnfield, R. S. Walton; Superintendent Louisiana Methodist Orphanage, Rob't W. Vaughan.

Shreveport District—Presiding elder, C. D. Atkinson; Anacoco and Pearson, L. P. Moreland; Bayou La Chute, S. A. Seegers; Belcher, A. H. Parker; Bossier City and Lake End, J. M. Boykin; Cedar Grove and Blanchard, Claude Mayo; Coushatta and Wesley, A. A. Bernard; Grand Cane, H. W. Ledbetter; Greenwood, H. W. Cudd; Ida and Hosston, George Purcell; Leesville, W. S. Henry; Logansport and Longstreet, Wm. Schuhle; Mansfield, S. A. Steele; Many and Gandy, J. B. Williams; Mooringsport and Trees, H. T. Young; Noble, to be supplied; Naborton and South Mansfield, J. C. Price; Pleasant Hill, P. O. Lowrey; Pelican, S. S. Holladay; Shreveport—First Church, George Sexton; Noel Memorial, W. W. Drake; Texas Avenue, F. R. Power; Queensboro, S. J. Davies. Vivian, B. T. Crews; Zwolle and Kean, Leland Clegg; Conference Secretary of Education, W. W. Drake; Superintendent Anti-Saloon League, A. W. Turner.

Transferred—W. H. Coleman, to the Memphis Conference; H. B. Perritt, to the Mississippi Conference; R. H. Bamburg, to the Little Rock Conference; A. G. Shankle, to the Florida Conference.

ORPHANS' SUPPLY DAY.

A good friend of the Orphanage suggests that in view of the fact that we were not able to run the usual produce cars for the Orphanage this year, that Monday, the 23d inst., be Orphans' Supply Day, and that all those communities that desire to help in the way of furnishing produce or supplies for the Orphanage may do so by collecting

together the donations of supplies and shipping them by local freight.

We think the suggestion a good one, and we will be glad to pay the freight on such donations where the freight is not prepaid. We would suggest that all the supplies from any one community be packed in one box, or in boxes weighing not less than 100 pounds each. By so doing the freight cost will be reduced. In getting up the supplies we would ask that only staple articles of food, or clothing, be sent. Please do not send perishables, or worn-out garments that would be of no service. Send syrup (we never get too much), sugar, lard, meal, flour, grits, rice, meat, canned goods of all kinds, corn and hay. Send all packages well marked to the Louisiana Methodist Orphanage.

If all our friends will act on this suggestion, we are very confident that our loss because of the failure to get our cars through will be largely overcome. Already Monroe and West Monroe have sent splendid donations of supplies, and we are sure that other communities will do likewise.

Thanking our good friends for their interest and help, and wishing for all a happy Christmas, I am,

Faithfully,

ROB'T W. VAUGHAN.

Superintendent Louisiana Methodist Orphanage.

DECEMBER 22, A DAY OF PRAYER FOR THE PEACE CONFERENCE.

By James S. McGaw,
General Field Secretary National Reform Association.

The Christmas season this year will mean more than any the world has ever known. The joys of the occasion will be heightened by a new vision of human brotherhood and the independence of the race. The contemplation of a world freed from the cruel bondage of autocracy and brute force will give a larger view to the advent of the King of kings and a profounder concept of the song of the angels: "Glory to God in the highest, and on earth peace and good will to men."

While the devout of all lands adore the Child in the manger they will praise the King upon His throne who has proved himself a Prince and a Savior to the nations of the earth. It ought to be a season of special prayer for the establishment of permanent peace on the earth.

The cruel carnage of the battle front is ended, the victory won by the bravery of men and the prayers of God's people. The greater battle of Christian world reconstruction is now to be fought and must be won in the same way.

The Versailles Conference will be for some months the front line trench in the "Battle for Peace." The future of the world for weal or woe trembles in the balance. Every moment of the Conference sessions will be grave and critical. The warning uttered by David Lloyd George is exceedingly timely: "The mistakes you might make through entering on peace without preparation would be even more disastrous than the mistakes you might make through entering on war without preparation. You will give shape and direction to things. Though the world will be molten at the moment, it will cool quickly and the shape you will give it will remain. If your mould is not the right one, you cannot possibly set things right without a convulsion that would break it." "Are we to lapse into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?"

Mr. Baker, our Secretary of War, voiced the deepest conviction of all Christendom when he said: "No civilization is worth fighting for that does not have its foundations laid in Jesus Christ."

The need of continued public and private prayer is not only apparent but extremely urgent. That the moral values of the world war, purchased at appalling cost, may be conserved, that brave men may not have suffered and died in vain, it is most fitting that wherever, under the American flag, a religious service is held on December 22, the people of God unite in earnest prayer for the Peace Conference: that the Holy Spirit may guide in its plans and deliberations, that in all its sessions Jesus Christ may be made the "Master of Assemblies," that a reverent acknowledgment of Him as the Prince of Peace may have its pre-eminent place in the final compact, and that the principles of His Kingdom may be made the standard for the solution of all problems and so imbedded in all the written conclusions as to guarantee world peace for all time.

RECONSTRUCTING OUR SOCIAL FABRIC.

The world's wisest man cannot foretell what the morrow has in store for the nations, but even the ordinary man can foresee some very radical changes in the government of men and in the whole social organization. The war has done more to quicken the pace of reform and reconstruction than probably two hundred years of peace, for the war has revealed, as it never was revealed before, the menace that lies in secret diplomacy, the maintenance of ruling castes, and the enslavement of the common people, regardless of whether that enslavement was dignified by the name of patriotism or not. And the world has seen this pseudo patriotism faced by the real patriotism of free lands, and the ordinary man has risen to the occasion in such a way as to give to democracy a new wealth of meaning, and to reveal in it a strength and a power which many had formerly denied. The war has exalted democracy and glorified it and strengthened it to an extent deemed impossible before.

And in the days which lie just ahead we shall have to readjust our commercial life, our social life and our national life in accord with the revelations which the war has brought. It has been clearly manifested that the truest safeguard against Bolshevism, only too truly called the Red Terror, lies not in the intellectual and social enslavement of the masses, but in their complete intellectual and social emancipation. And it seems to be fairly well demonstrated that the more fully the common people are liberated from all forms of social injustice the more firmly founded will be our social structure. Injustice, unfairness, oppression, have a strange knack of pulling down the fortunes, the castes and the nations which build upon them, and this lesson the war is even now writing in letters of blood.

In the social reconstruction which must surely come it seems certain that every form of special privilege, whether in Church or State, will be closely scrutinized, and neither legal sanction, long-established custom, nor even ecclesiatical necessity will be able to protect it. The great battles in France and Flanders are settling very much more than the destinies of imperial houses or the boundaries of a few petty States; they are settling the future of democracy and they are making certain the gospel of the square deal for all. The common man, the "Nobody," is coming to his own, and it will be better for the world when he does. The "Somebodies" have had their day, and it has been a long one; but the "Nobody" sees his day dawning, and some hundreds of millions of him naturally rejoice.

At this juncture what shall the Church do? A few voices cry "Stand pat," or "Leave it alone," but the Church of Jesus Christ, the biggest democracy in the whole world, feels a strange thrill running through its whole being and it cannot keep quiet. For nineteen centuries the Christian Church has been the champion of the "down and outs," the pioneer of equal rights, the fearless exponent of the "square deal," and now, facing a new era, it faces it, not only without fear or doubt, but with a ringing "Hallelujah!" "Zion heard and was glad."

It is a mistake to imagine that the men who have profited by the existence of special privilege, the men of learning, the men of high position, the men of abounding wealth, stand selfishly opposed to the enfranchisement of their fellows. It is not so. There are exceptions, of course; there are men who do not care what becomes of the underdog so long as they remain top-dog; but these men are few. The majority of our learned men, the majority of our men of exalted rank, and the majority of our wealthy men are not so far dehumanized as to be lost to brotherhood, and under the banners of Christian democracy to-day we find the high and the low, the rich and the poor, fighting shoulder to shoulder. What helps one helps all, what hurts one hurts all. And this is the message of our Church to-day, as will be found in some of the resolutions of our General Conference which we published last week.—Christian Guardian (Toronto).

CHURCH STATISTICS.

By Rev. John W. Ramsey.

Rev. H. T. Young, La. Conference Evangelist, recently called in question some of the statistical claims of the Baptists, to which Dr. V. I. Masters, superintendent of publicity of the Home Mission Board of the Southern Baptist Church, demurred. The figures given by Dr. Masters represent the Baptists as having considerably the advantage of the Methodists in numerical strength. Brother Young obtains his figures from Dr. H. K. Carroll, a well known church statistician, who has made a special study of the subject, and who, for years, has been the official statistician of the Federal Council of the Churches. Dr. Masters goes to the Government Census for his information, and, therefore, to the casual reader, the more reliable source. But the question is, is it more reliable? This is the pivotal point upon which hinges the whole question of difference between Brother Young and Dr. Masters. So, then, let us consider for a moment the reliability of the two sources, for it makes all the difference in the world from which spring a man drinks.

If my memory serves me aright, the last Religious Government Census, if not the preceding one, was taken by mail. That is, the Census Bureau mailed blanks to all pastors whose addresses were obtainable by the Census officials, requesting that the blanks be filled out and returned. The reliability, then, of this method adopted by the Government depends altogether upon whether the Census officials secured the correct addresses of all pastors, whether no omissions were made by clerks in mailing out the blanks, whether each pastor returned the blank with each question thereon accurately answered, and whether the various questions of the Census blank were easy or difficult to answer. I can state that a half dozen blanks were mailed to me before I finally filled one out and returned it, and when at last I did so I am certain the figures were not exact, but only approximations. It is almost certain that many pastors did not return them at all, and it is positively certain that few, if any, of them were accurate. So, we may safely conclude that the Government Census of Religious Statistics is exceedingly unreliable.

On the other hand, Dr. Carroll has for years made a study of Church statistics and is, therefore, a specialist. Besides, as I understand it, he goes directly to the original sources for his figures. That is, he procures his comparative statistics from the official year-book of each Church, which is as accurate as such things can be made. Now, which should necessarily be the more dependable—the Government Census or the statistics of Dr. Carroll, a specialist? [illegible] I prefer the specialist who knows his business. The fact that the Government publishes a [illegible] is no guarantee of its exactness. In comparing Government statistics and rejecting those of Dr. Carroll, the burden is upon Dr. [illegible] to prove the correctness of Dr. Carroll's statistics and to substantiate the accuracy of those of the Government, and this I deem an impossible task. I shall welcome his doing either, but preferably the latter. What I want is the statistical truth—let it be established who will or the other.

SPECIAL NOTICE

DR. HOWE

Office 505 Macheca [illegible]
Hours: 11 to [illegible]

Residence: [illegible]
Phone [illegible]

The Centenary—A Big Task for Big Times

By Rev. W. W. Pinson.

It is time for great ventures. Business talks in big figures. We no longer hear of thousands—millions is the unit. The Government builds ships in whole fleets. Congress once voted a billion dollars and the country threw up its hands. Now we vote twenty-four billions and nobody voices a protest. The Y. M. C. A. used to talk in terms of thousands; they now talk in millions and get more than they ask. The Red Cross asks for a hundred million at a clip and gets more, with 47,000,000 loyal subscribers behind it. A six billion Liberty Loan goes over the top and beyond.

The Church must keep pace with the times in the spirit of daring. We have been suffering from our littleness. One has said, "The Centenary has come to save us." It is to set before us a task that challenges our strength. Our pettiness has well-nigh strangled us. Now by one audacious venture we are to break away from our outgrown shell and catch the pace of the hour. It is not a question of choice. It is one of necessity. We must meet the challenge of the big world in this big hour, or resign our place of leadership to institutions that are awake.

It is no accident that our Centenary falls at this hour. It is a sign that God, who times events, has honored Methodism with his confidence. He is entrusting us with a big share of responsibility. Hence, he has thrown open a bleeding and needy world to us at the very hour when we are standing on the summit of the century.

THE CENTENARY PRAYER SPECIAL

THE CENTENARY PRAYER SPECIAL PLAN.

Every missionary and native worker, every missionary institution and agency now in operation and those to be projected as a result of the Centenary Movement, should be Prayer Specials.

Every organized group of Methodists should carry a Prayer Special of the kind already suggested. You do not thereby limit your intercession to the one special object, but you assume special responsibility at the throne for one or more objects.

The Department of Spiritual Resources desires to bring this about. Will you help us?

If some group of which you are a member is carrying a "Prayer Special" write and tell us what it is.

If you will take a "Prayer Special" for your Sunday school class, League, mission study class or other group, and have made your selection, write us the particulars.

If you will take a "Prayer Special" for your group, but wish the assignment made by this department, write us indicating whether you prefer a home or foreign special, of what nature, and any other relevent facts. It costs you just a few minutes every day. Address Rev. S. A. Nebiett, 223 Doctors' Building, Nashville, Tenn.

"FIRST OF ALL, PRAY."

EXIT THE DAY OF SMALL THINGS.

Reports from the various annual conference meetings indicate that the day of small thinking and small endeavor is past in Southern Methodism. The whole Church is getting ready for a triumphant period of constructive progress. The Centenary is hailed everywhere with unanimous approval. Not only have the various conference allotments been cheerfully accepted, but in many instances the apportionments have been voluntarily increased. Individual "big gifts" are being continually volunteered. Everything promises the complete attainment of the $35,000,000 goal.

A New Era in Central Texas.

At the Central Texas Conference two pledges aggregating $25,000 were announced. Mr. R. M. Davenport, of Ranger, Tex., and Mr. Elisha Roper, of Staff, Texas, each pledged $2500 a year for five years. A layman proposed the organization of a THOUSAND DOLLAR CLUB of fifty, himself to be one of the number, who will give a thousand dollars each for five years, a total of $250,000.

This Conference gave half its time to the Centenary program and not only accepted its allotment of more than a million dollars but increased it by $5000 to make an even sum. Rev. J. E. Crawford, the Conference Centenary Secretary, says, "The way is open for a new era in missions in Central Texas. I am confidently expecting it to be ushered in during the Centenary."

South Georgia Will Go Over.

"Certainly South Georgia will go over the top in the Centenary Drive" was the expression heard many times on the Annual Conference floor. This spirit of confident optimism was unanimous. Enthusiasm reached high tide when the Conference not only accepted its allotment, but raised it materially, pledging a round sum of $2,000,000. Rev. George W. Mathews was appointed Missionary Secretary and will devote his whole time to the promotion of the Centenary.

A Conference Chorus of Approval.

The Western North Carolina Conference unanimously accepted its allotment and pledged $100,000 in addition. Rev. Thomas M. Courtney was appointed Centenary Secretary. The session was marked by deep religious fervor. Consecration of life and of means was the keynote of Centenary Day.

The story from the Louisiana Conference is much the same. Great interest was manifested in the Centenary. The allotment fixed by the Commission was accepted without a dissenting voice, and $43,000 additional was pledged.

Great enthusiasm marked the action of the North Arkansas Conference, which also went beyond its allotment, pledging $75,000 in addition. Rev. F. S. H. Johnson will serve as Centenary Secretary.

In the Memphis Conference, Rev. W. J. McCoy was appointed Secretary for the Centenary and the full apportionment was unanimously accepted.

A PRAYER SPECIAL

Do you know what it is? Is your Church, Sunday School, League, or Woman's Missionary Society carrying such a Special? Are you interested in the subject? If so, read this story from Brazil, and the Centenary Prayer Special Plan.

THE BRAZIL PRAYER SPECIAL—WHY AND HOW.

The Challenge from Brazil.

Three years ago Rev. W. B. Lee formed a new district, the Carangoia, in Brazil. He did not ask the Board for a number of new missionaries and a large sum of money for building chapels, parsonages and schools, though these were needed. Instead, this is what he wrote to a missionary secretary:

"I want you to ask some Church to take this new district on its heart. There are ten circuits and only five of us to do the preaching and feed the Lord's flock in the midst of a population of half a million people. Churches are taking specials all over the connection to raise sums of money. Please see if you can find a Church with courage enough to undertake this special I am asking for—a Church to help us pray down the power of the Holy Spiprit on my preachers and people."

The Challenge Accepted.

This appeal for a "Prayer Special" was published in the general organ of the Church and read by an elect lady of Memorial Church, Lynchburg, Va., who immediately decided to make that "Prayer Special." Concerning her experience she wrote a few weeks ago:

"The moment I read the appeal I thought, 'I know I have faith enough to take it as a Special for Prayer, and I will ask the ladies of the mission study class to join—we will have a prayer circle.' At the next meeting the members readily consented to pray every day for the work on that district. One of the number has prayed for nearly three years for a mighty outpouring of the Holy Spirit upon the preachers, the elder and the people. There may have been others who took up the challenge, but I do not know."

What this Prayer Special Accomplished.

The testimony of Rev. W. B. Lee, the presiding elder, is very definite on that point. In a recent letter he said among other things:

"The finances of the district are in good shape. Our goal is, 'Every member a contributor and a worker.' In one congregation where there were thirty non-contributors, the number has been this year reduced to five.

"I laid my survey for the district before the Conference and the members took a definite stand to accept the report as a working basis for the next five years. They were of the opinion that we should have a church in Cataguazes costing not less than $5000. I set down forty churches and meeting houses in my survey. There are building projects at seventeen places—money and material subscribed, and in some of these places work has actually begun."

Here are some of the concrete results of this "prayer special:"

Carangola district in Brazil, three years ago undermanned and without equipment, is now in a flourishing condition.

Great plans are being laid for the Missionary Centenary in Brazil and Carangola district is in the van.

Intercession at the home base, brought down blessings on a foreign district, enabling the native Church to make remarkable progress toward self support.

Prayer at the home base raised up workers and contributors in Brazil.

Seven church buildings are enterprised by the native Church.

Spiritual resources expended by a prayer circle here released material resources for God's kingdom down there.

More things are wrought by prayer than we dream of.

CENTENARY NEWS IN CHINESE.

Chinese Methodists will read Centenary News in their own language as the result of work being done in the offices of the Commission of the Board of Foreign Missions. Chinese preachers and students are translating into their own tongue various pieces of literature bearing on the Centenary. Some of this will be published in the vernacular edition of the China Advocate and some in leaflet form for general use. Rev. Philip S. S. Yu, with D. G. Ciu and William Hung are engaged in the work of translation.

The Home Circle

THE RAINBOW FAIRIES.

Two little clouds one summer's day
  Went flying through the sky;
They went so fast they bumped their heads,
  And both began to cry.

Old Father Sun looked out and said,
  "Oh, never mind, my dears;
I'll send the little fairy folk
  To dry your falling tears."

One fairy came in violet,
  And one in indigo;
In blue, green, yellow, orange, red—
  They made a pretty row.

They wiped the cloud tears all away,
  And then, from out the sky,
Upon a line the sunbeams made,
  They hung their gowns to dry.

—Lizzie M. Hadley.

THE "THANKFUL BOX."

"And may I have one, too, please, Mr. Parsons?" asked a shabby little girl of the Sabbath school superintendent.

"Certainly dear," he answered, giving her a mite-box from the pile on his desk; "are you going to start a Thanking Fund?' "

"Yes, please, sir," said the child, with a smile; and, rolling the box up carefully in her handkerchief she joined a group of smaller children and hurried happily away.

Mr. Parsons sighed as he turned to a visitor. "I always feel sorry for a child like that," he said. "She is so generously ready to give, and I don't suppose she ever has a cent of her own."

"Who is she?" asked the visitor.

"She is a little orphanage girl, and lives with the Marsdens. She has a great deal to do, as there are three or four little Marsdens. She has her board, and is sent to school most of the time; but the Marsdens are poor themselves, and I know they can't pay anything for her work. I can't think," he added, "what she will have to be thankful for."

Meanwhile Jennie trotted cheerfully home with the little Marsdens, carefully carrying the treasured mite-box.

Sitting on the back porch with the baby, she explained to Mr. and Mrs. Marsden the use of a mite-box. "It's a 'thankful box,' you see," she said. "Whenever something happens you are thankful for, you put a cent in the box; it helps to remember your blessings. Then the Sabbath before Thanksgiving the boxes are to be opened, and the money sent to the Little Girls' Home.

"What have you to be thankful for, Jennie?" asked Mrs. Marsden.

"Oh, lots of things," said Jennie, cheerfully. "Why, I've thought of hundreds; but I have not much to be thankful with. I'm thankful to be here instead of at the orphanage; and I'm thankful for school, and Sabbath school, and, oh, yes," she added, with a laugh, "I'm thankful a whole bushel for the baby," and catching the little fellow up, she hugged him until he shouted with glee.

When she left, Mr. and Mrs. Marsden talked it over together. "I wish we could do more for her," said Mrs. Marsden; "she's such a cheerful, helpful child. I do not know what I should do without her. Do you think we could afford to pay her some small amount regularly, no matter how little?"

"I'm afraid not," answered her husband. "It's such a struggle, as it is, to keep us all fed and clothed."

"I'll tell you what we can do," Mr. Marsden added, after a few minutes' thought: "she could have the windfall apples. She could easily sell them for cooking, and I might fix her up a garden bed. She doesn't have many pleasures."

So it was settled, to Jennie's great delight, that she was to have a garden, and the thrifty little woman at once decided to plant in it something that that she could sell. She had twelve cents, saved during the sppring, and with ten of them she bought two packages of seeds—radishes and lettuce. The remaining two cents went into the "thankful box" in gratitude for the garden.

At her suggestion Mr. Marsden put radishes and lettuce into one of his beds, too, and Jennie cared for them all. How they did thrive! It seemed such a little time until the radishes were ready to pull, tie in bunches, and be taken to the grocer's to be sold. Before the first of July Jennie had sold eight bunches for herself and ten for Mr. Marsden, and had eighty cents, all her own. As for the lettuce, when it became necessary to thin out the plants, it seemed such a shame to throw them away that Jennie put them into boxes and tomato cans and corners of other beds all over the garden.

Of every ten cents received from her garden, she put five into the "thankful box." She would gladly have put in all, but Mrs. Marsden reminded her of several schoolbooks she ought to have next term, so half of her earnings was saved for them.

The lettuce brought her in altogether two dollars, of which one dollar went into the mite-box; and then came the apples. The one tree was large and generous, and the windfalls were many. These Jennie carefully gathered and sold as inferior apples to the grocer. Half of what she received for this went into the box, too, although she was just as fond of candy and pretty things as any other girl of her age.

"I don't put in something every time I'm thankful," she said, when her teacher inquired how the box was getting along, "because I have so much to be thankful for, and so little to be thankful with; but whenever I get my money, I put in half, and save the rest for my books, and I guess I've quite a lot by this time."

The Sabbath before Thanksgiving came and Jennie carried the little box, grown quite heavy now, to Sabbath school. All the little Marsdens went too, full of interest in Jennie's box.

In that box, when it was opened, was $2.37, and it was the largest amount raised by any of the children.

Mr. Parsons spoke about the brave little girl who had been so thankful for her blessings that she had earned the money to be thankful with.

"Please, Mr. Parsons," said Jennie, after Sabbath school, "may I have two boxes for the Christmas offering? Mr. and Mrs. Marsden say they would like to have one, too, because they have so much to be thankful for."

"Mother says she's thankful for Jennie," piped six-year-old Willie, with a smile.

"I do not wonder," said the superintendent, selecting two of the prettiest boxes; "a little girl who sees her own blessings so plainly helps all around to see theirs."—King's Own.

TWO CHEERS FOR THE RED, WHITE, AND BLUE.

I wonder if you have heard this story. It is a true story about some children who live among the mountains in the southern part of our country.

These children have never been away from their own little neighborhoods. There are no books and papers in their homes. If there were, I'm afraid it would not be of much good, because the children couldn't read them. They haven't nice schools to attend as you have always had. It is as if they had been shut up in a pocket all their lives, and so know nothing of the world outside. Missionaries have been sent there; they have opened schools and are teaching these girls and boys to be intelligent Christians and loyal citizens of the United States.

Now for the story!

In one of these schools on Flag Day, they were singing patriotic songs. The children all like to sing; and of all the songs, they like best "Three Cheers for the Red, White, and Blue." On this particular day each child was given a flag to take home. They all waved their flags and joyfully sang their favorite song as they marched off proud and happy to their homes.

Sometime after this the teacher went to visit one of these homes. The children were very happy that she was coming, and tried to show her how well they had learned their lessons. Everything in the little one-room house was clean and orderly.

Exactly in the middle of the room were two chairs with a United States flag lying across them. The teacher was met at the door by the children, who exclaimed:

"O teacher! teacher! won't two cheers do? We ain't got three cheers."

Having always heard chairs called "cheers," they had misunderstood. They thought their song called for three chairs for the red, white, and blue! They had but two, but they had done their best, and don't you think, after all, that was beautiful? The dear old flag had the place of honor in a clean home.—Junior Missionary Friend.

"You should aspire to perfection, though you may not acquire it."

LUZIANNE coffee

Luzianne and Corn Pone —Yum-Yum!



"When It Pours, It Reigns"

WHEN you see your mammy, Honey, bringin' in the coffee and the pone, you can tell before you taste it that the coffee's Luzianne—sure-nuf—by the whifs a-streaming, steaming in the air.

It's the coffee—Luzianne—you remember and you hanker after it until you get another cup.

Luzianne Coffee (your grocer has it) comes put up in tins. Try it tomorrow morning for breakfast. If it isn't all you expect, you can get your money back.

Luzianne for aroma, fragrance and snap. Try it.



New Orleans Christian Advocate

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

CHRISTMAS.

Have we lost the real meaning of Christmas? Is it a time of joyous celebration of the pivotal event in human history? Do we stop to consider seriously the religious significance of the birth of Jesus, the Son of God, the Savior of men? Are our hearts lifted up with holy joy because of the Incarnation? Does Christ mean more to us because of the annual celebration of his Advent? Are we better Christians, more devoted, more consecrated, more spiritual-minded, after the holiday season has passed?

To the children, Christmas too often means nothing more than the annual visit of Santa Claus with the bestowal of sundry and, in many cases, useless gifts; to the young people, it is largely a time for hilarious merry-making and unrestrained social entertainment; to the business world, it is a time for making money through the sale of any and everything that may be conceived of as a gift; to the epicure, it is a time of sensual enjoyment; to the bacchanalian, it is a time of revelling and carousing; to many parents, it is a season of anxiety and worry because of the expectations of their children; to hosts of people, it is a time of undisguised perplexity because of the financial burdens imposed by the custom of Christmas giving.

We would not suggest that the eager anticipations of the children should be harshly rebuked, or that the general spirit of happiness should be condemned at Christmas-tide. But we do believe that we should redeem this great Christian holy day from its character as a time for promiscuous merry-making. We should look forward to it with religious longing, and celebrate it with spiritual fervor.

THE PRESIDENT'S TRIP ABROAD.

The President's trip abroad is significant in that it calls attention in a striking way to the achievements of modern science. A few years ago, it would have been a serious matter for the Chief Executive to leave the country. He would have necessarily been out of touch with affairs for a considerable period of time. But now, with perfected cable service and highly developed wireless telegraphy, it is merely an incidental matter. The President is in as close touch, practically, with affairs as if he were in Washington. It is true, a tradition has been overthrown—but it might as well be. "The world do move."

THE FIRST QUARTERLY CONFERENCE—QUESTION 3.

"What amount has been estimated by the board of stewards for the support of the preacher in charge (and his assistant) for the present year, and how has it been apportioned to the churches?" is a question to be asked at the first quarterly conference which brings immediately to the attention of the officials of the Church one of the most important matters with which they have to deal. We do not hesitate to say that, in our judgment, the success or failure of the year's work will be largely determined by the way this question is answered.

We do not mean to suggest that our preachers are mercenary in practice or in spirit. History does not record a more self-sacrificing and heroic service to humanity than has been rendered by itinerant Methodist preachers throughout the years. And if need be, they are as willing to-day to endure hardship as good soldiers as they have ever been.

But the need for them to do so does not exist in many cases. Most of our pastoral charges are so organized that they contain enough people in comfortable circumstances amply able adequately to support the man who ministers to them in spiritual things. One of the marvels of recent years is the tremendous increase of the financial resources of our country, especially of the South. And Methodist people generally have shared in the general prosperity.

The support of the ministry, then, is not so much a matter of ability as it is of careful consideration of the needs of the preacher and a generous appreciation of the nature of the service he renders. It is self-evident that no man can give himself with abiding enthusiasm and unperturbed devotion to altruistic service, when those to whom he ministers are so indifferent as to allow him to suffer for the ordinary comforts of life. The average preacher is a man among men to be sure, but he is still a man, and his calling does not, of itself provide him with the things he must have for his manly well-being.

The adequately paid preacher can render a service far more efficient than can be measured by the difference in dollars between a fair salary and a beggarly one. If congregations cannot be brought to look at the matter from any other than a selfish point of view, they ought to realize that the best investment they can make for their own welfare is the guarantee of a comfortable living to their preachers. Especially is it necessary to-day to consider carefully the question of the preacher's support, because the cost of living has become so great. What was enough two or three years ago, is pitifully inadequate now.

Our boards of stewards will show, by the estimates they make of the amounts necessary for the support of their preachers, not only their caliber as business men, but also the range of their vision as leaders in the work of the Church.

The times call for an advance all along the line. It is inconceivable that salaries should be reduced anywhere.

THE OLD GUARD.

We continue to receive letters in answer to our inquiry as to the oldest subscriber to the Advocate. These letters, to us, contain more than information—they contain the Christian testimony of faithful men and women. They are inspiring.

"Dear Brother Carley: At the beginning of the Civil War, I received the Advocate for about one year. Then the war came on, and I heard nothing of it. In 1866, I sent my subscription, and I have received it ever since, with the loss of only a few numbers. It still comes to cheer my lonely hours. I dearly love its sweet companionship, and anxiously look for it every Friday.

"MRS. S. D. DOVE.

"Memphis, Tenn."

"Dear Brother: I began as a subscriber to the New Orleans Christian Advocate in 1876 or 1877, I think, 41 or 42 years ago. I and my wife read it with pleasure and profit. It has been a help in many ways. I will be 75 years old next May, should I live to see it. My work as a local elder in our great Church is nearly closed. I am still in good health. I have received over 500 members into the Church on the works I have served.

"Yours in Christ,

"THOS. J. MARTIN, Sr.

"Ringgold, La."

"Dear Brother Carley: A few weeks ago, you requested the subscribers who have been taking the Advocate for a long time to report same to you. I called my father's attention to your request, and he told me to report to you that he has been taking the paper ever since he joined the Conference, which was in 1857. This makes him a continuous subscriber for 61 years. Your brother,

"H. P. LEWIS, Jr.

"Madison Station, Miss."

"Dear Brother Carley: I have been reading the Advocate for sixty years. I am seventy years of age, and do not have any recollection of the time when my father, T. J. Hopkins, became a subscriber and it began to make its weekly visits to the home of my childhood. I well remember how my mother had a custom of filing the papers from year to year: and woe be to the member of the family that disturbed that sacred file for any reason whatever. My husband, T. J. Porter, was a regular subscriber before we were married, so I found it in my new home. His obituary was published in the Advocate in 1914. I am still taking it—would feel lost without its visit every Friday.

"I was born and reared in Louisiana and lived within her borders until seven years ago, when I came to St. Louis to live with my daughter. Everything here is congenial and pleasant, but I just cannot help longing for the familiar faces and scenes in Dixie. You will not be surprised at the pull on my heartstrings in that direction when you remember that you have my two boys—S. H. in Zwolle, and P. J. in Shreveport. I can call to mind but a small per cent of the members of the Louisiana Conference that I would recognize now, when I used to know and esteem so many of them. All of the old-time, battle-scarred veterans, who loomed up like giants to me in my childhood days, such as John Pipes, Robert Parvin and many others I might mention, have long since gone to their reward. 'Who follow in their train?'

"MRS. T. J. PORTER.

"St. Louis, Mo."

KEEP ON THE MAIN TRACK.

For emergencies, and to meet special needs, a great many sidetracks have recently been constructed along the great highway of the world's progress. They are excellently constructed—many of them—and they serve their purpose admirably. But they are only sidetracks after all. No forward-looking, on-going man wants to spend all his time on them. The sidetracks do not lead to the terminal station, whither we should be bound. Take them occasionally, if need be, but get back soon on the main track.

PERSONAL AND OTHER NOTES.

Rev. R. H. Harper, the new pastor of First Church, New Orleans, is now domiciled with his family at the parsonage, 5830 Prytania Street.

Florida has ratified the prohibition amendment to the National Constitution, making her the fifteenth State to take this action.

Rev. H. B. Alsup, who was appointed at the recent session of the Louisiana Conference to serve the Epworth Church, New Orleans, has reached the city, and is living at 4016 Banks Street.

Central Church, of Columbus, Miss., under the leadership of Rev. T. E. Gregory, made fine progress this year. All assessments were overpaid, and there were 55 accessions to the Church.

According to an exchange, the North Alabama Conference received no invitations for its next session. A committee was appointed to secure a place and determine the method of entertainment.

Mr. Henry Ford, of "flivver" fame, has established a weekly national newspaper, of which he will be editor and publisher. It will be the ex-

ponent of Mr. Ford's industrial and social philosophy.

Some of the Mississippi Conference "Personals" in last week's Avocate were written by the Editor, and some by Rev. H. P. Lewis, Jr. This will explain the difference in the point of view of some of them.

Rev. W. W. Holmes and family left New Orleans on Thursday of last week for their new home in Lake Charles. They will be greatly missed in New Orleans, where they have labored so long and so effectively.

The Advocate office was honored by a call from Mr. D. J. Savage, Assistant State Superintendent of Education of Mississippi, on Saturday morning of last week. The Editor regrets that he was not in the office at the time.

We learn from the Alabama Christian Advocate that Dr. H. H. McNeill, the efficient and popular dean of the Seashore Divinity School, has been appointed pastor at Marianna, Fla. His former pastorate was at Demopolis, Ala.

Rev. W. F. Henderson, Jr., who was engaged in Y. M. C. A. work during the closing months of the war, is now serving as pastor at Bonita, La. He writes that he has been given a hearty welcome, and that he is looking forward to a fine year's work.

Announcement has been made that Mrs. Ruth E. Hargrove, widow of the late Bishop R. K. Hargrove, made the Board of Missions residuary legatee of her estate, to the amount of $75,000. Her home was in Pasadena, Cal., where she died last spring.

Active members are essential to the maintenance of the American Red Cross Society. Our membership gives us a share in the great work accomplished and enrolls us as ready for any further work of mercy the world may demand of America.

Rev. J. G. Snelling, the new presiding elder of the New Orleans District, is now in the city, busily engaged in planning for the work ahead of him. He is eminently qualified to perform the duties of his exacting office. His residence is 2317 State Street.

The New Orleans Methodist Preachers' Meeting elected officers for the new Conference year at its meeting last Monday morning. Rev. J. G. Snelling was elected president. Rev. U. G. Foote, vice president, and Rev. A. I. Townsley, secretary and treasurer.

The Government has announced that returning soldiers will be given one month's pay, plus a transportation allowance of three and one-half cents a mile from points of demobilization to their home town. They will also be allowed to keep their uniforms, including overcoats.

The officials of the Louisiana Avenue Church gave their retiring pastor, Rev. A. J. Gearheard, a farewell luncheon last week. Brother Gearheard wrought well during the four years he was at Louisiana Avenue. He is an indefatigable worker and an irrepressible optimist.

The Marietta Circuit, North Mississippi Conference, of which Rev. G. B. Love is pastor, was strengthened by the addition of 30 members during the Conference year just closed. The Advocate goes into 32 homes on that charge. The payment on all assessments is in advance of last year.

Rev. A. I. Townsley, the new pastor of Felicity Church, this city, reached his new field of labor on Friday of last week. He and his family are now occupying the parsonage, 1818 Chestnut Street. Brother Townsley preached to the Felicity congregation at both services last Sunday.

A news service bureau, founded and run exclusively for women, has been organized by the division of the foreign-born women of the Y. W. C. A. It sends out copy in fifteen different languages, so that foreign-born women who do not read English will know what is going on in the country.

Rev. J. B. Fulton, of the Louisiana Conference, received a cordial welcome to his new charge, Franklinton. He and his family were met at the train and escorted to the parsonage, where a warm meal was awaiting them. Brother Fulton preached to attentive congregations Sunday morning and evening.

Rev. W. A. Mangum writes that he reached his new appointment, Bernice, La., on Tuesday of last week. He and his family received a cordial welcome from the good people of that community, who had taken care to supply the pantry with various good things to eat. He is delighted with the outlook for the year's work.

According to the Semi-Weekly Leader, of Brookhaven, Miss., Dr. I. W. Cooper, president of Whitworth College, is being urged by many friends throughout the State to become a candidate for the governorship. In our humble judgment, Mississippi might "go farther and fare worse" in her search for a chief executive.

Prof. R. D. Smart, a missionary teacher in Soochow University, now at home on furlough, has been added to Centenary Missionary force as Secretory of the Centenary celebration at Columbus, Ohio. He will have offices in Nashville, and all matters pertaining to the great Columbus celebration will pass through his hands.

Rev. Alonzo Early, the newly appointed Sunday School Field Secretary of the Louisiana Conference, has already entered upon his work. He was at Natalbany last Sunday, and is now engaged in a tour of visitation throughout the Conference. He spent last Sunday night in New Orleans, with Rev. C. C. Wier, our pastor at Algiers.

As will be seen in the appointments of the North Mississippi Conferenee, which we give on another page, Dr. R. A. Meek, formerly editor of this Advocate, is now presiding elder of the Sardis District. Dr. Meek has had experience in the presiding eldership, in which he made a notable record. He will adorn and magnify his office.

Dr. F. S. Onderdonk, a member of the Centenary team which visited the Louisiana, the Mississippi, and the North Mississippi Conferenees, passed through New Orleans last Thursday on his way to San Antonio. We had the pleasure of chatting with him for a few minutes. He is enthusiastic over the outlook for the Centenary Movement.

Rev. R. H. Bamburg, who was transferred from the Louisiana Conference, at its recent session, to the Little Rock Conference, has been appointed pastor at Sheridan, Ark. He writes that he is delightfully situated. He will continue to take the Advocate that he may keep in touch with his friends in Louisiana.

On Friday evening of last week the Epworth League and the young people of Carrollton Avenue Church, this city, gave a reception in the church parlors in honor of Rev. Jno. F. Foster, who, at the recent session of the Louisiana Conference, was reappointed as pastor of the Carrollton Avenue congregation. The occasion was a delightful one in every respect.

The Christian Advocate (Nashville), in giving the appointments of the Louisiana Conference in its issue of December 13, omitted the New Orleans District. This was due, we are sure, to one of those regrettable but apparently unavoidable oversights that occur in every printing establishment. The general organ is more easily forgiven in this case because it makes so few errors.

Rev. Claude P. Jones is beginning his third year on the Long Beach charge, Mississippi Conference, where he has greatly endeared himself to the people. He has made a somewhat unusual record in that, although he has been a member of the Conference only three years, he has completed the four years' course of study. We remember having heard, or read somewhere, "Where there is a will, there is a way."

We learn from the Vicksburg Herald of December 13, that the members of the Crawford Street Methodist Church of Vicksburg presented to Dr. and Mrs. T. B. Holloman a silver token of esteem in connection with Dr. Holloman's retirement from the pastorate of that church. The presentation was made by Mrs. Mounger Jones. Not only Methodists, but the citizens of Vicksburg generally regret to see Dr. and Mrs. Holloman leave the city.

We regret very much that we were denied the privilege of visiting the North Mississippi Conference. We hoped until the very last that we should be able to go, but a telegram from the pastor, Rev. R. O. Brown, in reply to one from us concerning the situation, informed us that it was inadvisable for us to make the trip on account of the seriousness of the epidemic of influenza. We hope, however, to be able to make a visit to that part of the Advocate territory some time during the spring or summer.

The Chamber of Commerce of Fort Worth, Tex., has issued a statement pertaining to the religious life of that city. Among other interesting items, we note the following: In percentage of members attending church and Sunday school regularly, Fort Worth leads all the cities in the South; the seating capacity of the churches of Fort Worth is, approximately, 69,000; there are ten churches in the city that cost more than $100,000 each; there are 250 ministers living in Fort Worth; religious service is conducted in eight different languages in Fort Worth. We trust that these statements are indicative of genuine piety in that flourishing city.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. G. B. Love, Marietta, Miss., 2; Rev. T. E. Gregory, Columbus, Miss., 2; Rev. P. H. Fontaine, Eunice, La., 2; Rev. H. R. McKee, Rose Hill, Miss., 7; Rev. B. P. Fullilove, Walnut, Miss., 7; Rev. Guy Ray, Mashulaville, Miss., 3; Rev. R. T. Nolen, Vardaman, Miss., 2; Rev. H. E. Raley, Meridian, Miss., 2; Rev. J. H. Grice, Vancleave, Miss., 2.

Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

Savings Dept.,
Hibernia Bank & Trust Co.,
Carondelet and Gravier

WE THANK REV. J. R. COUNTISS.

We are greatly indebted to Rev. J. R. Countiss, the effielent Conferenee Secretary, for the account of the proceedings of the North Mississippi Conference which appear in this issue of the Advocate. When our previously made plans for securing a report of the proceedings fell through on account of the epidemic of influenza, he very graciously came to our rescue, though he was already heavily burdened with his official duties. We assure him he has not only our thanks, but those of our readers as well.

TWO PREACHERS WANTED.

I need two preachers as supplies for works within the Port Gibson District of the Mississippi Conference. One is needed for a country circuit with one railroad point. The people are cultured and used to good preaching. The probable salary is eight hundred dollars, and may be made some more than that with the right man on the field.

Another is needed on a circuit composed of four small railway towns, in line, with extremes about thirty miles apart. Here, too, a good preacher is needed. It can be served without a conveyance, and arrangements might be made whereby a young man in charge of it would be able to attend a high school, though he might not be able to take a full course. The probable salary, with appropriation, is six hundred dollars.

Please address

M. B. SHARBROUGH,
Port Gibson, Miss.

BABOO ENGLISH.

Here are some queer sentences turned out by the pupils of the Methodist Girls' School at Kuala Lumpur, Malaysia.

The Barbarian States are Morocco, Algiers, Tripoli, and Turnips.

Queen Victoria reigned sixty years. She was the longest sovereign that ever ruled in England.

When the form of a verb is changed, it is called congregation.

The prime meridian is called the eternal date line.

Gibraltar is the keynote in the Mediterranean.

The finest wheat that ever cropped grows in Russia.

St. Helena is a place where Napoleon had been diminished.

A frog is a bug with four legs. It stands up in front and sits down behind.—World Outlook.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A message came from France bearing the sad news that Lieutenant PIERRE PHILLIPS, son of Colonel and Mrs. H. N. Phillips, died with pneumonia on Oct. 22, 1918. His life was given in the service of his country. Bidding his loved ones good-by, he entered freely upon his duties in the war. He was cordial and friendly and had many friends, who are grieved over his death. Our hearts go out in deep sympathy to his wife and devoted parents, whose aching hearts God alone can comfort. AUNT EMMA.

Greenwood, La.

The subject of this sketch, Brother JOHN H. ALBIN, was born Feb. 10, 1855. He was married twice. From the first union two children survive him; from the last union, a wife and five children survive him. Brother Albin was a true and faithful member of the M. E. Church, South. He was stricken with paralysis on the 19th, and died on the 21st of November, 1918. All that medical skill could do was done to save him, but to no avail. His mortal remains were laid to rest in the cemetery at Sallis, Miss., after funeral services conducted by his pastor. Weep not, dear ones; we shall see him again. Cast your burdens upon Him who doeth all things well; who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His pastor,

T. L. OAKES.

Sallis, Miss.

Miss SADIE MATHEWS, of Extension, La., was born Dec. 9, 1891, and died Nov. 12, 1918, aged 26 years, 11 months and 3 days. She joined the M. E. Church, South, at Boeuf Prairie in August, 1903, and lived a consecrated Christian life uutil her death. She was a fine character and excellent Christian. She had many friends—to know her was to esteem her. She taught school several years, until failing health caused her to give up teaching. She suffered a great deal, for she was sick many months. She bore her afflictions with patience and Christian fortitude. She leaves a father, a mother, two brothers and three sisters, and a host of friends to mourn their loss. The writer performed the funeral ceremony amid a large crowd of relatives and friends. Our loss is her eternal gain. She will be missed in the home and community, but she has gone to be with God forever.

S. D. HOWARD.

Winnsboro, La.

WILEY G. GRIFFING fell asleep in the arms of Jesus on Oct. 17, 1918. He was born Oct. 2, 1882, and was reared and educated in Mississippi. He selected for his profession the practice of law, in which he made a success. He went to Oklahoma several years ago, and married Miss Eliza McLain in August, 1915. He joined the Methodist Church early in life, and lived a consecrated Christian till his death. He never let worldly affairs come between him and his God. He was a sweet-spirited boy from his childhood. He would always say, "The Lord will watch over us." It was a great shock to us when we heard of the death of our brother, he being so far away from us that we could not be at his bedside. But, oh, how sweet was the message, "Tell mother I died happy!" We all know where to meet him. He leaves a father and mother, five brothers, four sisters, and a wife, and a host of relatives and friends to mourn their loss. We mourn not as those without hope, for we expect to meet him in the far beyond. A SISTER.

Mrs. MARIE HOOD CARTER, daughter of Mr. and Mrs. W. O. Hood, and wife of W. Clyde Carter, died in Forest, Miss., Oct. 23, 1918. She was born in the little town of Allenton, La., July 4, 1898. At the age of 14 years, she was converted and joined the Methodist Episcopal Church, South. She was married to W. C. Carter on Oct. 5, 1917. It was just one year and eighteen days from the bridal altar to her translation to her home on high. Marie, as she was known to all, was a loyal and faithful member of the Church. She loved the Church, and was faithful in attendance on the services. She was devoted to the Sunday school, was always in her place on Sunday morning, and was rarely ever absent from the Wednesday evening prayer meeting. Her loyalty and devotion to her Church were beautiful, indeed. She was "joyful in hope, patient in tribulation," and was "rooted and grounded in love." While she has ascended, yet, in the life of the little one left in the tender care of her devoted mother, she lingers with them to bless the home and give comfort to the sorrowing hearts. Blessings upon them in this sad hour!

JAS. G. GALLOWAY.

Mrs. CLARA THOMPSON HACKET.

The highest encomium that the Master pronounced in all his ministry was in the terse sentence, "she hath done what she could," and one of the most touching scenes in all history is the record of widows weeping as they exhibited the garments so generously made by their benefactress. So it may be written of her whose name appears above. Of a sympathetic nature, she sought to relieve the suffering, and it became the rule of her life to let no day pass without some deed, though it might be small, of kindness to her fellows. For many years she was among the leaders in the work of Crawford Street Church, and in her latter years she has given much of her time to the charities of her city and State. As a leader, she was enthusiastic and capable. In all the walks of life she will be missed. It may truly be written of her, "She did what she could," and her works remain after her.

T. B. HOLLOMAN.

WILLIAM D. GRISHAM was born in Adams County, Mississippi, on December 29, 1845. Here he lived until a few years ago, when he went to Louisiana to make his home with his daughter and his son-in-law. He was married on March 8, 1882, to Miss Minnie Magill, who preceded him to a better world fifteen years ago. Of this union, nine children were born, of whom seven are still living. He died at the home of his daughter on Friday, October 11, 1918, after a sudden attack of heart-failure. We laid him to rest the next day in the churchyard at Pine Ridge amid a group of sorrowing friends and relatives. It was not my privilege to know him personally, but I have before me the records of the Washington Circuit, which show that he was a member of the Locust Grove and Washington churches for many years, and an official most of the time. The records show that he was ever faithful in attendance upon the meetings where his duty called him, and that he was a lover of the Church and of the Christ. What more can be said of any man than that he was faithful in the greatest Cause the world has known? He loved his Bible and he loved the Advocate, and his life measured up to their teaching. He left behind him the evidence of readiness to meet his Maker. Such is not death but the passing to a higher and better life. J. B. CAIN.

WAR SAVINGS STAMPS YIELD OVER 4.55% INTEREST IF BOUGHT DURING DECEMBER.

By Dr. P. H. Saunders,
State Director for Louisiana.

War Savings Stamps purchased at $4.23 during December will pay the investor over 4.55% interest, which is the highest rate of interest received on any security yet issued by our Government, making them the most attractive investment to the public today. They mature in four years, on January 1, 1923, and give both the large, as well as the small investor, an opportunity, not only to help their Government, but to invest their money in safety on an unusually attractive basis.

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,
Thos. B. King, Financial Agent
Memphis.

DR. H. B. BARTLETT

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PUBLIC IS WARNED
Against Taking
Substitutes for Nuxated Iron

Physicians Below Say That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

STRENGTH, POWER AND ENDURANCE

As Organic Iron—Nuxated Iron

United States Judge Atkinson Gives Opinion

Careful investigation by physicians among druggists and patients has revealed the fact that there are thousands of people taking iron who do not distinguish between organic iron and metallic iron, and that such persons often fail to obtain the vital energy, strength and endurance which they seek, simply because they have taken the wrong form of iron.



Judge G. W. Atkinson.

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words, NUXATED IRON are printed thereon—not Nux and Iron nor any other form of Iron, but Nuxated Iron.

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes in medicines and they especially warn against accepting substitutes for Nuxated Iron, which, instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information, has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Vapo Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

THANKSGIVING.

By Mrs. J. T. Willis.

November 28, 1918, was the most wonderful Thanksgiving Day in the history of the world; not only was it a day of thanksgiving for the people of the United States, but for every race and nation. There is so much to be thankful for in these days of "new beginnings" that it seems as though we can hardly keep pace with it all. The ending of the terrible war, and the fact that the boys will finally come home would be enough in itself to set life to a song of praise. The "something" for which men have been willing to give their lives has been achieved. Every one is our neighbor, and the good of one is the good of all. The world has fought for a principle, and right has conquered over might. And so on this Thanksgiving Day it is not only the duty of every patriotic person, but everybody the world over, to kneel to the great God of all nations and give thanks from the depths of their hearts.

But what of the homes where there is a vacant chair? Can there be the same spirit of thanksgiving there? There is not a boy whose soul went out into the great universal heart of all, whether it went from the field of battle or from the training camp at home, who did not give up his life for the same principle of right and universal brotherhood.

When the boys come home, marching triumphantly through the streets, there will be a great invisible army marching with them. The air will be filled with the rejoicing of angelic hosts. There is not a true patriotic boy who gave up his life who would not do it over again if by so doing he could help to bring to pass that which has been accomplished through the sacrifice of the past years of war. Those who have "passed on" have lived their life in its fulness. They have "fought a good fight." They have done that which they could not have done had they lived for centuries. Those of us whose homes are empty to-day can still rejoice and give thanks, because the boys would want us to, could they speak to us to-day. And this, the twenty-eighth day of November, 1918, will be long remembered as a day of world thanksgiving, in which every man, woman and little child will have a part.

The war is over as far as the fighting is concerned, but our part in it is not over. The impulse is to drop the burden which has grown so heavy on our shoulders. We do not always stop to realize that we were fighting not alone for personal liberty, but for the principle of brotherhood, and we are just in the very beginning of the working out of this thing for which life itself has been given. And we must stand back of our boys, as we have always done, with our money, our food and our willing hands, and ask the great God of all nations to help us.

Gibsland, La.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, Poultry Expert, 9259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry. —Adv.

CHRIST IN THE WORLD.

Christ is in the world. He is about us, within us, going through all things, moving onward in all. Leaven does not make a noise when it works, and yet it works. And so the gospel works, the progress goes on, a grand mighty progress, and there is really no retrocession. No river runs to the sea more certainly than the great salvation for man runs to conquest and a kingdom. —H. Bushnell.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.—Adv.

MORAL AIMS COMMITTEE REPORTS ON WAR WORK.

The recent departure from the United States of the Bishop of Oxford and the Rev. Arthur T. Guttery ended, except for a few scattered meetings, the fall campaign of the National Committee on the Churches and the Moral Aims of the War. The Committee reports, however, that the close of hostilities and the approach of the period of reconstruction will quicken rather than diminish its activities. In particular, work will be continued to create public opinion favorable to a League of Nations. Plans are under consideration for the formation of groups in church circles throughout the country to study problems arising from a closer union of nations brought about by the peace treaty.

The Committee has held during the fall 127 meetings with a total attendance of 110,000. Of these meetings, fifty-five were conferences attended by clergymen and a few leading laymen. The attendance at the conferences totaled 9000. Twenty-seven speakers participated in this campaign. The influenza epidemic forced the abandonment of nearly 200 meetings already set up in different parts of the country, with speakers assigned and local committees appointed.

629,458 Pieces of Literature.

Literature distributed at these fall meetings aggregated 168,400 pieces, and the whole number of pamphlets and leaflets distributed by the committee since its organization early in the year is 629,458.

From the time of their arrival in this country, early in September, the Bishop of Oxford and Dr. Guttery each traveled more than 11,000 miles and spoke in nearly every large city east of the Mississippi. Dr. Guttery also spent several days in Toronto, Canada. Two days before he sailed for Liverpool, on November 19, Dr. Guttery received the degree of D.D. from Wesleyan University at Middleton, Connecticut.

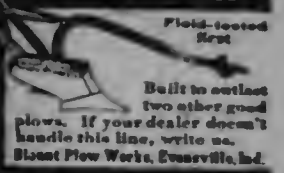
Both men received numberless testimonials to the value of their work in cementing cordial relations between the United States and Great Britain and in giving the people a better appreciation of the high moral aims which animated both countries during the long struggle. "Our ideals are one," said Dr. Guttery at a farewell luncheon on the day before his departure. "I shall be glad to emphasize this when I get back to England."

Bishop Gore seldom spoke without dwelling on the importance of the League of Nations as an issue of both war and peace. In his first address in America he announced that he had come as an apostle of the League of Nations movement, and to this mission he strictly adhered during his stay.

At a recent meeting, the National Committee gave formal expression of its thanks to the British Bureau of Information which has co-operated with it both in bringing prominent Englishmen to America and in sending back to Great Britain news of their success. In fact, the work of the Committee attracted such favorable attention abroad that, had not the war ended when it did, there was a prospect that the help of the Committee would be asked in arranging a similar speaking campaign among the churches of Great Britain.

Easier on Man and Team

Blount "True Blue" PLOWS



Field-tested first

Built to outlast two other good plows. If your dealer doesn't handle this line, write us.

Blount Plow Works, Evansville, Ind.

True To Name

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet,

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO. Dept. 2 Aurora, Ill.

STOP ITCHING

Skins with Tetterine

50c at your druggist's, or from the

SHUPTRINE CO., SAVANNAH, GA.

Sunday School

MISSISSIPPI CONFERENCE NOTES

I begin my second year as Field Secretary with a great deal more fear and trembling than my first, for I am just beginning to see the magnitude of the work.

You can never know how much I appreciate the many expression of kindness from you. The many invitations to visit your works and give you time thrilled my heart.

The Board has put on a forward movement and has a program that I think is worthy of your hearty support. When our arrangements are more definite, I will write fully in regard to them.

I am depending on you to pray for me. God bless each of you the coming year. Your brother in Him,

JOHN C. CHAMBERS.

Shubuta, Miss.

CAN YOU BEAT IT?

The Sunday school was already well organized. There were several adult classes well attended by the men and the women who were active in the church. Many were undoubtedly satisfied with the prosperous condition of the school, but the pastor and the superintendent felt keenly the need of doing something that would bring the strong men of the community into the Sunday school, andd, if possible, into the life of the church. The possibilities of the men's Bible class appealed to them as meeting this opportunity.

Their first step in carrying out their purpose was to find a suitable teacher. They put the matter up to a very busy Christian lawyer, asking him if he would be willing to conduct a forum Bible class for men in connection with the Sunday school if he could be assured that at least fifty men would pledge themselves to attend. After seeing the hearing of such service upon the welfare of the church and community the judge consented.

The next step was to secure the men for such a class. A list of one hundred prospective members was prepared. A return postal card was prepared and sent to these one hundred men. Each man was asked if he would be willing to join such a class, to be conducted by Judge ———, provided at least fifty men pledged themselves to attend. If so, would he please accept an invitation to a "get-together dinner" at the church on a given date, at which time the organization would be effected. This invitation, of course, was supplemented by some personal work. Eighty out of the one hundred accepted the invitation to dinner. The night appointed for the occasion was one of the stormiest of the winter and only fifty-five came. The storm had tested the earnestness of these men and had not found them wanting.

The program was planned with care. The social features were wholesome; the brief addresses set forth the object to be attained by such an organization in the community; the enthusiasm was full of promise. The committee having the matter in charge had considered with great care the men most suitable for the leadership of the class. It was a daring act of faith that led to the selection of a public-spirited man not connected with the church, but noted for his interest in community welfare, as president. Would he accept? There were grave doubts. He would not have accepted but for two things. He was impressed by the possibility that such a group of men, studying social problems, would be able to effect needed reforms in the life of the community. He was also influenced by the fact that a man of such large responsibilities as the judge should consent to meet this group each Sunday to lead the discussion. He decided that he was being called to a man's job. In his speech of acceptance he incidentally gave a significant name to the class. He said: "Men, we have been called 'strays.' I suggest that we strike out the 't' and call ourselves the 'stays.'"

The pastor of that church bears witness to the fact that the men are making good the steadfastness implied in the name.—Selected.

"No man who heard Jesus speak could declare that His preaching was better than His carpenter work."

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

Time writes no wrinkle on the deeds of sacrifice.—George Matheson.

TETTERINE

For the Complexion

50c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

ECZEMA

IS CURABLE. Write me to-day and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1205 Park Square, Sedalia, Missouri.

CHRISTMAS GREETINGS.

To the Members of the Mississippi Annual Conference, Sunday School Workers and Friends:

May the fulness of the season's spirit rest upon you; may the hope of the years be in your heart, and the coming of the new year bring courage and strength.

Yours in Him.

JOHN C. CHAMBERS.

Shubuta, Miss.

Do You Not Hear the Cries of the STARVING CHILDREN

of Armenia, Syria and other places of the near East? 400,000 wan, wasted forms look beseechingly to us for BREAD!

Can we enjoy Christmas luxuries when these little ones with whom Christ has identified himself are Perishing?

$2,000,000 is needed at once.

EVERY SUNDAY SCHOOL

in Southern Methodism is urged by our General Sunday School Board to make a generous Christmas offering for these fatherless, motherless little sufferers.

Begin saving now. Secure gifts from your friends for this holy cause, as this is given to the Christ Child.

Send offerings with the name of your school, district and Annual Conference to

DR. E. B. CHAPPELL,
810 Broadway, Nashville, Tenn.



In co-operation with the American Committee for Armenian and Syrian Relief,
1 MADISON AVENUE,
New York, N. Y.

RED CROSS ROLL CALL.

The great civilian and industrial army at home is ready for its inspection. The review will be held during the week of December 16 to 23d inclusive, when the Christmas Roll Call of the American Red Cross will give every worker in every industrial plant an opportunity to come into the ranks, and show that he or she is behind the men who have been serving the colors, that the gratitude of the Americans who are working to "keep the home fires burning" is with the boys who went across and whose work has been so well and so cheerfully done.

Each person is requested to sign the roll but once. Your signature and the payment of a dollar makes you a member. The Red Cross roll call is a drive for members, not funds.

Membership in the American Red Cross means being a partner to the boys who have gone overseas, means comforts, hospitals, care, food. It means reclamation of devastated lands, rebuilding of homes, help for those who have been crippled by the war.

Last year, during the membership drive, co-operation of the employees in the great industrial plants meant much to the success of the canvass, and this year, when nothing short of universal membership will be satisfactory, it is hoped that the response will be accordingly great.—Red Cross Bulletin.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—First Round.

Meridian, Central, Dec. 15.
Meridian, Poplar Springs, Dec. 22.
Meridian, Fifth Street, Dec. 22.
Meridian, Hawkin's Memorial, Dec. 29.
Meridian, Seventh Avenue, Dec. 29.
Scooba, Jan. 5.
Lauderdale, Jan. 5, 6.
Enterprise and Stonewall, at E., Jan. 11, 12.
Buckatunna, Jan. 12, 13.
Quitman and Hiwannee, at Q., Jan. 19.
Shubuta, Jan. 19, 20.
Mathervilie, at Poplar Springs, Jan. 20.
DeSoto, Jan. 25, 26.
Waynesboro, Jan. 26, 27.
Waynesboro Ct., at Fedora, Jan. 27.
Pachuta, Feb. 1, 2.
Daievilie, at Linwood, Feb. 3.
Vimvilie, at Pleasant Hili, Feb. 8, 9.
Meridian, East End, Feb. 9, 10.
Portervilie, Feb. 15.
DeKaib, at Marvin, Feb. 22, 23.
Moscow, at Melien, Feb. 24.

The District Stewards are called to meet in Meridian, at East End Church, December 31, at 2 o'clock p. m. All pastors of the district are requested to be present.

The pastors are urged to hold church conferences at the first service in each church after the meeting of the Annual Conference, and to elect a church secretary to serve for the year, and to elect a church leader for each church, and to elect such committees on lay activities as the law requires.

Stewards will note that financial plans are to be fixed by the church conference, but where this conference takes no action the plan is given in the Discipline, which must be followed. GEO. H. THOMPSON, P. E.

Hattiesburg Dist.—First Round.

Purvis, Dec. 29, 30.
Ellisville, at Ellisville, Jan. 1.
Sumrali, Jan. 5, 6.
Hattiesburg, Broad Street, Jan. 10, 12.
Hattiesburg, Main Street, Jan. 12, 13.
Hattiesburg, Court Street, Jan. 19, 20.
Hattiesburg Circuit, at Petal, Jan. 19, 22.
Magee, at Magee, Jan. 24.
Mount Olive, at Mount Olive, Jan. 25, 26.
Seminary, at Seminary, Feb. 1, 2.
Heidelberg, at Vossburg, 11 a.m., Feb. 8, 9.
Eucutta, at Eucutta, p.m., Feb. 9, 10.
Williamsburg, at Williamsburg, 11 a. m., Feb. 15.
Collins, at Collins, Feb. 16, 17.
Oloh, at Oloh, 11 a.m., Feb. 19.
Taylorsville, at Fairmount, Feb. 22, 23.
Biodgett, at Ovett, p.m., Feb. 24.
Richton, p.m., Feb. 25.
New Augusta, at New Augusta, 11 a. m., Feb. 26.
Leakesville, at Leakesville, Mar. 1, 2.
Lucedale, p.m., Mar. 3.
Prentiss, at Prentiss, Mar. 8, 9.
Silver Creek, at Silver Creek, Mar. 10.

District Stewards' Meeting at Main Street Church, Hattiesburg, Friday, Dec. 27, at 1 o'clock p.m.

W. B. JONES, P. E.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

10 CENT "CASCARETS" FOR LIVER AND BOWELS.

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.—Adv.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write to **Murine Eye Remedy Co., Chicago.**

BE A SANTA CLAUS.

Do you want to do something this Christmas time to help the superannuated preachers, who did so much for you and yours in past years, but who are now old and physically unable to help themselves?

If you do, sign the attached subscription note for the amount you wish to give for this purpose, and send it to the Board of Finance, 801-3 Mercantile Building, St. Louis, Mo.

You can make your subscription payable in any number of annual installments that you wish. You will be notified when your payments fall due. If you prefer to make a cash donation, send your gift without the note. Be a Santa Claus. Help these old heroes who have helped you!



They Shall Not Want

$..... Date.....19....

For Value Received, ... promise to pay to the order of THE BOARD OF FINANCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, for the Superannuate Endowment Fund, at its offices, 801-3 Mercantile Bulidlng, Saint Louis, Missourl, the sum of..... ....Dollars, in.....annual payment of $..... each; the first payment to be made one year from date hereof, and subsequent payments on the same day and month of succeeding years as the day and month of the first payment, until the total amount promised is paid.

With interest from date hereof at 6 per cent per annum.....

Post Office..... .....

A PRESENT GOD.

In all real troubles and sorrows God is very near us, nearer, if I may venture to say it, than at other times. The very cloud that shades the sky is full of gracious rain. Our Pentecost is, as it were, close upon us, with fulness of blessing.—Bishop Moberly.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

"An error gracefully acknowledged is a victory won."

"BEST MEDICINE FOR WOMEN"

What Lydia E. Pinkham's Vegetable Compound Did For Ohio Woman.

Portsmouth, Ohio.—"I suffered from irregularities, pains in my side and was so weak at times I could hardly get around to do my work, and as I had four in my family and three boarders it made it very hard for me. Lydia E. Pinkham's Vegetable Compound was recommended to me. I took it and it has restored my health. It is certainly the best medicine for woman's ailments I ever saw.' -Mrs. SARA SHAW, R. No. 1, Portsmouth, Ohio.



Mrs. Shaw proved the merit of this medicine and wrote this letter in order that other suffering women may find relief as she did.

Women who are suffering as she was should not drag along from day to day without giving this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice in regard to such ailments write to Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its forty years experience is at your service.

BUY NOW
Before Prices Advance
No question about profit in grinding—about Stover economy and service. Manufacturing costs advancing sharply—means increased prices. Take advantage of present low prices on
STOVER *Leader for Over Half a Century*
FEED MILLS
A type and size suited to your need, using ½ to 40 h.p. Crushes ear corn in shock—grinds any grain. Cap. 3 to 150 bu. per hr.
FREE Book—Write Today
Stover Mfg. & Engine Co.
3422 Iowa Ave., Freeport, Ill.
Also Stover Samson Windmills, Stover Pump Jacks, Saw-rigs, Cutters, Gasoline Engines, etc. Free catalogs

A Pretty Face
should not be marred
PALMER'S SKIN SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.
If your druggist cannot supply you send for a free sample to
TRE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

MONEY BACK CATARRH TREATMENT
If Hyomei Does Not Relieve, Your Money Will Be Refunded.
Catarrh is caused by germs
The way to cure catarrh is to kill the germs: no one will deny that
Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.
But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.
A complete Hyomei outfit including hard rubber inhaler, at any druggist's for $1.15; or direct all charges prepaid from Booth's Hyomei Co., Ithaca, N. Y.
Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

TETTERINE
Makes low necks and short sleeves possible. It clears the skin.
50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

Energy
THE WORK OF THE KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.
When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.
Foley Kidney Pills
are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.
Mrs. Mary Henderson, Mt. Carmel, S. C., writes: "Before I used Foley Kidney Pills I was troubled with kidney trouble and my left side hurt me so I could hardly get up in the morning. Pain is all gone now and am feeling fine."

Clear Your Skin While You Sleep with Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

UNTIL THE BOYS COME HOME.

By Dr. J. S. Chadwick.

The ending of the world war came so unexpectedly that the people of America did not have time to adjust themselves to changed conditions. Perhaps the general effect is that in our thinking we have practically dismissed the war problems, and our chief concern for the boys in camps and overseas is seemingly expressed in the question so often asked: "When will they come home?"

Let us not forget that for many of these men of the Army and Navy the home-coming will be long delayed. And in larger measure do they need such help as the people at home can give if they come back to us such men as we would have them be—true to the best ideals of American life. Dr. John R. Mott well says of the present situation:

"Our men are now face to face with the three gravest tests; the test of victory, the test of demobilization, and the test of readjustment. The timely generosity of the American people makes possible the meeting successfully of these trying experiences. We can prevent the period of demobilization becoming one of demoralization. We can make sure that the coming months, with their great vacant spaces, shall be months not of physical, mental and moral weakening for our men, but months of character building, of growth in useful knowledge, of increase in working efficiency, and of preparation for assuming the larger responsibilities of citizenship which await them on their return to their home communities."

The Army and Navy Y. M. C. A., together with other welfare agencies, proposes to stand by these men of ours in camps and overseas to the end of their service. And that organization has a bigger job than during the days of war; its program calls for more workers and a more extensive plan of service than during the past eighteen months. It will co-operate with the Government and the military authorities in the great educational work to be carried on in Europe and in the home camps. These men must be sent back to their homes with better equipment for life's tasks than was theirs when they entered the military service, hence the extensive educational program which calls for the active co-operation of the Y. M. C. A. They must be kept physically "fit" and in that feature of the program, as heretofore, the Y. M. C. A. is given a large place. They will need help in the fight against the evil which will make stronger appeal to them than during the days when they were at the front or were expecting to be called for such service. To give them such help is one of the chief tasks of the Y. M. C. A. This, after all, is the big feature of the "Y" program and is a more difficult task now than in the past.

Grove's Tasteless chill Tonic
restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Bld., Kansas City Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has a made a fortune out of the poultry business.—Adv.

NATIONAL W. C. T. U. PLANS.

A conference of the general officers of the National W. C. T. U. was held at National W. C. T. U. Headquarters, Evanston, Illinois, October 30 to November 1 inclusive.

A new feature of war work to be undertaken by the National W. C. T. U. is the placing of a "hospital mother" in the Government reconstruction hospital at Fort Sheridan. The commanding officer, Lieut. Col. Proxmire, is in hearty sympathy with the project. This "hospital mother" will be a member of the W. C. T. U. and will have official recognition from the Government. This work will be under the direct supervision of Mrs. Richmond Pearson Hobson, superintendent of the National W. C. T. U. department of Soldiers and Sailors. The "hospital mother" will cheer and comfort the discouraged boys in the wards, write letters for the disabled, and in every way possible co-operate with the commanding officer and the medical staff for the welfare of the soldiers. The W. C. T. U. will do its share in supplying magazines, books, victrolas, jellies, fruit, games, entertainments, etc.

Another undertaking of the National W. C. T. U. will be the providing of "Cheer Books" for the blind, to be sent to the Red Cross Hospital for the blind in Baltimore. This work will largely be carried on by the young people and children who will make scrapbooks of clippings, jokes, stories, etc., to be complied and printed in Braille type.

Call for Day of Prayer—Jan. 9, 1919.

Believing that the strength and success of the Woman's Christian Temperance Union from the beginning has been due to our dependence upon God, and thanking Him for the wonderful progress of the temperance reform, we hereby call upon the local organizations of the Woman's Christian Temperance Union to observe Thursday, January 9, 1919, as a day of special prayer. We suggest that whether the meetings be large or small the spirit of the gathering be devotional and that much time be spent in earnest, united supplication:

a. For the members of the State Legislatures that they may vote for the adoption of the resolution for ratification of the Federal Prohibition Amendment.

b. For God's blessing on the patriotic service of the Woman's Christian Temperance Union.

c. For our brave fighters in camp, at the front, or in the hospital, and for relatives and friends in homes where service stars have been changed to hallowed gold—that by the power of God they may be sustained and comforted.

d. For the Woman's Christian Temperance Union that God will continue to guide our great organization in its widening work and in its new and vitally important national and international program of service; and that Christian women everywhere may hear the call of the World's Woman's Christian Temperance Union to work unitedly for the coming of Christ's Kingdom, that this land and other lands may be freed from the curse of the legalized liquor traffic.

Signed: General Officers of the National W. C. T. U.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

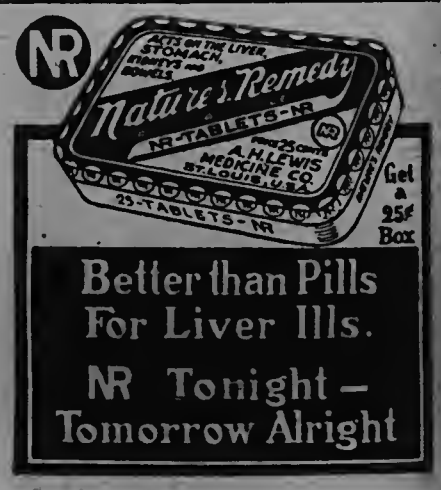
The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Spring.
Box 17B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please Write Distinctly)—Adv.

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases"—Rev. A. McA.



For Headache
Take the Old Reliable Liquid Remedy. 20 Years Success Behind it
CAPUDINE
No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

"IT PUTS THE "PEP"

Into Peptiron,—The Combination of Pepsin, Nux, Iron, Celery.

This is what makes Peptiron of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convaleseents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles. Your druggist knows its great merit.

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

NEWS FROM NORTH MISSISSIPPI CONFERENCE.

Miss Dunstan's Resignation.

For personal reasons, Miss Louise Dunstan has resigned as Corresponding Secretary. She has served in this capacity since the union of the Woman's Home Mission Society and the Woman's Foreign Missionary Society. The first two years of union, she was the secretary of the Home Department. The organization has suffered a great loss. She is so efficient, so well informed, so ready and willing to respond to any call. It is with deep regret that we see her sever her official connection.

The New Corresponding Secretary.

Upon the earnest solicitation of many friends, Mrs. T. M. Clark, of Tupelo, has consented to take the office of Corresponding Secretary. She needs no introduction to the members of the Missionary Society of North Mississippi, as she served in this same office as the Corresponding Secretary of the Foreign Department during the first two years of union, and, previous to that, she had held the office in the Woman's Foreign Missionary Society. We are glad to have her again as an officer.

The Annual Meeting.

The annual meeting will be held in the First Methodist Church, Columbus, Miss., March 26-29, 1918. It gives us much pleasure to make this announcement. Let us unite in petitions for God's guidance in the planning of the program and in all other praparations for this meeting.

Buy a New Year-Book for 1919.

THE ADULT YEAR-BOOK for 1919 is planned in keeping with the Centenary. Each member of the auxiliary should have one. Price five cents each, fifty cents a dozen.

THE YOUNG PEOPLE'S YEAR-BOOK is very attractive in design and coloring. Price three cents each, thirty-five cents a dozen.

THE CHILDREN'S YEAR-BOOK has a charming Japanese cover which will be the delight of every child. The entire book is attractive and helpful.

Send all orders to Mrs. W. B. Lipscomb, 810 Broadway, Nashville, Tenn.

The 1919 Literature.

You will be pleased with the new literature for the coming year. "Information for Leaders" is a monthly booklet for adults which is to take the place of the regular leaflets. It will contain information and striking facts on the topics and also outlines for talks under the heading, "Talking Points."

The adult leaders of the Children's auxiliaries will find the new quarterly supplement to the children's year-book helpful in constructing the Junior Missionary programs and will find much valuable material for their own personal use, material that will not already be old to the children.

Send all orders to Mrs. W. B. Lipscomb, 810 Broadway, Nashville, Tenn.

LOUISIANA CONFERENCE.

Miss Belle Bennett and Mrs. R. W. McDonell, in company with Mrs. A. P. Holt, Corresponding Secretary of the Louisiana Conference, made a trip to the French Mission Field about Houma, this week. They also visited the work in New Orleans.

Superintendent of Social Service.

The new Conference superintendent of this department. Mrs. W. W. Holmes, has moved to Lake Charles, to which charge the Rev. W. W. Holmes was assigned at the recent session of the Louisiana Conference. Mrs. Holmes is so well known and loved by the women of Louisiana that her acceptance of this office will be received with pleasure.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

I SECOND THE MOTION.

I have just read Sister Coburn's article and want to second the motion. We always had a "cleaning up week," and I am so glad we often had a Woman's Missionary Society (God bless them) to get the "house" ready—sometimes a parsonage, sometimes a rented house. But after Miss L. B. Helm started our H. M. S., our homes improved, and the sisters are so willing to help, and we thank them for it.

For forty years we moved, but I am glad we never found one like those Brother Fontaine and Brother Lowrey have found; and I am so glad that we always left them in better condition than we found them. It is not always the preacher's wife who is at fault, for I know at Lake Providence we had sickness and could not help the situation. Let's hope, in their cases, it was attributable to sickness—not carelessness.

I thank God that he permitted me to be a preacher's wife. I know I could not "be a living example"; I know I am "just a plain human being," and do not believe in "laity rights." My, my! I found enough to do with one parsonage, one preacher, and the dear children, Woman's Missionary Society, Sunday school, etc., without voting!

Now that I am old and superannuated, I look back and thank God for all the dear friends, the good parsonage homes, the good physicians (God bless them!)—oh, too many blessings to count!

We are hoping, praying and looking for our grandson, Tom, to come home from France. My dear husband is a little stronger, we hope. We were with you in spirit during Conference, and thank God we were permitted to attend Conference sessions so often in the past. We will be at the roll call up yonder. We enjoy reading the Advocate, and pray God to bless our brethren.

We ask your prayers, that if it be God's will, my dear husband may live to welcome our boy home. We thank the Conference for our liberal check.

Yours in Christian love,
Sister T. S. RANDLE.
Yoakum, Texas.

WHAT "OLD GLORY" MEANS.

When you hang out the colors, spare a minute to think of it—of the places it has been, of the things it means. It has given new hope to the proud and to the poor everywhere in this world. It is the symbol and the achievement of the two noblest human attributes—strength and compassion. It springs from the enduring good that is in the heart of humanity. It stands for the liberation of all men. And it can never fail, it can never be humbled, because that motive lies deep in every human consciousness as permanent, as sure, as inevitable, as tears or laughter or hope or faith in God.—Philadelphia Evening Public Ledger.

THE WAR IS WON.

Now [illegible] will bring [illegible] Figs, Scuppernongs, Grape [illegible] simmons, Plums, [illegible] mental Trees, Shrubs, [illegible] Nursery Catalog and [illegible] Service Bulletins [illegible] tion for planters than ever [illegible] any nursery. No [illegible] dress C. M. GRIFFING & CO., Box R, Macclenny, Florida.

The victory of success is half won when one gains the habit [illegible]—Sarah K. Bolton.



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THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

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A MESSAGE TO THE CHURCH PEOPLE.

By Dr. John S. Chadwick, Department Director, Religious Work Publicity.

Perhaps no campaign ever before was carried to a successful completion in the face of such difficulties as hindered the "drive" for $170,500,000 for the seven welfare agencies combined in the United War Work Campaign. As we look back to-day, we realize that to have won success under such conditions is little short of a marvelous achievement.

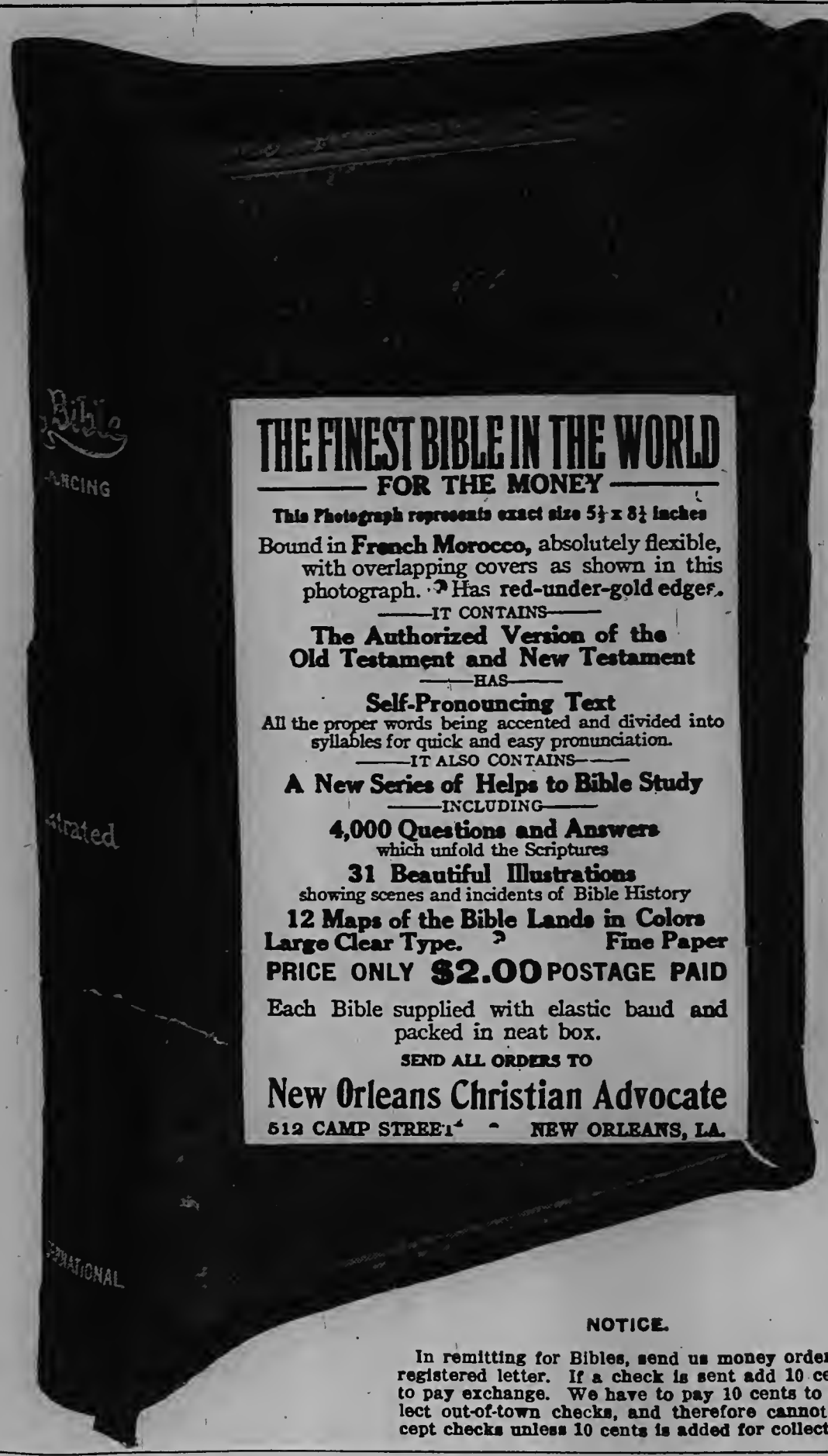
The campaign began with the close of the Liberty Loan drive, the people of America having subscribed the largest amount ever pledged to the support of the Government. It is true that this money was not a gift to the United States Treasury, but the subscriptions represented real sacrifices on the part of millions of American citizens. Then there were complications growing out of the Camp Pastor question and the combination of seven welfare agencies in one financial appeal. Then came the "flu" which not only placed a ban on public meetings but brought about distressing conditions in well nigh every community. And with the beginning of the "drive" for funds came the announcement that the war was at an end. For two days the people of the nation practically suspended business. There were peace celebrations in every community, and "campaigns" and other such questions were not in their thoughts. In the face of all these adverse conditions the people of America gave the full amount of this largest sum ever asked for welfare work, and oversubscribed the total by twenty per cent!

The Southeastern Department made a great record in the campaign, its percentage being 140.7. The percentages of the States of the Department were: Mississippi, 166; North Carolina, 164; Alabama, 162; Tennessee, 140.5; Georgia, 136; South Carolina, 125; Florida, 107. Of the seven States six went above the average for the nation and none failed to report an oversubscription. Only the Southern Department made a better record in the percentage of oversubscription. We of the Southeastern Department indorse most heartily the following statement by the Director General of the Campaign, Mr. John R. Mott: "To all who have so generously given of their time and effort, from the President and his associates to the humblest giver, the Campaign Committee sends thanks, not for itself, but for those to whom the gifts will mean so much in these next crucial months—the brave men of our Army and Navy."

As we "take stock" with the close of the campaign there are some things that we do well to consider. The people of the United States were ready to back up their expressions of appreciation of the sacrifices of the men of the Army and Navy with money—this, after all, being the severest test. They are really interested in the moral and religious welfare of the men; they prove it by their giving. They believe in the welfare agencies that are serving the men of the Army and Navy; no campaign machinery, however perfect, could have brought this money out of the pockets of the people had they nor believed that these organizations were doing a work worth while. And, lastly, the success of the campaign justified the President's faith that the great body of the American people would respond to an appeal that pushed aside the barriers of creed and race.

In return for this expression of the faith of the American people, these seven welfare agencies propose to keep faith with the people who gave the money for the continuation of their work. Speaking especially for the Army and Navy Y. M. C. A., I will say that we propose to stand by these men of the Army and Navy to the end. And we realize that this means we are yet to give our best service if we come to the full measure of our duty. We are calling for other workers—several thousands of them—and we propose to give to the American soldiers and sailors the best workers we can secure. We call to the men at home, those who are succeeding in the work that now claims them, to come to the help of the men overseas and in camps at home. And we believe that it will appeal to the best workers at home when we say that it is a call to service that demands real sacrifices.

Army Y. M. C. A., Atlanta, Ga.



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Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine to-night—now—any time— will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!—Adv.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 26, 1918. CHAS. O. CHALMERS, Manager.

Editorial

THE OLD YEAR AND THE NEW.

Never, since the angels sang the song of the Advent, has there been such a season on earth as is rejoicing the hearts of men to-day. The bitterest struggle in the history of mankind has been succeeded by a calm that promises to usher in a period of peace that will be for all time to come. It is not too much to believe that the gospel of Christ has at last become regnant in the thoughts of men, and that after nineteen hundred years the prophecy of "on earth peace among men" is to be literally fulfilled.

At this Christmastide, then, the conventional greetings, "Merry Christmas," "Happy Christmas," "Joyous Christmas," have a new meaning. They imply not merely the expression of personal good wishes and felicitations, but the surging up from the heart of those holy emotions that spring from fulness of faith and hope and love. We rejoice that we have lived to see this day.

The year that is dying will carry with it to its grave, let us hope, all the fears and anxieties and doubts and troublesome cares that have oppressed us during its long and weary months. It brought to all of us some of these things, and to many it brought sorrow beyond words to express. Those silent graves in France contain not only the bodies of heroes fallen in fight, but also the hearts of the fathers and mothers of those boys, who look now upon this world with a strange awe, and upon the next with a strange longing. Sorrow may not be forgotten, but in mysterious ways it turns us to the future with brighter hope and stronger faith. In spite of its sorrows, perhaps because of them, we bid the old year an affectionate farewell.

We turn to the new year with a girding up of our loins for the tasks that lie before us. Those tasks are many, but they need not bewilder us. Through all the devious ways of time, runs the clear path of duty. The tasks that fall to our lot will be found along this path—and they will be neither too numerous nor too great for us to perform. It is when we wander away from the path of duty, or refuse to follow it, that we lose the power to do what we ought to do.

The new year opens with bright promise. The delegates to the Peace Conference are assembling with great seriousness of mind and loftiness of purpose; the minds of men everywhere are turned to high things; more than ever before, the clear principles of truth and justice and righteousness are being held up before men. It will be a good year—we welcome it as beginning a new era in the history of mankind, an era of peace and goodwill among men, which will culminate, we devoutly hope, in the full establishment of the Kingdom of God on earth.

"The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart. We should make it often the subject of our cheerful, thankful meditation."

PROMOTION—THE LAW OF INDIRECTNESS.

It is perfectly natural for a man to want promotion—even for a preacher to want it. And there is nothing necessarily blame-worthy or irreligious about it. The hope of reward, of recognition for duty faithfully and efficiently performed, is characteristic of every normal human being. Christ recognized the principle when he said, "Thou hast been faithful over a few things, I will make thee ruler over many things."

But deliberately to go about seeking promotion, is altogether another matter. Wire-pulling and manipulation are looked upon with disfavor everywhere, and when they end in disappointment and discomfiture, nobody grieves overmuch; in fact, there is often silent joy. That is because the law of promotion has been violated. The law of promotion is like the law of happiness—it works indirectly. Nobody can say, "Go to, now, I will be happy," and immediately enter into the desired state of mind and heart. If a man would be happy, he must do his full duty; and then happiness will follow as an indirect result, but an inevitable one. So it is with promotion; the best way to secure it is to do the work in hand as well as it can be done, and let wire-pulling and manipulation alone. Promotion will come in due season.

Haec fabula docet, as the ancients would say, a good many things.

THE TITHE AGAIN.

We long to see the time come when Church members will practice tithing as a matter of course. It is generally recognized by those who identify themselves with any organization that they are expected to contribute to the financial support of that organization. In most cases there is a definite understanding and agreement as to the amount that is to be contributed regularly in the way of fees and dues. The organizations themselves are able to estimate very accurately their financial resources, and the members of those organizations know exactly what is expected of them.

The system followed in the Methodist Church is altogether different. It is true that the membership vow includes a promise to "support the institutions of the Church," and the tacit understanding is that that support is to be in proportion to ability. But in practice, a great many members of the Church fail to make any contribution at all, and a great many more make what must be considered, comparatively, only nominal contributions. As a consequence, very few local churches are able to make their budgets with anything like the certainty that obtains in secular organizations that the necessary funds will be forthcoming. So true is this, that very often the budget covers only the minimum requirements of a very restricted program, and there is a general understanding that painstaking effort will be required to raise that minimum.

If it could come to be generally understood that membership in the Church involves very definite financial obligations that are based upon the principle of stewardship, and that a tithe is as little as can be expected to meet those obligations, there would be no difficulty in providing, on a generous scale, for the normal needs of the Church, and there would be an enlargement of heart on the part of the givers themselves that would make it infinitely easier to provide for special and unusual needs.

One of the practical difficulties in establishing the tithing system is to get the individual Church member to commit himself definitely and unreservedly to it. Perhaps some of us say, "I am already giving a tithe—and more. Why should I trouble myself to keep an exact account of my financial dealings with the Lord?" If we know positively that we are paying the tithe, there is no special need of keeping a tithing account. But we venture to say that in a great many cases, the actual amount of our contributions will be found to fall far below the tithe of our income, no matter how sure we are that we have been giving at least that sum, unless we have kept an accurate account of our various offerings. When it comes to giving money, a great many of us are likely to exhibit the weakness of the fisherman—a tendency to overestimate. We speak rather confidently on this point because of a little self-examination.

Again, there is a hesitancy in laying aside what seems to be a considerable part of our income for the work of the Lord, when we begin to count up the amount that seems to be absolutely necessary to meet our personal obligations. We are prone to admit the validity of the tithing system as a general proposition, but to feel that ours is an exceptional and unusual case where it does not apply. There is the ever-present fear that we cannot "make ends meet" if we set aside one-tenth of our incomes to be used only for religious and charitable purposes. The sufficient answer to this objection is the testimony of those who have done exactly that thing. They have responded to the call of duty, in spite of apparent obstacles, only to find that those obstacles have been merely apparent—not real. In some way or other the personal obligations have been met as easily as before—more easily, in fact.

The fundamental principle seems to us to be this: All we have belongs to the Lord—we are simply his stewards; but the Lord needs a tenth of what we have to carry on his work in the world—a work that blesses us individually, and all other men; if we give him the tenth, he is willing for us to use the remainder for our own legitimate needs, knowing that as faithful stewards we will hold nothing back if he should call; he will not demand of us a proportion of our incomes that will be unjust—as the Lord of righteousness, he could not do that; and as we respond gladly, he blesses us abundantly.

When the membership of the Church begins to practice tithing generally, a new era, financially and spiritually, will have set in.

During the first ten months of 1918, the Young Women's Christian Association, at headquarters in New York, served 350,575 people. This is a larger number than the census of 1914 gives as the population of the District of Columbia; more than the population of Maine; nearly one-half the population of St. Louis; and twice that of Richmond.

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THE GREAT COMPANION.

I can not stand alone, O Christ of God,
Since thou didst die for me;
In joy or sorrow, hope or pain or grief,
I lean on thee.

Hands touch my hand, and heart beats by my heart,
Through all Time's gain and loss;
And Love's flame pulses through each quickened thought,
Around thy Cross.

Thou gavest me two hands to help and climb,
One heart to be thine own,
Light of all best, that shall be, or has been,
I dare not stand alone.

—Major Lauchlan MacLean Watt, in British Weekly.

THE NEW YEAR.

By Wm. C. Allen.

Whoso trusteth in Jehovah, happy is he.
—Proverbs 16, 20.

The passage of the speeding year,
And fortune with her changing cheer,
Are ills on lika hand confest;
We will not mourn for that, my dear,
But to be blythe we'll count it best.
—Wm. Dunbar, 1460.

The dawn of another year finds many of us successful, strong, patient, buoyant, confident. If we wisely take account of our religious and material assets, we may discover that some of our spiritual stock, which is so exceedingly fundamental, has been increasing in value. Have we better control of our tempers?—that is a great gain. Has God's chastening hand separated us from worldliness and led us toward His purity and strength? Have we parted with temporal riches and received in lieu of them heavenly treasures? If so, as the old year passes out, our hearts will throb with gratitude and praise.

Some of my readers may be dwelling in the shadow. The cold steel has entered into their souls. To them unsought has come confusion, fretfulness, illness, bereavement or disappointment. Our own willfulness or mistakes are not always responsible for adverse conditions. The divine love is closely superintending the order of our lives when outward or inward difficulties entangle us—we continue to be the children of the King. At such seasons we must look up. God desires, with the cycle of every year, that all our experiences shall develop closer and holier communion with Himself. He is good—He is God! He can not fail!

But the past twelve months have not marked failure—we even learn by our errors. God never ceases to educate His people. The most thoughtless of us have within ourselves a little sanctuary into which we can retire and in secret tell our Father all our needs day by day. We take our health or diseases, our gains or losses, our laughter or tears, our successes or failures straight to His loving heart. How rich in blessing the coming year may prove if we walk with Jesus by our side—what possibilities will there be of spiritual crusades on His behalf!

Let those of us who rejoice in the surpassing bounty of our Father be humbled as we recollect that all worldly prosperity comes from His generous hand. Let those of us who lift tear-stained faces to heaven remember that the wonderful streams of His love never cease to flow. The future is safe in His keeping. He is moulding the detail of our lives so that we may be prepared to enter the gates of the Beautiful City when He calls. Beyond earth's fearsome shadows there reigns the perfect day.

"I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving!"

So, with high hope and courage, we pass the wide-flung portal of the coming year.

San Jose, Cal.

IS YOUR BOY SAVED?

By Rev. R. R. Nicholson.

Many years ago there lived in New Ontario an ungodly family. They had cleared a considerable portion of their farm and were fairly prosperous. They had a comfortable pioneer home. They lived about three miles from the little mission church, but they never attended service. In fact, they had no use for a church, or for a missionary either. Whenever the missionary would approach their home, they would flee out of the back door into the woods. However, I succeeded in surprising them on one occasion, and appeared at the door before the mother could escape. She appeared as uncomfortable in my presence as a fluttering bird in the hand, but I took advantage of the opportunity to preach the gospel of Jesus Christ.

There were several daughters in the family, but only one son. The father was accustomed to take his son with him whenever he went to town, ten miles distant. He was a hard drinking man, and he would place his little boy, when only four years of age, upon the bar of the saloon, give him beer to drink in a glass, and call in pride to the men standing around, "See my little Harry! He can drink his beer like a man!" Is it any wonder that his boy acquired an appetite for liquor at a very early age?

Harry grew up to be a rough, swearing, openhearted, industrious young man, who was the pride of his mother. He seldom visited the town, but when he did so he drank hard, and returned home intoxicated and helpless. His chief ambition was to pay off the mortgage on the farm. Early and late he toiled. At last, by the time he was of age, he had accumulated enough money to cover the indebtedness.

On his twenty-first birthday Harry, his father and a neighbor drove to town to pay off the mortgage and to celebrate the happy occasion. They transacted their business, and then went from saloon to saloon, drinking and carousing. Evening rapidly came on, and it was necessary to start for home. The young man was loath to go, and they had to force him out of the saloon. He fell helpless on his face, but his father and friend lifted him up and threw him into the back of the wagon, where he lay in a drunken stupor. The father and neighbor climbed into the seat, drunken but happy. They cracked the whip and started for home. They had had a glorious day!

It was the month of April. On the hills, where their home was situated, the snow was still deep, but near the town it had melted away, and therefore it was necessary to use the wagon. They had ten miles to drive, but it was a fine moonlight night. Laughing, chatting, shouting and singing, they pursued their way. When they had gone about three miles they turned to speak to Harry, lying quietly in the rear of the wagon. But the words froze upon their lips; their blood was chilled with horror! Harry was there, but his face was ghastly in the moonlight; his mouth was open; his jaw was fallen, and his glassy eyes were staring at the stars; but they saw not, for Harry was dead! The doctor said it was a case of acute alcoholism.

The family sent for the missionary. Yes, they had some use for the Church and the missionary now. When I reached the home the mother was prostrated with grief, and as I entered she screamed over and over again, "Oh, if I only knew that my boy were saved! Oh, if I only knew that my boy were saved!"

Once that woman had been a Christian. Many years before in old Ontario she had loved the Lord, but upon coming to a new land she had lost her religion and wandered from God. I could not speak any words of real comfort, for her boy had lived without God and had died the death of a drunkard. I merely prayed and murmured some general truths about the love and mercy of God. I shall never forget the heartrending cries of that mother—cries of mingled fear, anguish, remorse and despair. Well did she know that her boy did not have a fair chance in life because he had a wicked father and an unfaithful mother.

Oh, fathers and mothers, is your boy saved? Is he saved not only for heaven, but for a life of Christian usefulness and service? Is he saved to his highest efficiency here upon earth? What are you doing for the salvation of your boy?—The Christian Guardian.

THE PROBLEM OF OUR CHURCH IN ITS MINISTRY TO METHODIST MEN IN CAMP.

By Rev. George Stanley Frazer.

At the recent meeting of the Executive Committee of the War Work Commission of our Church, the Committee agreed on certain work as suggestive of the policy of the Commission. Chief emphasis was placed on:

"1. The establishment of church headquarters in towns, cities, and communities adjacent to camps, and the maintenance at these of the highest order of intensive work on behalf of soldiers on leave.

"2. The assignment of assistant pastors to rural, as well as town and city, churches adjacent to camps where such arrangement can be established in harmony and for the real welfare of our men."

The action of the Executive Committee in these expressions seems to have met with generous approval from many sources, and apparently the only practical plan lies in some provision in the towns and cities near the camps whereby the men will be attracted and brought under the influence of the Church. One has only to walk down the main street in any camp town to see signs denoting places of recreation and amusement for the soldiers: "Officers' Club," "Enlisted Men's Club," and the like, affording conspicuous illustrations. Stand for five minutes near these places and see how the men are attracted to these "Clubs" of various kinds.

The Church may profit by the realization of the "clubbable" instinct in men—soldier or civilian. Some months ago there appeared in the columns of the Christian Advocate (Nashville) an article outlining the work and plans of the Methodist Men's Club, and one of the activities suggested for Club work was the establishment of Club headquarters in camp towns under supervision of the Club or Clubs in the one or more churches of the city, such Club headquarters being used to attract the Methodist men in uniform and to bring them under the influence of the local church or churches. While the Methodist Men's Club has been engaged in its extension work only a comparatively short time, the organization has already been established in many churches, large and small, throughout the connection, and is now represented in some of the camp cities. Since the Club may be organized in any church in the connection, a chapter may be placed in any or all of the churches in camp cities. This naturally would enlist the interest and activities of the Methodist laymen of the city, and joint Club rooms or headquarters could be established in the business section or in

some central location. The proper way to indicate such headquarters would be by the sign of the Club emblem, which is the blue triangle with the letters, "MMC" in gold, and the words "The Methodist Men's Club" suspended above the emblem. Under the supervision of the representative of the Church's war work and the local Club or Clubs, wholesome recreation or entertainment could be provided in these Methodist centers in a manner that would appeal to the man in uniform. It would be of value to have every man who enters register his name and address in a book for the purpose, and the soldier in turn might be issued a card entitling him to the privileges of the Club. A convenient writing room, a reading room, games, etc., would be an added attraction. Such headquarters would not only make a strong appeal to the soldier, but it would stimulate the Methodist laymen of the city, and would definitely enlist them in religious work among the soldiers and would offer an opportunity to invite the men to regular church services, or to special services planned for their benefit.

One of our camp pastors had something of this idea in mind in a recent letter to the writer, in which he says: "In my work among the soldiers I have been organizing the Methodist men in some of the regiments into regimental brotherhoods. My plan is to have each one of the churches adopt a regimental brotherhood, and help in a social and religious way with my work among the men. It has been a great help to me in meeting them, and it has been a help religiously to the men." Another camp pastor writes: "I should like to see the Club organized in our Methodist churches here. If a Club room could be located in a convenient part of the city, I could have my regular town headquarters there, and could more effectively deal with our Methodist boys." A Methodist chaplain writing recently in the Christian Advocate (Nashville) says: "When the men return they will seek the warmth of their denominational home fires. Therefore the Methodist Men's Club is one of the most timely movements of the Church to-day. It has both the social feature which appeals to the need of fellowship, and the compactness which gives it solidarity. It is a wise preparation for the blessed days of peace. Intense social life men must have; they will find it or make it, for better or for worse. If the Church meets this need she will hold the men. It would seem that the Methodist Men's Club has come to the kingdom for such a time as this."

One of the features of the work of every Club is the election of the Methodist men from the local Church in the country's service to honorary membership for the duration of the war. As a rule, these men receive regularly each month a letter from some member of the home Club reminding them of the interest of the home church. With many of these letters being received regularly by the men in the camps, a point of contact with Club headquarters in camp towns will have already been established. While the Club was organized primarily for the promotion of loyalty, fellowship, and service among Methodist men, and for the enlistment of our great army of Methodist laymen in more definite and aggressive service in the spread of Christ's kingdom, the very nature of its organization adapts it wonderfully well to the needs and conditions brought about by recent events. We cannot be unmindful of the great advantages enjoyed by the Catholic Church in America through the agency of the Knights of Columbus. Southern Methodism has the opportunity for a special ministry to her men both now and after the war through the Methodist Men's Club. The organization of the Club in the churches in camp cities and the establishment of Club headquarters for the needs of the soldier will result not only in bringing the soldier under the influence of the Church and thus binding him closer to the Church, but it will enlist the energies of our laymen in a broader field of Christian service.

Washington, Ga.

"Folks that get weary in well-doing generally haven't done much at it, when you come to hunt up their records. The weariness is usually at the beginning."

TEN YEARS OF EVANGELICAL AND ROMANIST GROWTH.

By Victor I. Masters,
Superintendent of Publicity.

The Census Department at Washington has recently issued the preliminary statistics of the religious census for 1916. The last religious census before was in 1906. The study of the figures recently issued is unusually instructive and interesting.

I offer this study of the figures mainly to show how much camouflage there is in many of the boastful claims now being put forth by the Roman Catholic hierarchy. The following table shows the relative increase, and the apparent relative strength, of the different bodies. The figures are from the Government bulletin. The use and combinations made of them are my own.

				percent.
Baptists .....from	5,662,000 to	7,263,000	28.0*
Methodists ...from	5,749,000 to	7,165,000	24.8
Disciples .....from	982,000 to	1,231,000	25.0
Lutherans ....from	2,112,000 to	2,463,000	12.0
Episcopalians from	886,000 to	1,098,000	24.0
Presbyterians from	1,830,000 to	2,257,000	23.3
Congregationalists....from	700,000 to	790,000	12.8
Romanists ....from	14,210,000 to	15,742,000	10.8

* The Baptists have a right to be gratified at their healthful growth. But it is not probable that they have really grown any more rapidly than the Methodists between the census periods. The larger percentage here shown of growth is adequately explained by the increased success in getting the statistics of churches, especially Negro churches, which in former efforts escaped from the reckoning.—V. I. M.

Authorities claim from two to three adherents for every member of one of the evangelical denominations. For my present purpose I will take the smaller number. For every actual communicant we will estimate two additional adherents. That this claim is within the bounds any reader may estimate for himself by comparing the membership of the local churches about him with the whole number in the families represented, plus other persons who are adherents to but not members of these local bodies.

Keeping in mind that the Romanists claim as members every member of a Catholic family whom the priest has baptized, that he sprinkles everyone he can get at, and that good Catholics are as anxious as he that this "saving" ordinance shall be performed, we see that it is utterly unfair to compare the Romanists with the evangelical bodies on the basis of claimed membership. Yet this is what is being done in this country, which is evangelical in faith. Catholic membership and population are one. Evangelical membership is one-third of the evangelical population.

That the reader may have a straight look at the situation, I will now set it down in tabular form:

	Members	Other Adherents.	Approximate Population
Baptists	7,236,000	14,572,000	22,000,000
Methodists	7,165,000	14,330,000	22,000,000
Presbyterians ..	2,257,000	4,514,000	7,000,000
Lutherans	2,463,000	4,926,000	8,000,000
Disciples	1,231,000	2,462,000	4,000,000
Episcopalians ..	1,098,000	2,196,000	3,000,000
Other Bodies ...	4,849,000	9,698,000	15,000,000
Total besides Romanists			81,000,000
Catholics	15,700,000	000,000	15,700,000

Omitting 1,000,000 from the approximate population credited to evangelicals, because the bodies grouped together include some comparatively small bodies which are not evangelical, we have perhaps 80,000,000 evangelicals, while there are only 15,700,000 Romanists.

How, then, do the priests figure it out that they have forty per cent of the soldiers in the armies of the country? The direct and adequate answer is that they do not so figure it. They claim it, but they must know that it is untrue. It is absolutely clear that the ratio of Catholic soldiers to evangelicals is approximately one to six. How could it be otherwise? It took the assurance of Romanism to make that claim.

We have come to a dangerous pass in America, when these priestly adherents to and sponsors for a foreign hierarchy, which arrogantly claims sovereignty over its members in civil as well as in spiritual matters, can so browbeat and frighten the newspaper press of this free country that they can use their columns freely to flaunt before the public eye the most absurd, ridiculous claims. These papers get and must get the large majority of their support from people whose religious faith is misrepresented, and whose sense of justice is outraged by the insolent and untrue emanations of Rome.

The palpably misleading and boastful claims of the Roman hierarchy to its relative membership in America seem to have been adopted by our Government in the allotment of chaplains, while the six times more numerous evangelicals are allowed two-thirds. Rome's proportionate population would give her one chaplain in six. She got one in three.

With the few notable exceptions, the American secular press except country weeklies, is blind, deaf and dumb to the most palpable outrages against common justice, if Rome is the instigator. The simple truth is that the available evidence indicates that the priests have nearly all the daily papers muzzled. This speaks well for Rome's political acumen, but is unspeakably vicious as a matter of principle or policy in this American Republic. Not even in the South, where the papists are hardly more than two per cent of the population, can evangelical religion get a square deal in most of these papers. It is a shame.

I hope many of our evangelical church people will secure the new religious census, or at least the preliminary statistics. These statistics are now available, and they are free. The larger publication is not yet out. There are many facts of interest in the preliminary figures, which I shall not undertake to develop here. There is, however, one other fact bearing on Romanism, to which I would like to call attention.

The Roman Catholics claim membership increased, in the ten years covered, 1,531,000 or 10.8 per cent. In the same period, the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evangelical bodies are growing more than twice as fast as the Romanists. The hold of the hierarchy on the press enables them to get themselves advertised much. But the danger of Romanism is not in its members. It is in its claim and practice that it has a right to manipulate politics in the interest of a foreign autocratic sovereign.

Rome has in effect exaggerated its members three-fold, but the low percentage in its growth lets light in on the real situation in America. The significance of the rate of its growth doubles in meaning when we remember that of the 8,000,000 immigrants who came into America during the ten years, more than 4,000,000 were nominally Catholic. Therefore, while the evangelicals grew 24.1 per cent, with an almost negligible increment from immigration, Romanists made an increase of only slightly more than one-third of the number of immigrants who claimed to belong to this faith. If they really had power to grow in America, they should have made double their total increase from American sources alone.

This indicates strikingly that Roman Catholicism cannot flourish in this Republic as an indigenous religion. This is well. It does not deserve to flourish, for it has cursed every country in which it has come into dominance, and is even now making itself despicable in America to every patriotic citizen who has his eyes open.

There is little danger in Catholicism, so far as its ability is concerned to win the people in an atmosphere of free and unhindered [illegible]. But it is dangerous in that it is [illegible] unscrupulous; because with it the end justifies the means, if the end is the exaltation of the hierarchy; because it is in politics and [illegible] a foreign potentate, who claims spiritual as well as civil sovereignty. We do not censure the Catholic having a spiritual [illegible] that is what he wants, but as he aspires to be mischievous and selfish political [illegible] led by his priests, to acknowledge the spiritual lord, who claims the right to [illegible] governments and nations.

Thank God, Romanism is having a rough time trying to grow in America [illegible]

claims. May evangelical religious bodies grow in power and grace, leading America forward in the freedom which is in Christ. We are not giving our sons to bleed and die in Europe with the idea of allowing the freedom of America's soul and political life to be ensnared by the servants of a spiritual autocracy which claims also political sovereignty. We are not scotching the writhing snake of Hun autocracy in Europe with the idea of giving our nation up to be "dominantly Catholic" after the war.

Let Rome see to it. When this war is over there is going to be a close scrutiny of influences in America which are not one hundred per cent loyal and American. Often as the autocrat of the Tiber has, through his servants, insolently sought to break down Americanism without receiving effective rebuke, he will face and ought to face a new and aroused American patriotism after this war is over, and not all the sublety and astute diplomacy of the Vatican will be able to save him from the demand to accept American principles or else get out of America.—Baptist Home Mission Rooms, Atlanta, Ga.

A NEW OUTLOOK FOR THE NEAR EAST.

So much has been said in past years about famine in Turkey that the impression has been made that the country is non-productive. This is a great mistake. These periodical conditions of distress are due to the reprehensible policy of the Government and the antiquated methds of agriculture. With proper methods of cultivation and fresh seed for sowing and planting, Asia Minor, Anatolia, Armenia, Cilicia and the Caucasus will quickly become one of the most prolific food producing areas of the world.

Wheat, barley, rice, millet, vegetables of all kinds and fruits of every variety known to the temperate zone, are produced in large quantities even with the primitive methods of cultivation. The country is also a producer of cotton.

With modern improvement in farming there is no reason why this country should not, within a year, produce more food than will be necessary for the population, even after the vast number of Armenian and Greek refugees have been repatriated. The cotton possibilities are almost limitless.

The relief commission is taking to Turkey farm implements and trained agriculturists and improved seeds, with the assurance that within a year after the exiles return to the soil they will need no help from without. Over 400,000 orphans will require assistance to live until they too can become self-supporting.

Under a good government there is no reason why Turkey and Armenia should not quickly become one of the garden spots of the Near East, producing not only foodstuffs for Europe, but minerals for the world.

One of the chief objects of the relief commission of the American Committee is to get the refugees back upon the soil and make it possible for them to develop its resources and to become in the quickest and the shortest time possible wholly self-supporting. In the meantime, food supplies, clothing and medical care will be absolutely essential to sustain life. The orphans must be looked after for years, but the adult population can soon be brought to a condition of self-support. —Bulletin, American Committee for Armenian and Syrian Relief.

THE COLUMBUS CELEBRATION.

By R. D. Smart, Secretary.

The Methodist Missionary Celebration, or Exposition, to be held in Columbus, Ohio, June 20-July 7, 1919, is an integral part of the whole Centenary program. In fact, it was, in a form, somewhat different from that now contemplated, the first part of the proposal to assume definite form.

The first thought was to have three large meetings, one in the North, one in the Middle West, probably at St. Louis, and one in the South. This, however, was later given up, and two meetings substituted. The first of these, composed of a thousand leaders from the Canadian, the Northern, and the Southern Methodist Churches, was held in Junaluska during the summer of 1918, and was for the purpose of bringing to these leading men in a more vivid way the different phases of the Centenary Movement. The second is the Columbus Celebration, where it is proposed to hold the grandest "Methodist Camp Meeting" the world has ever known. Two special causes have combined to hold this meeting in the background heretofore. First, for some time there existed a certain degree of doubt as to whether or not war conditions would favor the holding of such a large gathering as this proposed to be, and, second, the stupendousness of a $35,000,000 program and the timeliness and wisdom of the campaign for Intercession and Stewardship have tended to overshadow the celebration. But preparations have gone forward nevertheless, and no small amount of work has been done and interest aroused.

It would seem well at this time, because of questions which have come in and of interest which has been shown, to give the following facts concerning the celebration:

1. **Time.** June 20-July 7, 1919.

2. **Place.** Columbus, Ohio.

The question has doubtless arisen in the minds of many as to why Columbus was chosen for the place of this celebration. The chief and outstanding reason was that the Ohio State Fair Grounds, situated at Columbus, afforded by far the finest grounds and buildings that could be found for this celebration. Other places nearer the dividing line between the North and the South were visited, but the facilities at Columbus were so far superior to those afforded anywhere else that there could be no two opinions as to where the celebration should be held.

3. **Grounds and Buildings.** On the grounds are situated a coliseum which will seat 10,000, in which the pageants are to be held; seven large buildings in which the exhibits from twenty-odd different countries are to be placed (those buildings measure about 200x100 feet); sheds under which arrangements are to be made for 50,000 people to sit at the table at one time; other sheds under which 25,000 automobiles can be parked; a grand stand for the outdoor pageants, which will seat 100,000.

4. **Organization.** Dr. S. Earle Taylor has been selected as Director-General of the Centenary, and he, together with Dr. Beauchamp, form the Executive Committee.

There are three committees with special duties:

Committee No. 1, on Decoration and Exhibits, composed of Dr. J. F. Goucher, Chairman; L. A. Warner, W. G. Cram, C. C. Miles, C. F. Reisner, and G. B. Winton.

Committee No. 2, on Program in the seven buildings representing the different countries, composed of John R. Pepper, Chairman; R. A. Ward, E. H. Rawlings, R. E. Diffendorfer, and Miss Mabel Howell.

Committee No. 3, on Pageants, composed of Prof. L. A. Warner, Chairman; R. A. Ward, C. G. Hounshell, R. E. Diffendorfer, and Dr. Belle Bennett.

Besides these Committees, Mr. H. B. Dickson, whose office is in Columbus at 74 East Gay Street, has charge of the Publicity Department, and is ready to send literature to all who are interested. He has already catalogued the names of 70,000 Methodist owners of automobiles within a reasonable motoring distance of Columbus, and to these he is ready to send road maps which will help them in getting to the celebration. Besides this, Mr. Dickson will have charge of the local plans.

5. **Program.** Official programs have not been issued as yet, but in a general way it may be said that in connection with the exhibits from the several countries there will be episodes carried out by natives of those countries which will give life to the exhibits. Besides these, there will be two pageants every day, one in the afternoon and the other in the evening. One of these will represent Foreign Mission work, the other Home Mission work. The present thought is to have them alternate—the Home Mission pageant one day and the Foreign Mission pageant in the evening of one day, and the Foreign Mission pageant in the afternoon and the Home Mission pageant in the evening of the next day. Then, on the two Saturday nights there will be two grand outdoor pageants held in front of the grand stand, which will seat 100,000. One feature of these pageants will be stereopticon views thrown on a sheet 75 feet square. This is calling for a new invention, because with the present methods used in throwing stereopticon views a light sufficient to throw a view on a screen 75 feet square would be so intense as to melt the ordinary plates. This invention is about completed now. This is mentioned to give some idea of the scale on which preparations are being made. Speakers of recognized ability will deliver addresses from time to time during the celebration. There will probably be several such each day. More detailed information with regard to the program will be given out later.

It is hoped that all will keep in mind that this is the one and only phase of the Centenary Movement in which all of Methodism can unite. In raising the Centenary askings and in enrolling members in the leagues of Intercession and Stewardship, the different Boards are necessarily limited to their own constituency, but at Columbus the Church, North and South, will get together for the greatest meeting Methodism has ever known and the greatest religious exposition the world has ever seen.

The work connected with the Columbus Celebration has grown to such proportions that it has been necessary to set aside one man to give his whole time to this enterprise. R. D. Smart, of the China Mission, has been appointed to this work, with office at 325 Doctors' Building, Nashville, Tenn. Besides this, Dr. G. B. Winton, whose work for Latin America necessitates his being in New York this winter, is to represent the Southern Methodist Church in all matters connected with the Centenary. The bulk of the designing and art work of the celebration is to be done in New York because of the superior facilities afforded by that city, and we are truly fortunate in having Dr. Winton there to represent us.

GOLD DUST.

"Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

* * *

"Holiness is to have Christ the Holy One actually, practically dominate our daily life; to live out in a simple, natural way His theories of life. It is not wearing a miter on the hatband, 'Holiness to the Lord.' It is not a uniform of blue or purple or fine-twined line, but the ornament of a 'meek and quiet spirit.'"—Selected.

* * *

The man whose eyes hold sometimes God's loving light, and sometimes God's pitying tears, has in him the highest and deepest truths that men and women can hold; for there is nothing on earth greater or more godlike than love. Such a man's words may be feeble; but his dumb presence is eloquent.—William Henry Phelps.

SPECIAL NOTICE.

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FAREWELL TO W. W. HOLMES.

By Ulyses Grant Foote.

(Read at the farewell luncheon to Rev. and Mrs. W. W. Holmes at the Monteleone Hotel, New Orleans).

Take him for all he hath a polse,
That's true to standards of our needs;
Sweet Wisdom's will he puts in deeds
Without the herald's blaring noise.
He braves the winds to sow God's seeds;
And stays the wound where sorrow bleeds;
His creed has hands his time employs.

'Tis worth a world to hold the hearts
Of men whose deeds a man has weighed;
Good brothership, it is, that stays
The cords of love when friends depart
From friends, ere other friends are made.
God keep him well always and days.

Our comradeship God understands.
Our lives and ways are in his hands;
Our tasks alike meet Truth's demands.

New Orleans, La., Nov. 18, 1918.

FROM BROTHER BREITHAUPT.

Dear Brother Carley: Due to the secular press reports that I was retiring from the ministry and was to devote my whole time to secular work, I find that a great many of my friends and brethren in the work have an entirely mistaken idea of just what I am doing this year and why I am not still engaged in the work as Sunday School Field Secretary.

First, I was only at home thirty-nine days last year. The work on the mission field, together with other health conditions while there and since leaving there, has made it necessary that I be at home with my family, but, of course, it did not necessitate my discontinuing work as a minister nor make it necessary for me to devote my entire time to making a living.

Sunday, a week ago, I taught a Bible class; preached in Pineville at 11 a. m.; attended church conference at 6:30 p. m., and preached again at 7:30 p. m. Monday evening I was in a meeting in the interest of a Christmas program, after which I had a meeting of a Wesley Bible Class. Wednesday evening, I conducted a prayer meeting. Thursday evening, I conducted a prayer meeting. Friday evening, I conducted a Boy Scouts meeting. Sunday I preached twice; taught, and held another church conference. I am acting as treasurer for the Louisiana Conference Sunday School Board, Assistant Scoutmaster in Alexandria, and will be pastor of the flock in Pineville, all the year, I presume.

At present all four of our children are in bed with the "flu," and the record for this week will not be quite as good as for last, but I am sure that our friends will see from the foregoing that my business is somewhat of a side line.

I am, with all good wishes to you and the Advocate, Fraternally yours,

C. V. BREITHAUPT.

Alexandria, La.

RESOLUTIONS ON THE DEATH OF DR. JOHN MARVIN BURTON.

The Committee appointed by the Faculty of Millsaps College to draw and submit to the Faculty suitable resolutions on the death of Dr. J. M. Burton, Professor in Millsaps College, who recently died in France, beg leave to submit the following resolutions:

Whereas it has pleased Almighty God, in his infinite love and wisdom, to call our beloved colleague, Dr. John Marvin Burton, from his earthly labors to his heavenly reward, therefore, be it resolved:

1. That we bow in humble submission to this manifestation of the will of God, knowing that He with whom we have to do is too wise to err, and too good to be unkind.

2. That in the departure of Dr. John Marvin Burton this Faculty has lost a colleague wise in council, devoted in duty, ever watchful of the highest interests of the College, and an exponent of the loftiest ideals of scholarship and character. The students of the College have lost an instructor of the highest and most accurate scholarship, a skilful and devoted teacher, and a friend who held their welfare ever near to his heart. The College has gained the precious heritage of his noble example in life and in death, and has added a star to her renown in the memory of this man who died for his country and for humanity.

3. That his country has lost a citizen who loved and stood for all that is best in her, and willingly laid down his life that the ideals for which she went to war might prevail throughout the world.

4. That the sympathy of this Faculty shall be expressed to his bereaved family, and that a copy of these resolutions shall be spread upon the minutes of this Faculty.

Committee: A. A. Kern, J. Reese Lin, D. M. Key.

A BOY'S RIGHTS.

We find it easy to enlarge upon a boy's duties; we find it easy, altogether too easy, to tell a boy his faults; we find it easy to lay down the law to this embodiment of imperfectly-controlled life and vigor; but we do not usually have much to say about the rights which inhere in that same piece of animated nature. In the home, in the school, in the church, we find that only too often the boy is looked upon almost as the devil in disguise, and not so very much disguised at that, and we cover the boy's little world with placards, Don't! Don't! Don't! until the boy wonders what kind of a world it is into which he has come, and concludes, not very wrongly, that it certainly was never meant for boys. It may be that we insist that we love boys, and that all we do is out of love for them even when they fail to see it. But the boy has an instinctive knowledge of shams, and he knows well when we are lying, even when we don't know it ourselves.

The truth is we haven't time to waste on boys. We have time galore for prayer-meetings and committee meetings; time for regenerating the slums and evangelizing the heathen ten thousand miles away; time for gossip and time for fashion; time for mental improvement and time for recreation; we can go to the seaside, the mountains, the forest; we can fish and hunt, play bowls and golf, make money and spend it; these all take time, and they take so much time that we haven't time for our own boys, and so they are not brought up, but just grow up.

What a great revival it would be if the promise were fulfilled and the hearts of the fathers turned towards their children and the hearts of the children turned towards their fathers! If this were to come to pass, we would not hear so much cry for an evangelist to come along and convert us all over again. We venture to say that the pulpit has no more important note to strike than this very one, the note that nature, intelligence, patriotism and religion alike keep sounding so insistently, and often so vainly, the note that insists upon the value of the boys and girls. Our boys are worth more than our banks, our factories, our fisheries, our mines and our farms all rolled into one. Our boys are too good to be lost, too valuable to be neglected, too useful to be wasted, and altogether too lovable to be forgotten. What are we doing with them?

We find a lot of good people who insist upon trying to make the boys happy, but it is in their own way and not in the boys' way. A boy may not know very much, but he knows what he likes and what he doesn't like, and the man who tries to make boys think that cod-liver oil is ice cream will have to guess again. You may "put one over" once on a boy, but you don't usually do it twice. The truth is we have, most of us, a good deal of nonsense in our heads upon this point, and the fact that it is religious nonsense does not make it any the less nonsense. We have an idea that a boy's religion must be just like a man's, and so we try to feed him on the same religious pabulum. The boy does not like the food, but we are too foolish to recognize the fact until he disappears and we see him no more. We have failed to hold the boy, and we have failed, not because the boy was a bad boy, but because we have not been wise enough to understand his needs.

Boys like men. Boys like life. Boys like motion. To be dull is to be damned by the boy soul. How many of our sermons, and prayers, and religious gatherings are really adapted to boy life? If we expect the boys of to-day to go to heaven by way of the old theology, the old experiences and the old methods, we had better remember that these utterly failed to reach boys even in their palmiest days. In those days boys drifted; surely we ought to be wiser. Jesus Christ is emphatically a boy's man, and His life is full of just such movement and dramatic incident and charm as boys delight in, and the boys' attachment to Jesus Christ will be none the less real and none the weaker because it is less formal than ours. Thank God, the Church is waking up to the value and possibilities of boy life, but our eyes need yet to be opened a good deal wider. Preacher, what are you doing for the boys of your church? They need sympathy, kindness, help over youth's rough places. They are not getting much help. Where do you stand? What are you doing?—Christian Guardian.

REV. W. S. LAGRONE—AN APPRECIATION.

(Written by Dr. R. A. Meek, and read at the late session of the North Mississippi Conference at Clarksdale.)

When on November 20, 1918, at Drew, Miss., Rev. W. S. Lagrone closed his eyes in death, "a burning and a shining light" in the Church Militant went out, and as the sad news that he had passed away was spread abroad, there were sad hearts and tear-wet eyes all over North Mississippi. Since its organization in 1870, this Conference (the North Mississippi) has been blessed with the lives and labors of some as worthy itinerants as perhaps ever wrought in any section of world-wide Methodism, but none of these moved upon a higher plane, or toiled more unselfishly or unremittingly, or left behind a more inspiring record than this spiritual son of Wesley, who was the latest to go from us during this Conference year, so filled with bereavements. There may have been some among us who were more widely known to the Church and the world at large; but—

"A whiter soul, a fairer mind,
A life with purer course and aim,
A gentler eye, a voice more kind,
We may not look on earth to find.
The love that lingers o'er his name
Is more than fame."

William Sylvester Lagrone, son of Rev. G. M. and Mrs. M. E. Lagrone, was born in Perry County, Alabama, on January 27, 1846. His father was a Methodist local preacher of more than ordinary force; so he came of godly parentage and was the product of a Christian home. From his youth he was clean in thought and conduct. It is said that he never tasted an intoxicating beverage or used an oath in his life. He was converted in August, 1865; was licensed to preach in 1871, and was admitted on trial into the traveling connection by the North Mississippi Conference in 1872. In 1874 he was admitted into full connection and was ordained deacon by Bishop Doggett. He received elder's orders in 1876, at the hands of Bishop George F. Pierce.

The following appointments were served by Brother Lagrone: Bellefontaine Circuit, 1873-74; Attala Circuit, 1875-78; Liberty Circuit, 1879-80; French Camps Circuit, 1881; Winona Circuit, 1882-85; Grenada Circuit, 1886; Valden Circuit, 1887-89; Corinth District, 1890-93; Aberdeen District, 1894; Senatobia Station, 1895-96; West Point Station, 1897-98; Wood Street, Water Valley, 1899; Sardis District, 1900-01; Durant District, 1902-05; Cleveland Station, 1906-07; Conference Missionary Secretary and Evangelist, 1908-09; Greenville Station, 1910-13; Clarksdale Station, 1914-15; Drew Station, 1916-18. The deceased was also a member of the General Conference which met in Birmingham, Ala., in 1906.

In 1869, Brother Lagrone was happily married

to Miss Frances Hall, of Alabama, who shared his fortunes in the itinerancy until 1905, when she died at Cleveland, Miss. Of this union, ten childdren were born: Mr. W. F. Lagrone, a prominent business man of West Point, Miss.; Mrs. W. W. Lake, of Aberdeen; Mrs. E. S. Byers, of Water Valley, deceased; Marvin Lagrone, who died at Grenada; Kenneth Andrew Lagrone, whose life ended at Senatobia; Mrs. James Henderson, of Charleston, Miss.; Mrs. P. C. Wall, of Drew, and Miss Beulah Lagrone, Mr. C. E. Lagrone, and Miss Laura Lagrone, of New Orleans, La.

The career of Brother Lagrone as a Methodist itinerant extended over a period of forty-five years, during which time he was continuously on the effective list. When he hearkened to the Master's call and took up his life-work, viewed from the standpoint of the schoolmen, he was very meagerly equipped for it, his educational instruction having carried him through only the eighth or ninth grade of the common schools of that day; but he knew the value of books and knowledge, rightly used, and resolved to make the most of his opportunities. So he managed, amid the arduous and pressing duties of his first years in the ministry, to set aside brief seasons for study, and he clung tenaciously to the hours thus marked off for self-improvement, using a pine torch for a light, if nothing better could be had. He always insisted upon the necessity of some quiet place, where, without interruption, he could pray, meditate, read, think, and store his mind with useful information, and in his later pastorates, if there was no such place, he was quick to provide it. As a result of his diligent and systematic study, he never ceased to grow intellectually. The late Rev. J. W. Honnoll remarked to me, just before Brother Lagrone was assigned to the Greenville Station in the fall of 1909, that he had improved in his pulpit efforts in the preceding ten years more than any other man of his acquaintance. It could be said of him, what can be said of very few men, that he was a better preacher at sixty-five than he was at forty-five or fifty. He became one of the best furnished ministers in his Conference, and in general efficiency he was surpassed by none among us, if indeed he had an equal.

Nature was generous in her gifts to this beloved servant of Christ, He had a magnificent physique, being tall, erect, and well proportioned. His face was frank, benevolent, and winsome; his eyes were bright and wonderfully expressive; his voice was clear, resonant, and musical, and his enunciation could not have been more perfect. He had in a remarkable degree that indefinable thing that we term a commanding presence. And his mental qualities were likewise of an uncommon order. He had a clear perception of the truth, sound reasoning faculties, an excellent memory, and a large amount of practical sense. He was somewhat impulsive at times, and this led some to speak of him as lacking in poise and judgment; but he made few mistakes, and his work was usually planned and executed with striking wisdom and skill.

I have never known a man whose credentials as an ambassador of Christ were more outstanding than those of Brother Lagrone. In the first place, he was a man of faith, prayer, and a holy life. He had, and exhibited, the mind of our Lord to such an extent that none who knew him could doubt that he lived in daily fellowship with him; yet there was about him no affectation, no cant, no parading of his piety. He had, furthermore, a consuming passion for souls. To rescue the perishing and to set up in its completeness the Kingdom of God in human hearts, was the dominant purpose of his life. This passion flamed forth in his pulpit messages and manifested itself in all his private ministrations. And as a still clearer attestation of his call to the ministry, the Holy Spirit worked through him. Where he wrought, souls were born anew, and those of the household of faith grew richer in the things of the Spirit. Higher than any endorsement that any ecclesiasticism can give, more to be prized than the loftiest honors of any Church, are these certifications of approval and of his presence as a co-worker from God himself. Without them, the most conspicuous ministry is but "as sounding brass or a tinkling cymbal," but with them, the lowliest toiler is lifted to a dignity that earth cannot bestow.



The Late Rev. W. S. Lagrone.

And what a worker was our glorified friend! His energy was Pauline. He dared not waste the precious time in which he was expected to do the Master's work. When on hard circuits and on districts, how heroically he strove to set forward the cause of righteousness! He moved with a pace that but few could keep, and the noble pioneers of American Methodism were not more enthusiastic and aggressively active than was he. Had he lived in their time, he would not have been an unworthy companion of Jesse Lee and Freeborn Garrettson. He was the finest example of the pastor-evangelist that ever came under my observation, and where he led the hosts of Zion, revival fires never failed to burn. There were no overlooked and neglected sheep in the pastorates of which he was the shepherd. Probably he led as many persons to Christ as any other preacher who ever labored in the regular work in the North Mississippi Conference. He was a great commoner, and understood the masses; but he carried in his bosom no prejudice against any class, and he sought to excite none in the breasts of others. His presiding elder, Rev. L. M. Lipscomb, did not speak too strongly when he wrote as follows: "His name was a household word among thousands, and his presence an inspiration to all that was truest, worthiest, and best among men. His convictions were deep, emphatic, and fundamental; his manner, gracious, charming, and genial as the sunshine; his bearing, dignified, but simple and winsome; his humor, keen, kindly, and contagious. His character had the solidity of granite; his life, the charm of sunlit heights; his personality, the attractiveness and glamor of romance. The history of Methodism in North Mississippi can never be written without giving him a large and conspicuous place in its annals."

Brother Lagrone made no pretension to being a great preacher, in the common acceptation of that term; but he was an able and effective expositor of the Word. The fervor of the orator was his, and his audiences listened with rapt attention as he presented the great themes of the Gospel simply, practically, and appealingly. His message took hold not only of the plain people of the farm, the shop, and the store, but also of scholarly professional men, who frequently were heard to express appreciation of his discourses. In his later years, there was probably no church in Southern Methodism in which his pulpit work would not have been profitable and acceptable.

As a gladiator in the great world-arena where the forces of light and darkness so fiercely contend, Brother Lagrone sounded out loud and clear a challenge to the enemies of his Lord, and, though not a harsh or rash man, he would not enter into a truce with any kind of evil. It has been well said of him: "There was nothing he feared but wrong, and he despised cowardice, weakness, and compromise. His spirit, courage and dash would have made him a noted man and leader in the martial ranks of any army or age." The first county in Mississippi to vote out the licensed saloon in a local option election was Montgomery County, and to Rev. W. S. Lagrone, then serving the Winona Circuit, this victory was acknowledged to be more largely due than to any other human agency.

He loved the Methodist Episcopal Church, South, with a deep and abiding affection; and, though he was broadminded and interested in the work of all Christian denominations, he did not feel that its mission had been fulfilled and that the time had come for it to cease to be. He was a connectional Methodist, and kept up with the general workings of the Church; and all the institutions, educational and benevolent, with which his Conference was connected were largely indebted to him for his loyal and helpful support. His worth was recognized by such leaders as Bishop Galloway and Bishop Murrah, who trusted him and held him in high esteem.

Though past his threescore years and ten, so gently had time dealt with Brother Lagrone that he scarcely had any of the infirmities of advanced years. His step was still elastic and firm, and, both mentally and physically, he seemed yet strong and vigorous. One did not think of him as being old. The illness which took him away was of brief duration. For about ten days he suffered with a form of rheumatism which was not thought to be dangerous. But on Wednesday, Nov. 20, he was seized with an attack of acute indigestion, involving his heart, and almost before those about him could realize that his life was menaced he had passed from among them. But was it not fitting that this modern Elijah, without wasting illness or ere he had become worn and feeble, should be thus caught up into the skies? True, when so suddenly taken, he could send no farewell message to his brethren and friends, but none was needed. His shining record of service, stretching over nearly a half-century, speaks to us more eloquently than any words human lips could have framed.

"Why mourn for him? For him
The welcome angel came
Ere yet his eye was dim,
Or bent his stalwart frame;
His weapon still was bright,
His shield was lifted high
To slay the wrong, to save the right—
What happier hour to die?"

The interment of his body took place at Winona, Miss. Referring to his obsequies in a statement in the New Orleans Christian Advocate, Rev. L. M. Lipscomb said: "We buried him beside the ashes of his beloved companion, who had preceded him to the heavenly world by twelve years. Amid the sobs of his own family and many dear, warm friends, we laid him to rest to await the resurrection of the Great Day. The other ministers present and assisting me in the service were Rev. V. C. Curtis, Rev. W. N. Duncan, Rev. W. S. Shipman, Rev. R. A. Tucker, Rev. L. P. Wasson, and Rev. John Ritchey."

Friend and fellow-laborer, farewell! Thou art gone, but thou shalt not be forgotten. Fondly we shall cherish thy memory; we shall strive to emulate thy virtues, and we hope finally to become fit to be thy companions in the eternal home of the pure and good.

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The Home Circle

THE STORY OF IN-DOOR SUN.

Once on a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.

Now, In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright,
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew,
All seemed to like him better, too;
For, like the mirrors, every one
Began to smile at In-door Sun!

Now, try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun!"

—Little Folks.

AT BEDTIME JUNCTION.

"Change cars for Dreamland!"

Boy roused up a little. He moved his hand and it touched the arm of the low rocker. He felt for his picture book. It was gone. He thought that it had dropped on the floor. Still he did not open his eyes.

"Passengers for Dreamland, change cars!"

Boy knew the voice. He wanted to answer. He tried to lift his head, but it was so heavy that he could not move it. His lips parted, and after a while he said: "What-t?"

"This is the place where we change cars," said the voice; "it is Bedtime Junction. We reach here at seven fifty-nine. The gentleman called Mr. Charles Albert has taken the Dreamland car. I came back after you, and we must go at once."

Boy felt himself lifted by strong arms. The next thing he knew he was laid in a soft bed, and a soft hand was drawing a white sheet over him, while a soft voice said: "This is the Dreamland car. You do not change again till morning. I will let you know. I look after all the passengers. I am the conductor."

Boy's eyes opened wide. "You're mamma," he said.

Mamma kissed Boy's plump, pink cheeks. His eyes closed again, and the Dreamland car moved on, carrying Boy with a through ticket in his night-cap.—Youth's Companion.

THE LITTLE WHEEL.

"Tick-tock, tick-tock," away the old clock worked just as hard as it could, and all at once, what do you think happened? It stopped!

Grandmother said: "My, the clock has stopped. That will never do."

So she wound it, and wound it, but it would not run even a little bit. Then she shook it really hard, but not a tick would it make. She got tired of worrying with such a contrary old clock so she put it back on the mantel and left it.

Now what do you suppose made it stop running? Well, I will tell you. A tiny wheel inside said to himself:

"Pshaw, what is the use in just turning all the time? I'm tired." Now it happened that one of the springs heard the little wheel complaining and it said:

"Shame on you, Little Wheel, to think of stopping your work. Don't you know all of us will have to stop too?"

"Oh, well I don't care. I'm tired," said Little Wheel.

Just then a big wheel spoke up and said:

"Look here, Little Wheel, what makes you so lazy? We don't want to stop work."

"Can't help it," said Little Wheel. "I'm going to stop now."

About that time a little screw called up to the little wheel and said:

"I'm heap smaller than you, Little Wheel, and I'm not tired. Move on."

Then a pinion nudged Little Wheel in the back, and that gave him such a shock he had to run a few minutes longer. Then he grew very angry and said:

"Just for spite I'm going to take a nap."

So sure enough, he lay right down and begun to snore. That was when the clock really stopped.

Well, about this time the Face was wondering what had happened, and the Minute Hand yelled up to the Hour Hand to know what the trouble was.

"Can't tell you," said the Hour Hand, "I just know that I can't move."

"How terrible," said the Minute Hand, "when every one who comes into the room looks at us the first thing and blames us for not working."

Finally a wee voice in the back of the clock called to the hands and said:

"Little Wheel has gotten contrary and gone to sleep."

This made the Hands very angry and they told all the Wheels, Screws, Springs and Pinions to make as much noise as they could, and wake up Little Wheel. They danced, yelled and poked Little Wheel in the ribs, and after pulling him around a little they managed to get his eyes open. He pretended to be awfully sick, but they all knew that Little Wheel was "playin' possum." So they continued to poke him and tickle him, and one big wheel actually sat on his head. Still Little Wheel would not promise to do any work.

Well, the next day the Wheels, Screws, Springs, Pinions and Hands were in a fever of excitement, for Grandfather had put the clock in his automobile and the next thing these funny little things knew they were speeding down town.

"Little Wheel is running now whether he wants to or not," laughed one of the Springs.

The auto stopped in front of a big jewelry store and Grandfather left the clock with a stern-looking man and told him to fix it.

This man took the clock all to pieces, and I'll tell you, Little Wheel was scared almost to death. When the man looked at all the springs and things he said:

"Oh, yes. The trouble is with this Little Wheel. I'll just give it a big dose of oil."

Little Wheel made an awful face and the other Wheels and Springs giggled and some of them crooked their fingers at Little Wheel when the man had his back turned.

After the man gave Little Wheel the dose of oil he put the clock back together and you should have seen how Little Wheel did work. And when Grandfather took the clock home and put in on the mantel Little Wheel said:

"How good it is to be at home again, and ugh, how bad that oil tasted!"—The Christian Intelligencer.

"SOW A THOUGHT."

That which one stores up in one's mind, that which one continually thinks about, affects one's entire being—body, soul and spirit—either for good or for ill.

If one fills his mind with the Word of God, believing it with all his heart, great blessing will be the result. There is life and power in the Word.

The importance of saying portions of Holy Writ over and over in one's mind in the time of temptation, in the time of trial, in the time of sickness, can not be overestimated.

The Word is the sword of the Spirit, and we can wield it against the enemy by persistenly holding selected portions in our minds and hearts.

In time of temptation use Gal. 2:20: "I am crucified with Christ."

In time of trial use Psalm 91:1: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."

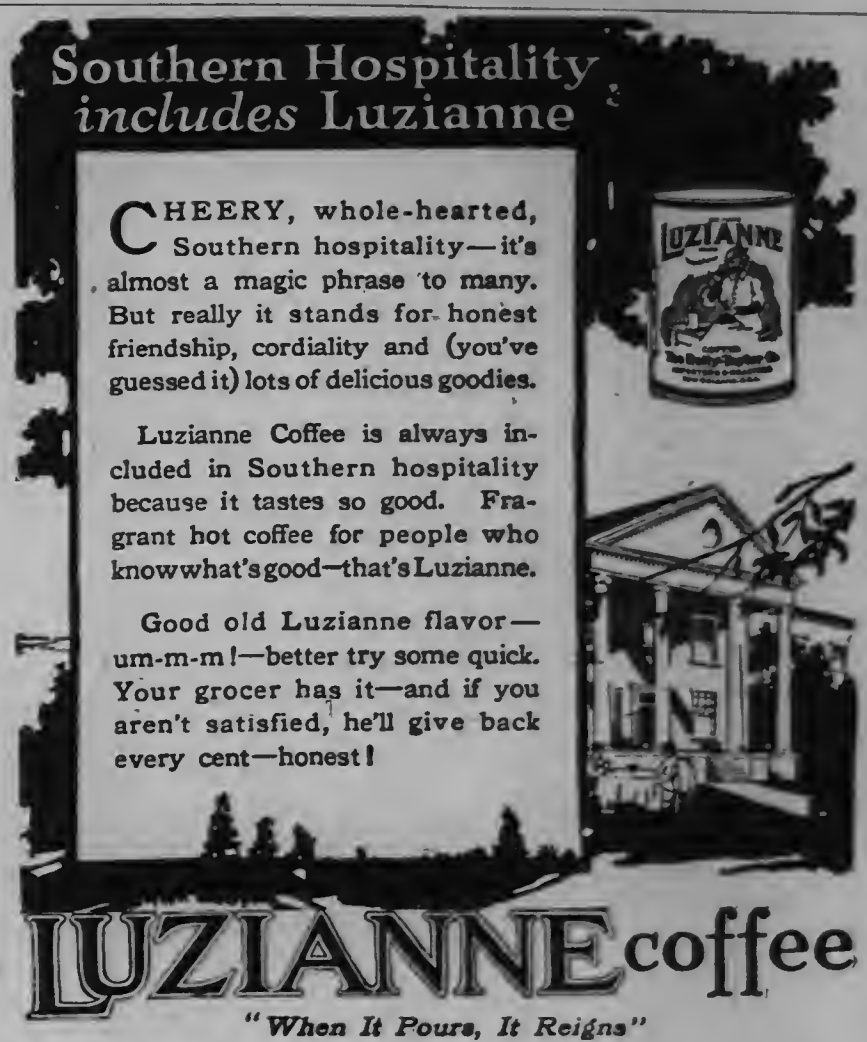
In time of sickness use Matt. 7:17: "'Himself took our infirmities and bare our sicknesses."

Satan can not stand the thrusts from the sword of the Spirit; and when we vigorously and intelligently use this wonderful weapon, victory will be ours.—Exchange.

THE CHRISTIAN'S NEEDS.

The Christian needs the saving power of hope. He needs the conviction that Christ's grace within him is omnipotent; that the life in Jesus will not be a failure; that the Christian's victory, if he holds steadfast, is a matter of certainty. What he needs is to be sealed with the Holy Spirit of promise, which is an earnest of our inheritance into the redemption of God's own possession, unto the praise of His glory.—G. D. Boardman.

"The working man can do without the publican, but the publican can't do without the working man."



New Orleans Christian Advocate

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise, use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least an inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Editorial

THE PASTOR AND THE CENTENARY MOVEMENT.

The Methodist preacher has more things to look after than any other man we know of. In addition to the tasks that arise out of his assignment to a particular church, there are many duties laid upon him through his membership in a great connectional system. Those who are especially charged with carrying out various parts of our complex program because of their special fitness and training for that particular work, look to him as their efficient and ever ready helper. Special days are appointed to be observed, direct appeals are made, voluminous literature is sent him—all with the idea, apparently, that he must, of necessity, be as intensely interested in all these things as are those whose special interest they are.

The case cannot very well be otherwise, for, after all has been said and done, it remains true that the pastors of Methodism are the secret of the success or failure of any or all of our great movements. If they enter intelligently, heartily and enthusiastically into any movement, that movement will succeed. If they look upon it with continued indifference, its fate is sealed. Our observation has been that the great majority of our preachers are ready to support whole-heartedly every worthy cause.

All of us need to realize that the fullest success of our great Centenary Missionary Movement is dependent upon the cheerful co-operation of the preachers. We, as preachers, need to realize that the responsibility for success or failure rests squarely upon our shoulders. If we as a whole look on with indifference, or shirk our plain duty, this greatest program our Church has ever undertaken will not be carried out as it should be.

We believe that the preachers of Louisiana and Mississippi realize the part they have to play in the Centenary Movement, and that they will be found faithful in every particular. It is a movement big enough to challenge the faith of the strongest among us; its application to the work of the Church as a whole is wide enough to inspire our most earnest efforts; its beneficent results for the world at large are evident enough to arouse us to a high degree of enthusiasm in our support. Let us keep ourselves thoroughly informed as to the plans and methods and meaning of the Movement, that we may worthily lead our people in this great cause.

THE CIGARETTE PROPAGANDA.

We are not fanatical on the subject of tobacco, and we don't fall into hysterics when we see men smoking cigarettes. But we think it is exceedingly unfortunate that the cigarette manufacturers seem to have been able, on account of the war, to enlist the Government and various welfare organizations in their efforts to extend the sale of their product. If their activities had been restricted merely to supplying the needs of the men who had already contracted the cigarette habit, it would not have been so bad; but apparently it has been made enticingly easy for non-smokers to acquire the seductive habit. Of course the sale of cigarettes will be largely increased after the boys come home. This may be good business—but it doesn't appeal to us very strongly from the standpoint of morals.

THE OLD GUARD.

We hope these letters are as interesting to our readers as they are to us—and we believe they are. We wish we could shake hands with all these old-time readers of the Advocate and bid them Godspeed on their journey to the Promised Land.

"Dear Brother Carley: I was converted on the ninth day of September, about 4 p. m., 1871. I joined the Methodist Church that night. A protracted meeting had been going on all that week, conducted by our sainted brother, G. W. Brown, at West, Miss. Early in the year 1872, I subscribed for the New Orleans Christian Advocate, and I have continued to be a subscriber to the present time. I have served as steward, Sunday school superintendent and recording secretary most of the time. I am 76 years old, and expect to continue the balance of the time allotted me to read the Advocate. "W. D. BROCK.

"West, Miss."

"Dear Brother: The first paper I ever remember taking out of the post office was the New Orleans Christian Advocate addressed to Daniel McLean, about the year 1855 or '56. It has been coming to my home ever since, except during the war, and once since—about two years. I could not get along without the Advocate.

"Yours truly,

"J. W. McLEAN.

"Darlington, La."

"Dear Brother Carley: I have been reading the New Orleans Christian Advocate almost continuously for forty-eight years. It has been a source of inspiration to me that is beyond computation. I cannot see how any Methodist family can get along without it. May God bless you in your work. "J. T. M. HANCOCK.

"Ruston, La."

"Dear Brother Carley: I have been a subscriber to the Advocate about 51 years. I served three years in the Civil War, was married in 1866, and subscribed for the Advocate in 1868. It has been a weekly visitor to my home ever since, and it has been a great blessing to me. I still look forward to its arrival every week with joy and pleasure. "B. S. ALFORD.

"McComb City, Miss."

"Dear Brother Carley: I subscribed for the Advocate in 1876, and have been taking it ever since. I enjoy reading it very much. I love my Church and my paper. I was born in 1831, and have been a member of the Church since 1844. I remember seeing several preachers on their way to the first Louisiana Conference, in 1847. They stopped at the home of an aunt of mine, where I was staying, and stayed several days, as it was raining. Brother Powell was their pilot, as the country was new to them. You will see from the above that I have been a subscriber for 42 years.

"MRS. A. C. COLLINS.

"Lecompte, La."

"Dear Brother Carley: I have read the Advocate so long that I feel that I cannot do without it. I have been a subscriber for about 30 years.

"MRS. J. F. HAMBLEN.

"Hattiesburg, Miss."

"Dear Brother: I have been a constant reader of the Advocate since the year 1854, except when the Civil War cut us off from New Orleans.

"MRS. M. A. JOYNER.

"Poplarville, Miss."

PERSONAL AND OTHER NOTES.

Rev. P. S. Carpenter, formerly of St. Francisville, La., writes that he has reached his new field at labor at Springfield, La., and that he has been given a most cordial reception.

Rev. W. D. Kleinschmidt, of Louisiana Avenue Church, this city, reached his field of labor soon after Conference, and is living with his family at the parsonage, 1110 Louisiana Avenue.

Rev. Ben P. Jaco, Missionary Centenary Secretary, North Mississippi Conference, is now comfortably located at Winona, Miss., and reports that he will go at once into the Centenary work.

Rev. C. A. Battle, of First Church, Baton Rouge, La., and Rev. C. E. Fike, of Rayne, La., enjoy the distinction among the preachers of the Louisiana Conference of being the first to be returned for the fifth year to their charges.

Rev. Paul H. Grice writes that he and his family received a very cordial welcome to their new appointment, Saucier, Miss. The good ladies had prepared a sumptuous dinner for them. The outlook is bright for a good year on that charge.

Press reports announce the death of Rev. A. D. Betts, at Greensboro, N. C., on Dec. 18, at the age of 86. Dr. Betts was known as the "Father of North Carolina Methodism." He is survived by five children, two of whom are preachers.

We regret to learn that Rev. John W. Chisholm, of Silver Creek, Miss., who was assigned to the Brandon charge at the recent session of the Mississippi Conference, has been sick with influenza. We are glad to be able to report, however, that his condition is improving.

Rev. C. A. Northington makes the following report for the New Albany circuit, North Mississippi Conference: Accessions to the Church, 53; Bibles sold, $100 worth; new Disciplines sold, 100; signers to Intercessary Prayer cards, 150; all assessments paid in full.

Rev. Olin Ray, who closed a two years' pastorate on the Tunica charge, North Mississippi Conference, at the recent session of that Conference, reported that during his pastorate he had received sixty members into the Church, razed a considerable debt, and had more than met all assessments.

Brother F. H. Murphy has removed his home from Value, Miss., to Eliendale, Tenn., but he will continue to keep in touch with his friends in Mississippi through the Advocate. He is especially interested in the news of the North Mississippi Conference, since his son-in-law is a member of that body.

Rev. K. W. Dodson, our pastor at Minden, La., in a letter dated Dec. 20, writes: "One of our most prominent laymen, J. M. Miller, for many years chairman of the Board of Stewards, died suddenly last Sunday night. I am gaining my strength slowly, after being in bed 35 days with influenza. The church work starts off well."

Rev. J. G. Sneiling, the new presiding elder of the New Orleans District, began his official service by preaching at the Algiers Methodist Church on Sunday evening, Dec. 15, and holding the first quarterly conference on Monday evening. His residence is 2317 State Street, and his telephone number is Walnut 1752-L.

Rev. R. S. Walton, who, at the recent session of the Louisiana Conference, was appointed to Winnfield, La., has reached his new field, and has made a splendid beginning of the year's work. He received four into the Church on Sunday, December 15, three of them on profession of faith. He has engaged Rev. Dan E. Kelley, Mississippi Confer-

ence Evangelist, to assist him in a meeting at Winnfield, beginning January 1.

Dr. Wm. T. Ellis, who is well known in religious circles, as well as in the newspaper world, has been engaged by the New York Herald to make an independent study of social, political and religious conditions in the near East. His investigations as a trained and independent student of Eastern affairs will be of special value to that great host of persons whose primary interest in the near East is because of its religious associations.

We learn with great sorrow that Mrs. S. J. Wells, the mother of Rev. J. A. Wells, of Oak Ridge, Miss., passed away on December 15. She had passed her seventy-first birthday. The funeral services were conducted by Rev. W. M. Commander, of the North Mississippi Conference, who will, in due time, furnish an obituary. We extend our sincere sympathies to Brother Wells and all the members of the bereaved family.

Good citizens are asked by the State Councils of Defense to keep their eyes open for members to help the local Council in the important work of readjustment from a state of war to a state of peace. The problem is not a cold-blooded economic problem of "taking up labor." It is a problem of giving our defenders an immediate opportunity to find a place in which they can be independent, contented and productive citizens.

The Moody Bible Institute, of Chicago, has announced a great conference on World Evangelism and Vital Christianity after the war, to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted movement of world-wide scope will be launched. The emphasis will be on evangelism, testimony and service, Bible study, prayer, missions, church efficiency, personal work, and the devotional life.

Rayne Memorial Church, of this city, has made a Christmas offering of $8000 to pay off the debt on the parsonage. This debt has existed for ten years, and had become a source of annoyance and a handicap to the church's progress. The pastor, Dr. U. G. Foote, suggested to the congregation that the money to meet this obligation be laid on the altar as a Christmas offering, and under the capable management of Mr. T. J. Ferguson, with the pastor's assistance, the subscription was closed Sunday night. The pastor is raising an additional $1000 to put the building in good repair.

Rev. R. W. Vaughan, the efficient Statistical Secretary of the Louisiana Conference, dropped into the office last Thursday to make a slight correction in the statistical tables of the Minutes, which will be printed by the Publisher of the Advocate. Incidentally, Brother Vaughan stated that even a slight change involved a considerable amount of work. A change of one item in the financial report involves twelve alterations in the table as a whole. The brethren can very readily see that, from the Statistical Secretary's point of view, it is very important that they have their reports made out correctly.

The argument of Director General McAdoo for the extension of the period of Federal control of railroads to five years is, to our mind, forcefully put. Its essence is in the following quotation from his letter to Hon. T. W. Sims, chairman of the Interstate and Foreign Commerce Committee of the House: "This extension would take the railroad question out of politics for a reasonable period. It would give composure to railroad officers and employees. It would admit of the preparation and carrying out of a comprehensive program of improvements of the railroads and their terminal facilities which would immensely increase the efficiency of the transportation machine. It would put back of the railroads the credit of the United States during the five-year period so that the financing of these improvements could be successfully carried out. It would offer the necessary opportunity under proper conditions to test the value of unified control, and the experience thus gained would of itself indicate the permanent solution of the railroad problem."

TO THE PRESIDING ELDERS AND PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Letters of inquiry with reference to the new plan of collecting for the benevolences suggests the following statement:

There are hut two collections, the Connectional, and the Conference or local fund. In the Connectional is included the amount for Bishops, which has been collected heretofore hy the presiding elders. All funds are to be sent to W. D. Davis, Conference Treasurer, Brookhaven, Miss., and the pastor designates whether the money sent is for the Connectional or Conference fund. If no designation is given, the treasurer will divide on the per cent basis.

It is further requested that the collections be taken, and amounts sent promptly to the treasurer, as the law requires that he remit to the treasurer of the several hoards monthly.

Fraternally,
M. L. BURTON,
For Commission.

IMPORTANT NOTICE TO MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Brother Carley: Please state in the Advocate that Brother S. H. Meyer is acting as Treasurer of the Board of Missions at my request, and that I have requested his election in my place by the Executive Committee.

R. H. WYNN.

Ruston, La.

ARMENIAN AND SYRIAN RELIEF OFFERINGS TO BE SENT TO DR. CHAPPELL.

All Christmas offerings of our Sunday schools for Armenian and Syrian Relief should be forwarded with the name of the school and Conference to Dr. E. B. Chappell, 810 Broadway, Nashville, Tenn. If this is done, the school may report to its Conference the amount as a "missionary special." If this is not done, no guarantee can be given that the school and our Church will receive proper credit for the work done. Of all appeals occasioned hy the war, none has a more compelling force than this one, especially at this season when multitudes of children are perishing for want of hread. A drive will he made from January 12 to 19 for $30,000,000 for the 4,000,000 refugees. President Wilson has issued a special proclamation putting this claim upon the heart and conscience of the American people.

If any school has not made its offering, let it do so, make it as large as possible, and forward to Nashville.

E. B. CHAPPELL,
Sunday School Secretary.

"I WAS HUNGRY."

There are few more suggestive sayings of Christ than those hrief hut pithy ones in which He identified Himself with needy humanity to such an extent that He declared that when humanity hungers, when it is sick or in prison He himself is sick and in prison, and when we relieve the human need we are ministering to Christ, and when we forget it we are forgetting Him. To show that this is not mere rhetoric He declares that upon this very fact of our treatment of needy humanity will depend our future bliss or woe. The man who ignores human need is not a candidate for glory even if he has been most gloriously converted and has given a lifetime of service to the Church.

When we think this over in connection with the Church life of the day we are apt to be startled and ask if the Lord really meant what He said, for in this passage there is nothing about conversion, nothing about faith, hut merely what some call "good works." And yet our Lord did not belittle either conversion or faith; He simply showed what they really meant to human life. The conversion that simply pitchforks a man into the seventh heaven of spiritual delight, where for forty years he proceeds to "sit and sing himself away to everlasting bliss" is not the work of God; and the faith which merely assures the man of his own salvation and leaves his heart unresponsive to the cry of the hungry and the oppressed is not the faith which "bringeth salvation." Christianity which can be measured by church loyalty or ecclesiastical enthusiasm is not the scriptural type.

Conversion means more than uniting with the Church. Christianity means more than changing our environment. Rightly understood, conversion means the passing of more or less comprehensive egoism and the incoming of a genuine and progressive altruism. The very first impulse of a newly-converted man is to help his neighhor, and it is this impulse, wisely directed, which insures the growth of the kingdom of God. There has been a tendency to restrict this impulse to churchly channels and to maintain that its chief manifestation should be the desire to save the soul of a neighhor, and in the restriction we have defeated the very ohject of the impulse, and we have nullified the Master's plans by improving on them. George Sunday tells of a prominent employer of labor who was converted and who decided at once to hold a prayer-meeting of his employees, but in the preliminary announcement he declared that there would be at once an increase of fifteen per cent in wages. It is probably unnecessary to say that this did more to convince those employees of the genuineness of their employer's conversion than would a hundred prayer-meetings.

Christ wants us to see Him in our working men and women; He wants us to see Him in the children who need play grounds and education; He wants us to hear His cry in every voice of oppressed or hard-bested humanity. For us Christ isn't in heaven, He is on earth; He isn't in the church, He is in the life of man; He isn't in our worship so much, but in our humanity or inhumanity in the shop, the street and the home. And in the cry of the world's unrest we may hear the voice of our Lord, and if we desire to help Him we must help men.—The Christian Guardian.

"Kind looks, kind words, kind acts and warm handshakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles."



Isn't This Worth Thinking About?

Suppose five years ago you had $100.00 and have been saving it in some "secure" place, such as the dresser drawer? If you now wish to use it, you still have $100.00. No more—no less.

Had you placed that money in our bank you would now have $116.00 instead of just $100.00, for that's just the amount of interest your money would have earned, without the slightest worry or exertion on your part.

Help your money to grow.

Open an account in our Savings Department to-day. $1.00 starts it. We pay 3% interest.

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Hibernia Bank & Trust Co.,
Carondelet and Gravier

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

It has been officially announced that Corporal JAMES D. RED, of the 34th Inf., Co. "D," A. E. F., was killed in action, on November 3, 1918. He volunteered, May 14, 1917. He spent 14 months in the Mexican Border service, and was awarded the Mexican service badge for distinguished service. He was sent overseas in August last, a part of the 7th Army Division. He was classed as a sharpshooter and machine gun operator. He was a fine specimen of young manhood, and a noble character. Our grief knows no bounds! Heart-broken hardly expressed our stricken condition. My life was centered in his life and I feel to-night as if my fondest hope has been wiped out by a fate more cruel than the grave. He was all I had left of my first family. He was so noble and brave! O God, help us to endure all things! Pray for me.

Nederland, Texas. J. L. RED.

WALTER LONSFORD SIVELY, of Memphis, Tenn., formerly of Olive Branch, Miss., died on October 11, 1918, after a short illness from pneumonia. He was born at Lewisburg, Miss., on February 7, 1892, and his age was 26 years, seven months, at the time of his death. His father moved to Olive Branch when he was quite small. He was a member of the Methodist Church; a zealous worker in the Epworth League and Sabbath school. At an early age, he went to the Delta to work and made a good record as a business young man. Failing health brought him home—then after a lingering sickness and serious operation, he abandoned his delta work, taking a place in the Hernando post office. From Hernando he went to Memphis, where he secured a position which he filled creditably to the time of his death. He was called to the colors in the summer, but after going to Camp Gordon, failed to pass the physical examination. He then returned to Memphis and took his former position. His employer expressed great gratification at being able to again secure his services. His death has brought gloom and sorrow to the community in which he was reared, and to his large circle of friends.

We deeply sympathize with his bereaved father, aged grandmother, and other relatives. Their sorrow is in a measure ours, for his genial nature and frank and manly habits made for him many friends wherever he was known. The question often arises in our minds—Why are earth's fairest flowers the first to wither? Why the rarest song-bird soonest to cease its song? Why do brightest visions hope displays grow dim with the flying years, and home's blest circle yield its loved to relentless death? We know not why our idols fall. We know not why Thought folds her wings powerless to pierce the veil. We know not why; but this we know—God ruleth well. "God loveth whom He chasteneth." Oh, weary, sad-hearted father and aged grandmother, let every murmuring thought be hushed and sink into His will. "God loveth whom He chasteneth." Let this thought be a beacon light to guide you through this dark sorrow.

By thy hand this boon was given;
Thou hast taken but thine own;
Lord of earth and God of heaven:
Evermore—Thy will be done.

L. B. A. and A. H. W.

The subject of this sketch, Mr. GEORGE W. WEEMS, was born in Scott County, Mississippi, on February 2, 1851. He was married to Miss Mary E. Vinzandt on December 17, 1876. To this union were born six daughters. On October 30, 1918, he was called to the home above. Brother Weems was a brother to the late Rev. J. M. Weems, of our Conference. Brother Weems leaves his wife and six daughters, two brothers and three sisters, and a host of loved ones and friends. Brother Weems embraced religion in early life and joined the Methodist Episcopal Church, South, at Carr's Church on the Homewood charge. In later years, he was licensed to exhort, and was an exhorter at the time of his death. Brother Weems loved his Church, and I found him to be a great friend to his pastor, and very helpful. He was able in prayer, and he was always ready to do his part. Brother Weems will be missed not only by his wife and children and other loved ones, but will be missed by the preachers that have known him well, and who have been his pastors. "I heard a voice from heaven saying unto me, write, 'Blessed are the dead who die in the Lord.'"

W. F. BAGGETT.

LESLIE CARL HUNT was born June 17, 1896, and died Oct. 20, 1918. Between the above dates was lived a life so full of promise that its going falls like a shadow on our hearts, and leaves a vacancy that time can hardly fill. His boyhood was spent on his father's farm near Deerford, La., where, surrounded with plenty, he was only denied the enervating luxuries of life, and pursued a boyhood life best suited to the development of the character and talents which he possessed. He enjoyed to the full the sports of field and stream, shooting, swimming or fishing in season. He learned faithfully and well the lessons of his life: to follow the plow or take his row with the hoe. At the same time, in ideal surroundings he was developing those characteristics for which he was known and loved in after life. Having finished at the Deerford High School, he matriculated at Louisiana State University and entered upon a course of training for his life-work. Here his unusual talents were soon made manifest. With marked ability, he pursued a course of electrical engineering. By disposition he was amiable and lovable, so that he was a general favorite. He was a born optimist. Nothing dampened his spirits or daunted him. He cheerfully accepted disappointment, and soon his ready humor would come to the rescue. When our country went to war with Germany, he at once responded. He was sent to the Officers' Training Camp at Fort Root, but was found physically deficient. He tried the various branches of service, only to be met with the same answer. He was offered a position on the faculty of L. S. U. after his graduation, but his answer was that he would not sell himself to the University while there was a possibility of his being of service to his country. When the Students' Army Training Corps was opened, he entered. He was at once made instructor and showed signal ability. When this great epidemic dropped its blighting curtain over our land, bringing sorrow and death, many of our brightest and best were taken. He also fell. All that medical skill could do was done, but complications set in and it was impossible to save him. His father was with him when he died. He realized that death was near, and, like a soldier, was not afraid. Looking into his father's face, his last words were, "Papa, I am not afraid to die." He leaves a father, mother, one brother and three sisters, with a host of friends and relatives to mourn their loss. But, thank God, we mourn not as those who mourn without hope. Having joined the Church in early boyhood, he lived within its pales and was obedient to its teachings. His was a life whose strength and purity were based on the fundamentals of the Gospel. To his sorrowing loved ones we commend the grace and consolation of God's Spirit. We pray God's richest benedictions upon them.

J. B. FULTON.

The life of Miss MAMIE BUCKLEY, of Winona, Miss., cannot be written in a few words, or even in words at all. Her life lives in a more durable form than words. The gracious and sterling qualities that characterize her life shone clear and distinct in all her daily life. She was a woman of fine mind—a student who possessed a wide and thorough knowledge of things. Her cultured mind and heart made hers an interesting and attractive personality. Her character was as solid as granite that yielded to a high polish. She was a woman of large sympathies. I recall nothing that pertains to educational, church or community affairs that she was not intensely interested in. Her church activities were many and efficient. Her life was full of deeds of service for her fellow-men. Winona and Moore Memorial Church have a rich heritage in her faithful and gifted life. Her religious life was an inspiration. She gave her all to her Lord, whom she loved with a great love. Her Christian experience was clear, decisive and radiant. Through all these years she walked as a friend with her Great Friend, and to-day she is in her Father's house. As her pastor for four years, I write these simple words out of a heartfelt appreciation of a life which shall always be an inspiration to me. O. W. BRADLEY.

(Other Obituaries See Page 11.)

THE MEMPHIS HOSPITAL

YES, the Memphis, Mississippi, North Mississippi and North Arkansas Conferences own and are operating a well equipped hospital in Memphis known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

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Obituaries

We have lost two people at Cochrane, Ala., as a consequence of the influenza, Mr. FRED HANSON, and a small boy of the Heritage family.

Brother Hanson was born in Norway, and spent most of his life in Tennessee. He came to Cochrane, Ala., about ten years ago, and purchased property. He was a good church man and a worthy citizen. His two sons, who were married in Kentucky and in Tennessee, and now handle plantation business at Cochrane, indicate by their manly bearing and devotion to duty that their father was true to them, and trained them for the high purposes which he strove to exemplify in his life.

The small boy, BELVIN, of the Heritage home, was "of the kingdom of heaven," and by his going creates another strong incentive for the entire family to be found faithful, and to live not simply for time, but for eternity also. A. H. WILLIAMS.

Cochrane, Ala., Dec. 2, 1918.

JOSEPH JAMES WILSON, son of Dr. J. J. and Mrs. Lucy Wilson, was born at Coldwater, Miss., March 26, 1886. He was educated at Clarksville, Tenn., studying his profession at Louisville and Tulane. He was a physician by inheritance and by natural bent. Always in love with his profession, he never ceased to strive for the attainment of greater efficiency in its practice. The idealness of his nature led him to look at medicine otherwise than as a means of getting money. He loved the practice much for the opportunity for using his mind, but more as a means of doing good. At 12 years of age he entered the Methodist Church. About Oct. 1 he was stricken with the disease then epidemic, but continued to practice, and visited his patients for several days while he was a very sick man. Despite the efforts of his family, friends and brother physician, on Oct. 16th, 1918, he passed into the other life, muttering in his delirium the keynote word of his life, "self-sacrifice, self-sacrifice." Living and dying in the place of his birth, known of all and loved of all, his splendid young life came to its end with universal sorrow. The day following his death, word came that he had been accepted as a surgeon for war service. He was happily married to Miss Jimmie Wilson. But into the sorrow of his broken home and the grief of wife and mother and brother and sister, I cannot enter.

N. G. AUGUSTUS.

Coldwater, Miss.

Into our lives blossomed the perfect friendship of MRS. J. C. HERBERT, and her life, like a beautiful rose, shed its sweetness about us. But the chilling frosts of disease touched her, and she "was not." Yet the fragrance of her memory, like the breath of roses, will ever abide with us.

To write of the life of such an one seems but sacrilege—yet we who knew her and loved her come now to bear tribute to her genuine worth. Never has it been our privilege to know a truer woman in every sense. As a wife, her loyal devotion and pride in him to whom she had plighted her troth was wonderful to see. As a mother, her careful Christian training of her children and her thoughtful tenderness for them will go with them and bless them throughout their lives. As a friend—who can measure the depth of a friendship such as hers? As a Christian worker, her like is rarely seen. Never did she shirk a duty, never did she fail to respond to the many calls made upon her, and so willingly and so freely did she give of her means that we who are left to carry on the work may well learn of her.

As a missionary society, we are indeed bereft, and as members and friends, we bow in our grief and look for our comfort and consolation unto "Him who doeth all things well." We sorrow not as those without a hope, for we know that she is at rest, forever with the Lord.

Signed by: Mrs. R. K. Wier, Mrs. J. S. Wallace, Mrs. J. S. Moore, Committee from the Woman's Missionary Society of Starkville, Miss.

Died, at Earl, Ark., Nov. 29, 1918, Mrs. MODESS BASKIN BROWN, aged 31 years and 25 days. She was laid to rest at Wesley to await the resurrection morn. The many friends present attest the fact that she was much loved. She leaves to mourn her departure her father and mother, Mr. and Mrs. J. W. H. Baskin; a devoted husband, Mr. Curt Brown, and four boys. Since early childhood she was noted for her lovable, sweet character, being a perfect joy to her parents, and winning friends everywhere. Early in life she professed faith in Christ and joined the M. E. Church, South, at Houlka, and since has lived a consistent life, being secretary of the Ladies' Missionary Society for some time. On July 16, 1903, she was happily married to Mr. Curt Brown, of Houlka. What a dutiful wife and mother she was! The writer deems it a blessing to have had her as our nearest neighbor for about six months. She was true to her God, to her home, and to her friends. Her mother, father, husband and children have but to be true to the Lord to meet her again where there is no sadness, disappointments and heartaches, but where God rules supreme. To all relatives and friends we extend sympathy, and with them we expect to meet Sister Brown beyond the skies. Her friend and pastor,

O. P. ARMOUR.

Houka, Miss., Dec. 5, 1918.

Once again the Grim Reaper has visited our community and claimed for its own, the beloved companion of Mr. Charlie Fore. She was stricken with influenza, which developed into pneumonia, and was ill only a few days. She is not dead but sleepeth, and in the Great Day we shall know her again. She left to mourn her departure a devoted husband, two bright, sweet little girls, a mother, sister and brothers. Her remains were carried back to her old home at Watson, Miss., and interred in Emery cemetery on October 6, 1918, the funeral services being conducted by her pastor, Rev. H. H. Wallace. It is true that she has gone from us, but our minds and hearts are satisfied as to her reward; it is the treasure of everlasting joy.

ROBBIE LUCILLE WOODS.

Holly Springs, Miss.

The subject of this sketch, GEORGE B. REGAN, closed his eyes in eternal sleep on Friday, November 29, 1918, at Newelton, La., where he held a responsible position. He was the fourth son of Mr. and Mrs. J. A. Regan, of Rocky Springs, Miss. George was in the prime of his life, lacking a short time of being 34 years of age. He was a quiet, dignified young man, who commanded the respect of all who knew him. He bore an excellent reputation and was a member of the Methodist Church at Rocky Springs. The deceased leaves to mourn his untimely going away, a loving and devoted mother, a father, two sisters, eight brothers, and a host of relatives. His remains were brought to Port Gibson and buried Sunday morning, Nov. 30, 1918, where a host of his loved ones await the resurrection morn, Dr. W. H. Featherstun conducting the funeral services. AUNT M.

Utica, Miss.

Our little town was made sad in November, when the news flashed over the wires from Wichita, Kansas, that Miss FRANCIS BAKER, a daughter of Brother and Sister T. N. Baker, had passed away. She had gone to Kansas some time ago to be educated as a trained nurse, a work that she felt called to follow. She had commenced work, moving along nicely, making herself popular with her instructors and patients with whom she had to deal. But unfortunately she was taken with influenza, then pneumonia, which caused her to pass away. The writer knew Miss Francis from early childhood, having been associated with her in Sunday school and church work most of this time. In this way I learned to appreciate her many good qualities. She was teacher of a large class of young people, who hated to give her up. We have in our Sunday school room a neat desk presented by Miss Francis in behalf of her class. This will be more fully appreciated now, as it will stand as a monument to some of her good work. She always greeted her friends with a smile that seemed so natural with her. Fifty dollars, I am told, was raised and dispatched to Wichita by her many friends in Vinton for floral offerings for the casket. The florist remarked that he never saw so much respect shown the dead from such a distance. Miss Francis was quite young, in the prime of life, and why she was taken does not yet appear to us. But we shall know by and by. May God's richest blessings rest upon the loved ones left behind; and it is my prayer that we all may live so we can meet this dear, sweet girl beyond this world of care, where Jesus says he will wipe all tears from our eyes.

R. M. DAVIS.

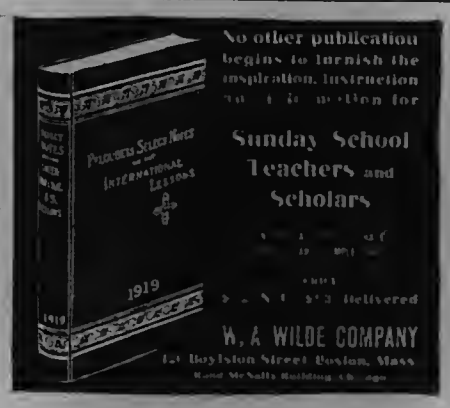
Vinton, La., Dec. 14, 1918.

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KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

CAPUDINE

THE LIQUID REMEDY FOR HEADACHES. A GOOD PREVENTIVE TREATMENT FOR "INFLUENZA" ALSO. AT DRUG STORES. TRY IT.

THE MISSIONARY CENTENARY.

WHAT WOULD JOHN WESLEY DO?

One of the most pleasing speakers at the great Memphis meeting was the Rev. Dr. R. P. Mackay, of the Canadian Presbyterian Church.

"I have wondered what John Wesley would do if he were to come back to earth," said Dr. Mackay. "I think he would first of all call a thanksgiving service because of the development of Methodism. Think of the millions now in the world and the multitudes who are wearing the white robes beyond!

Then I think he would call a day of humiliation because he would probably say, 'Methodism has grown so large and wealthy, but what has she been doing? When there are so many demands coming upon her, from Mexico, from Japan, from China and the rest of the world, what have the Methodists been doing?' I think he would not be satisfied.

"Then I am sure he would congratulate you upon this Centenary proposition. You are asking now with a sense of your responsibilities. You are beginning to look out upon the world. He would encourage you, I am sure, but I think he would say that everything depends upon the manhood beneath the Program, whether or not it is charged with the Spirit, mighty in Scripture and emptied of self.

"You are great in influence, great in numbers, and great in resources, but all this means greater responsibilities."

"THE TIDE THAT LIFTS EVERY BOAT."

IN THE CONFERENCES.

The Texas Conference accepted its allotment with enthusiasm. J. D. Morgan was appointed Centenary Secretary; H. D. Knickerbocker, chairman of the Big Gifts Committee, and J. W. Mills chairman of the Centenary Commission. Rev. E. R. Barcus and his church at Tyler, Texas, assumed the support of a Mexican pastor in Texas.

* * *

Centenary Day was an important feature of the recent session of the Virginia Annual Conference. As the World Program was presented the people pledged themselves anew to the great principles of the Christian religion upon which the movement is founded. Not only did they cheerfully accept their financial allotment, but the body led in the response to membership in the "Methodist Million and the Fellowship of Intercession." T. N. Potts was appointed Centenary Secretary.

* * *

The Little Rock Conference met at Hot Springs. When the question of accepting the Centenary allotment was put before the body it was unanimously voted to accept the sum assigned—$816,000. As interest in the undertaking deepened a recommendation was made that the amount be raised to an even million. The motion passed enthusiastically. R. W. McKay was made Centenary Secretary; W. C. Davidson chairman of the Centenary Commission, and D. B. Nevins chairman of the Big Gifts Committee. During the session the announcement was made that the widow of a Methodist preacher had sent in a gift of $20. Being in poor health she feared that she might not live until the time of the Big Drive and wanted to make sure of having a part in the movement.

* * *

The Florida Conference manifested a deep interest in the Centenary, joyfully accepting each part of the World Program with an earnestness of purpose that was most gratifying. It was especially noteworthy that the laymen, if possible, surpassed the pastors in their zeal for the Centenary. Dr. Ira S. Patterson will lead the Florida forces to a realization of their financial goal.

* * *

The Centenary program as presented by Team No. 2 at the one hundred and fifth session of the Mississippi Conference created such inspiration and enthusiasm for winning the world to Christ that when the motion was made to increase the allotment to $100,000 the Conference cheered and applauded. Dr. David Carlisle Hull, of Meridian, Miss., said to be the most popular man in the State, will serve as Centenary Secretary. Dr. Hull resigned a most important and lucrative position to do what he considered a larger work. His appointment assures the success of the movement within the bounds of the "Ole Miss" Conference.

* * *

The North Mississippi Conference held an executive session of two days. Rev. J. L. Neill, F. S. Onderdonk, and J. M. Way, one of the best known Sunday school workers in the State, put on the Centenary program and in a limited time aroused the body to a high pitch of enthusiasm. The allotment was substantially increased. Rev. B. P. Jaco, one of the strongest men in the Conference, was appointed Centenary Secretary.

* * *

An incident of Centenary Day in the Mississippi Conference that showed the presence and workings of the Spirit was manifest when Mrs. J. W. Downs told of two young ladies who were ready for immediate service in mission fields, but, on account of debts incurred while acquiring their training, would not be able to go unless —. She had hardly completed her statement before C. W. Cochran, a layman from Meridian, sprang to his feet and claimed the privilege of assuming the debts of $300 and $400 respectively.

* * *

When, at the close of the Centenary Program in the Louisiana Conference, Mr. W. S. Holmes made a motion to increase the allotment, the people cheered as though at a baseball game. The whole membership voted—men, women and children.

* * *

There were more than five times as many laymen in attendance at the recent session of the Mississippi Conference as ever before in its history. Fully two hundred came especially to attend the services of Centenary Day.



THE MISSIONARY CENTENARY

THE CHRISTIAN CRUSADE FOR WORLD DEMOCRACY.

Born of God to Lead in the Final Conquest of the WORLD FOR CHRIST,

WHAT DOES THE MOVEMENT STAND FOR?

The quickening of the spiritual life of the Church.
The broadening of our intelligence.
The widening of our sympathy.
The realization of our Stewardship.
The systematizing of our Church finances.
The Christianizing of America.
The evangelization of the non-Christian world.
The enlistment of life for Christian service.

A PROGRAM AS WIDE AND DEEP AS GOD'S LOVE.

A Place in the Plan for Every Methodist. Every Methodist in his Place!

WHAT A SPECIAL DID FOR FRANKTOWN AND JOHNSON'S.

By the Pastor, Rev. J. W. Gee.

The Franktown and Johnson's charge, Eastern Shore District, Virginia Conference, is composed of two large country churches and one small chapel, with a total membership of about six hundred. Its special for missions had its beginning in 1912 in the pastorate of Rev. John O. Moss. Rev. R. H. Bennett, then Conference Secretary of Missions, delivered a strong address at the Franktown church, and the pastor, assisted by the lay leader, took an offering which amounted to $600. They went to the Johnson church in the afternoon, where Dr. Bennett spoke again, and the offering was $400. The result of the day's work was a glad surprise to all concerned.

Rev. V. R. Turner, of the Virginia Conference, was then preparing to go to Korea, and was assigned to this charge as its special representative in mission work. He is still being supported by the charge after seven years, and we are all proud of the fact and rejoice in the good reports of his effective work. For four years the assessment for foreign missions was used to help make up the thousand dollar special, but the last two years the special has been paid in addition to the assessment. We are hoping this year to make the special $1400, the present salary of Brother Turner.

You ask what effect this special has had on the Church's giving for other purposes? The change wrought has been marvelous. In 1910, two years before the special was undertaken, the charge gave for missions, through all channels, including church extension, the sum of $871. In 1912, the first year of the special, it gave for missions $1855. In 1917, the sixth year of the special, it gave for missions $2741!

In 1911 the charge gave for the Conference orphanage $116, and in 1917 $568 for the same purpose, the third largest contribution in the Conference. The salary of the pastor has been advanced from $1000 in 1912 to $1800 in 1918. The total raised for all purposes advanced from $4396 in 1912 to $9092 in 1917. Every interest of the church has been helped. Our people have not only grown in liberality, but in all the Christian graces. They welcome the brother who comes with a worthy cause and send him away rejoicing.

The example of this charge has been a great incentive to the forward movement of the Eastern Shore District. There are other charges on the district equally as strong, and they have been told repeatedly, "If Franktown and Johnson's can do it, you can." Now they are saying, "If Franktown and Johnson's can do it, we can and we will." May the good work go on!

CENTENARY PRAYER MEETING FOR JANUARY.

I. Hymn.
II. Prayer for the Centenary leaders of the Church.
III. Hymn: chosen by those present.
IV. Scripture Lesson: Acts 4:23-31.
Subject: How the Church Met a Great Crisis.
1. A time of crisis sent this Church to its knees: 23, 24a.
2. This Church stayed itself upon God's power and foreknowledge of evil times: 24b-28.
3. This Church called upon God for greater courage and boldness to meet the evil: 29.
4. This Church claimed still larger manifestations of Christ's saving power: 30.
5. THE ANSWER:
(1) An infilling of God's Spirit manifest to all.
(2) Greater courage in service for men: 31.

V. Several short prayers that the Church may meet the conditions of these times after the manner of this early Church.
"A Charge to Keep I Have" sung as a prayer, with bowed heads.
VI. Choosing a Centenary "Prayer Special" for this prayer meeting.
Pledges for constant prayer for this Special.
VII. Several short prayers for the Special chosen and for other phases of missionary work presented.
VIII. Benediction.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Relieve acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.—Adv.

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Merigold, at Alligator, Dec. 22.
Jonestown, a. m., Jan. 5.
Coahoma, at Coahoma, p. m., Jan. 5.
Cleveland, a. m., Jan. 12.
Duncan, at Duncan, p. m., Jan. 12.
Boyle, at Boyle, a. m., Jan. 19.
Shelby, p. m., Jan. 19.
Leland, a. m., Jan. 26.
Shaw, p. m., Jan. 26.
Clarksdale, a. m., Feb. 2.
Lula, at Lula, p. m., Feb. 2.
Gunnison, at Gunnison, a. m., Feb. 9.
Friar's Point, p. m., Feb. 9.
Rosedale, at Rosedale, a. m., Feb. 16.
Glen Allan, at Glen Allan, p. m., Feb. 16.
Hollondale, at Hollondale, a. m., Feb. 23.
Greenville, p. m., Feb. 23.
Benoit, Mar. 2.

The hours for the business sessions will be severally set after consultation with the respective pastors and official boards. V. C. CURTIS, P. E.

Columbus Dist.—First Round.

Central Church, Columbus, a. m., Dec. 29.
Caledonia Ct., at Mt. Pleasant, Jan. 4, 5.
Macon Ct., at Centre Point, a. m., Jan. 11, 12.
West Point, p. m., Jan. 12, 13.
Cedar Bluff Ct., at Pheba, Jan. 18, 19.
First Church, Columbus (Q. C.), Jan. 22.
Longview, at Longview, a. m., Jan. 25, 26.
Starkville, p. m., Jan. 26, 27.
Mayhew Ct., at Mayhew, a. m., Feb. 1, 2.
Shuqualak Ct., at Shuqualak, p. m., Feb. 2, 3.
Brooksville, at Brooksville, a. m., Feb. 8, 9.
Artesia, p. m., Feb. 9, 10.
Crawford and Shaefer's, at Crawford, Feb. 15, 16.
Mashulaville Ct., at Mashulaville, a.m., Feb. 22, 23.
Macon, p. m., Feb. 23, 24.
Sturgis Ct., at Sturgis, Mar. 1, 2.

The District Stewards are called to meet at Artesia on Thursday, Jan. 2, at 1 p. m. W. L. DUREN, P. E.

Corinth Dist.—First Round.

Iuka Station, Dec. 29, 30.
Booneville, Station, Jan. 4, 5.
New Albany Station, Jan. 12, 13.
Myrtle, at Glenfield, Jan. 14.
Hickory Flat, at Hickory Flat, Jan. 15.
Sherman, at Sherman, Jan. 18, 19.
Corinth, First Church, Jan. 25, 26.
Corinth, South Side, Jan. 26, 27.
Kossuth, at Kossuth, Jan. 28.
Booneville, Ct., at Oak Grove, Jan. 29.
Guntown and Baldwyn, at Saltillo, Jan. 31.
Ripley and Blue Mountain, at Blue M., Feb. 2, 3.
Dumas, at Dumas, Feb. 4.
Chalybeate, at Campground, Feb. 5.
Ripley Ct., at Falkner, Feb. 6.
Iuka Ct., at Salem, Feb. 8, 9.
Tishomingo, at Tishomingo, Feb. 10.
Golden, at Belmont, Feb. 11.
New Albany Ct., at Union Hill, Feb. 15, 16.
Rienzi, at Rienzi, Feb. 18.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Wheeler, at Wheeler, Feb. 19.
Burnsville, at Burnsville, Feb. 20.
Mooreville, at Allen's Chapel, Feb. 21.
Mantachie, at Mantachie, Feb. 22, 23.
Marietta, at Marietta, Feb. 25.
Corinth Ct., at Marvin, Feb. 27.
Silver Springs, at Mt. Carmel, Mar. 6.

The District Stewards will meet in the First Methodist Church in Corinth, Jan. 21, 1919, at 10 o'clock a. m.
T. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

South and East McComb, at East McComb, Dec. 29.
McComb, Centenary, Dec. 29, 30.
Tylertown, at Tylertown, Jan. 5.
Magnolia, Jan. 12, 13.
Fernwood, at Fernwood, Jan. 12, 13.
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 19, 20.
Galiman, at Bethesda, Jan. 25, 26.
Crystal Springs, Jan. 26, 27.
Summit, at Summit, Feb. 2.
McCall's, at Hawkin's Chapel, Feb. 8.
Meadville, at Meadville, Feb. 9, 10.
Adams, at Auburn, Feb. 15, 16.
Bayou Pierre, at Center Point, Feb. 22, 23.
Hazlehurst, Feb. 23, 24.
Pleasant Grove, at Pleasant Grove, Mar. 1, 2.
Brookhaven, Mar. 2, 3.
Scotland, at New Hope, Mar. 8.
Monticello, at Providence, Mar. 9.
Topisaw, at Topisaw, Mar. 15, 16.
Barlow, at Brandywine, Mar. 22, 23.
Foxworth, at Hopewell, Mar. 27.
Wesson, at Wesson, Mar. 30, 31.

The District Stewards are called to meet in the Methodist Church, Brookhaven, Miss., at 1 o'clock, p. m., January 8, 1919. The pastors of the district are requested to meet in the Methodist Church, Brookhaven, Miss., at 10 o'clock a. m., January 8, 1919.
J. T. LEGGETT, P. E.

Newton Dist.—First Round.

Montrose, at Montrose, Dec. 22, 23.
Lake, at Lake, Dec. 29, 30.
Homewood, at Homewood, Jan. 2.
Trenton, at Trenton, Jan. 3.
Raleigh, at Raleigh, Jan. 4, 5.
Newton, at Newton, Jan. 7.
Shiloh, at Shiloh, Jan. 8.
Philadelphia, at Philadelphia, Jan. 10, 12.
Neshoba, at Sandtown, Jan. 11, 12.
Rose Hill, at Homewood, Jan. 15.
Carthage, at Mt. Horeb, Jan. 17.
Walnut Grove, at Freeny, Jan. 18, 19.
Harperville and Lena, at Harperville, Jan. 19, 20.
Forest and Morton, at Forest, Jan. 21.
Bay Springs, at Bay Springs, Jan. 22.
Decatur, at Decatur, Jan. 23.
Union, at Union, Jan. 26, 27.
Laurel, West End, Jan. 28.
Laurel, First Church, Jan. 29.
Laurel, Kingston, Jan. 30.

District Stewards will meet at Newton, Friday, Dec. 27, at 11 o'clock a.m.
W. L. LINFIELD, P. E.

Seashore Dist.—First Round.

Biloxi, Main Street, Dec. 29.
Coalville and Mission, Jan. 5.
Brooklyn and Bond, at McLaurin, Jan. 12.
North Gulfport and Oak Street, at Wesley House, 7:30 p. m., Jan. 15.
Logtown, Jan. 19.
Bay St. Louis, 7:30 p. m., Jan. 19.
Gulfport, First Church, 7:30 p. m., Jan. 20.
Vancleave, Jan. 21.
McHenry and Howison, at McHenry, 7:30 p. m., Jan. 22.
McNiel Mission, at McNiel, 3 p. m., Jan. 23.
Poplarville, 7:30 p. m., Jan. 23.
Long Beach and Lyman, at Lyman, Jan. 26.
Biloxi, Main Street, 7:30 p. m., Jan. 27.
Mentorum, at Alexander Memorial, Jan. 29.
Wiggins, 7:30 p. m., Jan. 29.
Hub, 11 a. m., Feb. 2.
Columbia, 7:30 p. m., Feb. 2.
Americus, at Harlston, 2:30 p. m., Feb. 8.
Pascagoula, Feb. 9.
Ocean Springs and Mississippi City, at O. S., 4:30 p. m., Feb. 9.
Moss Point, Feb. 15, 16.
Escatawpa, 2:30 p. m., Feb. 16.
Lumberton, Feb. 22, 23.
Carriere and Picayune, 7:30 p. m., Feb. 23.

The District Stewards are called to meet in Gulfport, at First Church, on Wednesday, Jan. 8, at 2 o'clock p. m. All pastors of the district are invited to be present for council and organization for the year's work. Pastors are reminded of the importance of holding church conferences on their first round, of electing church lay leaders and all committees required by the Discipline. J. R. JONES, P. E.

Meridian Dist.—First Round.

Scooba, Jan. 5.
Lauderdale, Jan. 5, 6.
Enterprise and Stonewall, at E., Jan. 11, 12.
Buckatunna, Jan. 12, 13.
Quitman and Hiwannee, at Q., Jan. 19.
Shubuta, Jan. 19, 20.
Matherville, at Poplar Springs, Jan. 20.
DeSoto, Jan. 25, 26.
Waynesboro, Jan. 26, 27.
Waynesboro Ct., at Fedora, Jan. 27.
Pachuta, Feb. 1, 2.
Daleville, at Linwood, Feb. 3.
Vimville, at Pleasant Hill, Feb. 8, 9.
Meridian, East End, Feb. 9, 10.
Porterville, Feb. 15.
DeKalb, at Marvin, Feb. 22, 23.
Moscow, at Mellen, Feb. 24.

The District Stewards are called to meet in Meridian, at East End Church, December 31, at 2 o'clock p. m. All pastors of the district are requested to be present.

The pastors are urged to hold church conferences at the first service in each church after the meeting of the Annual Conference, and to elect a church secretary to serve for the year, and to elect a church leader for each church, and to elect such committees on lay activities as the law requires.

Stewards will note that financial plans are to be fixed by the church conference, but where this conference takes no action the plan is given in the Discipline, which must be followed. GEO. H. THOMPSON, P. E.

AUTHENTIC HISTORY OF WORLD WAR. In preparation three years. Agents making $10.00 to $50.00 per day. Best terms. Credit given. Send 10c for postage on $2.00 outfit free. Act quick. MULLIKIN CO., Marietta, Ohio.



The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation and for use by those addicted to the Alcoholic or Drug Habit.

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MILES MEDICAL CO., Elkhart, Ind.

THE HOUSE OF GOD.

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There is an old story of some sailors who were cast away upon an island. They wandered back into its forests, beset by apprehension; for they feared that it might be inhabited by savages. Finally they came to a hill-top from which the huts of a town came into view. From the midst of them sprang the spire of a church. The sailors laid all caution aside and ran to the town in joy. The spire told them that they were safe.

Consciously or unconsciously, the same feeling comes to all of us with the sight of a church. It is the outward evidence of an organization for good. It is the assembling point of unselfish effort; the fostering shelter of the things that work for righteousness—of the emotion and impulse that lift men and women above the brutes.

Individual effort, at best, is weak. Men must combine and organize if they are to accomplish great tasks. It takes associations and organizations of men to build civilization.

Christ founded his ministry upon association and organization. He called apostles about him and taught them. Later they went about founding congregations — associations of reverent men and women who erected a common meeting-place; who organized themselves there for religious work; who met there for fresh inspiration and encouragement.

These early Christians were exhorted not to forsake the assembling of themselves together. It was from the contagious enthusiasm of the congregation that the leaven of righteousness rose and spread. It was by organized and disciplined effort, the elders feeding the flock of God, taking the oversight thereof; the younger submitting themselves to the elder, that the early triumphs of the church were won.

After them, in all generations, it was through the assembly, the organization, that the gospel was proclaimed, exemplified and embraced. The Christian Church has ever been a co-ordination of local organizations, each assembling in an edifice dedicated to the service of Almighty God.

A review of history or a survey of the things around us will show how important that consecrated assembling place, the church edifice, has ever been. Give to the good people of a community a rallying point, a sanctuary, where pious emotions enter freely and worldliness halts at the door, and they will gather and multiply. Deny them such an assembling spot, and the mammon of unrighteousness will choke their growth as the thorns choked the wheat of the sower.

The erection of church edifices is the special task of the Board of Church Extension of the Methodist Episcopal Church, South.

Comparatively young as it is, it has a record.

It has donated to churches and parsonages $3,640,357.20.

It has loaned to churches and parsonages $2,140,399.74.

It has aided 9,939 churches; and 2,730 parsonages have enjoyed its help.

It has to-day a Loan Fund Capital of $1,106,326.44, invested, almost entirely, in the churches and parsonages that it has helped to erect or to improve.

So much for its past. But what of its future?

To-day there are 1,600 pastors without homes and 2,420 congregations without houses of worship in Southern Methodism. Sixteen hundred men who have dedicated their lives to God pay rent for the strangers' roofs that shelter them. Two thousand four hundred and twenty congregations meet within the uninspiring walls of town halls, lodge rooms and schoolhouses, to work and pray for better things.

The Board of Church Extension is doing all that its resources will permit; yet it had to refuse requests for $88,028.66 from 115 worthy congregations at its last meeting; nor was it able to supply $116,400 more that fifty-three other congregations would have borrowed if the money had been available. The Annual Conference Boards probably had to decline at least as much more. Can we be satisfied while the work of the Kingdom lags for the lack of these vital funds?

Few of these brethren of ours seek gifts. They ask instead the temporary help that the elder brother extends to youth—a loan that they will repay, dollar for dollar with interest, when they have had a chance to work and grow.

There must be but one answer to that appeal from Southern Methodism. The last General Conference has said that $1,140,000 must be added to the Loan Fund of its Board of Church Extension. Southern Methodists must provide that needed sum. You, who read these lines, must supply your part of it.

Perhaps you have not thought just how and when you may supply your part. Perhaps you are able to write a check for a Memorial Loan Fund, as you lay this paper aside. That is the best way of all; but there are other ways for men whose surplus cash is limited. It is our purpose to tell you of some of them in succeeding articles. Or, if you are impatient to begin this good work before the articles come, a letter of inquiry will bring you the information you want, by an early mail.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3259 Reefer Bld., Kansas City Mo., for a package of "More Eggs." Or better yet, send him $2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or $2.25 to-day for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has a made a fortune out of the poultry business.—Adv.

A FEW LINES FROM THE ELLISVILLE CHARGE.

Early on the morning of Wednesday, the 11th of December, a storm cloud began to form in the southeast. It was not so ominous at first; only one sack of potatoes fell in the parsonage from the first gust. But as the clouds began to hurry from every direction, they began to pour in sugar, coffee, rice, flour, meal, meat and more potatoes, molasses, canned fruits, vegetables, baking powders, and a nice sack of apples. And the weather is still threatening. Brother Editor, you should have seen the preacher and his family rejoice, and heard the heart-throbs of gratitude. If the Ellisville people do not get some good work out of the preacher this year, it will be because he is unable to perform.

God bless a people who love their pastor and show it by substantial thoughtfulness. We are planning for a great year. Please lend us your prayers.

Your brother,
P. H. HOWSE, Pastor.
Ellisville, Miss.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 17D, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instruction contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please Write Distinctly)—Adv.

NOTE.—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as an honorable business man and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman

SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through

1 Man With a Folding Sawing Machine Beats 2 MEN With a Cross-cut Saw

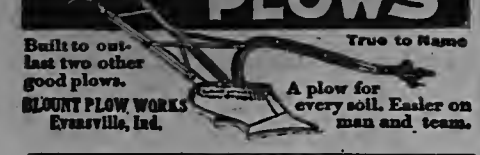
5 to 9 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 165 and low price. First order gets agency.

Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

Blount "TRUE BLUE" PLOWS



Built to outlast two other good plows. True to Name

A plow for every soil. Easier on man and team.

BLOUNT PLOW WORKS Evansville, Ind.



Coughing Tires the Old

Elderly people, tired out and weakened with coughing, will find great help and comfort in

FOLEY'S HONEY AND TAR

It relieves those chronic coughs, usually bronchial in character, and puts a soothing healing coating on a dry and tickling throat. It raises phlegm easily.

George Perry Randall, Dayton, Nevada, in his 87th year writes:—"I take Foley's Honey and Tar for coughing and tickling in the throat. Sometimes the spell of coughing would last from five to ten minutes. I am very glad to tell you that Foley's Honey and Tar has stopped all that, and also the tickling."



Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept R. P. National Toilet Company, Paris, Tenn.

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TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

WHEN A FAMILY NEEDS A FRIEND

In the Absence of Doctors Nobly Gone to War, After Influenza, the Grip,—

Those wonderfully useful medicines, Hood's Sarsaparilla, Peptiron and Hood's Pills—comprising the new combination family treatment—are warmly recommended.

If taken regularly, Hood's Sarsaparilla before meals, Peptiron after meals, and Hood's Pills at night as needed, they are reasonably sure to keep a family in health and prove to be reliable and always ready friends. They purify the blood, build up strength and regulate the system.

Get all, or any one, as you think you need, from your druggist today.

A PROCLAMATION.

For more than three years American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek and other exiles and refugees of Western Asia.

On two former occasions I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extremest need.

The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous, but now impoverished, refugees to their former homes than were required merely to sustain life in their desert exile.

It is estimated that about 4,000,000 Armenian, Syrian, Greek and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their home land. The vast majority of them are helpless women and children, including 400,000 orphans.

The American Commitee for Relief in the Near East is appealing for a minimum of $30,000,000 to be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

I, therefore, again call upon the people of the United States to make even more generous contributions than they have made heretofore to sustain through the winter months those who, through no fault of their own, have been left in a starving, shelterless condition, and to help re-establish these ancient and sorely oppressed people in their former homes on a self-supporting basis.

(Signed) WOODROW WILSON.

The White House,
Nov. 29, 1918.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

THE WORLD'S SUNDAY SCHOOL CONVENTION AT TOKYO.

Now that fighting is over and peace is in sight it will be possible to arrange for the World's Sunday School Convention in Tokyo, which was to have been held in Japan in 1916. After the war began it was seen that any "world convention" would be impossible during the conflict. Officers and Committee Chairmen of the World's Sunday School Association have just concluded an important conference in New York. They directed that a cable be sent to the Sunday school friends in Japan asking when, in their judgment, the convention should be held. Meanwhile plans are developing for a greater gathering of the Sunday school forces of the world. The conference was presided over by the Chairman, H. J. Heinz, of Pittsburgh. John Wanamaker, one of the Vice Presidents, suggested the cablegram. Mr. Wanamaker also proposed that as soon as possible leading ministers and evangelists be invited to a conference which will consider the great opportunity for a series of evangelistic meetings in Japan, and possibly also in China, Korea and the Philippines, preceding the Tokyo Convention, if such a plan was desired by Japanese and missionary leaders.

Much interest has already been manifested in America concerning the Tokyo Convention. More than 3000 requests for information have been received at the office of the World's Association. When their last Convention was held in Zurich, Switzerland, in 1913, 2609 were present. Of that number 221 were missionaries, 447 pastors and 315 superintendents. As soon as the Tokyo Convention date has been decided in conference with the Japanese and British Committees prompt notice will be given.

The conference also discussed plans for an aggressive World Sunday school policy in view of the wide open possibilities in every field. These plans include the training of a native leadership, the extension of Sunday school organization to every national unit and important area within national boundaries, the development of adequate lesson and other literature in the dialects, emphasis upon evangelism and social service and wide foreign publicity for the Sunday school idea. Important commissions will study and outline plans for presentation at the Tokyo Convention.—World's Sunday School Association.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.

CAN WE HELP THE CHILDREN OF LEPERS?

In the December number of The Missionary Review of the World, Lois E. Danner, the young daughter of Mr. William M. Danner, Secretary of the American Committee of the Mission to Lepers, describes her recent visits to lepers in Hawaii, Japan, Korea, China and the Philippines. She gives some of these impressions as follows:

Over three thousand of the lepers on the island lined the roadside next morning to welcome us while two brass bands furnished lively music. On the day we were there, 4444 patients were living in that model, sanitary city on Culion island. One member of the colony has started an ice plant, manufacturing and selling artificial ice, and another is planning to furnish electricity for the island. A special currency is used at Culion to prevent danger of contagion from money handled by the lepers. Cottages, hospital, public market, outdoor amusement hall—everything is provided by the United States Government to relieve the monotony of their isolation and make their surroundings as home-like as possible. The patients here have a splendid moving-picture machine, but very few good films are obtainable.

On the second floor of a cement building on the side of the island where the well doctors and nurses live, forty brown Filipino babies were taking their mid-day siesta. They were awakened and taken to the lawn for a picture amid loud remonstrances. Then twenty pairs of white rompers scampered away. The other babies were carried in to the nursery to finish their several naps.

In the afternoon an interesting service was held in the little chapel built entirely by the lepers. It was decorated with paper festoons in honor of the visiting party and long before the service began all the seats were filled and the windows packed with eager listeners who stood outside.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

SUNDAY SCHOOLS IN MISSION FIELDS HELP STARVING IN PALESTINE.

The Sunday schools of America are about to give $2,000,000 at the coming Christmas season for more than 400,000 starving children in Bible Lands. Last year the Sunday school contribution for this purpose was $1,000,000. This year the need is vastly greater. When preparations were being made for the former gift the various field secretaries of the World's Sunday School Association were asked to cooperate. Liberal support followed their appeals. A total of $4,853.63 came from the following countries: Japan $460, Brazil $1875, Egypt $2518.63. These gifts from Egypt were contributed mostly in coins of less than a cent in value, many of them being as small as one-eighth of a cent. Again these Sunday schools, in what many people still call heathen lands, will join the children in America in giving to those Armenian and Syrians who are in need of immediate help.—S. S. Bulletin.

If Jesus is right in His teaching about the Divine Fatherhood, immortality follows as a matter of course.—Selected.

Ever Salivated By Calomel? Horrible!

Calomel is quicksilver and acts like dynamite on your liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.—Adv.

One Treatment with Cuticura Clears Dandruff

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

NUXATED IRON



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, formerly Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.



THE BEST MADE
Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Druggists

W. M. S.

All communications for this Department should be sent to: Missionary Editor, 8011 Jeannette Street, New Orleans, La.

THE SOCIETY AT SHELBY, MISS.

The Woman's Missionary Society of Shelby celebrated the closing of this year's work on Dec. 9, by using the Harvest Program. The gain in finances is 39½ per cent over that of last year. The following officers were elected: President, Mrs. J. M. Wyatt; Superintendent Junior Work, Mrs. J. C. Anderson; Superintendent Mission Study and Publicity, Mrs. J. L. Wilkinson; Superintendent of Supplies, Mrs. G. B. Shelby; Corresponding Secretary, Mrs. F. W. Bullock; Recording Secretary, Mrs. H. L. Wilkinson; Treasurer, Mrs. J. W. Yates; Superintendent of Local Work, Mrs. J. M. Latiolais; Superintendent of Social Service, Mrs. T. J. Poitevent; Agent Missionary Voice, Mrs. J. H. Stafford. The prospects for a prosperous new year are very encouraging.

MRS. J. L. WILKINSON,
Sup't Mission Study and Publicity.

NOTICE TO ALL AUXILIARIES OF THE MISSISSIPPI CONFERENCE.

The time for the annual meeting at Natchez has been moved up exactly a month, and will be January 14-18, 1919. This was done at the solicitation of Council members and those of the Centenary Committee, who hope to be present; and in order to have the benefit of their assistance, the time was changed.

All auxiliaries are urged by the Conference President to get in all reports by the first of the month, so that the books may be closed promptly.

This bids fair to be an unusually interesting session of Conference, as the Centenary Team will be there with their help and inspiration. Now is the time to plan for a good representation.

Mrs. H. L. McCLESKEY,
Recording Secretary.

Sunday School

Report of Rev. R. H. B. Gladney, Sunday School Field Secretary, to the North Mississippi Conference, December 11, 1918.

During the year I have assisted in organizing 13 schools, have done institute work in 151, addressed approximately 13,000 people, ordered 670 books and literature to the amount of $165, sent out 1800 pieces of mail, distributed about 8000 leaflets, traveled on the railroad 9431 miles, and by auto 1400 miles.

A greater portion of the time has been given to country churches. Emphasis has been placed upon teacher-training, for the training of our people for leadership is our greatest need. Forty classes have been enrolled, besides a number of individual students. Mission study as a vital part of the course in religious education has been stressed. Twenty-eight Home Departments have been organized and about 150 family altars have been established in connection with this department.

The Graded Lessons for Beginners have been introduced in every school where it has been practicable. The better schools have been using the graded lessons for some time. The quality of the work being done throughout the Conference is slowly improving.

We shall build character and extend the kingdom of God as we train officers and teachers. I therefore recommend:

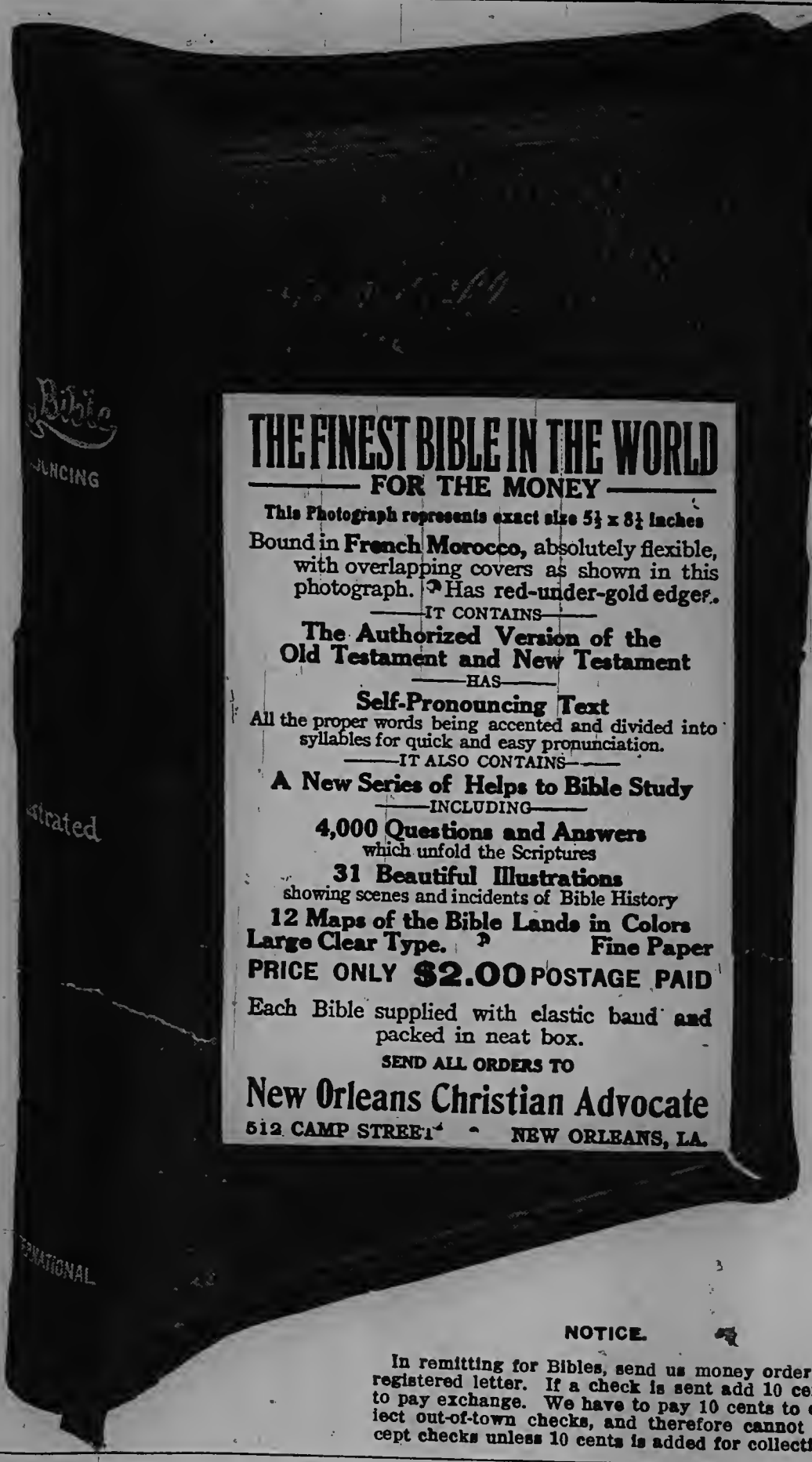
1. That we use one day for some phase of teacher-training during the session of our Efficiency Conference to be held in Grenada.

2. That we organize a class for leadership to be taught during the Sunday school hour in all our schools.

3. That we request all teachers and officers to attain at least one unit within six months of their appointment to work in the Sunday school.

That we appoint the Missionary Committee in each school, that we present the missionary program the fourth Sunday in each month, and that we accept as a minimum five cents per member as a monthly offering to the Centenary fund.

5. That we use every means possible to welcome our men as they return from the army, organize them into Wesley Bible classes and give them an opportunity to render as great service for the Church as they have given to the country.



THE FINEST BIBLE IN THE WORLD
FOR THE MONEY

This Photograph represents exact size 5½ x 8½ inches

Bound in **French Morocco,** absolutely flexible, with overlapping covers as shown in this photograph. Has **red-under-gold edges.**

IT CONTAINS

The Authorized Version of the Old Testament and New Testament

HAS

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

IT ALSO CONTAINS

A New Series of Helps to Bible Study

INCLUDING

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. **Fine Paper**

PRICE ONLY **$2.00** POSTAGE PAID

Each Bible supplied with elastic band and packed in neat box.

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NOTICE.

In remitting for Bibles, send us money order or registered letter. If a check is sent add 10 cents to pay exchange. We have to pay 10 cents to collect out-of-town checks, and therefore cannot accept checks unless 10 cents is added for collection.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-tf **Murine Eye Remedy Co., Chicago.**

PREACHERS' SONS AND DAUGHTERS—Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD.

Delicious "Fruit Laxative" can't harm tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.